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THE SAINTS' HERALD

Official Publication of the Reorganized Church of Jesus Christ of Latter Day Saints

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



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

VOLUME 57

LAMONI, IOWA, JANUARY 5, 1910

NUMBER 1

Editorial

CONTENTS OF THE JUBILEE HERALD,

Editorial:

1. Fifty years on the HERALD editorial staff. Reminiscences by President Joseph Smith, with pictures of President Smith at various periods of his life.
2. Periodicals published by the church prior to 1844. An historical sketch of early church papers, by Elbert A. Smith.
3. History of the SAINTS' HERALD from 1860 to 1910, by Israel A. Smith (illustrated).

Articles:

1. The Amboy Conference. Reminiscences by Patriarch E. C. Briggs, one of the two elders now living who were present. With picture of President Joseph Smith and Elder W. W. Blair taken at the Amboy Conference.
2. Biography of Elder Isaac Sheen, first editor of the SAINTS' HERALD, by his son, John K. Sheen, with pictures of Editor Sheen.
3. Fifty years of church growth, by Elder H. A. Stebbins, for many years Church Recorder (illustrated).
4. Founding of Lamoni and removal of the Herald Office to that place, by Elder Asa S. Cochran, for many years secretary of the Herald Publishing House (illustrated).
5. Joseph Smith as I first knew him, by Apostle Gomer T. Griffiths (illustrated).
6. Sermon, "The Reorganization," delivered by Church Historian Heman C. Smith during his debate with sixteen Utah elders at Lamoni, Iowa.
7. The church in Nauvoo, Illinois, by Elder Mark H. Siegfried, pastor of the church in Nauvoo and historian of the Nauvoo District. This is the last number of the SAINTS' HERALD Historical Series, illustrated with scenes from Nauvoo as it was during the occupancy of the early church.

(The Jubilee HERALD will be issued January 29 in honor of the fiftieth anniversary of its founding. Extra copies may be secured for ten cents, or twelve copies for sixty cents. Address Herald Publishing House, Lamoni, Iowa.)

THE VALUE OF TIME.

We have received a letter of kindly criticism from one whose identity we may not reveal. In part it is as follows:

Dear Brother: I have become puzzled over the following statement as purported to have been made by you in an address given at Graceland College, November 30, 1909; and therefore write hoping to get a more definite understanding of your view of the value of life:

"It is worth fifty dollars a minute of any man's money simply to be young, to be in the dawning of your young manhood and womanhood, full of vigor and life and hope, and with all the great future before you. I am sure that Rockefeller would be willing to pay that much (fifty dollars a minute) if he could be young again, and he would raise the price of oil until he could be young for ever."

I have read the above several times. I have tried to understand it; but though it looks good in print, and probably sounds well in an address, still there constantly comes into my mind the question, Is it true? and if so, In what sense?

Fifty dollars per minute equals \$3,000 per hour, or \$30,000 for ten hours. Counting ten hours for a working day, and 313 working days in a year, would make time, at this rate worth "of any man's money," \$9,390,000 a year.

I am quite sure that you are not counting that a young man or a young woman can turn their time to account and make it bring them a return in dollars that accumulate at this rate, therefore, I am asking for a solution of the problem.

Of course you do not mean that if an aged man was worth \$50,000, and if he could purchase time, and be as he was when young, that the time so purchased would be worth \$50 dollars per minute to him; for if he should so spend the \$50,000 it would purchase for him less than two working days of life.

You can not mean that if a man has come to the last hour of his earthly existence the short space of one hour as he lived when young, would be worth to him \$3,000, for I opine that it makes but little difference in what hour we draw our last breath of mortal life.

You say it is worth this amount of any man's money simply to be young, but why? Every life has its periods, and they are ordained in infinite wisdom, and therefore must be what is best.

Do you mean that the young man or woman enjoys more abundant life than the aged? if so, again I ask, Why do you think so? I am on the verge of old age (fifty-nine). I have dreamed dreams and have seen visions, in life, as peradventure all men and women do. I still dream dreams and see visions, and if you were to ask what I would give to be placed back again where I was, and as I was, when young, I should have to answer, I do not care to go back. I prefer to look forward. My faith is that God knows what is best. I have lived my life thus far, and as a pilgrim I have traveled, and as a pilgrim I expect to travel until the King shall say, "Thy journey is ended. The sum of life is sealed. Thou

Heman C. Smith First

shalt receive the reward that is fitting." With that verdict I hope to be satisfied. I would not, if I could, buy time,—not even that of youth.

The statement referred to was made in an address to young people and was merely intended as a figure of speech or hyperbole calculated to impress the students with the value of life and the opportunities before them in their particular period of life. At first on reading the above mentioned criticism we were inclined to think that we had been guilty of gross exaggeration, as one sometimes is while under the enthusiasm of "speechmaking"; but after sober second thought we are convinced that we were right.

We will suppose that such a thing as we are about to picture were possible: Some one approaches one of those young college students and says, "If you will calculate your time until you are sixty years old I will pay you at the rate of fifty dollars a minute, and I will take your life and youth and you will immediately become an old man." Would the young man make a good bargain to accept the offer? Hardly. The experiences and opportunities of life can not be valued in dollars and cents. The boy suddenly turned old could not buy love, or devotion, or character with his accumulated earning of nine million dollars per year.

That which gives time its value, and more particularly perhaps during the formative period of life is that the moments, the hours, the days, the years, may be exchanged for character; they may be spent in establishing those ties of friendship and love that make the later periods of life pleasant; in securing those stores of intelligence that shall constitute one's glory; in tasting those lawful sweet pleasures that are worth more than all the dividends of Standard Oil from now until the last lamp burns dry.

When the factory system was first introduced in England they herded little children from six to twelve years of age into the factories and compelled them to work thirteen or more hours each day the year around. Even in New England, "the land of the free and the home of the brave," children were driven to work at half past four o'clock in the morning, and with the aid of the cowhide they were kept at the looms for thirteen hours. These children were old and broken down ere they were sixteen years of age. No amount of money could ever repay them for their lost youth. That fact is in no way altered by the further fact that there are individuals who have lived a full, rich, and varied life, and approach old age with serenity, not caring to be young again, even if such a thing were possible.

Our language was qualified, being made to apply to those who are not only young but full of "vigor, life, and hope," with "all the great future before them." That is the normal condition of youth. It may be that there are those who because of evil surroundings, inherited poverty, disease, or sin, lack

vigor and hope and have no great future before them and consequently were better dead than alive. Such have been robbed in some way by some one and can have no proper understanding of the value of life.

It is true that no man can sell his time for fifty dollars a minute. But the man who is really living finds that the pay envelope contains only a fraction of his "value received" in exchange for life. What was Jacob's time worth while he watched the angels ascending and descending? What was Mary's time worth while she listened to Jesus? What was Martin Luther's time worth while he nailed his ninety-five propositions to the church door in Wittenberg? What was John Alden's time worth while he heard Priscilla say, "Why don't you speak for yourself, John?" What is John Doe's time worth to-day while he fights against the strong tides of commerce and trade, earning the money to keep his boys in the high school? Why, dollars and cents represent only a small part of the things that a man gives his life for.

If we erred it was not in placing the value of life too high as compared with the value of money. If we erred it was in unintentionally conveying the idea that youth is the all important period of life. Another might argue that the closing moments of the race, with the goal in sight, contain the crowning experiences of life. With such we will not quarrel. The sunrise has its glory; so has the sunset, and the noon-tide.

Each period of life brings its distinct joys and opportunities as well as its burdens and sorrows. Our calendar for the year 1910 has this motto in large letters intended to confront one every day in the year:

To-day begins a new year. The date on the calendar does not matter. The earth starts every morning on its year-long journey round the sun as truly as on the first day of January, and each new dawn is therefore a fresh opportunity to begin right. It is for us to determine what the year shall be. The demand upon us is not that we succeed, but only that we try; and to try manfully every day and all day long, is inevitably to attain in the end to a supreme success.

E. A. S.

NOTES AND COMMENTS.

Bro. A. A. Reams writes from Des Moines as follows: "The industrial department of Graceland College was well represented at the eighteenth annual exhibition of the Iowa State Poultry Association, held in Des Moines, December 28, 1909, to January 1, 1910. *Poultry Pointers*, the journal now published by the Herald Publishing House in the interests of the industrial department of the College, occupied a booth in the Coliseum, and was represented by the editor, Bro. E. B. Blett, and advertising solicitor, Bro. W. H. Blair. Brother Blett has been attending a number of poultry exhibitions in differ-

ent parts of the State the past few weeks, and is thus getting acquainted with Iowa as rapidly as he could expect. He impresses one as being deeply in earnest in connection with his work as superintendent of the farm in connection with the college; he is proud of the journal of which he is editor, and so he is successful in his work among the poultry people of the State, and those of other States whom he meets. The four-day stay of the brethren in Des Moines were days of successful work and business for the journal, and they did much to advertise the college, especially the industrial department. This department, as presented by Editor Blett, appeals to all classes, and met with substantial favors at the hands of many. Some donations of poultry and poultry fixtures were made by business men becoming acquainted with the plans of work at Graceland, some liberal clubbing offers were made with State papers. The poultry department of the State Agricultural College at Ames, made a fine exhibit at the poultry show, and after being made acquainted with the work of Graceland gave it an unqualified approval.

At the Amboy Conference, April 6, 1860, Joseph Smith was accepted as President of the Reorganization. It was an affecting and memorable occasion in the history of the church. Only two of the ministry who were then present are now living. One is President Joseph Smith; the other Patriarch E. C. Briggs. Brother Briggs will tell of his recollections of that conference in the Jubilee HERALD.

The Associate Editor was called to Burlington, Iowa, the scene of his former pastorate of three and a half years, to solemnize the marriage of Bro. George Edward Schweers and Sr. Sena C. Bierman, December 29.

Elder Charles Fry, pastor of the branch at Burlington, Iowa, has arranged an informal debate with the Utah elders now laboring at that place. We understand that Elder O. H. Bailey will represent the Reorganization; and Elder Pace the Utah faction. It is proposed to secure a hall in some prominent place in the business section. Brother Bailey has also arranged a debate to be held between himself and Reverend Roberts, who met Elder S. W. L. Scott in Independence some time ago.

There never was a day when the call for prophets of the living God was so widespread, appealing, and insistent as it is at present.—*Prof. Charles S. Nash, D. D., Pacific Theological Seminary, Berkeley, California, in Homiletic Review, January, 1910.*

"No man KNOWS about the other world. But many have faith, and to millions that have lived and will live that faith alone makes life worth while."

Hymns and Poems

Christian Love.

A Paraphrase (1 Corinthians 13).

Though I had all the gifts of speech
That tongues of men and angels reach,
If Love be not within me found
I am but brass or tinkling sound;
Though I could future things reveal,
The depths of knowledge could unseal,
And though my Faith could mountains move,
Yet I am nothing without Love.
Though all my goods to alms I turned,
Or gave my body to be burned,
If Love did not the loss inspire,
Vain hunger fed, or martyr's fire.

Love suffers long—is patient, kind;
Nurses not envy in its mind;
Vaunts not itself—not puffed with pride;
Looks for its neighbors' brightest side;
Unselfish; to compassion prone;
Seeks others' welfare, not its own.
Rejoices most in doing good,
Delights in truth and rectitude,
Takes all things well, both great and small,
Bears, hopes, believes, endures them all.

A prophecy may false become—
The tongue of orator grow dumb—
And knowledge pass, a vanished tale,
But Love alone can never fail.
We see in part, in part foresee—
In perfect light all doubts shall flee.
When as a child, as child I thought—
A man, I treat child's things as naught.
Now through a glass dim forms we trace,
Then shall we see them face to face;
Now a small part is all I own,
Then shall I know as I am known.

Faith, Hope, and Love; blest triad ye!
But Love is greatest of the three.—P. B. P.

The Sweet Story.

(Tune, "O that will be glory," in revival hymns.)

Sweet was the message that came to my soul,
Christ by his mercy and love made me whole,
Joys most entrancing around me now roll,
And I know there's waiting a glory for me.

CHORUS:

O tell the sweet story to me
Of that loved place I long to see,
Those realms of light, where all faith's lost in sight;
Tell the sweet story so precious to me.

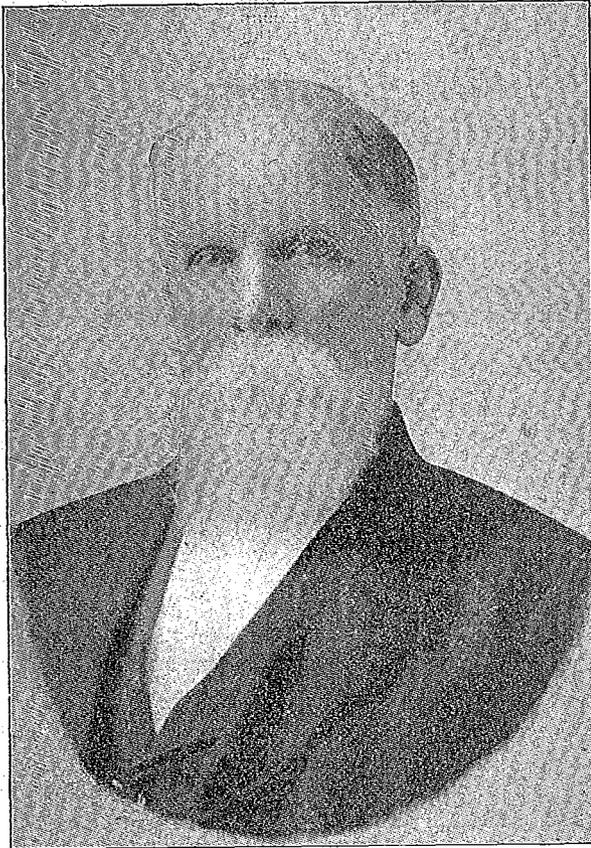
The fields are all white but laborers are few,
Reaping or gleaning for each one to do,
The Lord of the harvest is calling for you,
To tell that story so precious to me.

When trials are o'er and earth fades away
And I reach those mansions of heavenly day,
When all their splendor with joy I survey,
There will be waiting a glory for me.

JAMES L. EDWARDS.

The Straight Road

IS THE BAPTISM OF THE HOLY GHOST NECESSARY TO-DAY?



CHARLES DERRY.

When John the Baptist came preaching in the wilderness, he told the converts, "I indeed baptize you with water unto repentance: but he that cometh after me is mightier than I, whose shoes I am not worthy to bear, he shall baptize you with the Holy Ghost and with fire."—Matthew 3: 11. There are two classes of professed followers of Christ. One class claims to believe in the baptism of water, but denies the baptism of the Holy Spirit as being necessary to-day. Another class claims to believe in the baptism of the Holy Ghost, but denies that the baptism of water is essential now. There is a third class, not nearly so numerous or so popular, that believes that it is necessary to be baptized in water, and also by the Holy Spirit. Let us try these classes by the word of God: "It is written that man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." It was the Christ who declared, "Ye must be born again," and when questioned, "How can a man be born again?" he emphatically declared, "Verily, verily, I say unto thee, except a man be born of water and of the Spirit he can not enter the kingdom of God."—John 3: 5.

God has joined these two ordinances in the new birth. Has man a right to separate them? Could either one alone constitute the new birth? Not if Christ gave the right answer, and we believe in him. Then if being born again is necessary to make us fit subjects for the kingdom of God, we must be born according to the pattern, for Christ spake the word of God. (John 3: 34.) Hence, we must be born of the water and of the Spirit.

Can these two classes who dispense with one of these ordinances and clamor for the other, be in harmony with Christ? Do they not reflect upon the veracity of the great Teacher sent from God? We are forbidden to add or to take from the sacred word of God. (Deuteronomy 4: 2; Proverbs 30: 5, 6.) Therefore, so sure as Christ gave utterance to these words, we must undergo this two-fold birth of the water and of the Spirit or we can not enter into the kingdom of God. Men authorized of God baptize with water, but the prerogative to baptize with the Holy Spirit belongs to Christ, as declared by John; and not until we put ourselves in a condition to receive the latter by obedience to the former, are we entitled to receive the baptism from above. Christ works according to the pattern given him by the Father, and we must submit to be molded according to the pattern or the potter will cast us away, as unworthy clay. This latter is the teaching of the third class mentioned. Judge for yourselves which of the three classes is right.

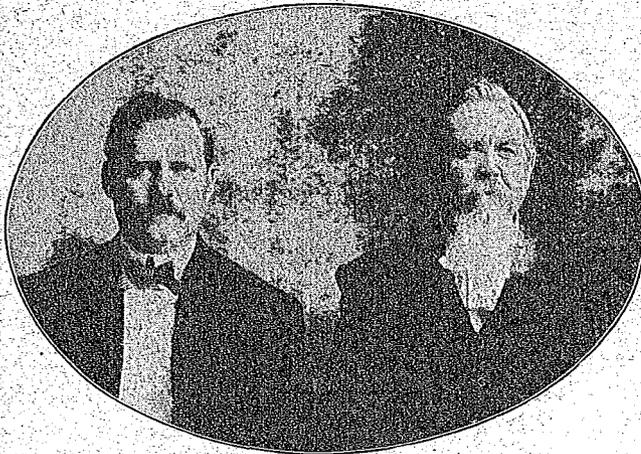
The baptism of the Holy Ghost is the seal of adoption. (Ephraim 1: 13, 14; Romans 8: 14, 17.) He saved us by the washing of regeneration, and renewing of the Holy Ghost. (Titus 3: 5.) If we are not renewed by the Holy Ghost, we are not saved. Christ promised the Comforter, which is the Holy Ghost. (John 14: 16, 26; 15: 26; 16: 7, 15.) Peter says, "The promise is unto you and to your children, and to all that are afar off, even as many as the Lord, our God, shall call."—Acts 2: 38, 39. So we see the Holy Ghost was not to be given to the apostles alone, and Peter declares that God has given the Holy Ghost to them that obey him. (Acts 5: 32.) The Samaritans received the baptism of the Holy Ghost (Acts 8: 5, 17). Paul received it (Acts 9: 17; 22: 16). The centurion received it (Acts 10: 11). The Ephesians received it (Acts 19). The Roman Saints enjoyed it and were enabled to cry Abba Father. All that were born of God were made partakers of that divine Spirit. Those who reject the baptism of the Holy Spirit, reject the salvation that God has prepared through his son, Jesus Christ.

Reader, where do you stand? On the side of God's word? Or do you choose to follow the theories and vain traditions of men? "Verily, verily, I say unto thee, except a man be born of water, and of the Spirit he can not enter into the kingdom of God."

CHARLES DERRY.

BENEFITS TO BE DERIVED BY READING THE AUTUMN LEAVES.

I have looked back over numbers of copies of the *Autumn Leaves* and find much to commend the magazine to its readers; indeed I have jotted down



"We are given autobiographies of our own people."

a whole page of things which seemed of immense benefit to me.

THE CHURCH FIRST.

The church should ever be of first importance to us, and in the pages of the *Autumn Leaves* the church is kept continually before us—its origin, its organization, its mission; and we can see the great benefit it is to us and to our children. There have been given, from time to time, articles which give us a very clear idea of the history of the church from its beginning, which show its growth, its progress. And we are able to see in the stanch, faithful followers of Jesus, who have been believers in his gospel these many years, and in the bright young people who are beginning so to value the gospel and its blessings, a mighty army which will eventually move a portion of the world to believe in goodness, in purity, in righteousness.

STORIES OF LIFE.

We are given, in these pages, life. We have biographies and autobiographies of our own people. We see the dealings of God with one and another; this way with one person, another way with another person, but always can we come back to the same thought: God cares for us as individuals and he will lead us if we will be led by him.

We are often advised to give to young people the

biographies of great men to read. I have had the biographies of some great men in our own magazine, and the lessons that may be drawn, the influences that may be felt, are legion. We have had many sketches of the life of Joseph Smith, and there is always something to touch the heart, always something to admire in the character of him, who, by the power of God, founded our church. We have had the lives and experiences of many of the old Saints, whose marvelous faith in God is an influence to strengthen ours.

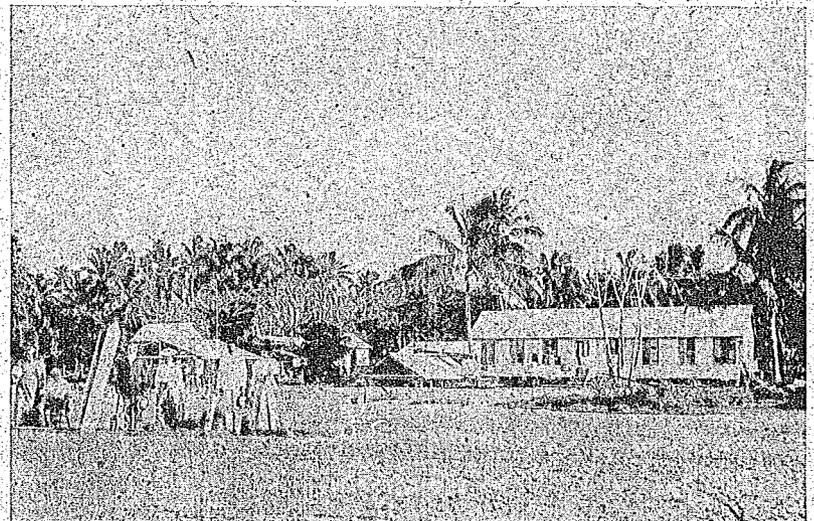
TRAVEL.

I read with interest the travels of Burton Holmes, or other distinguished travelers, but how much more is my interest aroused when those of our own church give us "Scenes in foreign lands," or "Travels in the Holy Land," or "Experiences in the South Sea Islands."

Jack London had a story in *McClure's*, the scene laid in the South Sea Islands at the time of the great disaster, when the tidal wave swept over the islands. He spoke of the dire need of fresh water. He said, "The missionary made a still," to furnish fresh water for the people. Instantly my mind said, "Brother Gilbert," and my interest in the story increased and the narrative became more real to me.

THE TRUTH.

We were at dinner one night and an elder was with us. They had all been telling funny stories and when the last laugh subsided I said, "Now I'll tell you a true story." Then they laughed at me. I meant I



OUR MISSIONARIES IN SOUTH SEA ISLANDS.

would tell them something I had seen and knew to be true. Jokes are not always vouched for as truth. True things always appeal to us. When we read something written by one we know, we are interested

in the writer as well as the article. In our magazine the name of one may be familiar but not the person of the writer. Our bond is such that we are sure we shall know him as soon as we have shaken his hand. Does he not believe in the whole glorious gospel, and has he not given out to us some of his soul from the printed page? And are we not more closely bound together with the cords of everlasting love as we thus view those who are members of our church?

ARCHÆOLOGY.

From first to last we are given a wonderful amount of the Bible and the Doctrine and Covenants, of Christ and his teachings, of the Book of Mormon and its systematic study, of archæology, that most fascinating topic, which interests and enlightens and confirms our faith. We learn of the American Indian, the "remnants" in North and South America, Mexico, and Central America; the remnant of that old people, the mention of which never fails to stir our hearts into life. For did they not believe as we believe? And was not Christ among them? Blest people! And they have made it so clear, so real to us by their writings, preserved so carefully and given to us by the hand of God.



A DAUGHTER OF ZION.

To tell of the Sunday school work falls to the lot of other publications, but the Religio work has for many years been very closely followed in the *Autumn Leaves*; helps and governments are worked out by competent people and given to us in completed form.

HOME DEPARTMENT.

The Daughters of Zion department is akin to the Mothers' Home Column in value to the home. It keeps us in touch with the work of the society as well as to give to many a hungry mother thoughts satisfying, beautiful, pure, helpful. Take this along, from under the heading, "Truer parenthood, better children, happier homes, purer society." And this:

"A partnership with God is motherhood;
What strength, what purity, what self-control,
What love, what wisdom, should belong to her,
Who helps God fashion an immortal soul."

These explain the object of the department, and it is high, worthy. We have had some teaching for mothers in this department, some food for mothers which is second to none found elsewhere.

If you could look over a complete file of the magazine you would realize that a love for good poetry is engendered. We have had some gems, selected and original.

SOLID READING.



A taste for solid reading may be cultivated by perusing the articles furnished as well as the editorials. Scarcely a theme that is not touched upon in condensed form,—patriotism, literature, art, music, education. Love for the beautiful, the artistic, is taught by the illustrations and decorations. The cover designs are often very simple indeed, but always beautiful. The sprays of leaves,

so suggestive, are always pleasing to the eye.

Spirituality is never lost sight of; the gospel, that grandest of all themes, is never left out of these pages I have been trying to describe to you. Surely, love for the church is fostered by reading this magazine, a God-given instinct worked out by those who were qualified to do God's work in this regard. The trend of it is broadening, uplifting.

And if it shall mean as much to you as I have said, go, dear listener, read!

HORTENSE SELLON CRAMER.

DENVER, COLORADO, October 17, 1909.

"Everything takes ten years," wrote Jacob Riis. What he meant was that in any undertaking of magnitude, at least that much time must be allowed before you can expect to show results. How many of us have faithfully worked for ten years to accomplish some desired end or to acquire some admired virtue before giving up in discouragement? Things that are obtained quickly and easily are rarely of permanent value. Weeds grow faster than useful plants.—Selected.

"To go about doing good is the surest way to find Christ in modern life, just as it would have been in Galilee while he was alive. The Beatitudes are the path in which he walks; and as George Herbert says: "Who goeth in the way which Christ has gone is much more sure to meet him than one who travels byways."

The faith that is neglected leaves the soul.—Doctor Thomas.

Original Articles

WHY NOT NOW?

Not long since, as a church we were commanded to come up higher. We have been taught that the whole duty of man is to keep the commandments of God. When we keep all the commandments then we can come no higher without new commandments. So we must conclude that when we are to come up higher, we have not been keeping all of the commandments. According to Matthew Christ has said, "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." Do we not sometimes forget our duty in this regard? The missionary can take the gospel to the world, but it is the duty of the Saints to show what it has done for them. If we are no better than the members of other churches (and this has been said of us), how can we expect the world to see our light. Let us live our religion at home and abroad and we will never be found among the virgins that were foolish. Let us take off this bushel that throws us in the shadow, obscurity. It has been said, that if a popular church had what we have in religion, they would advertise it in every way possible. When the time comes that we as a people will live as we have been commanded, I am confident that our church buildings will not hold the incoming members, and the redemption of Zion will be at hand, if not achieved. Why can we not leave off jealousies, backbiting, faultfinding, gossiping, light talking, and many other things of like kind? It seems to me that if we believe the gospel, no sacrifice, even to laying down our lives, would be too great for us.

I have heard sisters returning from a conference, talk about the church one moment and some light, foolish thing the next. Again, I have heard of some complaining that when they were visited by the Saints, all they talked of was dress. These may be exceptions, but they illustrate conditions to be avoided. Jesus has said that if a man loved him he would keep his words and that he did only the things that pleased the Father. So if we continue in our own way and do not make the effort to come higher, it is conclusive that we love neither the Father nor the Son. Being in this condition we could expect no blessing at their hand. The statement that straight is the gate and narrow is the way, and few there be that find it, has been applied to the world, but it applies equally as well to us. We have entered the straight gate (the church) and we have found the narrow way (full obedience), but we are like a camel of olden times. In those days cities were surrounded by walls, with low, narrow gates which could be hastily closed when the city was attacked by the enemy. A camel with a large burden upon his back found it difficult to pass through these gates

and if his burden was very great some of it would have to be unloaded before he could pass into the city. Imagine now a heavily loaded camel returning from a trip across the desert. He is hot and weary. Distress hurries him on that he might be eased of his burden. The gate is reached; he bends down to enter, but lo, his pack is too bulky for the gate. Stretching forth his neck he beholds green grass within which would satisfy his hunger; a clear, running stream which would quench his thirst, shade trees stirred by gentle breezes beckoning him to lie down and rest. But these are not for him to enjoy until he has had his burden reduced. He may get angry and jerk and twist, but those walls of stone will not be moved out of their place. However, when his master saw the difficulty he reduced his pack and he entered into the city.

Our condition is about the same. We have taken upon us the name of Jesus. We are in a desert of sin. We have reached a city, Zion. We behold the blessings within where all men are equal indeed, where there are no rich and no poor, where there is no place for the idler, where he who will not take up his sword against his neighbor must needs flee for safety, and where the glory and power of God is the fear of the nations that would come against Zion. Christ has said that we might have entered long ago, and why have we not? For the same reason that the camel had. Let us examine our burden. Since we took upon us the name of Christ we have picked up by the wayside divers sins. We have forgotten that our journey tended toward a city to the extent that we loitered by the wayside. Instead of telling those we met and passed whither we were bound, and try to induce them to come along with us, we stopped to play with them. These garments were nice and the costly treasures we were taking with us we used to buy equally as fine if not better wearing apparel. While we were thus loitering our children were becoming scattered and some of them thought they would go some other way. Their new leader didn't know that they were going to any place in particular, but that they were on their way and had been for a long time. He said his was not the original theory or road to reach that for which they were seeking, but that he had branched off from another party that was still the branch of another. This party claimed, however, that all the different branches would finally reach the place for which they had started, although they were journeying in different directions. And thus we wander.

Saints, let us throw off this pack of sins and thus be in a condition to enter into and occupy that condition which shall be Zion. Let us dress decently, but not possess enough clothes to start a small store and rival a kind of paradise in attractiveness. We have been instructed to let our garments be plain. On

the other hand, we should not be noticeable for our rags and uncouthness. Let us raise up our children in the faith and not drive them from it by our harshness and unjust ways of dealing. Be firm but kind. Our intentions were good when we joined the faith, but we failed to go on to perfection. The time is now at hand. If we do not lay hold of the things of God and cast off the things of the world, we will lose what light we have. Will we, like the children of Israel, wander in the world for years, seeking to reach Zion and leave it for another generation to enter into and occupy? "Oh Jerusalem, Jerusalem, how often would I have gathered thy children together as a hen gathereth her chickens under her wings, but ye would not." GEORGE E. DAVIS.

♦ ♦ ♦ ♦

PARABLE OF THE GREAT KING.



BISHOP RICHARD BULLARD.

Long, long ago, a great King sought to establish a system of laws and government that would place his subjects upon a basis of equality, where each could enjoy the fruits of his own labor, placed within the reach of all, by the King himself.

Some of the prominent principles upon which the perfecting of this plan was to be accomplished, was the unchangeability of the King, true loyalty to the King himself, an absolute surrender of every principle antagonistic to his plans, the hearty willingness to comply with every request of the King, as ex-

pressed in his laws or constitution, an unalterable pledge to assist in establishing the true brotherhood of man throughout his realm.

A perfectly organized system was issued by the King, which if adhered to would bring perfection to the project. The King himself made choice of those who were to be his servants, to whom he intrusted the carrying out of his plans as revealed through the message given to them, which they were to faithfully teach to their fellow-men.

The King was very kind to his subjects, and placed before them every inducement to cooperate with him in the carrying out of his purposes, which were purely for the blessing of his subjects. Industry, frugality, and honesty were enjoined upon all. His servants sought diligently to learn their duty from the constitution placed in their hands. One of the first decrees issued to these subjects was they should subscribe to the support of the families of these servants who surrendered the comforts and associations of home in the interests of their fellows.

The King levied a tax upon the surplus of each subject, or citizen, of ten per cent. This was declared by the King to be due him, hence became a debt until paid; this debt was called tithing. There was a common treasury provided, from which all the needs of the poor and the expense of carrying on the work were supplied.

Great prosperity was promised by the King to his subjects, provided they would willingly and faithfully comply with his plans, and cooperate with him in the carrying out of his purposes.

In process of time the kingdom grew and waxed strong, and although there was much persecution and hardship endured by the subjects of this great King, they prospered and were greatly favored, inasmuch that the land yielded bountifully for them and they began to get rich. Now when this prosperity came to them, many began to get careless of their payments to the King when they became due, that which was his by right of contract and covenant, and instead of paying the King his dues, some bought fine and rich clothing and adorned themselves with costly rings and jewels, laying up the residue of their riches after the manner of the subjects of the kingdom of darkness.

Now the King had promised that a city should be built, which was to be the habitation of his subjects: the city would be called Zion, the New Jerusalem. This city was to be builded and beautified through the cooperation of the citizens; they returning to the King that which he had permitted them to accumulate, from that which he had created. Those who had accumulated little were to hand over to the treasurer the little they had stored away above their needs. Those who had accumulated much, handed over the abundance in their hands, above that which they had need. From those who had accumulated

nothing above their needs, nothing was demanded; so that all things were established upon a righteous basis. But ere the foundation of the city of Zion was laid, there began to be murmurings and disputations among the subjects of the King, and the servants of the King were ignored and their pleadings for help and cooperation were disregarded. Therefore the kingdom was rent and weakened, and their enemies came upon them and ill-treated them, and spoiled their goods, and drove them from their lands, and much suffering and bloodshed was endured.

Their leader was slain, and many turned traitors to their King, and made covenant with the kingdom of darkness, and walked no more after the ordinances of the great King. The love of the King was so great that he again sent his servants out to gather together the remnant that was left from the spoiler, and to urge upon them again the need of cooperation and the gathering together upon the land from whence they had been driven; and again prepare for the building up of the city of Zion. The King placed at the head of his work the son of his servant who was slain, and great was the joy of those who had remained loyal to the King.

The King manifested his approval of the return of his subjects, and blessed them abundantly, and they were permitted to return to the place where the city of Zion was to be builded, and here they dwelt in peace. A decree was issued through his servants that the King wished his work to be hastened, and all should remember his commands to do them. Therefore they were to be faithful in supplying the demands of the work, by paying their debts which were long overdue in many instances. Special provisions were to be made for the enlightening and educating of his subjects. Homes were to be provided for the aged and infirm, among his faithful subjects. The sick and afflicted were to have a place where comfort and help could be extended to them; and the orphans and destitute children were to have a home where loving hands and hearts could tend them.

The servant to whom had been intrusted the carrying out of these orders of the King, sought earnestly the assistance and cooperation of all the citizens, but many were slow to respond to the righteous laws of the King. Many robbed the King of the small portion he had asked of them, *i. e.*, the tenth of their increase. The King reaffirmed to his subjects the demands he had made in the beginning to their fathers, that his work must be built up on the principles of righteousness as delivered to them in his laws. They were therefore commanded to bring all their tithes and offerings into his storehouse, for the carrying on of his work and for the redemption and building up of Zion. But many sought to excuse themselves in various ways from performing their

duty, and a form of embezzlement became common among them, insomuch that they took the King's money and used it in ways unbecoming subjects of the King.

Some in extravagance of dress, in the wearing of gold, silver, and precious stones, and indulging in the foolish pleasures and vices of the kingdom of darkness; others in the dance pavilion, pleasure trips upon the Lord's day, etc., and many became so entangled in the vanities of the kingdom of darkness that they failed to support the work intrusted to them. Many were slow to receive the law as administered by the servant of the King; and often disputed his right to urge upon them the prompt payment of their dues.

All these disputations retarded the work, and hindered the King's purpose to bring about equality throughout his kingdom. To end this jarring and strife, the King would again and again speak to his subjects, calling their attention to the fact that the law as expounded by his servant whom he had placed over his treasury, was as he had given it to them; but many were slow to heed these messages, and in consequence the poor were not considered, the work was retarded because of these conditions, and a wanton disregard of duty and prevailing dishonesty so retarded the work that the city is not yet built up under the King.

Nevertheless, there are many of these citizens who are true and loyal to their King, and are making great sacrifice that the righteous designs and purposes of their King may be carried out; and these are receiving great favors and blessings, so much so that they are often found in communication with their head, and great joy fills their hearts. The purpose of the King is to procure for all his subjects an inheritance upon this most choice and beautiful spot of land whereon the city, the New Jerusalem, shall be built. But this must needs be brought about through a strict observation of his laws; none others can receive an inheritance there. Think you the dishonest subjects who have robbed their King, and have acted so disloyally to him, will repent and bring their tithes and offerings into the King's storehouse? Let all the King's loyal subjects work to that end, and answer, "We will do even as the Lord hath commanded us, and hand to him all that he hath commanded us to consecrate to his service."

RICHARD BULLARD.

SAN BERNARDINO, CALIFORNIA.

♦ ♦ ♦ ♦

DID YOU GET ONE?

Last week several hundred copies of the December number of *Autumn Leaves* were mailed to those who are not now subscribers. The object was to increase the circulation of the magazine and its field of usefulness. Some of these sample copies may

have reached those who are receiving the *Leaves* in their family and we extend a request that in such cases they hand the copy to some one who should be interested. The *Leaves* is a powerful factor for good and the greater number it reaches the more good it will do. We will appreciate your help to accomplish the greater results.

Through our oversight there was omitted from the catalogue just issued by the Herald Publishing House, the valuable booklet, 'A Marvelous Work and a Wonder, from the pen of Elder Daniel Macgregor. It is well worth a careful reading. No. 280, paper cover, 10c; or 3 for 25c.

Mothers' Home Column

EDITED BY FRANCES.

Advisory Board, Daughters of Zion.

Mrs. B. C. Smith, president, 214 South Spring street, Independence, Missouri; Mrs. H. A. Stebbins, vice-president, Lamoni, Iowa; Mrs. F. M. Smith, secretary, 630 South Chrysler avenue, Independence, Missouri; Mrs. M. E. Hulmes, treasurer, 909 Maple avenue, Independence, Missouri; Mrs. E. Etzenhouser, Independence, Missouri; Mrs. E. L. Kelley, 916 West Electric street, Independence, Missouri.

Afterwards.

He received the telegram in a garden when he was gazing on a vision of blue, set in the fronds of a palm, and listening to the song of the fishers as it floated across the bay.

"You look so utterly satisfied," said his hostess, in the high, clear voice of English women, "that I know you are tasting the luxury of a contrast. The Riviera is charming in December; imagine London, and Cannes is paradise."

As he smiled assent in the grateful laziness of a hard-worked man, his mind was stung with the remembrance of a young wife swathed in the dreary fog, who, above all things, loved the open air and the shining of the sun.

Her plea was that Bertie would weary alone, and that she hated traveling; but it came to him quite suddenly that this was always the program of their holidays—some Mediterranean villa full of clever people for him, and the awful dullness of that Bloomsbury street for her; or he went north to a shooting lodge, where he told his best stories in the smoking room, after a long day on the purple heather; and she did her best for Bertie at some watering-place, much frequented on account of its railway facilities and economical lodgings. Letters of invitation had generally a polite reference to his wife—"If Mrs. Trevor can accompany you, I shall be still more delighted"; but it was understood that she would not accept.

"We have quite a grudge against Mrs. Trevor, because she will never come with her husband; there is some beautiful child who monopolizes her," his hostess would explain on his arrival; and Trevor allowed it to be understood that his wife was quite devoted to Bertie, and would be miserable without him.

When he left the room it was explained, "Mrs. Trevor is a hopelessly quiet person, what is called a 'good wife,' you know."

"The only time she dined with us, Tottie Fribby!—he was a Theosophist then, it's two years ago—was too amusing for words, and told us what incarnation he was going through.

"Mrs. Trevor, I believe, had never heard of Theosophy, and looked quite horrified at the idea of poor Tottie's incarnation.

"Isn't it profane to use such words?" she said to me. So I changed to skirt dancing, and would you believe me, she had never seen it?

"What can you do with a woman like that? Nothing remains but religion and the nursery. Why do clever men marry those impossible women?"

Trevor was gradually given to understand, as by an atmosphere, that he was a brilliant man wedded to a dull wife, and there were hours—his worst hours—when he agreed.

"*Cara mia, cara mia,*" sang the sailors; and his wife's face, in its perfect refinement and sweet beauty, suddenly replaced the Mediterranean.

Had he belittled his wife, with her wealth of sacrifice and delicate nature, beside women in spectacles who wrote on the bondage of marriage, and leaders of fashion who could talk of everything, from horse-racing to palmistry?

He had only glanced at her last letter; now he read it carefully:

"The flowers were lovely, and it was so mindful of you to send them, just like my husband. Bertie and I amused ourselves arranging and rearranging them in glasses, till we had made our tea table lovely. But I was just one little bit disappointed not to get a letter—you see how exacting I am, sir. I waited for every post, and Bertie said, 'Has father's letter come yet?' When one is on holiday, writing letters is an awful bore; but just a line to Bertie and me. We have a map of the Riviera, and found out all the places you had been at in the yacht; and we tried to imagine you sailing on that azure sea, and landing among those silver olives. I am so grateful to everyone for being kind to you, and I hope you will enjoy yourself to the full. Bertie is a little stronger, I'm sure; his cheeks are quite rosy to-day for him. It was his birthday on Wednesday, and I gave him a little treat. The sun was shining brightly in the forenoon, and we had a walk in the gardens, and made believe that it was Italy! Then we went to Oxford street, and Bertie chose a regiment of soldiers for his birthday present. He wished some guns so much that I allowed him to have them as a present from you. They only cost one-and-sixpence, and I thought you would like him to have something. Jane and he had a splendid game of hide-and-seek in the evening, and my couch was the den, so you see we have our own gayety in Bloomsbury.

"Don't look sulky at this long scribble and say, 'What nonsense women write!' for it is almost the same as speaking to you and I shall imagine the letter all the way till you open it in the sunshine."

"So smile and kiss my name, for this comes with my heart's love from

"Your devoted wife,

"MAUD TREVOR.

"P. S.—Don't be alarmed because I have to rest; the doctor does not think that there is any danger, and I'll take great care."

"A telegram." It was the shattering of a dream. "How wicked of some horrid person! Business ought not to be allowed to enter paradise. Let's hope its pleasure; perhaps some one has won a lot of money at Monte Carlo, and wishes us to celebrate the affair."

"Whom's it for? Oh! Mr. Edward Trevor; then it's a brief by telegraph, I suppose. Some millionaire's will case, and the Attorney-General can't manage it alone. What a man he is; to have briefs in holiday time.

"There it is, but remember before you open it that you are bound to remain here over Christmas at any rate, and help us with our theatricals. My husband declares that a successful barrister must be a born actor."

An hour later Trevor was in the Paris express, and for thirty hours he prayed one petition, that she might live till

he arrived. He used to have a berth in the Wagon Lit as a matter of course, and had begun to complain about the champagne in the dining car; but the thought of comfort made him wince on this journey, and he twice changed his carriage, once when an English party would not cease from badinage that mocked his ears, and again because a woman had brown eyes with her expression of dog-like faithfulness. The darkness of the night after that sun-lit garden, and the monotonous roar of the train, and the face of smiling France covered with snow, and the yeasty waters of the Channel, and the moaning of the wind, filled his heart with dread.

Will that procession of luggage at Dover never come to an end? A French seaman—a fellow with earrings and a merry face—appears and reappears with maddening regularity, each time with a larger trunk. One had X. Y. on it in big white letters. Why not Z also? Who could have such a name? That is a lady's box, black and brown, plastered with hotel labels. Some bride, perhaps . . . they are carrying the luggage over his heart. Have they no mercy?

The last piece is in, and the sailors make a merry group at the top of the gangway. They look like Bretons, and that fellow is laughing again—some story about a little child; he can just hear "*Ma petite*." . . .

"Guard, is this train never to start? We're half an hour late already."

"Italian mail very heavy, sir; still bringing up bags; so many people at Riviera in winter, writing home to their friends." . . .

How cruel everyone is! He had not written for ten days. Something always happened, an engagement of pleasure. There was a half-finished letter; he had left it to join a Monte Carlo party.

"Writing letters—home, of course, to that idolized wife. It's beautiful, and you are an example to us all; but Mrs. Trevor will excuse descriptions of scenery; she knows you are enjoying yourself."

Had she been expecting that letter from post to post, calculating the hour of each delivery, identifying the postman's feet in that quiet street, holding her breath when he rang, stretching her hand for a letter, to let it drop unopened, and bury her face in the pillow? Had she . . . waiting for a letter that never came? Those letters that he wrote from the Northern Circuit in that first sweet year, a letter a day, and one day two—it had given him a day's advantage. Careful letters, too, though written between cases, with bits of description and amusing scenes. Some little sameness towards the end, but she never complained of that, and even said those words were the best. And that trick he played—the thought of the postman must have brought it up—how pleasant it was, and what a success! He would be his own letter one day and take her by surprise. "A letter, ma'am," the girl said—quite a homely girl, who shared their little joys and anxieties—and then he showed his face with apologies for intrusion. The flush of love in her face, will it be like that to-night, or . . . What can be keeping the train now? Is this a conspiracy to torment a miserable man?

He thrusts his head out of the window in despair, and sees the guard trying to find a compartment for a family that had mistaken their train.

The husband is explaining, with English garrulity, all the station hearing, what an inconvenience it would have been, had they gone in the Holborn Viaduct carriages.

"Half an hour's longer drive, you know, and it's very important we should get home in time; we are expected . . ."

For what? Dinner, most likely. What did it matter when they got home, to-day or next year? Yet he used to be angry if he were made late for dinner. They come into his compartment and explain the situation at great length, while he pretends to listen.

A husband and wife returning from a month in Italy, full of their experiences: the Corniche Road, the palaces of Genoa, the pictures in the Pitti, Saint Peter's at Rome. Her first visit to the Continent, evidently; it reminded him of a certain tour round the Lakes in '80, and she withdrew her hand from her husband's as the train came out from the tunnel. They were not smart people—very pronounced middle-class—but they were lovers, after fifteen years.

They forgot him, who was staring on the bleak landscape with white, pinched face.

"How kind to take me this trip. I know how much you denied yourself, but it has made me young again"; and she said "Edward." Were all these coincidences arranged? Had his purgatorial begun already?

"Have you seen the 'Globe,' sir? Bosworth, M. P. for Pedlington, has been made a judge, and there's to be a keen contest.

"Trevor, I see, is named as the Tory candidate—a clever fellow, I've heard. Do you know about him? He's got on quicker than any man of his years.

"Some say that it's his manner; he's such a good sort, the juries can not resist him, a man told me—a kind heart goes for something even in a lawyer. Would you like to look. . . ."

"Very sorry; would you take a drop of brandy? No? The passage was a little rough, and you don't look quite up to the mark."

Then they left him in peace and he drank his cup to the dregs.

It was for Pedlington he had been working and saving, for a seat meant society and the bench, perhaps. . . . What did it matter now?

She was to come and sit within the cage when he made his first speech, and hear all the remarks.

"Of course it will be a success, for you do everything well, and your wife will be the proudest woman in London.

"Sir Edward Trevor, M. P. I know it's foolish, but it's the foolishness of love, dear, so don't look cross; you are everything to me, and no one loves you as I do."

What are they slowing for now? There's no station. Did ever train drag like this one?

Off again, thank God. . . . If she only were conscious, and he could ask her to forgive his selfishness.

At last, and the train glides into Victoria. No, he had nothing to declare; would they let him go, or they might keep his luggage altogether.

Some vision was ever coming up; and now he saw her, kneeling on the floor and packing that portmanteau, the droop of her figure, her thin white hands.

He was so busy that she did these offices for him—tried to buckle the straps even; but he insisted on doing that. It gave him half an hour longer at the Club. What a brute he had been. . . .

"Do anything you like with my things. I'll come to-morrow . . . as fast as you can drive."

Huddled in a corner of the hansom so that you might have thought he slept, this man was calculating every foot of the way, gloating over a long stretch of open, glistening asphalt, hating unto murder the immovable drivers whose huge vans blocked his passage. If they had known, there was no living man but would have made room for him . . . but he had not known himself. . . . Only one word to tell her he knew now.

As the hansom turned into the street he bent forward, straining his eyes to catch the first glimpse of home. Had it been daytime the blinds would have told their tale; now it was the light he watched.

Dark on the upper floors; no sick light burning . . . have mercy . . . then the blood came back to his heart with a rush. How could he have forgotten?

The room was at the back for quietness, and it might still be well. Some one had been watching, for the door was instantly opened, but he could not see the servant's face.

A doctor came forward and beckoned him to go into the study. . . .

It seemed as if his whole nature had been smitten with insensibility, for he knew everything without words, and yet he heard the driver demanding his fare, and noticed that the doctor had been reading the evening paper while he waited; he saw the paragraph about that seat.

What work those doctors have to do. . . .

"An hour ago . . . we were amazed that she lived so long; with any other woman it would have been this morning; but she was determined to live till you came home.

"It was not exactly will power, for she was the gentlest patient I ever had; it was"—the doctor hesitated—a peremptory Scotchman hiding a heart of fire beneath a coating of ice—"it was simply love."

When the doctor had folded up the evening paper, and laid it on a side table, which took some time, he sat down opposite that fixed, haggard face, which had not yet been softened by a tear.

"Yes, I'll tell you everything; perhaps it will relieve your mind; and Mrs. Trevor said you would wish to know, and I must be here to receive you. Her patience and thoughtfulness were marvelous.

"I attend many very clever and charming women, but I tell you, Mr. Trevor, not one has so impressed me as your wife. Her self-forgetfulness passed words. She thought of everyone except herself. Why, one of the last things she did was to give directions about your room; she was afraid you might feel the change from the Riviera. But that is by the way, and these things are not my business.

"From the beginning I was alarmed, and urged that you be sent for; but she pledged me not to write; you needed your holiday, she said, and it must not be darkened with anxiety.

"She spoke every day about your devotion and unselfishness; how you wished her to go with you, but she had to stay with the boy. . . .

"The turn for the worse? It was yesterday morning, and I had, Sir Reginald at once. We agreed that recovery was hopeless, and I telegraphed to you without delay.

"We also consulted whether she ought to be told, and Sir Reginald said, 'Certainly; that woman has no fear, for she never thinks of herself, and she will want to leave messages.'

"If we can only keep her alive till to-morrow afternoon," he said; and you will like to remember that everything known to the best man in London was done. Sir Reginald came back himself unasked to-day, because he remembered a restorative that might sustain the failing strength. She thanked him so sweetly that he was quite shaken; the fact is, that both of us would soon have played the fool. But I ought not to trouble you with these trifles at this time, only as you wanted to know all. . . .

"Yes, she understood what we thought before I spoke; and only asked when you would arrive. 'I want to say "Good-bye," and then I will be ready'; but perhaps . . .

"Tell you everything?" That is what I am trying to do, and I was here nearly all day, for I had hoped to fulfill her wish.

"No, she did not speak much, for we enjoined silence and rest as the only chance; but she had your photograph on her pillow, and some flowers you had sent.

"They were withered, and the nurse removed them when she was sleeping; but she missed them, and we had to put them in her hands. 'My husband was so thoughtful.'

"This is too much for you, I see; it is simply torture. Wait till to-morrow. . . .

"Well, if you insist. Expecting a letter . . . yes . . . let me recollect. . . . No, I am not hiding anything, but you must not let this get upon your mind.

"We would have deceived her, but she knew the hour of the Continental mails, and could detect the postman's ring. Once a letter came, and she insisted on seeing it in case of any mistake. But it was only an invitation for you, I think, to some country house.

"It can't be helped now, and you ought not to vex yourself; but I believe a letter would have done more for her than . . . What am I saying now?

"As she grew weaker she counted the hours, and I left her at four full of hope. 'Two hours more and he'll be here,' and by that time she had your telegram in her hand.

"When I came back the change had come, and she said, 'It's not God's will; bring Bertie.'

"So she kissed him, and said something to him, but we did not listen. After the nurse had carried him out—for he was weeping bitterly, poor little chap—she whispered to me to get a sheet of paper and sit down by the bedside. . . . I think it would be better . . . very well, I will tell you all.

"I wrote what she dictated with her last breath, and I promised you would receive it from her own hand, and so you will. She turned her face to the door and lay quite still till about six, when I heard her say your name very softly, and a minute afterwards she was gone, without pain or struggle. . . .

She lay as she had died, waiting for his coming, and the smile with which she had said his name was still on her face. It was the first time she did not color with joy at his coming; that her hand was cold to his touch. He kissed her, but his heart was numbed, and he could not weep.

Then he took her letter and read it beside that silence.

"Dearest: They tell me now that I shall not live to see you come in and to cast my arms once more round your neck before we part. Be kind to Bertie, and remember that he is delicate and shy. He will miss me, and you will be patient with him for my sake. Give him my watch, and do not let him forget me. My locket with your likeness I would like left on my heart. You will never know how much I have loved you, for I could never speak. You have been very good to me, and I want you to know that I am grateful; but it is better perhaps that I should die, for I might hinder you in your future life. Forgive me because I came short of what your wife should have been. None can ever love you better. You will take these poor words from a dead hand, but I shall see you, and I shall never cease to love you, to follow your life, to pray for you—my first, my only love."

The fountains within him were broken, and he flung himself down by the bedside in an agony of repentance.

"Oh, if I had known before; but now it is too late, too late!"

For we sin against our dearest not because we do not love, but because we do not imagine.—Ian Maclaren in *McClure's Magazine*, April, 1895.

Many suppose those against whom they are prejudiced to be very unlovely, because they have never come near enough to know them. William Jay tells that, walking one day in an English fog, he saw a huge and terrible monster approaching him. Coming nearer, it was a gigantic and frightful man; nearer still, and it was his brother John.—John A. Broadus, LL. D.

Man reaches the better, brighter and nobler life that the gospel requires, not through what he has, nor through what his parents have, but through what he does for God and man. Every man can make his life a blessing if he sets before him as his aim righteousness toward God and helpfulness toward his fellow-men.

Letter Department

HUNDLUND, DENMARK, November 26, 1909.

Editors Herald: Perhaps a few lines from this side of the ocean might interest your readers. I left my home in Cameron, Missouri, for this field the last day of September. Next day I arrived in Saint Louis, where I spent the day very pleasantly in company with Brother and Sister Barracough, Sister Landbery and Brother Burgess, attending the Religio services at Lansdowne at night. Next morning I started for Washington, D. C., where I visited with Bro. and Sr. Willie Froyd two days, seeing the sights, etc., and had a very pleasant visit. October 5, I reached New York and next morning went on board the Cunard steamer *Mauritania*. At 10 a. m. we pulled out and an hour later put on full speed to cross to Queenstown in a little over four days and a half. This is the quickest trip I have ever made across the Atlantic.

The *Mauritania* is a fine steamer and the accommodations all that could be expected, but the powerful propellers required to force the large boat through the water with such speed, make it shake tremendously at times, especially where the second cabin is located, aft in the boat. At times the sensation was almost similar to that caused in crossing a number of tracks in a street car. In the first cabin and steerage as well, I was informed that this unpleasant sensation was rarely felt. The great advantage of these new large boats, however, is getting there quickly. Passengers may breakfast in New York, for instance, on Wednesday morning, and breakfast in Queenstown the next Monday morning, and take supper in London the same evening—a landing place having been established on the west coast of Wales for the accommodation of passengers to London and the south of England.

We did not reach Liverpool till Tuesday morning, making it in just six days from the time we left New York. It will be understood that the record making is between Sandy Hook and Queenstown, the average speed in that distance being about five hundred and eighty-six miles every twenty-four hours. At Liverpool I had to lay over two days, which suited me first rate, knowing that I had a rough voyage ahead of me across the North Sea. I reached here October 16. I have preached a few times in this neighborhood, and made a trip to Copenhagen, conversing with people on the gospel and distributing tracts according to opportunities. We will need a good supply of tracts this winter as our present supply is nearly exhausted, and I wish that those interested in this mission would lend us a helping hand by sending us contributions, large or small, for this purpose. All such contributions will be greatly appreciated. Generally the best means of getting our claims and work before the people of these countries is by private conversation and tract distribution, hence a large supply of tracts is needed. I hope all who are willing and able to help us in this good work will send such assistance at once, to the undersigned or to Bro. Peter Muceus, Porsgrund, Norway. We have the satisfaction of knowing that as a rule our literature is being read. Thus the light of the restored gospel may reach them and no doubt will leave its effect upon their minds. Most of the people with whom I have had conversation freely express their dissatisfaction and disapproval of the established form of worship which we may call the "image of the beast." They will admit that the sprinkling of infants and the so-called confirmation is mere humbug, but it is the custom, and old, established customs are hard to get rid of. However, there is a powerful agitation in favor of the separation of church and state, and a desire for such separation is growing rapidly among all classes; even some of the priests are in favor of it—providing the state still pays them their wages. See? If I read the

signs of the times correctly, Revelation 17: 16-18 is being fulfilled in the European countries. Already there is a much less demand for the merchandise of Babylon, as dispensed by her merchants, the priests. (Revelation 18: 11, 12.) In nearly all countries there is a growing sentiment in favor of using properties of the church for the purposes of the state, and the old-time reverence for the church, religion, and the priesthood is rapidly giving way.

I notice in Brother Hansen's letter from Utah that President Joseph F. Smith has ordered all their houses of worship closed against all of our elders. The same authority is being exercised in Europe, as the following incident will show: Along about February 1, 1903, I attended a Brighamite meeting at Christiania one Sunday afternoon. One young man referred to the fact that houses of worship were closed against them everywhere, and as a contrast, made the sweeping statement that their houses of worship all over Utah were open to ministers of all denominations. I knew that the young man was either misinformed or was telling a deliberate falsehood, and to prove this, I decided to immediately put him to the test. So at the close of their meeting I asked permission to speak in their hall. He referred me to the president and stated that he thought permission would be granted. Later, I saw the president, a young man from near Salt Lake City. He gave his consent and a meeting was appointed. But as soon as the president of the Scandinavian mission heard of it, he wrote F. M. Lyman, at Liverpool, who at once telegraphed him to order that young man at Christiania to cancel the appointment and not allow me to speak in their houses. This was done and I was not permitted to occupy.

But while I have the acts of President Joseph F. Smith in mind I want to make a statement in justice to Bro. R. C. Evans. In the controversy between the latter and Joseph F. Smith, jr., President Smith makes a statement which is to the effect that Brother Evans had told a falsehood relative to the subject of their conversation during a visit to Salt Lake City. I was surprised to find this statement in his son's book, but during my visit to Salt Lake City a few years ago, I spoke to Joseph F. Smith, jr., about it, and I sought to meet President Smith with a view of talking it over, as I did not wish to take advantage of him. His son spoke to him about it, but returned the answer to me that his father did not know when he could see me, but preferred that I make a written statement. I accordingly wrote him the following letter after I returned home.

"STANBERRY, MISSOURI, March 14, 1907.

"PRESIDENT JOSEPH F. SMITH,

"Dear Sir: On my last visit to Salt Lake City, I sought through your son Joseph F. Smith, jr., to obtain an interview with you relative to the statement to your son in his controversy with Elder R. C. Evans. Your son informed me that he had spoken to you about it, but that you had told him that you did not know of any time when you could see me. The matter I wished to refer to is, I think, of more concern to you than to me, and before I make any public statement about it I wish to give you an opportunity to explain. This in fairness to you.

"Perhaps you remember that I accompanied Brother Evans on his visit to your house. This was on the 29th of October, 1900. I spent the evening with you and Elder Evans, taking but little part, however, in the conversation.

"On page 68 of your son's work you state that, 'He and I did not discuss the doctrine of polygamy at all.' Now let me say that I was present during the entire conversation the above-mentioned evening, and that the main subject of the conversation was polygamy. I distinctly remember your telling Brother Evans that the principle of polygamy had been revealed to the Prophet Joseph along about 1831; that

he had informed one Johnson about this, and that Johnson in turn had told Orson Pratt. Brother Evans asked you the question, 'Do you not marry into polygamy?' to which you replied, 'No, not in the United States.' In speaking of the laws of Utah you remarked, 'It is our understanding that there is no law in this State against a man living with a plurality of wives.'

"In a letter to the SAINTS' HERALD shortly afterwards, I referred to this matter, as you will find in the issue of March 6, 1901. In my letter to the HERALD I did not mention your name, because I thought you spoke in a confidential manner and would not like it. During the conversation that evening you also spoke of the revelation on polygamy being presented to the high council at Nauvoo, and that we (your church) have the minutes of that meeting. Brother Evans at once asked to see those minutes, to which you replied that he would have to see President Snow. You are aware that we visited President Snow next morning. You and George Q. Cannon were present. During the conversation at the office Brother Evans referred to those minutes and asked President Snow if he could see them. President Snow answered that it would take too long to produce them. This and other matters, as the interview with Lucy Kimball, grew out of the conversation of the evening before. I admit that you may have forgotten, and in fairness to you write so that you may have an opportunity to explain before I mention the matter.

"I hope to hear from you at your earliest convenience. I write with feelings of kindness and respect. Please give my kindest regards to your son, Joseph F., whom I met several times while in your city.

"Very truly yours,

"PETER ANDERSON."

After so long a time no word has been received from President Smith. The reason, I do not know. But I do know that I was present that evening and heard the above-mentioned conversation, and that President Joseph F. Smith, and not R. C. Evans, is the one who falsifies in this instance. He may not have done so wittingly, but that does not change the facts.

In the HERALD of October 27, I notice the following statement from the *National Tribune* attributed to Sr. Emeline J. Davidson: "She understands through Brigham Young and other Mormons that it was only after they were at what is known as 'winter quarters,' that they decided to go into the Salt Lake Valley. They were going to California, as they supposed." This statement is corroborated by Brigham Young in a speech published in the *Deseret News*, October 14, 1863. He says: "Before we left Nauvoo, members of Congress made a treaty with the Latter Day Saints and we agreed to leave the United States entirely. We did so and came to these mountains, which were then Mexican Territory. When we were ready to start on our pilgrimage west, a certain gentleman who signed himself 'Backwoodsman' wished to know on what conditions we would overcome and settle California. He gave us to understand that he had his authority from headquarters to treat with us on this matter. I thought that President Polk was our friend at that time; we have thought so since and we think so now. We agreed to survey and settle California, we drawing the odd numbers and the Government the even numbers; and I think the president was precipitated into the Mexican War, and our prospective calculations fell through, otherwise we should have gone to California and settled it. Many of you were not aware of this."

I am not aware that this statement has ever been published in our papers, perhaps but few know of its existence, and I thought it might be of some use and interest to the elders. Several of the Utah church historians have referred to the fact that there was such a scene on foot at the time, "for the

purpose of swindling the Latter Day Saints out of millions," but "needless to say that the leaders did not agree to this gigantic, swindling scheme." But the above tells a different story. The leaders, that is, Brigham Young and his sympathizers among the leaders of the church, did agree to this swindling scheme. The scheme failed and they found it necessary to settle in the mountains. Perhaps this is the real excuse for their claim of fulfilling the Prophet Joseph's plans and prophecy so-called. They claim that the prophet organized a company for the purpose of exploring the mountain regions with a view of settling the Saints there, and prophesied that they would go there and become a mighty people. A very nice story to fall back on after the gigantic swindling scheme agreed to by members of Congress and a few members of the church, unbeknown to the Saints in general, had failed.

In conclusion let me say that I am glad to be a representative of a cause that does not need to adopt the shut-door policy as a means of self-protection or to make excuses for its mode of procedure. As was the first organization, so is the church as reorganized, based upon the word of God, and its policy is outlined and directed by his revelations to us. Every time his word to us is based upon the foundation laid for the work in an early day and leads us step by step towards the fulfillment of that which has been outlined for the church in former years. As witness, for instance, the grand instructions given us by the Lord at our last conference, and I sincerely hope that we may go to work with full purpose of heart, unitedly, and carry them out, that Zion may put on her beautiful garments (character) and shine. "Arise, shine, for thy light is come, and the glory of the Lord is risen upon thee."—Isaiah 60: 1. And that she may do so even to the fulfillment of verse 3: "And the Gentiles shall come to thy light, and kings to the brightness of thy rising." For then will our work in the world be a greater success, truth triumph, and the honest in heart come to and rejoice in the light. May God speed the day.

Yours in the faith,

PETER ANDERSON.

WABASH, ONTARIO, November 28, 1909.

Dear Herald: I have been in the church eight years last August. I was baptized and confirmed by Elder Alvin Knisley. I was so young then that I did not realize what I was doing, and have often wished that I had waited till I was older. I have been isolated and away from any meetings, and have mingled with the world so long that I find it hard to humble myself for God's work, but I trust that the Saints will pray for me, that I may become more faithful and endure to the end.

The Saints here have a lovely church and a few earnest workers. They have Sunday school and prayer meeting Sunday morning, preaching Sunday evening and Religio Friday night. I enjoy the meetings very much.

Your sister in gospel bonds,

MINNIE DUNLAP.

WAMSLEY, OHIO, November 22, 1909.

Editors Herald: Our branch at Crabtree, known as the Pleasant Valley Branch, is in good condition. It was organized last February, by Elder G. T. Griffiths, and there are at this time nearly seventy-five members. The writer held sacrament meeting there the first Sunday in this month and the Saints took an active part in the services. We have a live Sunday school, a good Religio, one deacon, two teachers, one elder, and a priest. Samuel W. Henry was ordained an elder last August at the conference at Crabtree.

It is surely slow work to get the gospel before the people. There is a Union church near Friendship, Ohio, and I think

I will get Brother Henry, of Lucasville, Ohio, and hold some meetings there sometime this winter. I do not think the gospel was ever preached there. Brother Henry and myself are young in the work, but the command is to be doers of the word and not hearers only.

Yours in the conflict,

I. T. MITCHELL.

PENSACOLA, FLORIDA, November 26, 1909.

Editors Herald: The Columbia Encyclopedia of Useful Knowledge, by Marshall Everett, contains a description of the construction of lifeboats which are being propelled by the use of gasoline, under the head of "Life saving by gasoline." The description is as follows, on pages 143, 144:

"Nearly a dozen of these boats are now in use in this country, and every one has had a chance, and successfully demonstrated its superiority for the work it does, over any previous type of craft used for the same purpose. So successful are these boats that others are being built and installed—old boats not too weatherworn are being changed to motor boats, and as soon as appropriations allow, the work will be extended until the coasts are all supplied with these craft, wherever it is possible to use them. It seems odd when one thinks of it, that little cockle shell thirty-four feet long should live and ride out seas and wind which are too much for the huge bulk which wrecks and needs assistance. But these little boats are built with one idea—safety—and all the skill and inventive ability of the builders are designed to this one end. The boats are built of the most expensive materials which can be obtained—mahogany. Two layers are used, crossing each other on the slant, with fine canvas and waterproof paint between. They have a false bottom, through which run eight-inch tubes, closed with valves, which keeps the water out. But let a wave fill the boat, and in less than half a minute, the water all runs out of these tubes, back into the sea. The boats can not stay upset, and turn over with difficulty; on the bottom is a heavy keel of metal—gun metal—because that does not rust easily. . . . This eighteen hundred pounds of keel flops a boat right side up as often and as fast as a wave upsets the boat, and it must be a mighty wave indeed that accomplishes this feat.

"The boat can not sink, for there are eight watertight compartments in it; any one of which is sufficient to hold the boat on the surface full of men and women."

I copy this from the book and send it for publication, thinking it might be advantageous to those who have to meet the criticism that is so often brought against the barges which the Brother of Jared was commanded to build with a hole in the top and a hole in the bottom, as spoken of in the Book of Mormon, page 504. In the construction of these modern boats which are built for the express purpose of saving life in case of the wreckage of large vessels upon the sea, and we are told that they can not sink, there is a false bottom, through which run eight-inch tubes closed with valves, which keeps the water out: but let a wave fill the boat and in half a minute the water all runs out through these tubes back into the sea. The brother of Jared was commanded to build a boat with a hole in the bottom, but this safety vessel built in modern times has eight holes in the bottom, through which the water escapes back into the sea.

F. M. SLOVER.

DES MOINES, IOWA, December 22, 1909.

Dear Herald Readers: For several months I have not written a letter to our marvelously efficient literary exponent of the progress of God's work in these latter days, although I have sent some items of incidental happenings, and I felt that it was due from me that I answer the request of my conscience, and the demands of my many sons and daughters,

brothers and sisters, in the gospel, that I present some thoughts that I believe will be of mutual interest to one and all.

My labor for the summer and fall has not been very encouraging, yet the work of gathering in young and old continues quite regularly in the city, and there are others who are waiting till pleasanter weather to obey. Several have accepted the privilege of the baptismal covenant within the last few weeks, and others have been more deeply considering the advantages and obligations of the covenant previously made. While all this is true I see evidences that the parable of the ten virgins will most likely be fulfilled, and this part of God's moral heritage will furnish the necessary quota to its fulfillment. It seems that all have not the necessary spiritual power within to keep the peace of godliness and brotherly kindness continually burning. We pray for such, lest they lose those things which they have already wrought, and receive not a full reward.

The regular Christmas cheer is being shown in the entertainments preparing, but I have thought how much more lasting would be that cheer, and how much more of the Christ-life would be represented if a large portion of the amounts that are used in present preparations were spent to establish the children's home, and care for the children of the missionary who can not more extensively take the field of usefulness till such care is rendered. The Christmas cheer should be seasoned by the sacrifice of that thought to be the most precious for the gospel's sake, as was so fully represented in the sacrifices of Joseph and Mary, and as represented by the precious gifts of the wise men. Oh, how distorted is the world's views of the Christ-gift, yet in many ways God's children pattern thereafter, and pure religion is not correctly represented. In the name of Christ institutions are being builded for the avowed purpose of saving the young, especially the Y. M. C. A. and the Y. W. C. A., and as it was with the apostate conditions of the church in all ages, they rose up to play. In the Y. M. C. A. the pool table is made prominent, and in the Y. W. C. A. the bowling alley is being introduced, and in the name of Christ men are standing in the pulpits and announcing that we should not be too restrictive on the dance halls or the Sunday theaters, and even some of the prominent club women (I don't know whether they are mothers or not) are favoring the Sunday theater and some other things equally as bad. It occurs to me that gradually the church and her people are being converted by the world, and the things of the world are finding their way into the lives and fortunes of those who have professed to give their all for the sake of the Christ. May God's people not be drawn into this whirlpool of Christianized worldliness, so far that the present preparation for the coming of the Christ and the gathering together of his people, may not be delayed.

Last Monday, at the Ministerial Association, Mr. J. B. Weaver, jr., the illustrious son of Hon. J. B. Weaver, sr., spoke of the church from a layman's viewpoint. The church, said he, fills up that which science, as at present understood, may lack. Science represents that there are two disharmonies in nature that it should and will correct. 1. There is no desire in the physical man for death, but something of a dread therefor. 2. There should be no pain at birth. It is also explained that the universal desire in the human heart for worship is but the aspiration that dwells there to answer the unknown in nature, or those things that lie beyond the physical. This the church answers when she, through the Holy Spirit, illuminates the physical, and thus goes beyond science and fills up where she is lacking, because science is only dealing with the material. He claims that the cause of the removal of denominationalism is the growth of uncertainty as to the limitations of the divine mind. While the churches, sectarian,

had nearly become disrupted by opposition to future probation, now the people being more uncertain as to that point make them less contentious, and the layman's view is that God had in some way provided for future probation. In speaking of the "Mormons" and the evidences of a working faith as shown by them in the deep ruts that still exist along the trail made in their crossing the State of Iowa, he said, explanatorily, "the Book of Mormon does not teach polygamy; it condemns it. That was a feature added to what was called 'Mormonism' by Brigham Young after they left Nauvoo." I said within my heart, "Thank God, for such men of honor and truth. I am glad that I am here." Some one of the ministers with whom I had a controversy over this very point some years ago, found a convenient excuse not to remain longer to hear what was said. Others of the ministers, and I wish to say the more prominent ones, the more influential ones, indorsed the statement.

He thought that the church of to-day should spend less time in representing their denominationalism, and more time in teaching the people how to live godly in this present world, and teach more about the present world and this world's Creator. While he was inclined to the gradual growth of the world toward a better condition, and toward this condition through the principle of evolution through the spiritual, yet in the main his thought showed a mind beyond the creeds of the churches. His explanation of the cause of pain at birth was the overlooking of the curse pronounced upon woman. He claimed pain was always the result of stress, and stress was the legitimate result of growth, and in this way he claimed all pain had been brought in birth. This last thought showed a mind tintured by the "higher critics."

The last report of the State Anti-Saloon League, as given at their regular meeting last Friday night, was the most encouraging in its history. Out of debt in every department, and a small fund on hand, and the spread of its influence in eliminating the saloon, and the passage of such laws as would make the existence of the saloon harder, and the observance of temperate practices easier; yet not a pleasing prospect for the adoption of a constitutional amendment favoring prohibition. The aim this year will be to get rid of the mulct law, thus leaving statutory prohibition, and work through the coming constitutional convention for a prohibitory amendment, and see that men favorable to prohibition were elected this year and all the years to follow.

The same headquarters committee was selected, and only one change in the officers of the league, so that the present officers are the same as last year, with the exception of the selection of Henry Wallace, of the *Wallace Farmer*, as vice-president. The trustees of the league are resolute and zealous men for the temperance cause. So far we can afford to indorse their work.

Some weeks ago there were placed in my hands all the papers of Mr. Aaron W. Harlan, uncle of the present curator of the Historical Department of the State of Iowa. He was born November 15, 1811, and still living near where he settled in Iowa in 1834, a more complete sketch of whom will no doubt be given later on; but a few items only in relation to his acquaintance with Joseph Smith and Brigham Young will be noted at the present. He was a skeptic along religious lines and looked upon the Latter Day Saints and their faith as merely an investigator of facts. Of Joseph Smith he wrote August 25, 1903, "I tried to understand him, but to me he was incomprehensible." On the same date he wrote of Brigham Young, "I had but little acquaintance with him, but he must have had a strong hypnotic influence besides *faith, patience, and perseverance.*" On March 20, 1891, he wrote to me in reply to inquiries about Joseph Smith and the faith he advocated as follows, from Croton, Iowa:

"Sir: . . . I will try to answer your questions. The Mormons commenced settling at Nauvoo in the spring of 1838. Their teachings were similar to the Campbellites and Baptists, but in addition they believed the Book of Mormon, and was as exemplary as other Christians, and seemed more willing to assist one another. It was in 1840 that I made the acquaintance of Joseph Smith, the so-called Mormon prophet. I visited him at his own residence in Nauvoo, ate with him at his own table. The meal was prepared by his own wife, Emma. I ate with him at his own table and continued to visit him about every six months thereafter as long as he lived.

"The so-called spiritual wife doctrine was not talked of until 1842, and it immediately produced a schism in the church, Joseph and Hyrum Smith opposed to it, whilst William Smith, another brother, was said to favor it.

"Joseph Smith always spoke against it as a heresy that would prove the downfall of many. The names of Joseph Smith and Sidney Rigdon in those days were inseparable.

"And on the day that the polygamous portion of the church chose Brigham Young as chief ruler, Sidney Rigdon with his anti-polygamous friends were at the old stone house with doors barred, reorganizing the church on its original principles of purity.

"I was there on that day, but was not permitted to enter the house. There was quite a number of persons on the outside that understood that Rigdon was reorganizing the church. The name of Sidney Rigdon seems almost forgotten. He lived a pure Christian life, and died full in the faith.

I was born in 1811, and of course am now well along in my eightieth year, and have always been known as a skeptic since I was eighteen, but have always been lenient towards all kinds of fanatics, and have at all times insisted that the Mormons should have their constitutional privileges.

"A. W. HARLAN.

"P. S. I herewith make some suggestions of the people that followed Brigham Young to Salt Lake. Most of them were driven from Illinois, and did not at any time believe in polygamy. . . ."

Weather has been adverse to night meetings the last two months. November was a rainy month, and December has been a cold month. The roads were so muddy during November that the people could not attend conveniently, and unless much interested would not attend, and since it has frozen up it is so rough and icy that travel is done with difficulty and danger. Cottage meetings were tried last week, but on account of the cold and slippery walks but few attended. Indifference had something to do with a small attendance, and this condition seems to be on the increase. People that I visit seem to be more fully wedded to their idols. The churches are becoming so liberal that people can be members and live about as they did before. But to accept the gospel as it is in Christ requires too much of a sacrifice for them to make. But the witness of the gospel is thus being proclaimed to individuals and families, preparatory to the withdrawal of the Spirit from the Gentiles, which is rapidly occurring as I view it. To meet with conditions as they now exist among the people is at times discouraging, yet when we consider it properly it is but another evidence that the hastening time is upon us, and the gathering time is here. May God hasten his work in its time, and give me wisdom to occupy till he comes, in the most efficient way. A Merry Christmas and a Happy New Year to all the readers of the HERALD.

In Christ,

J. F. MINTUN.

OMAHA, NEBRASKA, December 20, 1909.

Editors Herald: The weather has been zero now for about a week, but the services have been quite well attended, and the interest seems to be increasing. The Sunday school has been having a contest for a month or more. The school is divided into two parts and each side is trying to bring the most new attendants. It is creating quite an interest and increasing the attendance some. The Sunday school will give an entertainment the eve of the 28th, entitled, "The waif's Christmas." The Religio and normal classes are holding their interest quite well.

We have a good offer coming from the citizens of Florence, Nebraska, to hold the next reunion there, but the locating committee has not yet decided on the place to hold it.

A better place of worship is still a subject of interest, but the thing that is of more interest than all else is our special meetings to be held in the heart of the city in a public building known as the Lyric Theater, commencing February 13, and lasting through February 20, 1910, with the exception of Wednesday evening. The building costs one hundred dollars, fifty of which are already paid. We expect to use one hundred dollars or more in advertising. If nothing prevents, Bro. J. W. Wight, missionary in charge, and Bro. Heman C. Smith, Church Historian, will be the speakers, with a possibility of others to help. We are very anxious to make this a success. So far as we know this is the first effort of the kind in the State. I want to correct a mistake that has gotten started, about the character of this building. It is a commercial college building and there are no cheap shows of any kind held in it. In fact, we were informed by the man with whom we did the business that there were no shows held there except once in a while one of home talent.

They have just closed a series of meetings there by an evangelist from Kansas City by the name of Doctor Woods. It was said that at times there was not room to accommodate the people. This building is located on Nineteenth and Farnum streets, and in fact we have not seen a better place in the city to hold our meetings. We hope to have the prayers of all that these meetings may be a success.

J. W. Wight was with us yesterday at eleven, and spoke to a very good audience. He gave us one of his earnest efforts, to, we believe, the satisfaction of all.

3015 FRANKLIN STREET.

J. M. BAKER.

WATERFORD, ONTARIO, December 8, 1909.

Editors Herald: I am still interested in the progress of the angel's message and anxiously await the arrival of each issue.

At this writing I wish to chronicle the death of Bro. Lorenzo Smith, youngest son of Bro. Amos and Sr. Elizabeth Smith, of Trowbridge.

The Reverend Mr. Salton and some of the choir members of the Methodist Church assisted the writer conduct the funeral services. Our association was very agreeable, Mr. Salton opening and closing the service, while I preached the sermon. At the conclusion of our remarks, which I felt were inspired to some degree, Mr. Salton commented very favorably upon the sermon, stating that he was very much interested and that he felt the consciences of all had been touched. He unhesitatingly stated that I had been "inspired" and that I had presented the gospel in "power and demonstration." We were pleased for the work's sake to hear this acknowledgment and trust the good Spirit our friend then felt and recognized may continue with him, revealing the strength and beauty of our doctrine, together with the many rich experiences of the Spirit's presence and power that have come into the life of every true Saint.

Brother and Sister Smith sustain a great loss in their home by the death of their young son. They are Saints always

alive to the interests of the church and we feel sure they will be comforted by the hope of the gospel. They have the sympathy of all in their bereavement.

In bonds,

FREDERICK GREGORY.

PORTLAND, MAINE, December 1, 1909.

Editors Herald: Brother Macgregor is doing a good work at Stonington, Maine. May the good work spread and in due time come to this place. Portland is a city of about fifty thousand inhabitants. I am alone, so far as I know. Bro. J. C. Foss' letter in the HERALD of November 24 reminds me of a little incident that happened a few years ago. I was building a house at Little Deer Isle, Maine. Brother Foss came by and asked me if I belonged to the church. I replied, No. "Well, you ought to," he replied, and went his way. I do belong now, and am trying to live as a Saint should, but I do not claim to have reached perfection yet.

All the preaching I have is the church papers and books. Every Saint should take the HERALD and *Ensign* at least. I have just finished reading the Braden-Kelley Debate, and I can not help feeling glad that I have accepted the angel's message. The true gospel shows up fine when compared with anything that men can get up in their own strength.

If anyone of our elders should happen to come to Portland, they will find me at work at Nathan Wood & Sons, 428 Fore street. Do not forget to call and see me.

W. S. POWERS.

DES MOINES, IOWA, December 3, 1909.

Dear Herald: The holiday season is again with us. We have had our season of national Thanksgiving, and yet, with the children of God, every season and every day is a day of thanksgiving. And what of the holiday season—Christ, the Son of God, the great gift of the Father to all his children? All of us will give gifts of some kind to some one at this holiday season, because the Father has given the great gift of his Son to us.

What are we going to give to some one else, and what are we going to give to ourselves? Does every family in the church have the HERALD, and if not we ought to give it to ourselves, and if we do have it no more valuable gift could be made to some one who does not have it. Yes, our dear HERALD; it ought to be in the home of every member of the church. It comes to us weekly. Its dress is neat and clean. In outward appearance it makes a fine showing, will stand out with any religious publication that we know of. And then, what do its pages contain? Food, the richest and most nutritious for the spiritual man. Our editors and publishing house spare no pains to do their part in giving us a valuable publication. It is but the duty of every reader of the HERALD to do all he can to show to the editors and publishers that he appreciates our church paper.

Then there is *Autumn Leaves*, a magazine for the youth of the church. It ought to be in every home, and it ought to be in every public library and reading room in the United States. The current numbers of the *Leaves* as a magazine are almost perfect. Those of us who read it and know of its almost perfect character, ought to place it in the hands of those who do not have it. Solicit a subscription for it, and donate one if you possibly can.

Zion's Hope is the paper for the children. It is our Sunday school paper. Its pages contain only wholesome food for the children of the church. The editor, good Sister Walker, has long held the editorial pen for the *Hope*, and only that which is good is sent out through its columns. Let Sunday schools increase the number of their copies for the coming year, and by having a few more copies extend the influence which the *Hope* will have. Place the *Hope* in the isolated

families of the church where there are children. It will do them good. Let the readers of the *Hope* do all they can to extend the influence of their paper.

The Journal of History. When it was started two years ago there were some who thought there was no place for it. On the contrary, it ought to be in the home of every branch officer in the church. Leading men in the church long felt the need of such a journal. In the publication of this quarterly the church is building for the future more than in any other one thing. The good that the *Journal* is doing, and certainly must do, can not be estimated. Its influence is far-reaching. Every member of the church could read it with profit; they ought to read it. And now that the subscription price is reduced to one dollar we hope to see many names added to the list. Every library in the church ought to have it on file. Every library in the land ought to have it on file with all the other magazines and periodicals that are found in the reading rooms. Every historical society in the United States ought to have our *Journal of History*. The press of the United States for many years has had much to say of the work of the unlettered boy and his work since 1830. Historical facts and data published by those who know him best should be sent out as far and as wide as have been sent the errors concerning him. We do not believe that there is any work the church can do along some lines in the way of extending a true knowledge of the faith than can be done by extending the circulation of *The Journal of History*. Its value to the church is not yet known and realized only to a very small number.

There is still another of the church publications that has its own individual field—*The Sunday School Exponent*. It is perfect so far as typographical appearance is concerned. It has its several departments, all well suited for the several members and grades of the Sunday schools. It is a fact that Sunday school officers and teachers are not modern, up-to-date, and first-class, unless they have the *Exponent*. At the close of each volume the twelve numbers should be bound and added to the library of every branch.

Zion's Ensign, the "missionary paper" of the church. It has many readers, and many of these readers enjoy it so much that they are willing solicitors for it, and they could do no better at this holiday season than to still further extend its circulation.

Can we all name all the publications of the church? Have we completed the list? Well, there is the *Quarterly* yet, senior, intermediate, primary, and first primary, and the *Religio Quarterly*. All of these text-books, small as they are, ought to be in the home of every member of the church where there are members of the family who can use the several grades.

Then there is the catalogue of the church books. If you do not have a copy of the last one issued by the Herald Publishing House, send and get one. There is such a list of holiday presents to be selected from it that all can find what they want. The church, since the building of the new office of publication, has facilities for printing any number of papers, and they have a large stock of the books on hand. Let us all buy one book, at least, and see what a swelling the bank account with which the publishing house would have to begin the year 1910; see how they would clear off the debt that has been incurred in the building, and when that was cleared away how they would use the surplus to further extend the work of the publishing department.

We can not close without a mention of Graceland. *Poultry Pointers* is published for the benefit of Graceland. Almost every family in the church has poultry, and *Poultry Pointers* is a modern, first-class, up-to-date poultry journal. We ought to order it, and thus contribute that much to Graceland.

Anxious for a greater extension of the printed matter of

the church, and wishing the HERALD a Happy Christmas and a joyful New Year, I am,

Kindly,

A. A. REAMS.

EROS, LOUISIANA, December 1, 1909.

Editors Herald: It is a pleasure to me to read the many kind letters from the people of God in the HERALD. As this is the only branch in the State of Louisiana, I thought I would let you hear a word from us in the sunny South. The work here is slowly moving onward. I rejoice to see the shadow lifted that was thrown on it last year through debate. It seemed that many preferred the dark side and they joined with Utahism against us. When Brn. James M. and Edgar H. Smith left here last year our branch was in a downcast condition. However, we battled on as best we could. We have no place of worship, but we held Sunday school and prayer service, and I preached all that I could in my weak way under an arbor. As I had just been ordained, my work was not very successful, although I baptized three.

We looked for our appointed elders through the summer, but on account of their work elsewhere, they did not reach us till late fall. At last, Brn. J. T. Riley, Jesse M. Simmons, and James M. Smith reached us and found us in a rugged condition. Bro. James Smith was bothered with a tooth for a few days, but Brother Riley began meetings immediately and Brother Simmons assisted him for a week. It looked as though they could not raise any interest and that there was no use to try.

Brother Riley had calls to leave and left the other brethren with us, and I am thankful to say that he could have left no more faithful ones. They labored day and night for three long weeks, and with the power of God helping them, they revived interest, and removed the dark vale to a great extent. They broke into Mormonism and baptized one of their brightest members. The dust was brushed from Bibles that had been there for years. Other preachers said that if they didn't stop their preaching they would break up their churches. They baptized eight souls and left others ready. A number expressed the wish that they could stay longer. It took two large rooms and all outdoors to hold the crowds. I trust that they will be with us again before conference and again next summer, and I think they can accomplish a great deal. I rejoice to see this angel message spreading, and to know that it shall stand for ever.

Ever praying for the day when the laborer shall obtain his reward,

W. H. FULLER.

NEBRASKA CITY, NEBRASKA, December 8, 1909.

Editors Herald: This writing finds me in action in my field to which I was transferred from South Dakota, where we spent the joyful summer months. Here we have been assigned the three cities, Wilber, Auburn, and Nebraska City, to work between now and General Conference. District conference convenes in this city, I believe, in January, but whether we will be permitted to attend or not depends on the proximity and the depth of interest in this point of labor; for I think our single devotion to the work should beget in us an incentive to forego sometimes that which amounts to little more than advertisement and personal gratification.

It is cold and snowy, more so than I have witnessed since my winter in Idaho. What a contrast is a winter even this far north with where we spent one year ago, sunny Arizona. And even there we were at an altitude of over five thousand feet.

I can not remember when I had the last Christmas home. This one will not be an exception, though but one hundred and fifty miles away, save that in a sense I have home with me. You can not all say that, and I won't always. I went home in the fall, a rather novel proceeding in the case of the

writer, at the instance of sickness, and partly to prepare for winter. As soon as such preparations were made and I could leave home and be humane, I left all and came thither and am laboring the nearest I have for years.

This branch is officered by Brethren Higgins and Myers, both students, both young men, and indeed we have had a fine time colaboring. My permanent address remains 1037 West Maple avenue, Independence, Missouri. While not in the papers so frequently as formerly, I endeavor to be as active as ever and to keep right with the Great Master.

ALVIN KNISLEY.

ALVARADO, TEXAS, December 4, 1909.

Editors Herald: There are only a small number of Saints here, but they seem very dear to me, and most of them are trying to live up to the commandments the best they know how. We have had some good meetings here, but the people are so prejudiced that only a few would come out to hear us. I hope some day they will turn and see the light which was delivered to the Saints. It is my prayer that I may let my light shine, that I may be an instrument in bringing others into the fold. He that doeth the will of the Father shall know of the doctrine. I have so many trials that it seems that I can hardly overcome them; I feel this morning that I might be the weakest of God's children. As I scan the letters in the HERALD I find many interesting ones. I enjoyed Sister Long's letter. It was certainly fine. I have seen the sick healed many times instantly. There is nothing impossible with God. When I look back and see what good times we have had, it makes me rejoice in my soul to think how we enjoy the many blessings of God. And then to think that some of us are separated by death and some have moved away; it makes me feel sad.

My prayer is that when I shall be called over the chilly tide from this world of sorrow I will be prepared to go and be permitted to reign with Christ a thousand years. We ought to live humble and prayerful lives, for the end of time is not far distant.

Ever praying for the upbuilding of God's cause,

Your sister in Christ,

MISS LILLIE MCALISTER.

CRABTREE, OHIO, December 9, 1909.

Editors Herald: I have been in this work about a year, and have been receiving the HERALD about four months, and often when reading its columns, I have had a desire to bear a word of testimony and thanksgiving for this grand work. I am truly glad that in these the last days I have had an opportunity to hear the gospel in its fullness, and I feel glad indeed that I have obeyed the message. I can not help in this work as much as others, but remember, dear brothers and sisters, that the more we help in this work and the more we do, the better it is for us in this life and in the life to come. May God bless us all and help us to see our whole duty, and seeing it to obey. I often think we should strive to do more and more, for we are not our own. Jesus bought us with his precious blood. How he has suffered and died that you and I might be redeemed through him if we only believe in the plan he has left sufficiently to be doers of the word and not hearers only. Then he commanded the disciples to pray earnestly that they enter not into temptation. You remember how those wicked ones took him, put a crown of thorns on his head, blindfolded him, and smote him, and spat in his face; and he bore it all in patience and murmured not. So we should try to cultivate that spirit within us, that if anyone trespass against us, we shall be like Him and willing to forgive.

Then, too, they nailed him to the cross, and left him there

to die in the most cruel way in which it was possible for him to die. This was all according to the Scriptures, and he suffered it all for you and me. Oh, that we could stand trials and tribulations as he has stood them!

I wish to inform the readers of the HERALD that the members of the Pleasant Valley Branch of the Ohio District at Crabtree, Ohio, have decided to build a house of worship, said house, when not in use by the Saints, to be open to any denomination, and that I have been appointed one of a committee to solicit for said building, and anything you can donate will be received with many thanks. The Lord loves a cheerful giver, and anything you give he will repay you abundantly. Anything you wish to donate send to

DAVID E. ALTMAN.

R. F. D. No. 1, LUCASVILLE, OHIO.

DECEMBER 2, 1909. °

Editors Herald: After reading an article over the name of "An observer" in the HERALD of November 17; I decided to send my own experience in the matter of asking God for guidance in marrying. If it will help anyone I shall be thankful that I did not put the thought aside.

I came into the church October 23, 1892, being baptized and confirmed by Elder H. J. Davison. The marriage question was something I did not care to discuss, as I was happy in my school work and now thrice happy in the church. In the early part of the summer of 1894, I had a very peculiar dream. I will give a brief outline of it: A young man came after me to go with him. His horse was headed toward the west and when I turned to look in that direction, I could see, as it were, a tunnel through the wilderness, so thick were the trees on either side and meeting overhead. He asked me three times to go with him, and each time a voice said, "Stay."

He drove into the tunnel, after saying to me that the forest to the east was full of peril. After he had gone out of hearing I started east and as I advanced the woods receded until it disappeared and the golden glow of the rising sun appeared. Presently I saw a person coming toward me, and as I attempted to pass by him, he stepped beside me and, taking my hand, said, "Come with me, I will protect you." I hesitated, and a voice over my head said, "Go with him." I thought he must have heard; but seeing he did not, I said nothing, but walked willingly on. How beautiful the landscape looked in the clear light. We walked on until a slight turn in the road brought us in front of a little white church. We went up the steps and went inside the door as it swung open for us. Then I awoke to find that I had overslept.

I told the dream to the sisters at Prayer Union a short time after that, and then it left me. Of course when that first young man came I said no very decidedly. In the fall of 1896 there came a young man to our town from a place directly east of home. This young man after a time asked me to be his wife. I hesitated, and he asked me why I did so. I made reply, "I am trying to think what Jesus would say." A voice above me said, "Say, Yes." I obeyed the voice, and not until all arrangements had been made for our marriage to be solemnized in the little white church around the corner, and our invitations had been out a week, did I think of the dream I had had three years before. After I had given my promise I felt a doubt and began to pray over the matter. It was not because I did not love the young man sufficiently; far from it. I wanted to do God's will. I asked God in the humblest way to put distance between us if he did not wish us to marry; I was willing to part with life even to do right.

Do you think, dear brother or sister, that when Mr. S. came nearer by several miles, to work in a different place, that it was by chance? I have never had cause to believe that God did not intend that I should marry the man I did, and with whom a happy home is enjoyed.

I could give more and stronger evidences that our heavenly Father will guide, but my letter is long now. Dear Saints, a happy home is not a thing to be ashamed of. Surely the Saints, above all others, should have such a reverence for the marriage vow that they would be very careful and ask God to guide. He is just as willing to point out our life companion to-day as he was in Isaac's time. He is the same loving Father and does not wish his children to have false modesty. Surely God's commands are holy and should not be treated in a way that will bring reproach from the world upon them. We were commanded to multiply and replenish the earth. Then why not ask God to guide in a matter, at once so important to ourselves and to the redemption of Zion?

Your sister,

A. I. SCOTT.

CEDAR RAPIDS, IOWA, December 8, 1909.

Dear Herald: We do not have preaching here very often, but we have just closed a series of about six days in all, Brn. L. E. Hills and Fred B. Farr being the speakers. The meetings were held at our house and we had quite a good turnout.

My son's mother-in-law was very anxious that he be converted at Billy Sunday's meetings while he was there, but he did not approve of Sunday and only went once or twice to please them. She felt pretty bad about it, but I didn't. One day he asked me when we were going to have meetings again and I told him just as soon as Sunday left, and he requested that I ask Mrs. Miller, as he said she didn't know anything but that. Well, we had the meetings and the Spirit was there and some who were out of the church felt it also. This Mrs. Miller rather spoke in favor of Sunday at the second meeting, and one lady spoke up and said: "This man [Brother Hills] has preached more Bible than I have ever heard," and after that there was never a word heard.

Mrs. Miller said she didn't care what church my son belonged to, so it was a church, so she rather helped things along by her presence and was even willing that he should come to her house to hold meetings. I felt rather amused, but I thought it was helping us all, even bringing us to where she can hear. May the good work go on and may more souls be brought in. We are in need of some helpers, and if we had some we could start a Sunday school. We will live in hopes that the Lord will raise up some one in our midst.

Mrs. L. DULIN.

COLEMAN, MICHIGAN, December 1, 1909.

Editors Herald: In a recent number of the *Ensign*, a sister writes that she is isolated from the Saints, and being lonesome, she sometimes mingles with Free Methodists, who, she says, endeavor to persuade her that she is deceived. She says they lay great stress on holiness, and also claim that they reach a condition in which it is impossible to commit sin. She also expressed a desire that some one would write, giving their views on holiness. While I do not feel qualified to dissect it, yet I desire to give my views on the subject.

It is understood by all religious bodies that it is impossible for any manner of sin to enter the kingdom of heaven. If this is true, then those who claim that it is impossible for them to sin are correct in theory, but not having accepted the true gospel, are necessarily wrong in practice. If we say we keep the law, not having it or knowing it, we speak falsely; and no amount of argument aside from obedience to the law can justify anyone or right the wrong. There are, however, certain conditions under which it is as impossible for man to sin as it is for God to lie, as is recorded in Hebrews 6: 18. Jesus said there was a great gulf fixed between the righteous and unrighteous, and so there is a line drawn between right and wrong. How is it possible for one to be wholly on both sides of the gulf, or live at one and the same time?

The individual who keeps the entire gospel law is wholly on one side of the line and so long as he keeps the law perfectly, it is impossible for him to commit sin; though such condition is no guarantee that the individual will not fail in keeping the law. "For whosoever keepeth the whole law, and yet offend in one point, he is guilty of all."—James 2: 10. Notice that James says "whosoever keepeth the whole law." It is unlikely that anyone would be expected to keep the whole law, if such a thing were impossible. It is impossible for God to lie or commit any manner of sin for the sole and simple reason that he never gets on the wrong side of the line. Why, then, not as impossible for any individual who keeps the whole law continually? I said that the people making such claim were correct in theory, but wish to withdraw the statement, because of the fact that to be correct in theory requires a correct knowledge of the law. It is readily seen that persons making such claim and not knowing the law, do not understand the theory, nor can they. Hoping this first effort at writing will be acceptable and some one will be benefited,

Yours for truth,

J. F. GRIMM.

WILBURTON, OKLAHOMA, December 6, 1909.

Editors Herald: We can not help but tell of the good things we have been feasting on for the past two weeks. Brn. Lee Quick and Smith have been preaching here to good audiences and we are loath to part with them after feeling the Spirit of the Master so abundantly. Three were baptized after the meetings, Sr. Wylie Wooter and M. O. Harder and wife. It does our souls good to see so many of the young men that we have associated with in the past coming to the front and pushing this latter-day work along to victory.

This is a growing little town of twenty-five hundred people, with a branch of two hundred Saints, many of whom are trying to live and advance to that higher life beyond.

Yours for the spreading of truth and the final triumph of the Saints,

DAVID O. HARDER.

News From Branches

SAINT LOUIS, MISSOURI.

Since last report we have received excellent counsel through God's servants, which if heeded will yield good fruit for the Master. Patriarch Butterworth has been laboring in the district, preaching and giving blessings which have given strength and caused many to rejoice in the love of God.

We are pleased to note that God's mercy and power have been manifested among God's afflicted children. Some who have been seriously ill have been raised to testify of their Father's love in answer to the prayers of his servants. Priesthood meetings were held November 15 and December 20, and regular branch business meeting December 7. All officers were sustained except the presiding teacher, that office now being filled by Brother Rhoades.

District conference convened here December 18 and 19, and we received two gospel sermons from one of our missionary force, Brother Sparling. By request of the Lamoni Branch, special fasting and prayer were engaged in Sunday, December 19, in behalf of our beloved President, Bro. Joseph Smith, who we trust has received the benefit desired therefrom.

At the afternoon session of conference four of our young men were ordained to offices in the priesthood, Bro. G. F. Barraclough, of Landsdown, to the office of elder; L. Joerndt, of Landsdown, priest; George Reeves, of Saint Louis, priest; and H. C. Burgess, of Saint Louis, teacher. Much good counsel was given them through the influence of the Spirit.

A committee was appointed by the conference to solicit funds and purchase a tent for the use of the district. Let-

ters of removal were granted Sister Roberts and family and Bro. and Sr. J. M. Lloyd to the Independence Branch.

A pretty marriage ceremony took place the evening of December 22, when Brother Tanner pronounced the words that united Bro. Rob Lloyd and Sr. Myrtle Peters, who will walk the journey of life together. These young people are esteemed very highly and we extend to them best wishes for a long and prosperous life.

As another year is opening before us we enter upon it with renewed desires for growth and diligent service and in behalf of our district we extend to all best wishes of a happy and prosperous new year.

Your sister in Christ,
E. M. PATTERSON.

2739 DEJONG STREET.

Miscellaneous Department

Conference Minutes.

LITTLE SIOUX.—The district convened at Bigler's Grove at 10.30 a. m., fortified by a spiritual prayer meeting held at 9 a. m. District President Sidney Pitt was chosen to preside and chose as his assistants Mark Jensen and W. A. Smith. T. O. Strand, assisted by Nellie Seelye, acted as clerk, and Bert E. Fry chorister, assisted by Miriam Coffman, organist. The president reported visiting all of the branches except three, and found the work in good condition with some marks of improvement. The Bishop's agent, A. M. Fyrand, reported \$98.08 on hand at last reporting, received since in tithes and offerings, \$1,450.55; expended, \$386; remitted to Bishop E. L. Kelley, \$1,050; balance on hand October 1, \$112.63. Statistical reports from all branches excepting Evergreen were read. The totals, counting Evergreen as last reporting, are: Number at last reporting, 1,834; present number, 1,888; which includes 1 patriarch, 1 high counselor, 4 high priests; 3 seventy, 44 elders, 32 priests, 32 teachers, and 20 deacons; gained by baptism, 40; by letter, 11; by certificate, 12; total gain, 63; lost by letter, 8; by death, 1; total loss, 9; net gain, 54. Forty-eight ministerial reports were made, showing much labor done in a general way; 385 sermons, 545 times assisted, 61 priesthood meetings attended, 31 official visits made, and 1,685 other services attended. Also reported 61 baptisms, 80 confirmations, 2 ordinations, 6 marriages, 19 children blessed, and 256 sick administered to. The spiritual condition of the branches was encouraging. J. E. Gunsolley was recommended to the conference by the Mondamin Branch for ordination to the office of elder, and the recommendation was approved. At the Sunday morning service the brother was ordained under the hands of Sidney Pitt, sr., and Joseph W. Lane. A vote gave Logan 25 and Moorhead 20 for next conference. A vote prevailed to make Logan the choice. The time was left to the presidency of the district. The reports of the Sunday school and Religio conventions showed advancement. A committee consisting of W. W. Baker, W. A. Smith, and J. W. Lane, were appointed to visit with the Persia Saints, with a view to increasing the interest in the work. James D. Stuart, clerk.

EASTERN MICHIGAN.—The district convened with the McGregor, Michigan, Branch at 8 a. m., October 9, for social service in charge of O. J. Hawn and W. F. Smith. At 10.30 the Saints met in business session with William Grice, president, assisted by William F. Smith and William Davis; F. O. Benedict, secretary, assisted by R. Weaver, Sr. L. A. Terry, organist; and William Davis, chorister. The chair appointed William Campbell, Henry Campbell, and Fred McCullough, ushers; Henry Sheffer, William Volz, and Joseph Carpenter committee on credentials. The remainder of the session was occupied by William Davis, J. J. Bailey, R. Etzenhouser, and William Grice in short addresses. At 2 p. m. credential committee reported the following branches represented: Lebanon, Applegate, Minden City, Maple Valley, Pigeon River, Flint, Saint Gideon, Second Detroit, Belle River, Saint Clair, McGregor, Cass River, East Fremont, Laing, Huron Center, Saint Thomas, Black River, Cash, Port Huron, and Evergreen, and while some of the credentials were not properly filled, yet it recommended that the delegates named be given voice and vote. The report was received and adopted. Elders, priests, teachers, and deacons were given voice and vote. Statistical reports from the foregoing branches were read and approved. The district president reported a summary of the ministerial labors performed in the district: Total serv-

ices attended, 1,441; fellowship services conducted, 175; sacraments administered, 40; sermons preached, 194; number baptized, 20; times administered to sick, 92. The Bishop's agent's report: Total receipts, \$923.28; total expended, \$590.39; balance due, \$332.89. James Mead, E. Wyman, and G. R. McCoucha, auditors, reported favorably and both reports were adopted. A second resolution was adopted: "Whereas, the conferences of the Eastern Michigan District are becoming considerably of a burden to branches sustaining them, and whereas, it is the opinion of a number that the interests of the work in said district can best be conserved by a change, therefore be it Resolved, That we institute reunion work in the Eastern Michigan District. Resolved further that the district officers be constituted a committee to consider the advisability, location, etc., and report to June conference. Be it further resolved that the fall conference be held during reunion time. Resolved further that either by this committee or another appointed at the next conference, the matter be perfected if then found practicable." Sixty delegates were elected to the General Conference, and instructed to cast the vote for the district, also to cast majority and minority vote in case of division. The conference voted to pay district president's expenses to and from General Conference. At 7.30 p. m. Elder W. J. Smith, of Detroit, Michigan, preached, assisted by James Mead. At the close of the sermon the following items of business were transacted: Fred Simkiss was appointed a standing committee to audit the Bishop's agent's books, he to choose his assistant. The manner of raising the money to defray the expenses of the district president to and from General Conference was discussed and a vote was taken authorizing the district secretary to confer with the various branches throughout the district as regards thereto. At 6.30 a. m. on Sunday a young people's meeting was conducted by James Mead and R. Weaver. At the close of this meeting and at the beginning of the regular social services the sacrament was administered. This part of the service was in charge of R. Etzenhouser and O. J. Hawn. The remainder of this service was given over to the Saints and occupied in prayer, song, and testimony. The gift of tongues and interpretation was given through Elder Hawn, in which words of cheer, counsel, and encouragement were given the Saints, and to R. Etzenhouser was given the blessed assurance that God had and would be with him in the work to which he had been assigned, and also spoke in confirmation of the genuineness of the recent finds in Michigan by urging him on to a continued diligence, as many more things would be brought forth, and that his name would be had in honorable remembrance by future generations. At 10.30 preaching in charge of William Davis, assisted by F. O. Benedict. At 2.30 p. m. preaching by Elder O. J. Hawn, assisted by James E. Harriman. At 7 preaching by R. Etzenhouser, assisted by William Grice. A vote of thanks was tendered the Saints and friends at McGregor for having so royally entertained the conference. A report from the Bishop's agent, Elder A. Barr, that he had been unable to do any work since the last conference on account of sickness of himself and companion, and asking the Saints to remember them in prayer, was read and ordered spread upon the minutes of the conference. A collection was taken and the conference adjourned. Time and place of the next conference were left to the district president and missionary in charge. F. O. Benedict, secretary, Applegate, Michigan.

LONDON, ONTARIO.—The district convened at the Saints church, London, Saturday at 10 a. m., October 16, 1909, being called to order by the president, Elder R. C. Longhurst, of Vanessa, Ontario. A motion that the presidency of the district preside over this conference, with the privilege of choosing associates, prevailed. Brn. R. C. Russell and R. C. Evans were chosen to assist. The usual routine of the conference business was carried on without friction, a good spirit prevailing throughout. The speakers appointed for the preaching services were Elders F. B. Blair, Saturday at 8 p. m.; P. Gregory, Sunday, 11 a. m.; R. C. Russell, Sunday, 2.30 p. m.; Bishop R. C. Evans, Sunday, 7 p. m. The preaching was exceptionally good throughout. We do not single out either of the above-named brethren, and say his sermon was the best; this would be difficult. Suffice it to say, these are among the pulpit giants of latter-day Israel, and if the Saints would live as well as the elders preach and teach the gospel, the millennium would be here in a short time. Elder R. C. Longhurst was sustained as president of the New London District with Elder Samuel Pearson, of Saint Thomas, Ontario, and Elder John McKenzie vice-presidents. There was some discussion as to the propriety of naming the two assistants as first and second counselors, or as vice-presidents.

It was decided that the proper and the only term given in the law was vice-president—one or two. The secretary and treasurer were sustained, and so also the Bishop's agents. The Bishop's agent's report showed total receipts, \$452.91; expenditures, \$265.41; balance, \$187.50. Delegates to General Conference: Brn. R. C. Russell, R. C. Evans, Elders Farnfield, H. O. Smith, and Elder and Sister Overholt. H. O. Smith declined being appointed. The president suggested the discussion of the question, "Shall we have a spring conference as usual or a few two-day meetings where the presidency decide the most good would be obtained?" Considerable discussion followed, after which a motion prevailed that when we adjourn, we do so to meet again in conference capacity on the second Saturday and Sunday in October, 1910. Following this motion, another one prevailed that the presidency be requested to arrange for several two-day meetings during the months of June, July, and August, in the several branches where they might deem it wise to hold them. Place for meeting in conference in 1910 was left to the missionary in charge and the presidency. The conference was the smallest ever witnessed in London, due, doubtless, to the fact that it was the first conference of the new district; but the greatest profit is not always derived where the largest audiences obtain. We had an enjoyable and profitable time, and trust that the same good Spirit will characterize the next session of the London District conference. P. H. Philippin, secretary.

Conference Notices.

Conference of the Des Moines, Iowa, District will meet at Runnells, February 5 and 6, 1910. A. A. Reams, secretary.

The Pittsburg District conference will be held at the Wheeling church, corner Forty-second and Jacob streets, Wheeling, West Virginia, Saturday and Sunday, February 5 and 6. The Sunday school convention will be held Friday at 2 p. m., and an entertainment will be given in the evening. C. Edward Miller, president.

Convention Notices.

The convention of the Northeastern Illinois District Sunday school will meet with the Central Chicago Branch, Sixty-sixth and Honore streets, Chicago, on Friday, January 28, 1910. Institute work at 11 a. m., business session with election of officers at 2 p. m. Trust all will respond who are placed upon the program. Let all district officers, local superintendents, and secretaries send in their reports by January 15, 1910, to Mary Anderson, secretary, Seneca, Illinois, R. F. D. No. 60.

Religions and Sunday school workers of the Chatham, Ontario, District, will meet in convention at Stevenson, Ontario, January 29 and 30, 1910. Arrangements have been made with all P. M. R. E. trains to stop at Stevenson on Saturday to let off delegates, and on Monday to pick them up. Delegates from east and north must purchase tickets to Coatsworth, while those coming from the west must purchase tickets to Glenwood. Delegates from north of Chatham should try to get to Chatham to catch the 8.45 a. m. train from that place, as it is the only train which connects for Stevenson until evening. All reports and credentials should be sent to Miss Anna Bacon, assistant secretary, Blenheim, Ontario, as early as possible. Anthony R. Hewitt, secretary, Lamoni, Iowa.

Notices.

Notice is hereby given that at the next General Convention of the Sunday school the following amendment relating to elections will be presented: In Article V under By-laws for Sunday schools add the words: "or at such time as the school may designate." Star of Bethlehem Sunday School of Lamoni, Iowa, per H. H. Gold, secretary.

Marriages.

SMITH—SHUMATE.—Mr. Cyrus H. Smith and Sr. Sarah Jane Shumate were united in marriage at the home of the groom's brother, Mr. Reuben B. Smith, in Union Township, Crawford County, near Dow City, Iowa, December 15, 1909, at 10.30 a. m., Elder Charles E. Butterworth officiating. The number of guests present was limited, though the evidence that all were happy was ample. The young people enter upon a united journey through life with the best wishes of all present, and we believe by all who know them.

BUTTERWORTH—PETERSEN.—At the home of Elder J. L. Butterworth, Dow City, Crawford County, Iowa, Wednesday, December 22, at 7.30 p. m., Elder James Leonard Butterworth and Sister Christina Petersen, of Gallands Grove, Iowa, were united in marriage, Patriarch Charles E. Butterworth officiating. Bro. J. L. Butterworth is the highly respected president of the Gallands Grove District, and the Saints will be glad to know that he has secured an excellent and worthy sister as a wife. There were but a few of the very near relatives present. A very nice supper was served after the ceremony. The congratulations were pleasant and heartfelt.

Died.

KIDDER.—Lovell Kidder was born April, 1828, at Weatherfield, Vermont; died at Fergus Falls, Minnesota, September 30, 1909. Married Jerntia Ann Brotherton, March 26, 1849. This union was blessed with eleven children, five of whom survive him. He was baptized by James J. Strang on Beaver Island, 1853, and clung to the faith till death. He passed through the dark and cloudy day and endured many trials for the gospel's sake. Services were conducted by Elders A. and L. Whiting at Clitherall, Minnesota, and the remains were buried in the cemetery there.

KIDDER.—Jerntia Ann, wife of Lovell Kidder, was born at Ellbridge, New York, May 10, 1830; died October 22, 1909, at Fergus Falls, Minnesota. Baptized July, 1844, by Elder Patton. Came in the Reorganization sixteen years ago. She was a faithful worker and it may well be said of her, "She hath done what she could." Her last request was for administration. She was a member of the Willing Workers at Clitherall, Minnesota, and the services were held there by Elders A. and L. Whiting.

GRAY.—Mary Ann, beloved wife of William H. Gray, died at her home in Hilbert, September 12, 1909. She was born at Carlingford, July 11, 1848, and was married March 2, 1874. She was the mother of eight children, two having died in infancy; four girls and two boys survive her, three of the girls being married. She was baptized at Carlingford by Elder Samuel Brown, December 9, 1879. Funeral was conducted by Bishop R. C. Evans. Burial in Mitchell Cemetery. She leaves her husband, children, three brothers, three sisters, and a host of friends to mourn.

SMITH.—Bro. Lorenzo, son of Bro. Amos and Sr. Elizabeth Smith, of Trowbridge, Ontario, November 30, after an illness of three weeks, aged 13 years, 9 months, and 23 days. La-grippe, followed by rheumatic fever and other complications, was cause of death. Funeral service in charge of Elder Frederick Gregory, assisted by Reverend Mr. Salton and choir members of the M. E. Church. Deceased was of a quiet nature and was well liked by all the community. On the Sunday before he died he told his father that he felt he must soon leave them and said he was prepared to go, and asked to meet his father on the other shore. Intment in Molesworth cemetery.

Do Americans Hurry—or Merely Concentrate?

Henry Van Dyke recently delivered a series of notable and widely discussed lectures on "The spirit of America," at the Sorbonne, in Paris. The January *American Magazine* publishes the fourth one of these in the form of an article. Its subject is, "Will power, work and wealth," in the course of which Professor Van Dyke has to say the following in regard to the prevailing impression in Europe that Americans are always in a rush:

"The high stimulation of will power in America has had the effect of quickening the general pace of life to a rate that always astonishes and sometimes annoys the European visitor. The movement of things and people is rapid, incessant, bewildering. There is a rushing tide in the streets, a nervous tension in the air. Business is transacted with swift despatch and close attention. The preliminary compliments and courtesies are eliminated. Whether you want to buy a paper of pins or a thousand shares of stock, it is done quickly. I remember waiting an hour in the Ottoman Bank at Damascus, once, to get a thousand francs on my letter of credit. The polite director gave me coffee and delightful talk. In New York the transaction would not have taken five minutes, but there would have been no coffee nor conversation. . . .

"The American moves rapidly, but if you should infer from this that he is always in a hurry, you would make a mistake. His fundamental philosophy is that you must be quick sometimes, if you do not wish to be hurried always. You must

CONTENTS

EDITORIAL:
 Contents of the Jubilee HERALD - - - - 1
 The Value of Time - - - - - 1
 Notes and Comments - - - - - 2

HYMNS AND POEMS:
 Christian Love - - - - - 3
 The Sweet Story - - - - - 3

THE STRAIGHT ROAD:
 Is the Baptism of the Holy Ghost Necessary To-day, by Charles Derry - - - - - 4
 Benefits to be Derived by Reading the *Autumn Leaves*, by Hortense Sellon Cramer - - - - - 5

ORIGINAL ARTICLES:
 Why not now, by George E. Davis - - - - - 7
 Parable of the Great King, by Richard Bullard - - - - - 8

MOTHERS' HOME COLUMN - - - - - 10

LETTER DEPARTMENT - - - - - 13
 Peter Anderson—Minnie Dunlap—J. T. Mitchell—F. M. Slover—J. F. Mintun—J. M. Baker—Frederick Gregory—W. S. Powers—A. A. Reams—W. H. Fuller—Alvin Knisley—Miss Lillie McAlister—David E. Altman—A. I. Scott—Mrs. L. Dulin—J. F. Grimm—David O. Harder—E. M. Patterson.

MISCELLANEOUS DEPARTMENT - - - - - 21

THE SAINTS' HERALD

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Mantelpieces.

"It has long been a question," says John D. Adams in *Woman's Home Companion* for January, "for those of good taste, as to where the average landlord obtained the ugly mantelpieces which are used in so many rented houses and apartments. What horrors of machine carving, scrollwork, meaningless curves, complicated shelves and brackets which were apparently meant only to catch dust, together with an absolute lack of fitness to the proportions of the room in which it was located—how many people have groaned before such a mantelpiece and realized that it was impossible through reasons of economy to replace it?"

"A mantelpiece ought to serve as a frame for the grate; it ought to be one of the most attractive furnishings of the room; it ought to be built on lines of simplicity and sound proportion, and have an air of strength and stability about it; it should have space to hold a chosen piece of pottery or two and a copper jug, a few books, perhaps a flower-holder and a small picture. Most important of all, it should be an integral part of the room in which it is located, and not a big, misplaced, bad-style ornament."

condense, you must eliminate, you must save time on the little things in order that you may have more time for the larger things. He systematizes his correspondence, his office work, all the details of his business, not for the sake of system, but for the sake of getting through with his work. In his office hangs a printed motto, "This is my busy day." He does not arrive at the railway station fifteen minutes before the departure of his train, because he has something else that he would rather do with those fifteen minutes. He does not like to spend an hour in the barber shop, because he wishes to get out to his country club in good time for a game of golf and a shower bath afterward. He likes to have a full life, in which one thing connects with another promptly and neatly, without unnecessary intervals. His characteristic attitude is not that of a man in a hurry, but that of a man concentrated on the thing in hand to save time."

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



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

VOLUME 57

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NUMBER 2

Editorial

THE GREAT MAN AND THE COMMON HERD.

There is an impression in the minds of some that to be great one must be entirely different from that which is sometimes contemptuously termed, "the common herd"; that he must have qualities that others do not have. But, in our opinion, to the contrary, the really great man is the man who has developed to the fullest extent the good qualities that are common to humanity in general. The great poet is the man who can adequately express the finer emotions that other men feel but can not express. The great statesman is the man who can formulate laws and measures that the common man recognizes to be right and is willing to support and obey.

It is one of the easiest things in the world, and one of the subtlest forms of pride, to consider one's self different from and superior to all others. The man who can amass wealth finally gets it into his head that he is made of different clay from the common herd; that he has faculties that others have not; that he is a man of destiny, set apart to enjoy all the good things of life; that it is his divine right to have yachts and temples and palaces, while his slow and blundering fellow men, made of coarser clay, different creatures, in fact, must content themselves with leeks and onions and cottages. This is the pride of material things.

The student who has read a little biology, physiology, psychology, theology, and other "ologies," knows something about the history of nations, can name the geological ages, and call the stars by their names, feels an intellectual pride that is just as absurd as that entertained by the other man.

The "reformer" who delves into principles and imagines that he has the secret of human welfare begins to feel the same feeling,—that he is the only man who thinks, the only man who "dares to think," the only one not bound by convention.

We may as well face the truth, that we, *all of us*, are of the common herd. The genius is of the common herd just the same as the degenerate,—only in one instance the good and great man has developed the good qualities common to the people, and repressed the evil qualities; while the degenerate has developed the evil qualities that are common to

all men, and has permitted the good qualities to die out of his nature.

It is asked, How do you reconcile this with the fact that in many instances where great men have advanced new ideas, the common people have rejected the idea for a time and have even murdered the advocate? It is urged that the masses of the people have always been against the geniuses who would lift them up. This appearance is only on the surface. In fact, men have obtained recognition for greatness because they have proclaimed new ideas, when, in fact, those ideas were not original with them at all. The ideas were in the air; in the subconscious mind of the people everywhere. The men in question were the first to sense great ideas that were stirring and taking shape in the popular mind. In many instances great scientific discoveries have been made simultaneously by individuals who were far apart, and in the same way new political or religious ideas have been propounded simultaneously in many different parts of the world. Certain men who have developed their powers of discernment and expression are the first to detect and announce the dawn of a new era, the advent of new ideas. Later on they become renowned as men of great minds, entirely different from the "common herd," when in fact, they were simply promulgating that which was gradually beginning to dawn upon the mind of humanity.

One writer has said:

A thought, like the tide, is confined to no shore. That we are all part of the one restless energy moving toward the same goal is made clear in the way truth emerges simultaneously in various parts of the world. When Newton discovered the principles of calculus, which linked his name with Euclid's, it was found that Leibnitz was deciphering the same mystery. . . .

Clearly, thought knows no frontiers. In 1901 De Vries published his discovery of laws transforming the vegetable kingdom and recreating the earth. The wonderment of this scientist and his colleagues was profound when they learned that an Austrian monk, Gregor Mendel, had had revealed to him the same revolutionary laws while studying obscurely in his cloistered garden.

The advent of every invention discloses throughout the world men of genius working in their several ways upon the same idea or principle, and the most fortunate must needs defend his rights and emoluments in the courts. But no man can patent, copyright, or monopolize thought, which is universal and the common property of mankind.

We can imprison a sunbeam, but we can not monopolize the source of light.

Aerial flight, communication without wires, and all electrical advance are the achievement of many minds quickened by the interrelation of contemporary thought.

Immediately upon the announcement of new ideas, the ultraconservative element in society, which usually also has vested interests that are threatened by new ideas, makes an attack upon the man or men advocating them and stirs up the popular mind against them, thus obscuring the real issue for a time. In the days of Christ, we are told that at the first the common people received him gladly; they recognized in his teaching that which was in harmony with their best ideas; they saw in his character their own best qualities fully developed. He was not a different creature. He was a man like themselves, with characteristics such as they had, one of the "common herd." But the priests, who represented the ultraconservative element, and whose vested interests were at stake, began to stir up the popular mind against him, and were at the back of his persecution.

But in all cases, when the misrepresentation and agitation has passed, and the common people have had time to formulate their opinion carefully, they have immediately decided in favor of the man who had promulgated the new truth. This explains the phenomenon so often noticed, that at first the masses seem to be against the reformer, later on they are with him, and reconciles that phenomenon with the idea advocated in the Book of Mormon that when the facts are fully set forth it is not common that the majority of the people will decide in favor of that which is wrong.

E. A. S.

**"WE THANK THEE, O GOD, FOR A PROPHET,
TO GUIDE US IN THESE LATTER DAYS."**

The hymn, of which the above quotation is the opening line, was written a good many years ago. It was one of the earliest hymns we remember of hearing sung. At the time at which it was written it undoubtedly expressed a sentiment of praise and thanksgiving of the grateful people for the restoration of the gospel by means of instituting among men the prophetic principle, by which men were to be guided, and restored through the means of a prophet, the glad news of the salvation which the Lord had prepared, "A light, to lighten the Gentiles and the glory of thy people, Israel." As stated by good old Simeon, while gazing upon the child in the far off temple of Jerusalem, it was then a swelling peon of exultation and triumph, uttered from the souls of redeemed people.

We have heard this hymn during the last half century under conditions very materially different than those under which it was written and sung at

the first. When first uniting with the Reorganization movement, it used to be sung in something like the pathos and spirit of inspiration which accompanied its use when sung in earlier days, and at times from that period until now, we have heard it when its pealing cadences carried the same exalting influence that used to characterize it in those early days; but we confess that we have heard it under circumstances and in conditions when it seemed to be an inconsistent and absurd travesty, almost bordering upon blasphemy.

We have made several tours in the West, beginning with 1876, especially in 1885 and in 1889, when we traversed in connection with Brn. Joseph Luff and R. J. Anthony some of the settlements in Utah from Beaver on the south to Richmond on the north of Salt Lake City, and from there up into Montana as far as Bozeman. In every instance where we were permitted the use of the ward houses of the dominant church in Utah, where we were privileged to present our views to the people, and the singers of the local congregation were invited to sing for us, we were greeted with this hymn. It was too apparent to be misunderstood for a single moment that the motive which prompted the singing of this hymn, under the circumstances of the occasion, was to exhibit a reverence for the father and deprecate the son. While we clearly saw the motive, and recognized the implied reproof, we were always able to sing the hymn with those who led the singing, without being oppressed in any sense by shame for the part we were taking in presenting what we understood to be the teaching of the prophet, in whose laudation the hymn was first sung. To us the incongruity of singing the hymn, under the existing conditions and in the presence of the son of the prophet, was singularly noticeable; and the inconsistency of the people who sung it with the apparent intention to disparage the efforts of the son, and to bemean his character by implication of comparison, was singular and very striking.

The fact that the people who thus sung this hymn were notoriously believing and practicing directly contrary to the teaching of the prophet, in whose laudation they were professedly singing it, and the knowledge that this fact was known to the son of the prophet, distinctly marked this incongruity and inconsistency.

It was but a recurrence of the prophetic utterance of the Savior, "With their lips they do honor me, but their hearts are far from me." For instance, take the direct commandment to the church, "Thou shalt love thy wife, and cling unto her and none else," came through the prophet of whom they sung, "We thank thee, O God, for a prophet," and was deliberately ignored in belief and practice, and the memory of the prophet was outraged by the hollow expression, uttered from the lips of those who

sung it. It was a travesty upon sacred things, indelicate and not justifiable.

Again: "Thou shalt have no other gods before me," and contrast it with the professions of this people through their leaders, "Adam is our God, the only god with whom we have to deal"; the one being the utterance of God through his prophets of long ages ago, and the other by him who succeeded the prophet in modern days, in whose honor they professed to sing, "We thank thee, O God, for a prophet," and who boastingly said, "I am neither a prophet, nor the son of a prophet." Could we as the son of the prophet, in whose laudation the hymn was written, fail to see the hollow inconsistency of the utterance of the sentiment falling from the lips of those who avowed their belief and their practice distinctly contrary to the words of God, received through that prophet?

ANOTHER SORT OF SMITH.

The Kansas City Star of December 21, 1909, contains an illustrated interview with President Joseph Smith of the Reorganized Church of Jesus Christ of Latter Day Saints. We take from this interview the following sentiment as expressed by the venerable president:

"All of us must answer for our lives according to our enlightenment. The more we are educated the farther we are removed from harmful influences. But the balance is even until the end. I, Joseph Smith, must answer for my deeds."

Mr. Smith is over seventy-six years old. Reports from his home have been to the effect that he is fast failing, and the surmise is that his days are not many. As is evidenced in the sentiment expressed, he has learned well the lesson of life; and now that he is approaching the horizon of his career he calmly overlooks the earth and the past, and expresses his abiding faith in the eternal law of compensation.

The thought is a beautiful one, and as reason for its being it has abundant proof in all nature. Men and things live and die, but there is no annihilation of either. That which droops and dies to-day is again in life to-morrow. Nothing is destroyed, but merely undergoes its inevitable changes. Were it not so, even the elements themselves would perish and dissolve into nothingness, until finally the almighty and incomprehensible universe would become one vast and frightful void.

It is good to believe in the law of compensation—that for the thing taken another is returned. In it is eternal safety for humanity and comfort for the soul. Wrong shall be atoned in right and evil replaced with good; and man shall answer according to his own deeds and in the measure fixed by his enlightened attainments. It has been thus in the

æons gone, and it shall be so in the eternities to come.

We trust that President Joseph Smith shall live to further benefit mankind with exalted sentiment.
—*Salt Lake Tribune*, January 6, 1910.

DEBATE WITH UTAH ELDERS.

Elder Charles Fry writes from Burlington, Iowa, regarding the debate recently held at that place, as follows:

BURLINGTON, IOWA, January 8, 1910.

Editors Herald: Our debate with the Utah elders closed last night and all the Saints are rejoicing in the strength and purity of the principles of truth held by the Reorganized Church. Instead of being an "informal" discussion we succeeded in having signed propositions in which each church was given an equal showing. The propositions are as follows:

"Resolved, That the Church of Jesus Christ of Latter Day Saints, with headquarters at Salt Lake City, is in fact the church of Jesus Christ, and the legal succession of the church organized April 6, 1830, and presided over by Joseph Smith, jr., until his death in 1844." Elder Ira A. Pace, of the Utah church, affirmed. Elder O. H. Bailey, of the Reorganized Church, denied.

"Resolved, That the Reorganized Church of Jesus Christ of Latter Day Saints with headquarters at Lamoni, Iowa, is in fact the Church of Jesus Christ, and the legal succession of the church organized April 6, 1830, and presided over by Joseph Smith, jr., until his death in 1844." Elder O. H. Bailey, of the Reorganized Church, affirmed. Elder Ira A. Pace, of the Utah church, denied.

The discussion lasted four nights, January 4 to 7 inclusive, two nights being devoted to each proposition, and each speaker having one speech of forty-five minutes each evening. Elder Bailey was assisted by the writer and Elder Pace was assisted by Elders Newel Call and Thomas B. Child, jr.

Quite a number of strangers have been to our church and some are interested as the result of the discussion. The truth has not suffered and the Saints have been confirmed in their position, while the fact that there is an extreme difference between the two organizations has been advertised all over town. One school teacher has been three nights, and last night there were two of the city teachers present in company with our Sister Wooding. Without going into details we will say there was a grand victory for our cause. The Holy Spirit and the truth, with a little help from the writer, sustained Brother Bailey. We rejoice not for mere victory, but for the truth and virtue which shine out in the pure gospel of Christ, and many within and without rejoice with us.

Your brother in the gospel,
CHARLES FRY.

1604 LOUISA STREET.

NOTES AND COMMENTS.

It is said that the people of New York City pay over ten thousand dollars each day as a tribute to a thousand fortune tellers, palmists, clairvoyants, astrologists, soothsayers, etc. This speaks volumes for the gullibility of the American people and we believe Barnum was right when he said the Americans liked to be humbugged.

Services at the Brick church in Lamoni, January 9, were in charge of the stake Religio officers.

There was never a dishonest thought without corresponding ill, and there was never a wrong act without a corresponding sting. Stinging words are as biting frosts, and they suppress the possibilities for good and in time they cause the fruit on the life tree to fall, unripened, to wither and decay in the scorching sands of disappointment. A man's thoughts about himself should be free of the trivial and the impure. First of all he must have a healthy body in order to have a healthy mind. His body may be healthy, however, and his mind deceased. About the most important matter after all in the many duties a man owes himself, the most potent is a healthy mind. The most pitiable creature is the moral cripple, he can not stand alone, neither does he desire that others should stand.—Selected.

Hymns and Poems

THE FAIR TO-MORROW.

Slowly the shades of night are fading,
 Changing from darkness to twilight dim;
 But out in the east the sky is glowing,
 As sun rays touch the horizon's brim.

And as I gaze on the glowing splendor,
 The growing splendor so fair to see,
 My soul is wrapped in a dream of wonder,
 With a dawn so fair what the day may be.

The day? Already the light is fading;
 The Storm King marshals his army grim;
 And the sable plumes of his troops parading
 Keep time to the Wind's hoarse battle hymn.

I looked toward the west when the day was dying,
 That wearisome day of storm cloud and rain;
 When an unseen hand drew aside the dark curtains,
 And, lo, the splendor of morning again.

"A sea of glass mingled with fire,"
 Mountain tops gleaming with rose-tinted snow;
 Luminous now in each hilltop and spire,
 As into the ocean the sun dippeth low.

I feast my eyes on its changing glory
 Till the lingering halo fades from view;
 And I say, the day will be fair to-morrow,
 For the promise was written in love's own hue.

And thus I ponder in life's glad morning,
 When pulses are bounding with youth's red wine,
 The glow in the east is a signal warning,
 Lit by a spark from pleasure's shine.

For youthful pleasures at best are fleeting,
 Though we clasp them closely they may not stay;
 And we know that the ruddy glow of morning
 No promise brings of a sun-lit day.

But, if, when the day of life is closing
 And into death's sea the sun dips low,
 The unseen hand shall lift the dark curtains,
 And the sky with a heavenly light shall glow,

If the golden sheaves that were gleaned by the way-
 side,

The rich, red wine of life's sacrifice,
 And the glowing coals from love's holy altar
 Shall spread their glory o'er earth and skies,

Ah, then, we may say, "Twill be fair to-morrow,"
 Aye, fairer than grief-saddened eyes can behold;
 Where the Lamb is the light, and no cloud of sorrow
 Can veil the crimson or tarnish the gold.

MARTHA BAILEY PROCTOR.

836 EAST SIXTY-SEVENTH STREET, SEATTLE, WASHINGTON.

GLORIOUS LIGHT.

Tune—"Beulah Land."

I've found the truth, O bless the Lord,
 Which with the Bible doth accord,
 No longer doubts will cause me fear,
 The precious light of heaven is here.

CHORUS:

O truth sublime, O glorious light,
 That bursts upon my raptured sight,
 All doubts have fled, my soul's at peace,
 My love for God now doth increase,
 And all my powers with one accord
 Doth praise and magnify the Lord.

O may our lives so brightly shine
 To be a reflex, Lord, of thine,
 That all we think, and do, or say,
 May bear the searching light of day.

When I resign this fleeting breath
 God's Saints shall never taste of death;
 But fall asleep and sweetly be
 For evermore, dear Lord, with thee.

JAMES L. EDWARDS.

THE MISSION OF LIFE.

The following poem was written by Sr. Emma Whitford to the memory of Elder E. H. Durand, of Detroit, Michigan, recently deceased:

Look not mournfully back to the past,
 The present is the hour of duty;
 And life, be it ever so dark,
 Has moments of sunshine and beauty.

Look up for the sun is still shining,
 Although a dark cloud may be there;
 Remember a bright silvery lining
 From under the cloud will appear.

Sit not with thy hands idly folded,
 Each one has a duty to do;
 And if life has its struggle for others,
 Why have only pleasures for you?

Seek out some cool spring in the desert
 And give to the lips that are dry.
 Speak a kind word of hope or of comfort,
 To each sorrowing one who goes by.

Look around on the highways and gather
 Not only the flowers so sweet,
 But take up the stones that are bruising
 Some weary, worn traveler's feet.

Original Articles

THE SOCIALISTIC CHURCH—PART I.

[EDITOR'S NOTE.—In this article Elder Rushton attempts to show wherein the *aims* and *ideals* of socialism and Christianity may be considered identical. In part two he will define what he calls "the parting of the ways" as regards the *methods* proposed by socialism and those proposed by Christianity, and show wherein one must fail and the other succeed. It must not be supposed that we intend to give the HERALD over to a long continued discussion of socialism that will result in weariness and perhaps ill feeling. But the question is one on which the Saints should be informed. Articles may appear from time to time as the importance of the subject and the merit of the articles may determine.]



APOSTLE JOHN W. RUSHTON.

THE "RAISON D'ETRE."

The words *socialism*, *socialistic*, and other cognates have bad reputations with many people. By the use of any one of these expressions it is easy to create nightmares and evil dreams in which the blood-red flag of revolution waves threateningly, and the fierce glare of the destroying fire lights up with lurid glow the frenzied mob and the grim wreckage which takes up the foreground of the terrifying spectacle.

As is usual, the majority of the public regulate their attitude towards any thing or person by the reputation rather than by the actual value represented in principle and character. There is not any cause which has aimed at the uplifting of humanity, either politically, socially, or religiously, which, daring to ignore tradition and convention, has boldly proclaimed its message, that has not at once been assailed as revolutionary and wicked. This was so with the gentle Christ and with the early apostles and every leader in religious reformation down to

the days of Joseph Smith and General Booth. Every great reform which has made for emancipation and freedom has been born in pain and anguish. "The kingdom has been entered through great tribulation." The usual spectacle of bigotry gathering up the forces of ignorance and superstition and charging down upon the little nuclei wherever they have taken their stand, to annihilate or at least impede the progress of moral, social, and spiritual illumination, presents in every case the same characteristics. First, to resolutely refuse a hearing, then to assiduously misrepresent; and then deluge with slander every pinnacle of truth that dares to raise its golden point to heaven. Should these methods fail, then brutality is summoned to reinforce the beaten battalions of ignorance and slander; and from the summit of a frowning Calvary the world's Savior is ignominiously ejected and the clouds of death's dark night close out the light of a foolish world's new day.

The pages of the world's history are filled with these incidents and martyrdom is the only punctuation which appears in the triumphant march of the race from the slavery of ignorance to the liberty of the truth.

What is called socialism is to-day suffering very largely this peculiar treatment and if there was no other symptom to suggest the possible truth which is enshrined, it is sufficient that the usual methods herein alluded to are strongly in evidence.

The purpose of this article is to find out if there is or is not any ground for believing that the church of Jesus Christ has a socialistic foundation, a socialistic message, and a socialistic ideal. Or in other words, are there just and accurate reasons for believing that the cause of Christ is essentially inimical to the economic and social welfare of the people, as many so-called socialists profess; or on the other hand, is socialism in principle opposed to the interests of Christianity, and, the impediment to the establishment of the kingdom of God, as professed by many so-called Christians? Is there any reason for believing that there exists a common ground of agreement; a common inspiration to service, and a common ideal to actualize, so far as the great forces of labor on the one hand, and the great forces of religion on the other hand are concerned?

To answer these questions we must begin with definitions, tedious, it is true, but necessary to our task.

We shall inquire, first, What is socialism? Let us allow those who claim to represent socialism to have the privilege of stating their own case, as we should like to do if we were being examined.

Second, Is there any essential relationship between socialism and Christianity?

Third, Is there any essential difference between the objects and ideals of socialism and Christianity?

Fourth, Wherein lies the difference between socialism and Christianity?

WHAT IS SOCIALISM?

To begin with, regarding the nature of socialism, let us dispose of some of the foolish notions which are commonly held by those who do not know or, who would misrepresent the case. Socialism does not mean pooling all the riches in the world and then sharing out to each individual his portion based upon a mathematical calculation. It does not mean coercing every man to do the same kind of work for a given time regardless of adaptability or necessity. It does not include the breaking up of the home and the severing of domestic relationships in a universal orgy of free love. These are travesties and caricatures, which are used as bogies to affright the timid and divert the attention of the multitude.

It may be that there are some who claim to be socialists who have held ideas which may be represented in the above grotesque description, but it is no more just to say that such represents the "principle" of socialism, than to say that Henry VIII represented the Christianity of the Episcopal Church, or that Brigham Young represented the real message and mission of the Latter Day Saints or Joseph Smith.

The following quotations taken from the recognized leaders in the socialistic movement are what justly claim our attention and should be accepted as authoritative definitions of the term.

Mr. Philip Snowden, M. B., says, "Socialism in moral aspect is the development of the want of equality." This is singularly familiar to Latter Day Saints. "All social and economic reform is included in the propaganda of socialism." "Landlordism and capitalism must be removed by socialism," and "socialism proposes to regulate wealth by the moral law." Again from Mr. Snowden, "Socialism, I define as the organization of industry by society; the social ownership of the land and the means of production; those instruments of production to be controlled by society for the purpose of producing things socially needed for social use."

Robert Blachford, the editor of *The Clarion*, and author of many works on social and economic questions and one of the recognized leaders of the socialistic movement in Britain, says: "Here in plain words is the 'principle' or root idea on which all socialists agree: That the country, and everything in the country, shall belong to the whole of the people (nation), and shall be used by the people and for the people. That principle or root idea of socialism means two things:

"1. That the land and all the machines, tools, and buildings used in making needful things together with all the canals, rivers, roads, railways, ships, and trains used in moving, sharing (distributing)

needful things, and all the shops, markets, scales, weights, and money used in selling or dividing needful things, shall be the property of (belong to), the whole people (the nation).

"2. That the land, tools, machines, trains, rivers, shops, scales, money, and all other things belonging to the people shall be worked, managed, divided, and used by the whole in such way as the greater number of the whole people shall deem best."

Belfort Bax defines socialism to mean: "The direct aim of socialism to-day is the transformation of private ownership by individuals or syndicates of the means of production and exchange into their public ownership and control by the community at large."

Mr. John Morley (now Lord Morley), than whom there is not a finer master of the English language in the world, says of socialism: "In general it has for its ends the destruction of inequalities in social conditions by economic transformation."

This then is the socialistic conception of socialism and it may all be put in a nutshell. The transmutation of the present state of living, in which the "survival of the fittest" still insists that the weaker shall inevitably go to the wall, into that state of living in which the love and intelligence of the race will strike out that law of nature, "red in tooth and claw," and conduct its social and economic affairs upon the law of universal brotherhood, in which will be taken "from each according to his ability, to be given to each according to his necessity."

When this is applied practically we at once discover why socialism is regarded as an enemy by so many whose vested interests, are menaced by the growth of the democratic intelligence and the development of the socialistic propaganda.

It means that there shall be taken out of the control of the private trader, company, syndicate, or trust the means by which all the wealth of the world is produced; and they shall be controlled by the community at large, similarly to the civic control of tramways, gas and water, plants, which is in vogue to-day in many towns or municipalities in Britain; or the postal, telegraph, telephone, railways, and other public utilities, under the control and management of the state, as in Britain and other countries; so that instead of the riches produced by these means by the labor of the masses for the enrichment of the few, there shall be a more just distribution of the produce to the benefit of the whole and not a few.

Socialism alleges that in the comparatively small class of people known as landlords and capitalists monopolizing all the means of production, as at the present, there is both a grave injustice and also a grave danger, for it insures the already dangerously rich becoming richer every day and at the same time the poverty of the large mass of people

becoming more intense and severe. That this is not a baseless fabrication it may be well to examine the following figures and analyze the meaning: "The royal commission which inquired into the conditions of our aged poor reported that of the working classes nearly one half of those who reach the age of sixty-five have no means of support. The average wage of the manual workers to-day, according to government returns, and excluding the lowest paid workers, such as agricultural laborers, does not amount to 24 pence per week. In relation to the housing accommodation of the people, in spite of our enormous power to produce the things we need, one third of the populations are living in overcrowded conditions where it is impossible for them to maintain the standard of health or efficiency."

Regarding the other end of the social scale, last census the returns disclosed the fact that there were 538,000 men who returned themselves as being of no occupation and living upon their incomes.

The returns dealing with inland revenue show a continuous increase in the wealth of a very small section of the community, and during the last ten years, according to this authority, the income of about one million people assessed to income tax has risen by more than £200,000,000 per year. (That means only one forty-fourth of the population has enjoyed this increase of wealth and the rate is fabulous; and confessedly over one half do nothing for it.) Look, now, on the other side of the picture:

Yet, during that time, 1900-1905, according to the statement made by the president of the board of trade in the House of Commons last December and since confirmed by the official return of the labor Department of the board of trade, in all of these years of unparalleled trade prosperity, at a time when the income of a small section of the population was increasing at the rate mentioned in these five years, the wages of the working people were going down.

This means that those who were producing the wealth were gradually getting less and less as their share of the produce for which they were responsible, and the small section of nonproducers were getting more and more.

This unequal balance of power (riches are power and become wealth when applied to the wellbeing of the community) is produced by the present system under which we live. Socialism therefore aims at the abolition of the landlord and the capitalist as unnecessary middlemen, and proposes that this power represented in riches shall not be appropriated by these parasites, but shall go to the people to be used by them in state and municipal organization, so that by benefiting the whole community the riches shall become a power of "wealth"—for the well-being of the people and not "illth" of, or the ill-being of the people.

WHAT WOULD JESUS DO?

Is there anything contrary to "sound doctrine" or to the communistic teaching of the New Testament in this hungering cry of the multitude?

Would Christ if he were with us to-day reject the masses and their cause to ally himself with Mr. Rockefeller, for instance, and those represented by such as he?

Is there anything in this which is opposed to the modern revelations of the divine will as contained in the Book of Doctrine and Covenants?

What is so amazingly conspicuous, in my judgment, is the marvelous accuracy with which the illiterate man of the past generation has provided for the very needs that are being voiced with tragedy and bitterness throughout the world and the provision which has been made to meet the demand of the present generation, a generation instinct with powers and influences that were not guessed at but thirty years ago.

CHRISTIANITY DEFINED.

It will be seen from what we have said so far, that the vital principles of socialism are selflessness, justice, righteousness, and coöperation. Please observe I am speaking of "socialism as an essential principle," and not the socialistic propaganda. The socialist may fail, nay must fail; but socialism will abide for ever. It will abide because it is composed of and exists only because of these principles which are named. When these principles are applied to the state or community, as a whole, then the ideal of socialism will be realized and we shall have the collectivism of the socialist swallowed up in the communism of the Christ.

Is Christianity anything different to this? Can a man be a Christian who refuses to live selflessly, justly, righteously, and unitedly?

Will the kingdom of God, which means the organization of humanity under the rule of God be anything different to this? That in the whole realm of that "golden age" will there be anything different to selflessness, justice, righteousness, and coöperation? If our Lord shall be any guide to the answer of this question then we may safely say, No! All he did, all he asks you to do is, "To seek first the kingdom of God and his righteousness and all things are yours."

Christianity itself can not exist unless the crisis is reached, when the individual life as being lived for its own sake and benefit is abandoned; and in the spirit of an all-consuming love the individual interests are of value only so far as they will conserve the interests of the whole. It is difficult to make a selection of scriptures by which this is illustrated, but the following will suffice:

"For none of us liveth unto himself and none of

us dieth unto himself." The living and dying of the individual life is of no count only so far as that living and dying shall make for the benefit of others.

"Look every man not upon his own things but on the things of others." It would be interesting to hear Mr. Rockefeller preach a sermon from this text. There certainly is a spirit abroad in the world which looks upon the things of others and so magnetic is that look that it draws into the possession of the looker whatever he fixes his eye upon. But that is not the "looking" the apostle is speaking of. In the next verse he reveals the principle in his mind: "Let this mind be in you which was also in Christ Jesus: who, being in the form of God, counted it not a prize to be on an equality with God, but emptied himself, for ye know the grace of our Lord Jesus Christ, that though he was rich, yet for your sakes he became poor, that through his poverty ye might become rich."

This is the ideal life he puts before the Corinthians for their emulation.

The highest reaches of spiritual ecstasy were attained by the apostle when in his testimony he could say, "I live! Not I, but Christ which liveth in me."

See how he strains language to the utmost in his description of the work he is doing for his Lord and the people whom he serves.

"I now rejoice in my sufferings, and fill up that which is behind of the afflictions of Christ in my flesh for his body's sake, which is the church."

The resistless dynamic of the Christian life is "love" and we are told, "Love seeketh not her own."

The only language which can articulate love is "self-sacrifice."

If we shall put first things first, then beyond all question the first essential of a Christian life individually or collectively is selflessness.

JUSTICE.

Justice was regarded even in the days of stern Judaism, as one of the essentials of a life which God would recognize as being "good."

Ages ago the prophet Micah declared the standard of right to the almost derelict race of Jews as follows: "He hath showed thee what is good, O man; and what doth the Lord require of thee but to do justly, to love mercy and to humble thyself to walk with God."

The unjust steward was made by our Lord the standing example of the fate which will overtake the man who is without justice, whether as the "oppressor of the hireling in his wages" or of the poor; and, also of the guilty laborer who unjustly took what he had not earned.

The principle of eternal judgment, as revealed by Jesus Christ, shows how inseparably justice is con-

nected with Christianity; and, he was careful to emphasize that, "every man shall be judged and rewarded according to his works."

Our eternal destiny is the result of the way we treat the truth in this life and none must expect to reap what they have not sown, nor to escape the harvest of that sowing whether good or ill.

There never was a more flagrant misrepresentation of the Christianity of Christ than to allege it simply proposes to compensate the injustice of fate by a system of rewards hereafter. As Bax says of socialism so we say of Christianity: "Almsgiving (charity), whether good or bad, right or wrong, under existing conditions not only is not Christianity but has nothing to do with Christianity."

RIGHTEOUSNESS.

Surely there can be no question as the place of righteousness as one of the essential principles in the gospel revealed by Christ. It was to vindicate the righteousness of God that he devoted his life and to which all his powers were applied. His triumph over death and evil is directly the result of his fidelity to the divine rule of right. He began his teaching with the message, "Seek first the kingdom of God and his righteousness and all these things shall be added."

The Pauline conception of the value of the message of Christ, as revealed in the letter to the Romans, is very significant.

"I am not ashamed of the gospel of God; it is God's power which is at work for the salvation of everyone who believes—the Jew first and then the Gentile. For in the good news a righteousness which comes from God is being revealed, depending on faith and tending to produce faith, as the scripture has it, the righteous man shall live by faith. For God's anger is being revealed from heaven against all impiety and against the iniquity of men who through iniquity suppress the truth."—Romans 1: 16-18, Weymouth's Modern Translation.

If this language has meaning at all, it certainly shows that the message of the Christ reveals the divine standard of right. And further; that salvation, individually and collectively, is predicted upon our sincere adoption of that standard of righteousness and faithful application of it to the individual and collective life of the race. The whole duty of man according to Christ is therefore to seek the organization of human society according to the rule of God in right-doing; and then these inherit all things needful to a complete and happy life here, as well as hereafter. Surely this will be the kingdom of God, for God will reign when men will do right.

CO-OPERATION.

Generally speaking, this means that state of collective life in which all are laboring together for the accomplishment of the common ends to the common welfare. Or to quote an aphorism: "From each according to his ability for the good of all, to all according to their needs." Again it means the repudiation of the "law of the struggle for existence," in which the "survival of the fittest" is guaranteed as surely as the crowding out of the unfit is assured by this law of nature, "red in tooth and claw." That this is the peculiar attraction of Christianity is too well known to need stating. Nietzsche, the gifted writer of a German philosophy, which urges the rejection of Christianity for the reason that Christianity holds out hope for those whom nature has condemned; and therefore Christianity, he argued, is unnatural. This despairing pessimism pressed so heavily upon Nietzsche himself that his sensitive framework broke down and he died in an asylum but a few years ago. When you get the principles underlying the outstanding doctrines of the Christian religion of atonement, regeneration, and salvation, it is discovered that in atonement the strongest sacrificially identifies himself with the poorest and the weakest and from under burden "he makes intercession." By this process of a divine love he lifts them in regeneration up to a new life, and so, the baptism of repentance is a turning away from the old life; and, the baptism in the Spirit is the introduction of the nature-condemned individual into a new life of power and victory; in which the whole man of body, soul, and spirit is adjusted to proper relations and producing according to the divinely appointed intent. This is the coöperation that Christianity calls for: "The Son of Man came to save that which is lost"; "Ye that are strong bear the burdens of the weak"; and, "We are laborers together with God."

The entire range of Christ's mission and the sublime heights of the ideal set before his followers, is gathered up in the word *altruism*. And the altruistic principle can only find expression in coöperation; in which, once again we say it, each is for all and all for each.

SOCIALISM AND CHRISTIANITY.

It is clear, then, that socialism pure and simple embraces the same root principles as Christianity pure and simple. It is apparent, therefore, that to speak of socialism and Christianity, by which is suggested disparity, if not opposition, is a mistake; as much so as to speak of science and Christianity. Science is the measure of man's ability to discover the laws of being by his own intelligence; religion is the measure of God's revelation to humanity; and Christianity or socialism therefore represents that state of life collectively under the laws of truth

discovered and revealed in faithful obedience and application thereto.

WHAT ARE THE IDEALS OF SOCIALISM AND CHRISTIANITY; AND ARE THEY IDENTICAL?

Socialism says, First of all develop the democratic intelligence and cultivate the collective conscience. While some of the noisy and blatant methods by which these ends are being sought by the more militant section of the so-called socialists are very distasteful; yet it is not improbable that such methods may serve a good purpose in awakening the multitude; for it has been said with more pungency than elegance, "It is no use trying to tickle an elephant with a straw, you must use a scaffolding pole."

That this is precisely what our Lord made his first business, no serious Bible student will deny. The revelation of the divine through Jesus Christ was to awaken the conscience of a man and then to educate him. "Come unto me all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you and learn of me; for I am meek and lowly in heart: and ye shall find rest to your souls." The Pauline understanding of the method of proselyting was certainly this as expressed in Collosians, for instance, "Christ in you, the hope of glory: whom we preach, warning every man, and teaching every man in all wisdom that we may present every man perfect in Christ Jesus." One mistake many Christian people make is that they read into the Christian philosophy another life and another world, abandoning this life and world to the selfishness of man and the power of evil in the expectation of something beyond the bounds of time and space.

IGNORANCE AND LEGISLATION.

Ignorance is always a danger, a man without conscience not only purchasable by the highest bidder, but a professional traitor to every cause; and thus his unscrupulosity is a menace to the public weal everywhere.

Socialism and Christianity are therefore agreed that man's future destiny depends upon his first being awakened to a sense of his responsibility; and then he shall be taught that all true government, whether of moral, political, commercial, or social forces, must be by the people for the good of the people. Legislation is not the cause of morality but the reflection of the moral, social; and commercial intelligence crystalized into a code of laws enforced by the weight of public opinion, expressed by the majority vote. We shall see then that in proportion as mankind shall rise in the scale of intelligence and righteousness, the "voice of the people shall be the voice of God."

EQUALITY.

Another ideal in the attempt to realize which socialism and Christianity find themselves at one is, a day that shall come when all men shall be equal. Not equal in stature, weight, color, same contour of nose or face, nor equal in ability, taste, or character. Not equal in that all shall live in the same kind of houses, have the same kind and amount of furniture, and the same amount of garden, and produce the same kind of produce. No, no, but the spirit of equality in which there shall be recognized, universally, individual rights, but in conjunction with equal opportunity for every man to develop to perfection the latent power of his personality and so make the world the richer in the accumulation of genius, intelligence, and labor. Then every man shall have his just privilege of enjoying an equal share in the produce of either genius, brain, or muscle, according to his needs.

That no longer shall it be possible for the outrageous piracy so characteristic of modern commerce, to appropriate another's invention; or to victimize the poor man of genius; or to exploit the gift and intelligence of a man to increase the riches of the capitalist without just recompense to both the individual and the community, from whom and to whom the individual genius is exercised. That no longer will the poor man be cursed for his poverty only, but that each and all using the power of mind or strength of muscle in the production of his best for the benefit of the whole, shall also themselves be guaranteed ample sufficiency to supply every reasonable need. But the day shall dawn when every man shall "live"; and the world to-day with its superabundance of supplies minister to every man's necessity and delight; when pain, sorrow, poverty, and tragedy shall no more defile the earth, but as the habitation of the divine the whole earth shall burst out into spontaneous doxologies of peace and joy expressed in holy and brotherly activities. Then shall the dream of the poet be crystalized in actuality, "Out of Zion the beauty of the Lord our God hath shined." Then shall the socialistic prayer of the Christ which he taught his disciples to pray be fully answered: "Thy kingdom come!" And be the day far or near, come when it will and how it will, at once and for ever it will be the realization of the dream of socialism and the complete fulfillment of the glowing prophecies and visions of our Christian philosophy.

We conclude, then, that the ideal of socialism for all practical purposes is identical with the ideal of Christ for humanity. The terms of expression may not be the same, but the heart and soul throbbing at the center is unmistakably one. Whether men shall accept the formula of Jesus and "Seek first the kingdom of God and his righteousness," or whether

they shall adopt the code of socialistic humanism, and love justice, righteousness, and in the spirit of selflessness each with each cooperate in labor, so shall all "the kingdoms of this world become the kingdoms of our God and his Christ."

JOHN W. RUSHTON.

(To be continued.)

Mothers' Home Column

EDITED BY FRANCES.

Advisory Board, Daughters of Zion.

Mrs. B. C. Smith, president, 214 South Spring street, Independence, Missouri; Mrs. H. A. Stebbins, vice-president, Lamoni, Iowa; Mrs. F. M. Smith, secretary, 630 South Chrysler avenue, Independence, Missouri; Mrs. M. E. Hulmes, treasurer, 909 Maple avenue, Independence, Missouri; Mrs. E. Etzenhouser, Independence, Missouri; Mrs. E. L. Kelley, 916 West Electric street, Independence, Missouri.

Afterwards.

It was a tale of scarcely more than four pages. It appeared in the columns of a magazine which the editorial taste may prefer me to identify under the gauze veil of a footnote.*

Who has measured the invisible edition which multiplies the "estimated circulation" of a great thing? I believe that the subtle power of an ethical value whose importance few of us understand will already have taken the little story, and will have begun to express through it, silently, the evangel which I may make a mistake in trying to put into words. It was but a few months ago that Ian Maclaren published "Afterwards." I am not afraid to prophesy that it will be read and loved for a generation of years.

I do not always "follow" the new writers, and know nothing of the author of *Beside the Bonny Briar Bush*; but it happened, as it often does in such matters, that the mere motive of personal curiosity led me to notice the story. Upon the pages of my own note-book, *Afterwards* had long stood in the limbo of titles waiting for their stories. It so happened, indeed, that I had planned to treat a situation not altogether apart from the events of this. What noble uses we servants of the pen may make of "the stories which I did not write!"

The long breath of relief that one did not attempt a fine thing so much more poorly than another has achieved it; the grateful glow which appreciates how much better some one else has done it; even the gentle, human sigh that wishes one *had* done it—all melt into the fervor of admiration for a beautiful thing unapproachably done.

I have called "Afterwards" a great story, and have no fear that I shall be called upon to retract the adjective.

The plot—but there is no plot. The description—but we do not remember any. The fine writing—where is it? But the characterization is a mirror of dazzling veracity and intensity. And the *motif* is a chariot of holy fire.

The story is elemental, not complex; it deals with one of the great situations too common in human life, and touches this with the simplicity and pathos that sometimes give immortality to an unconscious stroke of the pen.

Do we not all remember some remote sketch, some intaglio carved by a delicate hand a quarter or a half a century ago, forgotten by the many, but remembered by the few who knew the less obtrusive precious stories building into the walls of the literature that formed our youth? Among such I recall

**McClure's Magazine*, April, 1895.

a little book—a very little book—entitled, *Be Kind to Your Sister*. Fancy it! That was the fashion of the day. What a title for a real piece of good work, a vivid and strong appeal to the deepest force in human society—family tenderness! I think the little sister was struck by an accident, in a fit of temper. I know there was a stone or a push, and a brook, and death, and remorse enough to break the heart of a child reader, and to haunt the conscience and warn the impulses of a woman for the rest of her days. And I know that I was but one of thousands of people to whom that tiny tale became immortal, for no other reason in this world than because it took hold with literary quality and dignity of one of the pure and tender and everlasting elements of human life; because it touched the sacredness of common ties, and the possibilities of their blasphemy among people who loved each other.

"Afterwards," as everybody remembers who has read it, is the story of an English barrister with the inevitable seat in the House irritating his ambition, and a family of two in his home.

Trevor is a busy man with a quiet wife. The frequent fate of busy men and quiet wives falls upon the twain. They drift apart—for his sake. There are charming vacations (he is overworked)—all for him. He goes; she stays—for his sake. He is the petted guest of fashionable ladies, who feed him with honeyed phrases that men confidently roll under their tongues, with no more suspicion that they are being duped than a lap-dog has that he is taking homeopathic medicine in the form of sac lac tablets.

"Writing letters—home, of course, to that idolized wife. It is beautiful, and you are an example to us all; but Mrs. Trevor will excuse descriptions of scenery; she knows you are enjoying yourself."

"We have quite a grudge against Mrs. Trevor, because she never will come with her husband; there is some beautiful child who monopolizes her."

(Aside) "Mrs. Trevor is a hopelessly quiet person, what is called 'a good wife,' you know."

"He received the telegram in a garden when he was gazing on a vision of blue, set in the fronds of a palm. . . ."

"You look so utterly satisfied," said his hostess, in the high, clear voice of English women, "that I know you are tasting the luxury of a contrast. . . . imagine London, and Cannes is paradise."

"As he smiled assent in the grateful laziness of a hard-worked man, his mind was stung with the remembrance of a young wife swathed in the dreary fog, who, above all things, loved the open air and the shining of the sun."

"Had he belittled his wife, with her wealth of sacrifice and delicate nature, beside women in spectacles who wrote on the bondage of marriage, and leaders of fashion who could talk of everything, from horse-racing to palmistry?"

"A telegram." It was the shattering of a dream."

"An hour later Trevor was in the Paris express, and for thirty hours he prayed one petition, that she might live till he arrived."

"Tell you everything? That is what I am trying to do. . . . No, she did not speak much, for we enjoined silence and rest as the only chance; but she had your photograph on her pillow, and some flowers you had sent. They were withered, and the nurse removed them when she was sleeping; but she missed them, and we had to put them in her hands. "My husband was so thoughtful.""

"Well, if you insist. Expecting a letter. . . . yes. . . . let me recollect. . . . It can't be helped now, and you ought not to vex yourself; but I believe a letter would have done more for her than—"

Did I call the story a mirror? Rather, a Claude Lorraine. All its beautiful outlines and soft tints are reflected in black.

It is a tragedy unmitigated; but tragedy with which no easy optimist can quarrel. The shallowest dancer through life would not even pirouette to protest against this terribly probable, piteous, man tale.

We read all our heart-strings snap, and then we read again. In this delicate etching of home and love and simple wifely tenderness and celestial wifely trust, of too natural masculine neglect and selfishness such as break the hearts of thousands of women who never open their dumb lips to say so, we find a verisimilitude so scathingly of nature that we forget it to be art. The story reads more like biography than fiction, or like the diary of some remorseful man, or as if it were made of pages cut from family records, and, by accident, cast under a stranger's eye. We read and sigh, our consciences meanwhile excusing, or else accusing, one another. The mind leaps inevitably to that personal paraphrase of the tale which is the surest criterion of its plausibility and moral mission.

Suppose that one of these terrible possibilities which await all human separations should befall us? Could any of the woeful chances of life expose her who is dearest to me to anguish and to solitude like that? Alas! could I leave in the soul of him who is nearest to me so sweet, so uncomplaining, so divine a wraith as that?

I call the story an evangel, and the more I study it the surer I grow that I have the name for it. It is a gospel, pure and simple—a gospel of marriage and of home.

Nor do I hesitate at the words because of the tragedy. I am so sure that the reading of "Afterwards" will prevent tragedy in hundreds of the homes which it will enter that I regard its mission as wholly beneficent.

It will be impossible for a sensitive man to read this story and ever again inflict upon his wife the miseries so common in women's lives; impossible to offer neglect when he might give devotion; to forget when he should remember; to be cold when he could be tender. He never can say, "I did not know how women feel about such things. I have never thought or understood." He has had his lesson and his warning.

It will be impossible for any once loving woman, in whom self-indulgence has got the better of her tenderness, after hearing this tale, to take her too dearly bought ease at the expense of one of those unrecognized angels who walk this earth under the name of "kind husbands"—one of those plain, patient, self-effacing men who make of themselves galley-slaves at the oars of life to provide some little creatures, some butterfly nature, with luxurious separation from home and its demands. One such woman I knew, who received three telegrams from a sick husband, overcome at his office work by the midsummer heat in Philadelphia, before she could be induced to leave her hotel piazzà chair, where she lolled in the sea-breeze, and go to him.

This English story has peculiar meanings of its own for American readers. What is called the annual divorce of our watering-place life has taken grave hold upon American families, and the end of its consequences is not yet. Our wives are learning to be happy without their husbands, and our husbands are exposed to the discomforts and temptations of homeless summers without their wives. We all know cases where the head of the family seems to be abandoned in the summer as heartlessly as the family cat.

Our clubs are mowing heavy swaths among neglected or deserted homes. Our hysteria for traveling is breaking up the home habit, which is the essence of domestic happiness. Doctor Parkhurst, when asked what he thought the chief danger now threatening American life, replied, "The decadence of the home idea." The expert philanthropists who are engaged in the crusades against divorce give us some alarming facts and figures. We need nothing so much as

invigoration of the tie between husband and wife, between parent and child, between home and heart. Ian Maclaren's story is an apotheosis of all that is sacred and sweet in the marriage obligation. The beauty and benediction of the home relations thrill before us for a moment, only to tremble into the blackness of remorse which their violation involves. For, as the farewell words of "Afterwards" have exquisitely told us, "we neglect our dearest, not because we do not love, but because we do not imagine."

I like to call this little tale an evangel for this still further reason: that I believe it to be the promise of things good and delicate to come in the writing of our day.

What is called decadent writing has tainted the air in the process of its dissolution long enough. It is not too much to believe that its grave is ready. Decent genius or cleanly talent, too long accustomed to see its work out of the fashion, if not out of the markets, may take heart and believe that tainted meat is not the only food which the palate of our day demands. It has too long been a fact perfectly understood in "the trade" that a story must nowadays be a little wicked to have the largest sale. I read last week the statement, made on what ought to be unimpeachable authority, that one firm of New York publishers has been in the habit of paying a reader ten thousand dollars a year for the express purpose of seeing to it that manuscripts accepted by that house should come just within—never, imprudently, just without—the line of legalized indecency; but that the proportion of foulness should be mixed as the early Arabians made their first experiments in coffee, "as strong as they might suffer."

A reputable publisher, fully in position to know whereof he speaks, told me, within a month, that a moral earthquake had recently happened in the world of letters. I replied that I had heard no roar and seen no cataclysm.

"The upheaval has been entirely silent," he answered; "it is not discussed. But it has absolutely occurred. Publishers and editors understand it perfectly. The day of bad books has gone by."

If this be true—and what more likely?—we do not even need to pray, God speed the day! Moral goodness, in its very essence, is swifter and more able than evil, and, once given a fair start, will win the race. Whatsoever things are pure are dearer than the deadly or the doubtful to the English and American nature.

One may venture to prophesy a time quite near at hand in which the sacredness and the love of home and "all that is therein" shall be the gate of pearl through which our new literary art shall be entered. "And the gates of it shall not be shut."

Ian Maclaren may have been one of the unconscious fore-runners of a noble moral revolution. And there may be an Afterwards when he will be permitted to look back upon this strong, pure little story as one of the delicate honors which fate sometimes reserves for those who are greater than the fashion of their day, and privileged to see their moral independence recognized in literary form at the time when the world had need of it and them.—Elizabeth Stuart Phelps in *McClure's Magazine*, September, 1895.

All You Can.

Do all the good you can,
By all the means you can,
In all the ways you can,
In all the places you can,
At all the times you can,
To all the people you can,
As long as ever you can.

—John Wesley.

Letter Department

SOUTH AUBURN, NEBRASKA, December 18, 1909.

Editors Herald: After the close of our district conference which convened September 26, at Wilber, Nebraska, I came to DeWitt, and visited with loved ones near that place for a few days. Leaving home on October 7, I hied away to Swanton, where I had effected a new opening and baptized some five people. Upon reaching there, however, I found that prejudice was very strong, and that it was not on the part of wisdom to hold any services there at the present time, so after instructing the few Saints along the line of their duty, I left Swanton on the 12th for Stoddard, Nebraska.

My oldest sister resided near that place and during my stay there I baptized her little girl. While there I received a letter from our missionary in charge, Elder J. R. Sutton, asking me to meet Elder C. W. Prettyman and himself at Franklin. Upon arriving at the last named place, I was met by the brethren above mentioned, who were boarding the train for the West, and after a short consultation it was decided that I should go with Brother Prettyman to Imperial. We arrived at the latter place on the day following about noon, and were met at the depot by Bro. Ira Goddard, and after a ride of about twelve miles we found ourselves seated in his genial home. Here we found Elder J. F. Grimes holding the gospel banner aloft, preaching to good sized audiences. We had continued but a short time when Brother Prettyman was called away. Brother Grimes and I continued our efforts at that place, and on the 27th the writer baptized a fine young lady, Miss Arie Goddard, who we trust will prove a credit to the work. We left Brother Goddard's on the 29th and drove to O. D. Pierce's, a distance of thirteen miles. After holding meetings a short time at Lamar, I started for home, and on arriving there found some things that needed my immediate attention.

I feel indebted to Brethren Grimes and Prettyman, who seemed willing and ready to help at all times, and to encourage the young missionary. May the good Father of all reward them is my prayer. I organized a Sunday school at that place about a month ago and it seems to be prospering at present under the skillful management of Sr. Etta Ellsworth, at whose genial home I am at present located. I expect to join Brother Prettyman in the western part of the State in the near future. I will close by asking your prayers that I may prove faithful.

Your brother in gospel bonds,
ROBERT E. BURGESS.

EASTERN MAINE, December 15, 1909.

Editors Herald: I felt compelled to break the silence and write to those who are interested in the Eastern Maine District that we are alive and that God is remembering us. During the past three years there have been about forty additions to the Jonesport Branch, most of them at Jonesport. The human agents used are Brn. R. Bullard, J. C. Foss, S. F. Cushman, and U. W. Greene. Supplementing the missionary force, we have a squad of local workers who are reliable and faithful. When I came here about two and a half years ago, the work was being carried on practically by a few faithful sisters, and Bro. Lemman Woodward, who was branch president, priest, teacher, deacon, etc. We needed men to carry on the work, so we commenced to ask the Lord for men. We kept up the cry for men. They began shortly afterwards to drop into the ranks by baptism till we have fourteen new, full-grown fellows, who mean business. They are all very much alive.

Brother Greene came to us November 14 and stayed four weeks, preached thirty times, baptized twenty, ordained a teacher and a deacon, and left us with a fully organized

branch. Our congregations were large, the interest fine, the conviction deep. Notice the addition of twenty in thirty days. The end is not yet. Others are at the door waiting to make proper adjustments. The truth and Spirit and preacher have each done their work.

Brother Greene had great advantage over others in being so well acquainted with everybody. He got into the homes and hearts of the people without an introduction. He has practically grown up among them.

After Brother Greene was gone, a birthday gathering was suddenly hatched, and it, as did one a year ago, resulted in so many cakes and dollars to me, that I am studying up a plan to get more birthdays. Who knows how to do it? I'll pay postage, yes, and a bonus too. I mean for the one best plan.

I'll venture the assertion that if all the branches are sending for church publications as this one has for the past year, our publishing house will soon be paid for.

We have a thriving Religio and Sunday school under the efficient management of Sr. E. M. Walker. Both have grown so that readjustment to present demands must soon be made. A church history class will soon be organized.

As Bishop's agent I want to say to the Saints of this district, send in your tithing quick, for this year is nearly up.

S. F. CUSHMAN.

MOSLEYS JUNCTION, VIRGINIA, December 16, 1909.

Editors Herald: My sister and I are the only members of the church within twenty-five miles of here, at Richmond, Virginia. I was baptized by Elder Goodrich twelve years ago. I know the work is true and I am doing all I can to help the work along in this place. I think there could be good done here if an elder would come oftener. It is rather discouraging for one person to try to do much alone in a place like this, but I hope I will be able to do more in the future. I believe there is a work here for me to do, and I know that I have been blessed in the past and I ask the prayers of the Saints that I may be strengthened in the work.

Your brother in the faith,

WILLIAM TOPMAN.

PORUM, OKLAHOMA, December 10, 1909.

Editors Herald: We have just left the quiet little town of Grannis, Arkansas, the scene of the recent conflict between Elder J. F. Curtis, of the Reorganized Church, and Ben M. Bogard, the champion debater of the Missionary Baptist Church, of Arkansas. To say the people were stirred would be putting it mildly. There was intense interest manifested from the beginning. The propositions were the usual church propositions, each affirming his church to be in harmony with the New Testament scriptures, in origin, organization, doctrine, and practice.

Our proposition came first. Brother Curtis showed in an able way how the church or kingdom had its beginning with John the Baptist, and was organized by Christ. How the different officers were set in the church for the work of the ministry, for the edifying of the body of Christ, until we all come into the unity of the faith; and wherever the church is to-day it must agree with the one set up by Jesus Christ in organic structure, faith, and practice; and if there was a succession of one officer, there must of a necessity be a succession of all.

Bogard took the position that the apostolic office ceased with the last witnesses of the resurrection; that one must be a witness of the resurrection before he could be an apostle, using Acts 1:22: "Must one be ordained to be a witness with us of his resurrection?" His position was that in order for one to be ordained, he must first be in possession of this knowledge.

Brother Curtis showed that they were ordained to be a witness, not because they were a witness, and challenged him to show where Judas ever saw Christ after the resurrection, showing clearly that Judas was an apostle without this knowledge. (Matthew 10:2-4.) Also no record of where Barnabas was a witness of the resurrection (Acts 13:2, 3) prior to his being ordained an apostle. Brother Curtis also showed that there was to be a great apostasy or falling away, a complete abrogation of authority for a period of twelve hundred and sixty years prior to the second coming of Christ. (Revelation 12:1-6; 2 Thessalonians 2:3; Daniel 7:25.) That the Saints would be worn out and overcome (Daniel 7:21; 8:24; Revelation 13:7-15), that "as many as would not worship the image of the beast should be killed."

Bogard's main play was on Ephesians 3:21 and Matthew 28:19, 20. Be glory in the church throughout all ages, "and lo, I am with you always, even unto the end of the world." Brother Curtis showed conclusively that this is true where they "observe all things whatsoever I have commanded," but that they ceased to observe all things, hence the falling away, as Paul predicted in 2 Timothy 4:1-4: "For the time will come when they will not endure sound doctrine; and they shall turn away their ears from the truth."

Bogard made a savage attack upon the martyr's character and used the Utah witnesses to show that he practiced polygamy. Every witness he introduced was impeached and the women which testified to being sealed to him were shown to be "sports in nest hiding," according to Judge Phillips' decision of the United States Court in the Temple Lot Suit. His next attack was on the Book of Mormon. He gave garbled statements from seven different editions, but did not prove anything out of harmony with the Bible. Having met defeat here he next paid his respects to the war revelation. He first read it and left out thirteen words, changed six, and added one, and this was the way he had it in his printed article against us. When this was shown up it killed the force of his argument largely. The people could see him in his true light. Brother Curtis showed the prophecy to have been literally fulfilled by history and subsequent events.

In the first speech of his affirmation he continued his attack on the Book of Mormon and Doctrine and Covenants, showing that he was not satisfied in his efforts to refute our position. His efforts were very weak indeed in trying to establish his church. In fact he did all he could to evade the question and to keep Brother Curtis off of his doctrine, but his efforts were futile. He was shown up in good style by the discipline or manual by Hiscox, designed for use in all Baptist churches, and accepted by them. Also a chart was used which showed their defects in organization, doctrine and practice, and spiritual gifts. His most stubborn fight was made to prove salvation by grace without works; and once in grace, always in grace; and an unbroken line of succession from the days of Christ to the present time. He introduced a new line that he had used in several debates with the Campbellites and others, but none had as yet broken it. But it, too, fell before the light of true investigation, and was traced back to the reorganized church. So his cherished bubble burst before the light of truth and facts of history. The debate ended with a good feeling and many friends were made for the truth. There were frequent outbursts of applause during Brother Curtis' closing speech. Many outsiders complimented him on his manly deportment and his defense of the truth.

The Saints at Grannis did their part nobly in caring for the visiting Saints. No sacrifice seemed too great for them to make in order that all might be cared for comfortably, and we believe the work at that place will receive new life if the Saints will do their work faithfully. May the Lord strengthen and bless his covenant children everywhere is my prayer.

JESSE M. SIMMONS.

FAYETTE CITY, PENNSYLVANIA, December 13, 1909.

Dear Herald: The Pittsburg District embraces the branches of Fayette City and Pittsburg, Pennsylvania; Steubenville, Ohio; Wheeling and Glen Easton, West Virginia. I will give a condensed sketch of late happenings in the district.

Fayette City.—The president of the branch, James Raisbeck, has moved his family to Pittsburg, leaving the branch without a presiding officer, and Bro. Samuel Winship's name will be presented Tuesday evening for ordination to the office of elder. Brother Samuel is a man who can be relied on and will steady the work here. Brother Raisbeck and family are missed by the Saints here, but we are pleased to have them in Pittsburg. The branch has suffered another loss in the departure for the better world of Sister Ashton, who died November 8 of consumption. She had been failing for a year. She leaves a husband and six children, four of whom are married. Sister Ashton was a consistent Latter Day Saint, had a bright mind and a good heart. She has earned a rest in God's paradise. Her husband, affectionately known as Teddy, while not a member of the church, is in sympathy with it, and had the services conducted by the Saints. Bro. Richard Baldwin officiated before a large gathering of friends.

Monongahela City, Pennsylvania.—This place is located a few miles from Fayette City. A branch will be organized there on Wednesday evening with a membership of about twenty-five. Bro. Ebenezer Curry, lately ordained to the office of elder, will act as president, and the Saints can congratulate themselves on having him for their pastor.

Pittsburg.—This branch is the mother of some of the other congregations in the district, and on the first of the year we are going to celebrate our forty-eighth anniversary as a branch. We are gathering all the photos of old timers we can get and will have them for the occasion. We have the minutes of the meeting when the branch was organized, April 7, 1861. Several baptisms have taken place lately and the work is in good condition. The church building is up for sale, as we desire to build in the suburbs where the Saints can gather around the church. We had a rally day the first of the month, Bro. G. T. Griffiths being with us, and it was an event that will not soon be forgotten. A number who had not been with us for some time were there and a beautiful spirit of brotherhood was over the meeting when we sang, "Blest be the tie that binds."

Steubenville.—This is the home branch of our very able missionary in Wales, Rees T. Jenkins. The meetings are held in the home of Bro. George Pace, where a room is fitted up for church purposes. The branch numbers about thirty, but for the size of it they have been more able in the priesthood than any place I know of.

Wheeling.—Eight or ten have been baptized lately among the young people. The Sunday school is doing a fine work under the able superintendency of Bro. Q. L. Martin and his associates. Brother Martin is the president of the branch. He was lately attacked with a stroke of paralysis, but is recovering. His many friends are much concerned regarding his future, as he is an earnest worker, and we hope for the good of the work that he will recover. A supper given for the purpose of raising funds to make some improvements around the church netted over one hundred dollars, which gives evidence of the energy of the Saints in a good cause and a good supper. Some months ago the writer had the pleasure of uniting in marriage Bro. Myron E. Thomas and Sr. Althea Hulmes. Brother Myron was known as the boy preacher and has labored as a missionary. He later was a student of Graceland College, and is now one of the officers of the branch. He is an able young man and will be encouraged and aided by his wife, who has talents which make her useful in God's service. Bro. William Liston has moved his

family on a farm near Steubenville. Past hospitality is not soon forgotten and while not as convenient as when in Wheeling, the elders will soon find the home, where the latchstring is always out, and a hearty welcome always in.

Glen Easton.—They say down in Arkansas they have such steep hills that the hogs are trained. Every hog has a slit cut in his ear, and when he is at the top of the hill and wants to go down, he slips his hind leg in the hole in his ear and rough locks himself. The Glen Easton Saints have the West Virginia ridges to overcome, but they have steadily subjugated them and year after year they have compelled them to bring forth the good things of Joseph's land, that which is on top, and that which coucheth beneath, for the Lord hid away in those everlasting hills precious oil, and some of the Saints are receiving the benefit of God's goodness and care. Bro. Joseph Dobbs has lately taken unto himself a wife. He is one of the young men who are standing by the church, and the Lord has a work for him to do, as he is progressive and teachable.

C. ED MILLER.

72 Miller Street, PITTSBURG, PENNSYLVANIA.

MITCHELL, SOUTH DAKOTA, December 14, 1909.

Editors Herald: Elder R. C. Longhurst has been laboring in the Mitchell Branch for some time, and preached some doctrinal sermons that made an impression on the people insomuch that they ask for our books and tracts to read, and if they keep on investigating he may have the pleasure of baptizing some in the near future. We also ordained Bro. George Levy to the office of priest. George is a man of much promise and will be instrumental for good if he lives for it. Our branch is pretty well officered now, as we have an elder, priest, and teacher, and we hope soon to have a deacon.

Brother Longhurst also presided at our business meeting and he conducted it in such a way that every officer ought to understand his duty. He also held a priesthood meeting at the home of W. H. Gray, teaching them along the lines of duty and exhorting them to be faithful to their calling. I might say for the benefit of the missionaries passing through that there will be public preaching every Sunday at 3 o'clock at the home of Brother Blarry in Mitchell, except the first Sunday in the month. So come and occupy. There ought to be some honest minded people in Mitchell and surrounding country, so come and lend a helping hand in gathering them in.

WILLIAM H. GRAY.

SPERRY, OKLAHOMA, November 18, 1909.

Editors Herald: I am glad that I have heard the gospel preached in its purity in these last days. I came into the work in 1893, when I was thirteen years old, and I am glad of the step that I have taken. It fills my eyes with tears when I read how the Saints were treated, but nevertheless, we will gain the victory. Dear Saints, I ask an interest in your prayers for this Rock Creek Branch. We live on Brother Bailey's ranch, twelve miles northeast of Tulsa. I also ask you to pray for me, that if it be the Lord's will I may be healed, as I am afflicted.

MRS. DELLA WATSON.

MEADOW GROVE, NEBRASKA, December 10, 1909.

Editors Herald: While at Ainsworth, Nebraska, a sister gave to me the following as a possible solution for the difference in the Lord's Prayer as appearing in the Book of Mormon, and the Inspired Translation of the Bible. It is at least feasible. The translator reaching the prayer and discovering that it started out the same as in the Authorized Version, simply laid aside the Urim and Thummim and quoted from memory.

This sister had gone to Sunday school to ask why the difference and after asking the question, answered it herself, on the instant, with no previous thought of such a solution. I feel that it is at least worth passing on.

A solid week of below zero weather now, reaching as low as eighteen degrees, the coldest ever known at this time of the year, and yet these Nebraska people came to meeting nightly. We have held meetings every night except four since leaving home in October. Two nights we were rained out and two were lost in travel. One can't afford to be slothful in the Lord's work.

J. W. WIGHT.

PINE GROVE, MICHIGAN, December 13, 1909.

Dear Herald: In October Bro. Ernest Burt, of Comins, came to visit friends at Hubbard Lake, and held a meeting at the home of a Saint. Several from our vicinity attended and were so interested that he was invited to preach the gospel in our schoolhouse. About the middle of the week he baptized three, one of whom was the leader of the M. E. class of this place, and the next Sunday he baptized three more. Nearly all were anxious to have the good work continued, so Elders J. J. Bailey and G. W. Burt held a series of meetings. Both were able to defend and present the gospel and with the aid of Bro. Ernest Burt, eleven more were baptized. Elder J. J. Bailey bestowed eighteen patriarchal blessings and six children were blessed.

I with many others fought the gospel as long as I could, but had to give up to the true light. During my confirmation evidence came to me that this was the true church. A branch of about twenty-five members was organized and was named The Earnest Working Branch of Pine Grove, and it is our prayer that all will strive to be true to the cause and thus prove our name. Pray for the branch, as we are weak and need the prayers of the faithful Saints.

Yours in His service,

MRS. H. E. FARRAR.

SPRUCE, MICHIGAN.

SPY HILL, SASKATCHEWAN, December 14, 1909.

Dear Herald: Our branch is progressing slowly, as some are moving out while others are investigating. I would be pleased to know the addresses of some of the Saints west of Weyburn; also around Edgerton. Any letters they write will be promptly answered. I would like to know particularly about the land around where they live.

Our Religio is progressing slowly, due to the cold weather and bad trails. It was the first to be organized in the Northwest. Was organized as a home class in 1903 and as a local in 1904.

Your brother in the gospel,

JAMES EDWARD DORSETT.

COLFAX, WASHINGTON, December 17, 1909.

Editor Herald: We are not lost, if we are isolated from all the Saints. It will soon be two years since we came to Washington. We live in Colfax. There are no Saints living here. All the comforts we get are the sermons and letters through the papers. We take the *Ensign*, *HERALD*, and *Autumn Leaves*, and we feel we could not do without them; and words can not express our thankfulness to you all for your letters and sermons. But we could read more if we had them, and we are going to send for more soon. I have tried to live a Christian for over fifty years, but never was satisfied, for I never heard the gospel preached before I heard the Latter-Day Saints. I have rejoiced ever since that the Lord had led us to the truth at last, and I know I am in the true church, for when our preachers speak they speak the words of God.

We love to read the experiences of the old pioneer preach-

ers. I never get tired of reading them. We would be glad to hear more letters and sermons from Brother Roth. We have a sermon he preached on the resurrection that we have read to so many. We have had it over three years. Hoping and praying for victory everywhere,

Your sister in gospel bonds,

MRS. JENNIE PATRICK.

MERNA, NEBRASKA.

Editors Herald: I noticed in your issue of October 27, page 1029, a letter from Edward Rannie, taking exception to another brother because he had given Paul as his authority for the quotation, "The love of money is the root of all evil." Paul truly is dead, but I do not think he would care to have Brother Rannie classed as his friend and defender, when he seems to be so ignorant of the words that Paul has written. If you can not find those words in your Bible, Brother Ed., the accusation is true, you have another Bible. I take up my Bible, which is the King James Translation, and turn to 1 Timothy 6:10. There I read, "For the love of money is the root of all evil." There seems to be tendency on the part of some to have a little fun out of some weaker brother. Now this should not be, brethren, we all need help spiritually and I feel that there are none weaker than your humble servant. Let us work to sustain our reputation of having more scripture "at our finger ends," as the old Scotch saying goes, than our sectarian friends. Brother Ed., come out to western Nebraska and we will study the Bible together. I know you can help me a great deal and I believe I can help you a "wee mite." Let's join hands and sing, "A man's a man for a' that."

While I am writing I will give you report of the Lord's work in this part of the vineyard. This is a new opening, the work having been opened by Bro. James E. Kelley, who came here last January in response to an invitation by your servant. He held meetings here for over a week with the finest of interest. He came back in February and baptized the wife of the writer. Elder C. W. Prettyman came here from General Conference and held a week's meetings and would have baptized another, but sickness prevented, so had to come back in May and attend to it. We had Elder Gamet here in October, who gave us meat in due season, for which we are truly thankful. Bro. James Kelley has promised to visit us soon and I hope and pray that he may be instrumental in bringing others to a knowledge of the light.

Now, brother editors, if you will kindly overlook the few Scotch phrases that I have quoted, I will close. It is drawing near to Christmas and my fancy seems to see the hills of Scotland under their mantle of snow as I saw them last, sixteen years ago. It makes my heart ache when I think of the demoralized condition of the church in my native land, but let us pray for "bonnie Scotland" that she may awake from her slumber and listen to the angel's message in the near future.

Yours for truth,

WILLIAM KEILL.

Dear Herald: We are still in the faith and doing what little we can by talking, writing, and handing out church literature. I have written several pieces for the newspaper, and am preparing one now for the *Burlington Gazette*, which makes the third one for them. The subject is, "The two resurrections." We do not see or hear from any of the elders except Brother Roth, except through the church papers. We take the *HERALD*, *Autumn Leaves*, *Ensign*, and *Hope*. Sunday is a great feast day for us. Our souls are filled to overflowing by reading the sermons and letters from the dear brothers and sisters. How any true Latter Day Saint can get along without the church papers is more than we can conceive.

In a dream not long ago, I thought I was in a long, narrow

building, a row of seats on either side and facing the center extended from one end to the other. Preachers of all denominations were seated on them. I walked to the center of the room, being filled with the Spirit, and uttered these words with a loud voice: "Hear ye, hear ye, ye inhabitants of the earth, I warn you. Repent ye, repent ye, for the hour of God's judgments is upon you."

Ever praying that we may live more faithfully, clinging to the rod of iron, I am,
I. M. LANE.

DOWN, KANSAS, December 10, 1909.

Editors Herald: This date finds us at the above named point, having arrived last night. We have been making a tour of the Northwestern Kansas District, but owing to the severe storm that has been prevailing, the prevalence of small-pox in one locality, an indifference on the part of some Saints and many outsiders, have been unable to do much. Held a series of meetings near Edmund, then attended a conference of the district at Selden on the 4th and 5th of the month. The attendance was the smallest I ever saw at a district conference. The severe storm raging at that time, together with other hindrances, were responsible.

There are plenty of places where work should be done, but when we begin to make inquiry there are excuses, or, as is sometimes the case, no response at all. I have been trying for the last three weeks to find some place where work could be done to advantage, but have been unsuccessful. Could have plenty to do in the Northeastern District, but the laborers are so few, and no work having been done in the northern part of the Northeastern District for nearly one year, we thought to offer a helping hand, sacrificing a preference, feeling this was our duty. It seems that many of our brethren and sisters, including many that hold the priesthood, have settled down to an unconcerned inactivity, while the Evil One rejoices and steadfastly continues his work. Is it not time to awake?

We thought to hold some meetings here till over Sunday, the 12th, but, as yet have received no encouragement. Do not know what we shall do in the event of failure here, unless we go on back into the other district. This letter is not the result of the "blues," but mildly describes conditions that exist. And we trust that when these lines are read by the dear Saints of northwestern Kansas, that it may cause some to ask, "Am I doing my duty?" We can not afford to give up; the effort and the conflict must be continuous until the end. True, at this time, we have had hindrances, but we notice that when we have grown indifferent we seize readily on most any excuse as a hindrance. We are still anxious to assist in forwarding this work wherever our lot may be cast.

Bro. F. E. Taylor started with me on this tour, but after our meetings near Cuba, he was detained at home on account of the sickness of one of his children. But after we encountered such conditions as we did, we did not encourage him to join us. We remember with gratitude the kindness shown by Brother Carl and Sr. Dora Frank, Bro. and Sr. T. D. Greer, Bro. and Sr. J. J. Teeters, and Sr. J. R. Sutton and family, all of whom have administered to our necessities. May God bless them all.

We were glad to meet the family of our Brother Sutton, who were former denizens of Holden. Of course there were many reminiscences of the past brought to mind to engage our conversation. Was sorry that we did not see J. R. there too, but he was "about his Father's business." We were also privileged to meet with Bro. John A. Teeters and family, of Alexander, whom we first met last May. May God bless and encourage all of his children is our prayer.

H. E. MOLER.

BLOOMSBURG, PENNSYLVANIA, December 15, 1909.

Editors Herald: I desire to thank you for sending me the bundle of tracts. I am making good use of them, leaving one kind at houses, then calling in a few days, collecting them and leaving another kind. By this means I often receive an invitation to come in and talk over our work. So far I have been kindly received, having assisted the pastor of the Evangelical Church, also the pastor of the Pentecostal Church. I am preaching at a private house at the present time, but hope to secure a building in which I can reach more of the people. I have labored since June 1, in Scranton, Archibald, New Park, Philadelphia, and Bloomsburg, Pennsylvania, and Elk Mills and Girdletree, Maryland. Three months of the summer was spent at Scranton and Archibald in tent work, Elder A. E. Stone being my companion. We were privileged to talk to many good and honest souls in that locality. I believe the fruits of our labors will be realized soon, as Brother Stone is following up our tent work, being assisted by the Saints in that place. A number were baptized by Brother Stone while the tent work was in progress.

We assisted in special meetings at Elk Mills for about ten days, Elder William Anderson remaining there. I believe he has caused an awakening in that place, as he has baptized a number of precious souls. At Girdletree, a small place, one hundred and sixty-three miles south of Philadelphia, we labored for two weeks, Bro. W. W. Smith and William Anderson having just opened up the work there, baptizing eight adults. Many more are near the kingdom. New Park is a country place composed of Saints made through the efforts of Bro. M. O. Matthews. Most of his flock are members of his own household, although most of them have married and have homes of their own. What a satisfaction it is to see our children come into the work. If Saints save only their own families they have done a wonderful work, and if they let their light shine so that others see, understand and accept, how much greater will be their reward at the end of the race. Two weeks were spent encouraging the Saints and friends here, then I came on to Philadelphia, stopping for a short time, and then took a one-hundred and forty-five mile ride and landed in Bloomsburg, where I am now lodged at the home of Bro. H. A. Cunningham, the only member in this place. I find he and his wife have been letting their light shine, for they are well spoken of by all the people that know them. This makes it easier for an elder coming to a new place, as people look at a person's religion by the life he lives—actions speak louder than words. I wish the Saints could understand this; people will forget sometimes what we say, but our life's actions never. May the Lord bless his work in all places, is the prayer of your humble servant,
E. B. HULL.

Two Marvelous Manifestations.

On September 17, I began a series of meetings in the Lagonda Christian church, some fifteen miles south of Beaver, Missouri. I continued two weeks. Having had good attention, and learning that some were deeply interested, I returned, but to learn that their synagogue was closed against us; some branded us as heretics, and deceivers of the blackest dye. Not feeling satisfied to give up the work in that part, we went to a school building near by and continued for ten days, speaking to an overflowing house each evening. As usual, some opposition, lies circulated against us too numerous to mention, but amid the darkness burst forth a light—hear ye the encouraging part.

Sunday evening, November 21, four came forth and gave their hands for baptism, but the strangest part is that the audience says there were only three—one surely came spiritually. Some five or six of the Saints said they never saw but three. I told them who the fourth one was, so it was

phoned that there would be four baptized. The time for the baptism came and the lady I saw came—I knew she would, for I saw her come direct to me and give me her hand, her face shining with the glory of heaven, and to satisfy myself in regard to her coming forward and giving me her hand, on the following day I drove over to her house and asked her regarding it. She replied that she did not come forth on that evening, but believed, and said it was strange. Yes, it is strange, indeed. In one sense God's work is a strange work and miracles have not ceased.

Here is the second one: A gentleman and wife, members of the Christian Church, had been investigating. On the Sunday evening spoken of, the lady gave her hand for baptism. The gentleman testifies that he had been praying regarding the work for several days, and as he drove home with his wife, children, and others, he realizing that his companion would be baptized the following day, began to plead with God for an evidence of the angel's message, and it came. A light shone above their heads, and illuminated their vehicle till, as one testified, a pin could easily have been picked up. All in the vehicle saw it; those in the other vehicles did not. Some exclaimed, What could it have been? The gentleman continued to pray if that was an evidence that it might appear again, and it came the second and third time before they arrived home. He was baptized.

I visited the family and questioned them regarding the light, and with eyes filled with tears, he related it declaring he knew it was from God, and while listening to it the Spirit rested upon me in much power, testifying to the truthfulness of it. I have read of late in our church papers that angels had appeared to some and many are obeying the gospel. Oh, Saints, how thankful we should be that we are born again and can see the kingdom. My soul overflows with joy to learn that God is pouring out his Spirit in abundance upon his servants this year, and indeed it seems the hastening time has come; and how diligent we should be; for the signs of the time surely indicate the near approach of the Master. My soul's desire is to be prepared to meet him. **Hopefully,**

O. R. MILLER.

Confidence.

During the Civil War, in one of the very popular songs of that time, occurred these words: "Many are the hearts that are weary to-night, waiting for the dawn of peace." I quote from memory and I may not have the exact words, but the sentiment is not lost. So often we have thought concerning the redemption of Zion. Many of the Saints have struggled under conditions hard to bear, and while they worked and prayed and sang, the heart was often weary waiting for the clouds to drift away, so they could see the silver lining to the clouds that would bring them showers of blessings. Now that the star of our hope has arisen in the form of the Order of Enoch, what will we do? Will we follow it like the wise men did and be led to where we can realize the hope of latter-day Israel, or, like the Jews, reject the light that comes to lead us out of darkness? There are three very important things for the Saints to do, and unless they are faithfully done our work will fail and God will have to call some one else to do it.

1. Have faith in God. Be not a doubter in his power to fulfill his promises.

2. Have faith in his promises. "Search these commandments, for they are true and faithful and the prophecies and promises that are in them shall all be fulfilled."—Doctrine and Covenants 1:7. If we are willing to pin our faith to that promise, there are others of great importance that it will be natural for us to add. In Doctrine and Covenants 87:8, in reference to Zion, we find, "She shall not be removed out

of her place. I, the Lord, have spoken it." And another promise full of good cheer in Doctrine and Covenants 98:4, "They that remain and are pure in heart shall return and come to their inheritance; they and their children, with songs of everlasting joy; to build up the waste places of Zion." In Doctrine and Covenants 100:3, the promise of God to be with his people is made, and even the angels are to comfort and strengthen the Saints and be their leaders in their work.

3. We must have confidence in our leaders; we must be willing to follow their lead; we must trust them and help and encourage them in their arduous work; not as the ignorant, blind fanatics, but as honest, intelligent, loyal, and God-loving men and women, upholding them by our confidence, prayers, and means, because God has selected them.

They do not want the Saints to think that they are infallible; that would increase their burden and lessen their chances of success. What does the law say in the matter? Let us see. "And unless the liberties of the people of the church should be in jeopardy, the application of the law as stated by the bishopric should be acceded to."—Doctrine and Covenants 126:10. If anyone believes that the liberties of the people are at stake now or in the future, the proper thing to do is to lodge a complaint with the First Presidency, and the matter can be heard in an orderly way. In the most recent revelation we have this: "The church has been directed to accede to the rendition of the bishopric with respect to the temporal law; and until such heed is paid to the word which has been given, and which is in accordance with other revelations given to the church, which have been given before, the church can not receive and enjoy the blessings which have been looked for when Zion should be fully redeemed."

When we turn back to 128:3, we learn who is to have charge of this work, and the Bishopric is named as the chief ones, "and they will be guided by the spirit of wisdom and revelation to do the work intrusted to their care." In view of these facts why can not we have faith in the law and in those whom God has called to administer it? Let us not seek the wisdom of worldly men, for however earnest and honest they may be, the light of God's truth has not permeated to the inner recess of their hearts; it is struggling for an entrance. If we heed God's word and give a faithful report to God's servants and officers, the long night of darkness will be dispelled, and happy and peaceful homes will be ours to enjoy, and they will be a goodly heritage to transmit to our children.

The United Order of Enoch is instituted by God for the purpose set forth in article 3: "The purpose of this corporation shall be to aid the worthy needy and poor in obtaining employment and homes, help the sick and afflicted and unfortunate in times of need, promote temperance, morality and equality, and provide against the evils of selfishness, covetousness, anarchy and crime of every description."

In article 7 we are informed who shall be members of the order: "Those who make a full compliance with the law of Christ, both as relates to duties known as spiritual and those referred to as temporal."

Every Latter Day Saint should read the document with great care, get its truths firmly fixed in their minds, and practice its precepts, and it will be the dawning of a glorious time for our people and the giving of light to the world. Heretofore our people have looked to insurance companies and fraternal societies for aid in distress, and to provide for the widow and children in case of premature death. What shall we do now that God's plan is put into operation? Will we be as faithful to our new responsibilities as we were to the lodge? If we do the widow's and orphan's tears will be dried up and the helpless will not appeal in vain, and happy homes will be the common heritage of all our people.

The Declaration of Independence proclaimed the rights of men when it said that "all men are created equal; endowed by their Creator with certain unalienable rights, among which are life, liberty, and the pursuit of happiness." The Constitution of our country was ordained that we might be protected in those rights, if need be by force. The United Order of Enoch comes to us to secure those blessings in a lawful and orderly manner. All three were inspired of God; they are the trinity of liberty, wisdom, and power, to emancipate us from the lust for power, the cause of selfishness and the misery of poverty. There is nothing like it to be found among the literature of the past. It is as unique as a proclamation of liberty to the present generation, as was the great Magna Charta to the English people in the time of King John.

EDWARD RANNIE.

Chronicles by Saint Andrews.

In the first year of the reign of Taft, over the united countries shadowed with wings, in the fifth month and the fifteenth day of the month, it came to pass that Saint Andrew, whose whose surname was Layland, having been sent by the apostles at Lamoni, a stake of Zion, to labor in the country of Idaho and the country round about which lieth to the west of the Rocky Mountains as thou goest from Zion toward the sea on the west, he having first visited his family in the western border of that country called Wyoming for the space of two weeks, went to the village of Hagerman, stopping by the way to visit Saints and friends at Pocatello, Minidoka, Caney, and Haley. At Hagerman he abode certain days preaching the gospel of Christ and baptizing five precious souls. When he had ended his labors at Hagerman, he departed and went unto the city of Boise, the same being the seat of government for the State of Idaho. Finding certain disciples there, he abode with them for the space of a full month, preaching the gospel, counseling and encouraging the Saints along the lines of duty, also baptizing two at that place. And it came to pass that when he had ended his labors in the beautiful city of Boise, he departed to go unto the Lamanites who dwell in the clear water country as thou goest to the north, stopping by the way to preach to the inhabitants of the cities of Caldwell and Weiser, in the Great Snake River Valley.

Now it came to pass that when Andrew arrived in the country of the Lamanites, and upon his going upon the mountains where the Lamanites usually congregate in the eighth month to gather the wild huckleberries that grow there in abundance, he found them not, and after tarrying there for the space of a week, visiting and instructing the Saints who reside there, he departed and went into the region of country bordering on the Clearwater River, where he visited Saints and friends and preached the glad tidings of the restored gospel.

At a meeting held under some large trees at the junction of the Cottonwood Creek with the Clearwater River, he preached two sermons to a mixed audience of Lamanites and others. Learning that his former labors in the Upper Clearwater country had resulted in the conversion of a man living near Harpster, Idaho, he departed from Myrtle and went to Harpster, where he preached the word and baptized one precious soul. He also preached in the town of Stites. Here he learned more of the conditions among the Lamanites, of the knowledge of which he determined to make good use in the future. From there he went to the city of Spokane, Washington, stopping to visit Saints at Lewiston, Idaho. On arriving at the city of Spokane he found all the elders, except one, absent from the city, and being invited he tarried certain days and preached the word and did such other work as seemed necessary. Departing thence, he went to the Hood Valley in northern Idaho, where he tarried for a while, preaching the

gospel of salvation and baptizing four precious souls. Learning that the Saints at Sagle desired him to visit them he departed thence, and preached to them on the Lord's day, ready to depart on the morrow to go south into the country called Washington, to the little city of Pomeroy, where he tarried several days, preaching to those who desired to learn more of the doctrine of Christ.

And it came to pass while Andrew abode at Pomeroy, Silas (Condit) having passed through the upper western coasts, came to Freewater (Oregon) and finding certain disciples there, he decided to tarry and preach the gospel of Christ to the inhabitants of that city, and try more firmly to establish the Saints in the gospel of Christ. Learning that Andrew would soon pass that way, he wrote him, requesting him to stop at Freewater that they might consult together regarding their mission. Now when Andrew was come he and Silas labored together for some days in the cities of Milton and Freewater. But the demands for the work of the ministry elsewhere being so great, Andrew decided to go to Enterprise, Oregon, where he preached the word of God in the courthouse while he tarried in that city. And learning that certain Saints dwelt in the regions about Troy, he visited them also and preached the word of God. Departing thence, he came to Leap, where dwelt a few who had taken upon them the name of Christ, and calling them together he spoke to them the word of eternal life. Here he met Levi whose surname was Wilson, who had been engaged for lo these many days in hunting men and women out from the canyons and lonely wilderness places, preaching to them the unsearchable riches of the kingdom of God.

And it came to pass after Andrew had finished his labors in that region of country, he departed thence and returned to Caldwell, and entering into the house of Anderson, whose surname was Cox, he presented the words of eternal life to those who assembled to hear. And being not far from the cities of Boise and Weiser he again visited those places and preached the glad tidings of salvation to those who desired to know the truth regarding the restored gospel of our Lord and Savior, Jesus Christ. And so endeth these chronicles on this 24th day of the eleventh month of the year A. D. 1909.

A. J. LAYLAND.

DANVILLE, ALABAMA, November 22, 1909.

Editors Herald: I do not feel like I could do without the HERALD. The many good letters from the Saints all over the world are very encouraging to all who read them. The conference at Pleasant View November 13 and 14 was a good one. The preaching by F. M. Slover and T. C. Kelley brought the people out. The attendance on Sunday was the largest that we have ever had at this place. The work in the Florida District is progressing nicely and all are well, with very few exceptions. Many people are trying to learn more about the doctrine of Christ. Bro. T. C. Kelley preached at Jay, Florida, on the 21st, but do not know how the attendance was. I am pleased to state that the Sunday schools in the Florida District are all alive and progressing nicely, and many are taking an interest that have not heretofore. Brother Kelley is teaching a singing school for ten days in the Santa Rosa Branch, and many of the progressive young people are taking a live interest.

I notice that many of our people stand to pray. I wonder if this is justifiable in worship to the Lord. I as one think when we enter our churches to worship the Lord we should kneel down in as humble a manner as possible. Jesus said to follow him. I think this means that we should be like him in all things and take pattern after him in all things.

In Luke's writing we find that the Savior kneeled to pray. "When thou prayest thou shalt not be as the hypocrites are,

for they love to pray, standing in the synagogues and on the street corners that they may be seen of men." I understand that the synagogue is a Jewish church. If these are the Savior's instructions do they not hold good to-day? If they don't and we are not commanded to kneel to pray in worshipping God, then I am in the dark and would like some light on the subject of standing to pray in worship.

I believe that the Prophet Daniel was one of the best men that ever lived. We find that when he prayed to his heavenly Father he kneeled down upon his knees. (Daniel 6: 10.)

Then let us examine ourselves and search the Scriptures and see if standing to pray is not in violation of the law, and is not one of the evils that doth so sorely beset us, and if it is, let us try to overcome it as well as the larger sins. If we can arrive at the conclusion that the Lord will grant us a better opportunity to serve him than he did to the Pharisees, or scribes and publicans, then we can stand in our worship to pray to him, but we can not come to the conclusion and be correct in it. Then we should be careful to worship God aright.

Ever hoping for the welfare of Zion,
Your brother in Christ,
SAM DIXON.

HARTBURG, TEXAS, December 13, 1909.

Dear Herald: I left home on December 8, for this place to hold a series of meetings. I commenced last Saturday night in a schoolhouse, but the weather has been unfavorable on account of rain; yet we had fair turnouts and good interest all the time. Last night a very large crowd and interest better, and I am hopeful of results. Some kicking has already commenced; a leading Baptist family are doing what they can to keep people from attending our meetings, which is always a good sign, as where the Lord commences, there is where Satan rallies his forces to enter a protest.

I am domiciled with Bro. Ellis Ford, who is a fine man and has a nice family, although none of them except himself belongs to the church. His wife is a member of the Baptist Church and is very conservative and kind. I am sorry she can not attend the meetings; as we are making friends to the cause, it seems. There are many preachers in this part of the world. Mostly titled creatures, representing any kind of religion and creed. More anon.

Yours in the conflict,
E. W. NUNLEY.

BELOIT, KANSAS, December 14, 1909.

Editors Herald: The HERALD is a great comfort to me, as we live out here where there are no Saints. If there are any Saints living around Beloit or Osborne, I would be glad if they would write me, as I know of only two living anywhere near here. The people that we have met do not seem so prejudiced, but we just came here about six months ago and I feel like a lost sheep. I ask the Saints to pray for me that I may live faithfully and near to God.

Your sister in Christ,
CORA B. WHEATON.

HOUSTON, MISSOURI, December 9, 1909.

Editors Herald: Four years ago I began to see visions and saw them for three months, both night and day. I saw two lights every night by the side of the road for three months. Then there were three more would form where the corners of four farms join, one of which was mine. As I was looking at those lights one night, wondering what they meant, it seemed as if something spoke and said on the 28th of November the observations would cease. On November 28 they went away and I never saw them again. Now I would like so well to

know what it meant, and what the lights were for, if anyone can interpret it. I am all alone now. My husband died January 15, 1907. I am far away from any Latter Day Saints, and don't hear any preaching. But I enjoy the church papers so much.

I am seventy-six years old, and have a small farm, a cow, some chickens, and hogs.

Your sister in bonds,
MRS. H. M. STEEL.

News From Branches

CLEVELAND, OHIO.

Cleveland has had a geunine Christmastide so far as weather conditions are considered. Also we have had a time for rejoicing in church matters. We have good, large crowds at nearly all the different meetings during the holiday time. Sunday school entertainment comes first in order and in number attending.

Bro. J. C. Farnfield is home with us for the holidays and gave us two real fine sermons on Sunday. The Religio gave a watch night service from 9 to 12. Opening with a lecture by Bro. J. W. Topping, entitled, "Joseph's land," with a large selection of illustrations with lantern slides.

Sunday school started the new year with a larger number than usual present, also some new faces. Sacrament service followed with Apostle U. W. Greene and Elder J. C. Farnfield in charge and a good attendance. The same two brethren had charge in the evening also, and Brother Greene occupying the hour to the interest and benefit of all present. Sister McNeil furnished a solo at the close.

Sunday school business meeting is a thing of the past, but the work has just commenced anew and we are going to make progress in the near future. Bro. E. A. Webbe was sustained as superintendent.

FRANK C. WEBBE.

CENTRAL CHICAGO.

Sunday, December 26. Cold and the snow quite deep, as Christmas day we had quite a snowstorm. The Sunday school attendance so small that a motion prevailed to postpone election of officers until the following Sunday. Elder Pement occupied in the morning to the edification of all present, the principal theme being that we should live the life we profess, to obey the commandments and admonitions of the Lord hour by hour and day by day. Many have died for their faith; the Lord may not require that of us, but we are surely expected to practice what we profess day by day.

Bro. Henry Kier gave us some good instruction in the evening. We are glad that all the brave members have not left Chicago. Our Sister Robie, baptized a week ago, came through the snow and cold at night with her three-months old baby without an escort to hear a sermon, and the Lord surely looks with love and compassion on such efforts. We feel that if all the Saints manifested such an earnest desire to comply with the law, our churches would be overflowing instead of so few at the services when there is disagreeable weather. The visitors at the morning service were Bro. Horace Bradbrook, Bro. James Keir and his son Clarence, Brother and Sister Keown with their two little sons, and James Schwartz, the youngest brother of the writer. Brother West, from Pittsburg, Kansas, worshiped with us in the evening.

Some of our people still have the idea that our location is on Cottage Grove, but this is a mistake, as our new church is located on Sixty-sixth and Honore streets, south side.

Bro. and Sr. J. J. Oliver and son are visiting in Saint

Thomas, Canada. Elder Arthur Allen is expected in Chicago on New Year's Day.

The last day in the year, how few if any will feel satisfied with our record, how many duties left undone, and have we always lived as a fit example for others? We feel that the recording angel would not need much assistance in taking note of the members present at the last preaching service and prayer meeting of the year, held at Sixty-sixth and Honore streets. Our prayer is that we may overcome by putting our mistakes under our feet, and be better and braver soldiers the coming year. "Happy New Year" to all.

ALICE CARY SCHWARTZ.

6549 MARSHFIELD AVENUE.

Miscellaneous Department

Conference Minutes.

TORONTO.—The first conference of the Toronto, Ontario, District convened in Toronto, October 23 to 25, 1909. Apostle R. C. Russell, missionary in charge, presided, associated with Bishop R. C. Evans and Elders J. Shields and E. Leader, presidency of district. Sr. Hannah Leader and Elder J. T. Thompson were the secretaries. The presidency of the conference appointed Sr. G. Campton, organist; John Whitehead, chorister; G. C. Tomlinson, Hale Smith, and James Fillett, credentials committee; A. F. McLean, D. Pycoc, and F. B. Blair, auditors; James Pycoc, S. G. St. John, J. L. Mortimer, William Place and F. Mesle administering committee; the deacons in the Toronto Branch with their own assistants to act as ushers; A. F. McLean, Norman Martin, and Mrs. Floralice Miller, press committee. Summarized branch reports were then read and adopted with the exception of Smith Settlement report, which branch was declared to be illegally organized. The district statistical report was given as follows: Branches in district, 29; membership in September, 1908, 2,385; membership June 30, 1909, 2,523; gain by baptism, 164; by baptism certificates, 4; by letter, 59; by correction, 1; total gain, 228; loss by letter, 65; expulsion, 1; death, 16; correction, 8; total loss, 90; net gain, 138; ministry in district, 1 apostle, 1 bishop, 3 high priests, 2 seventies, 47 elders, 36 priests, 34 teachers, and 28 deacons. There were 15 ordinations and 13 marriages and 668 members are in a scattered condition. This report, with the exception of the Smith Settlement items, and recommendation of the secretary were adopted. Credential committee report was read and approved; and it was resolved that all delegates having no credentials report to the committee. The following resolution was adopted by the priesthood of the district: "Resolved, That this body of priesthood recommend to the conference that the resolutions of the last London conference, *re* bishop's agent's reports, statements, and resolutions that were ordered published and were suppressed, be now published in the church publications with a statement that they were ordered published at Saint Thomas last June conference. (Signed) R. C. Russell, chairman, James Pycoc, secretary." Zion's Religio-Literary Society association reports and the Sunday school association reports were read and approved. Auditors reported on Bishop's report that they found all accounts of Bishop R. C. Evans to be correct, also a statement from the Bank of Toronto verifying has been presented to us. Cash on hand last report, \$940.36; receipts, \$6,646.53; total, \$7,586.89; expenditures, \$4,661.86; balance \$2,925.03. This report was adopted. The district president reported: Preached 34 times; in charge or assisted at 55 other meetings; confirmed 3 persons; blessed 3 children; administered 16 times; presided at 1 elders' court; attended Clavezing, Redickville, and Garafraxa two-day meetings; visited Niagara Falls, Ontario, Cedar Valley, Shelburne, Owen Sound, Wiarton, Arthur, and Proton branches; found some difficulties, but the general desire of the Saints to be that of drawing nearer to God and more fully observing his law. Secretary's financial report, and auditor's report upon it were read and adopted. A resolution prevailed that in the future only the summarized report of bishop be read. A statement from the secretary as to the financial standing of the old London District was given as follows: On hand at disorganization of district, \$58.92, which was to be handed over to the four new districts according to their membership. From reports from branches up to June 30, 1909, the membership is as follows: London 998, Toronto 2,523, Winnipeg 178, Saskatchewan 281; amount due each,

London \$14.77, Toronto \$37.85, Winnipeg \$2.65; Saskatchewan \$4.15. Expended for districts (records, note books, etc.), London, \$15.62; Toronto, \$23.96; Winnipeg, \$5.62; Saskatchewan, \$5.92. Toronto has a balance of \$13.39; London owes \$8c; Winnipeg owes \$2.91; Saskatchewan owes \$1.75; balance on hand, \$7.82; \$1.86 being in the hands of the secretary and \$5.96 in hands of the treasurer of old London District. Secretary's report was then referred to a committee of three, A. F. McLean, James Pycoc, and F. Gray, they to report on disposition of money to this body. Librarian reported that a greater interest is manifested throughout the district than at any other time. Elder H. O. Smith reported: Since last conference I have preached 13 sermons in Niagara Falls, Ontario; 1 in Niagara Falls, New York; and 10 at Low Banks, Ontario; this with such other duties as I was called upon to perform, including one marriage. It was moved that Elder J. Shields be president of district; unanimously carried. Elders J. H. Taylor and E. Leader were chosen vice-presidents. Miss Hannah Leader was elected secretary; J. T. Whitehead treasurer; and Floralice Miller librarian. Delegates to General Conference: R. C. Russell, R. C. Evans, J. T. Thompson, James Pycoc, G. C. Tomlinson, J. Osborne, R. G. Laidlaw, and Mrs. R. G. Laidlaw. Delegates are empowered to cast majority and minority vote. It was suggested that no June conference be held, but that a series of two-day meetings be held in charge of the missionary in charge and district presidency. This suggestion was adopted. It was resolved that the time and place for the fall conference be subject to the call of the district presidency and missionary in charge. Resolved that a collection be taken after each preaching service, and that after bills were paid the remainder go to the district treasury. Saturday at 8 a. m. the service was in charge of Elder J. T. Thompson, Elder Blair being the speaker. At the prayer and testimony service at 8 a. m., Sunday, Bishop Evans addressed the Saints. The emblems were passed by Priests Gillett, Whitehead, Whitworth, and Cooper. At 11 a. m. the service was in charge of Elder G. C. Tomlinson, and Elder H. O. Smith was the speaker. At 2.30 p. m. Elder J. L. Mortimer was in charge, and Apostle Russell occupied. Sister Liddard's infant, Earl Reginald, was blessed, under the hands of R. C. Evans, R. C. Russell, and J. L. Mortimer. The evening service in charge of E. F. McLean, and Bishop Evans was the speaker. The total collection amounted to \$63.01. Monday morning a business session was held, Elder Shields in the chair. The report of committee on secretary's financial statement was read and is as follows: To Toronto District conference: We your committee to whom was referred the question of the proportion of division of money among the different districts, purchasing of records, etc., beg leave to report as follows: 1. According to the minutes of last conference, both London and Toronto made provision to purchase their own supplies. 2. As this district's officers have been acting as agents in the purchasing of records, etc., for other districts (but, we believe, without authority), and as books have been purchased for the other districts we would recommend that the other districts be requested to take the records that have been purchased for them and that they be notified at once. 3. Whereas Toronto District's money has and is being used to purchase these records, etc., we recommend that you authorize its continued use until the purchasing is completed, and that those districts who take the books purchased for them pay money to Toronto district treasurer. 4. We recommend that the money in the treasury of the old London district at its disorganization be paid over to the new districts in per cent to their membership at the time of the last reports prior to the disorganization of the district. 5. We recommend that the former treasurer of the old London District be requested to hand over the books and money, if any on hand at the present, to the Toronto district treasurer. The report was adopted. A recommendation from the priesthood that the district go back to the plan of having meals free at conferences was adopted. Resolved that the bishopric of Canada be sustained. Resolved to reconsider the election of secretary. The original nominations were F. Miller and H. Leader. F. Miller was elected. Resolved that we adopt the *Canadian Mirror* as the organ of the Canadian Mission according to the rules under which it was published. Resolved that the name of Bishop R. C. Evans be incorporated with those in charge of the two-day meetings for the summer of 1910. Resolved that the secretary be given \$10 for salary as secretary and also that the retiring secretary be given \$5 for salary for past term. Resolved that hereafter the district officers be permitted to draw on the district treasury for legitimate expenses. Floralice Miller, secretary. P. S.—The resolution that is referred to which has

not yet been published in the HERALD and was omitted from the conference minutes is: "Saint Thomas, Ontario, June 12, 1909. Whereas, we the Saints of the original London District have assembled in this the last conference of said district prior to its being subdivided and, whereas, we have with us to-day the one whom we can with a goodly degree of pride look up to, as we may say the father of the Canadian Mission, who has risen step by step from a newsboy on the streets of London in 1867, to office of priest in 1882, elder in 1884, seventy in 1886, and in 1887 to apostle in charge of Canada, while in 1902 he was honored with the highest possible honors conferable by the Lord upon any man by the Lord, aside from the prophet of the church, even that of counselor to the President, Joseph Smith, which position he has continued to hold until the recent General Conference in 1909, when the seed of the martyr came to his rightful place in the Presidency and President Evans was ordained to the office of Bishop and placed as such in charge of the finances of Canada. Therefore be it Resolved, That we, the above-named assembly, herewith tender to our beloved and most highly esteemed brother this an expression of our continued confidence and esteem of the integrity of his heart in his past administration spoken of in the recent revelation from the Lord through the prophet as, "He has been earnest and faithful in service and his reward is sure," and to further assure Bishop Evans that he will not only remain highly esteemed for his services of the past, but to express an unswerving fidelity and confidence of our anticipation of his continued integrity and fidelity."

NORTHWESTERN KANSAS.—District conference met at J. J. Teeters' residence near Seldon, December 5, at 2.30 p. m., President J. J. Teeters presiding. Mrs. J. R. Sutton was chosen secretary. Minutes of the previous conference were read and the president and secretary were ordered to correct the errors therein. Elder H. E. Moler reported verbally, his time having been mostly spent out of the district; preached nine times in district. Elder J. A. Teeters preached five times, attended forty services, acted as district and branch president and Sunday school superintendent; had done what local labor he could, but had been much hindered on account of sickness in family and also in providing the necessaries of life for the family. Elder Jake Jemison preached seven times, assisted in some other meetings, but he also had been prevented from laboring much on account of sickness. Elder James J. Teeters preached several times as occasion permitted, acted as Sunday school superintendent, married one couple, administered to the sick and labored as circumstances allowed. Elder John A. Teeters reported the condition of the branches throughout as being very poor spiritually. Bishop's Agent J. A. Teeters' report was read and received and ordered to be held over till next conference so as to be audited with the books. Standing committee reported on the J. F. McClure case. Motion prevailed that the district president notify J. F. McClure that thirty days be given him to make restitution and manifest true repentance to the satisfaction of district authorities. Upon failure so to do, he shall be expelled from the church. Moved as a substitute to adopt the findings of elders' court in case of J. F. McClure relative to his guilt. Carried. Elder J. A. Teeters reported as having done nothing in regard to Brother Scott's case, regarding his ordination. No action was taken by conference. Motion prevailed to leave time and place of next conference to district president. Delegates to General Conference: H. E. Moler, J. A. Teeters, J. R. Sutton, J. J. Teeters, F. E. Taylor, and Sr. J. R. Sutton. Mrs. J. R. Sutton, secretary.

Convention Minutes.

LONDON.—District Sunday school met in convention at London, Ontario, on Friday, October 15. Assistant Superintendent O. W. Cambridge was chosen to preside and requested that Bishop Evans and F. B. Blair assist him; this was granted. Frank Gray was chosen secretary and J. L. Burger assistant. At the afternoon session the presidency announced the committees appointed as follows: Credential, N. Overholt, G. Tomlinson, and T. B. Richardson; auditors, Apostle Russell, Elder Shields; press, R. J. Farthing, Frank Gray; chorister, Sister Ethel Gray; organist, Ethel Cambridge; ushers, R. Tomlinson and J. Winegarden. District Superintendent Maggie Macgregor, who is at present at Stonington, Maine, with Elder Macgregor, sent her report, and reported visiting one school. Assistant Superintendent O. W. Cambridge was the most active and gave in the most complete report of the convention; organized 1 school, visited about 10 different towns and villages, secured about 30 home class members, driving about 300 miles altogether. Secretary re-

ported that it is hard work to get schools to report at end of quarter and had only received seven reports for June quarter and after an extra effort was successful in getting all but one in for September quarter, 12 schools reporting. Treasurer's report showed a small balance on hand. Home class superintendent, Sr. Lucy Yerks, reported gain of 33 members since June and everything seemed to be prospering. All financial reports were referred to auditors after which they were ordered to be paid. Communications were read regarding organization of West London school, and also regarding death of Alexander Moore, secretary of Ellice Sabbath School. Bishop Evans spoke concerning records of old district, stating that he forwarded them to General Secretary to avoid any further trouble or confusion. Credential and auditors' reports were received and adopted. Moved and seconded that we discontinue to pay per capita tax to General Association. Carried. Resolution regarding proposed home class quarterly read and approved and carried. Moved and seconded that we ask for Sunday afternoon for a Sabbath school to be in charge of district officers. Carried. Bro. F. B. Blair was requested to speak on Sunday school work and gave a soul-stirring address, which was encouraging to all Sunday school workers, to continue to press onward and upward. The following were elected delegates to General Conference: Bishop Evans, Apostle R. C. Russell, H. O. Smith, Elder Farnfield, Brother and Sister Overholt. The following are the district officers for ensuing term: Superintendent, John L. Burger, Saint Thomas; assistant superintendent, O. W. Cambridge, London; secretary, Frank Gray, London; treasurer, Mamie Constable, London; librarian, R. J. Farthing, London; home class superintendent, Charlotte Pearson, Saint Thomas. The evening program was interesting and consisted of speeches, recitations, songs, duets, blackboard, and model talk, paper on, "Who are the weeds?" All went off fine and a good feeling existed all through each session. Special mention is made of the model Sabbath school held on Sunday afternoon in charge of district officers. This is a new feature and certainly was beneficial to all concerned, and no doubt will be a special feature of the conventions in the future. The idea was to give instruction to all the different Sunday school workers present, showing them how to conduct a session properly. The school was divided into classes as usual, and though there was a large crowd to handle, everything went smoothly and in order. The secretary was assisted by all visiting secretaries and gave all information possible on that work, showing how the proper records should be kept, and a good scheme to make the reports interesting, impressing thoroughly the importance of sending in their quarterly reports on time and regularly. The attention of different features of session were explained by Superintendent J. L. Burger. Assistant Superintendent O. W. Cambridge reviewed school on the lesson, "True bread," having a loaf of bread and model. We can say that all were pleased with the first session of the district Sunday school and recommend that all other districts take it up. Frank Gray, secretary.

Conference Notices.

Pottawattamie district conference will be held on Saturday and Sunday, February 12 and 13, at Council Bluffs. Election of officers and the appointment of delegates to General Conference will occur at this meeting. Please send all reports and other business papers for conference action to the undersigned not later than Sunday, February 6. J. Charles Jensen, secretary.

The conference of the Little Sioux, Iowa, District will convene at Logan, Iowa, on Saturday, February 5, at 9 a. m. It is hoped that there may be as large an attendance as possible, and that all holding the priesthood will report either in person or by letter. Wishing you all a successful year I remain, your brother in the hope of eternal life. Sidney Pitt, sr., president.

The semiannual conference of the Northern California District will convene at San Jose, California, February 26, 1910, at 10 a. m., at the usual meeting place of said branch. Statistical reports are expected from each branch, also individual reports from each one bearing the priesthood. We would be pleased to have reports from any isolated one in regard to the opportunities for gospel work in their neighborhood. Let us make this a missionary conference, two points being emphasized: 1. The maintaining and building up the work in the branches. 2. The planting of the gospel in new fields, and for this cause we ask again for reports or letters from the scattered ones regardless of priesthood. Let all reports be sent a week in advance, to Mrs. J. A. Lawn, secretary, 48

West avenue, San Francisco, California, or if sent to me will be cared for. The conventions no doubt will convene the day previous to conference. Let all attend who can. J. M. Terry, president, 1230 Magnolia street, Oakland, California.

Nauvoo District will convene with the Burlington Branch, February 12 and 13. Let all reports be sent to the secretary promptly, that each branch may be properly represented and no delays caused. M. H. Siegfried, secretary.

The conference of the Central Nebraska District will meet with the Inman Branch on Saturday, February 5, at 10 a. m. We hope all branch clerks will take notice and prepare reports in due time. We invite a liberal attendance of the members of the various branches. Levi Gamet, president.

The annual conference of the Southwestern Oregon District will convene at Myrtle Point, Oregon, in the new chapel, Saturday, February 19, 1910, at 10 a. m. There will be election of officers and other business. A good attendance is desired. D. W. Carpenter, clerk.

The Central Illinois District will convene at Taylorville, Illinois, on February 4 and 5. All branch secretaries are requested to have their reports in so as to give the district secretary time to make out a report. All are cordially invited to attend. Charles C. Simpson, clerk, 920 East Oak street.

The next district conference of the Southern Wisconsin District will be held in the Saints' church three miles southeast of Soldiers Grove, Wisconsin, February 19 and 20. Saints, make an effort to attend. Drop a card to Phil Davenport, Soldiers Grove, in time and you will be met at the depot. Send all reports to W. A. McDowell, president, Soldiers Grove, Wisconsin, care William Harwood, R. F. D.

Convention Notices.

Sunday school association of the Northeastern Texas and Choctaw District will meet in convention at Wilburton, Oklahoma, Friday, February 11, at 10 a. m. Will also have a session at 2 p. m. and an entertainment at night. We expect Sr. Alice M. McGeorge to be with us and have charge of the normal work. The district officers are to be selected for the coming year also delegates to General Convention. Let all schools please send delegates and help to make this meeting a success. Lula Perkins, secretary.

The Southern Wisconsin District Religio association will meet in convention with the Wheatville Branch at Soldiers Grove, Wisconsin, on February 21, 1910, at 2 p. m. Let all attending the conference at that place on the 19th and 20th plan to remain over the 21st and attend the convention. District officers and delegates to the General Convention will be elected at this time. Audrey B. Dutton, secretary.

Sunday school convention for the Southwestern Oregon District will convene at Myrtle Point, Oregon, in the new chapel, Friday, February 18, 1910, at 10 a. m. Schools take notice that it is election of officers and have delegates properly appointed and credentials sent to the secretary, Georgena Hayes, Myrtle Point, Oregon.

The New York and Philadelphia District Sunday school association will meet in convention at Scranton, Pennsylvania, February 12, 1910, at 1.30 p. m. Send credentials and reports to secretary E. B. Hull, 3856 North Fifteenth street, Philadelphia, Pennsylvania.

The Northeastern Illinois Religio convention will be held January 28, at 10 a. m., at Sixty-sixth and Honore streets, Chicago, Illinois. Blanch Fairbanks, 1559 South Homan avenue.

Religions and Sunday school workers of the Chatham, Ontario, District, will meet in convention at Stevenson, Ontario, January 29 and 30, 1910. Arrangements have been made with all P. M. R. R. trains to stop at Stevenson on Saturday to let off delegates, and on Monday to pick them up. Delegates from east and north must purchase tickets to Coatsworth, while those coming from the west must purchase tickets to Glenwood. Delegates from north of Chatham should try to get to Chatham to catch the 8.45 a. m. train from that place, as it is the only train which connects for Stevenson until evening. All reports and credentials for Religio should be sent to Miss Anna Bacon, assistant secretary, Blenheim, Ontario, as early as possible. Officers are to be elected for ensuing term, also delegates to General Convention. Anthony R. Hewitt, secretary, Lamoni, Iowa.

Two-Day Meetings.

In harmony with the decision of the last district conference making provision that the district president should appoint two-day meetings in the various branches in the district, also

to set the time of the convening of the district conference, we announce the following dates: Two-day meetings: Santa Ana, January 15 and 16. Los Angeles, January 22 and 23. San Bernardino, January 29 and 30. Garden Grove, February 5 and 6. Cucamonga, February 12 and 13.

The district conference will convene with the Santa Ana Branch on Saturday, February 26 and 27, 1909. The first session will be held on Saturday at 10 a. m.

The order of the two-day meetings will be as follows: Saturday, prayer meeting at 9 a. m.; preaching at 11, 2.30 and 7.30 p. m. Sunday, Sunday school at 9.45 a. m.; preaching at 11 a. m. and 7.30 p. m.; social service at 2.30 p. m. No special assignment of speakers will be made for any of these two-day meetings, but it is requested that all who possible can will attend all of these meetings.

Respectfully submitted,

T. W. WILLIAMS.

Two-day meeting of the Northern Wisconsin District: Commencing at Appleton, the Fox River Branch January 15 and 16; Searles Prairie Branch January 22 and 23; Valley Junction, January 29 and 30; Chetek, February 5 and 6. Dear Saints, let us each one try to do our part to make these meetings a success. S. E. Livingston, president.

The Bishopric.

AGENTS' NOTICES.

To the Saints of Northern California District: As the time of our district conference draws near (which is in February) and the committee on tent for the district is to report, I am wondering what kind of a report we are going to make. Are we to confess that we have failed? It may be that most people think it is so far off, but the sooner we are ready the better. Some responded at once, and we have on hand \$39.47, about one third what we ought to have. When Stockton, where there are only about three who are able to pay, gave twenty dollars I thought we would have no trouble to get the rest easily. We are to buy a tent, how are we to buy without money? Wake up!

Yours in the work,
CHAS. A. PARKIN, *Bishop.*

235 THIRD AVENUE, SAN FRANCISCO, CALIFORNIA.

APPOINTMENT OF BISHOP'S AGENT.

The Saints and friends of the Clinton, Missouri, District of the Reorganized Church of Jesus Christ of Latter Day Saints, please take notice that upon the resignation of Elder G. W. Beebe, sr., as Bishop's agent for said district, Elder A. C. Silvers, of Walker, Missouri, has been duly appointed as agent in and for the district of Clinton, Missouri. We may speak for Brother Silvers the good will and cooperation of the Saints and friends in the district, and ask that they will especially remember and help him in the work of Bishop's agent in which he is engaged.

The Bishopric also extend special thanks to Bro. George W. Beebe, sr., for his faithfulness to duty and good work in the district as Bishop's agent in the past.

Commending all Saints and friends and helpers in the district to our heavenly Father and asking the cooperation of all in extending his work of good will to men, I am in behalf of the Bishopric of the said church.

Very respectfully in the truth,
E. L. KELLEY, *Presiding Bishop.*

Notice to First Seventy.

Brn. James M. Smith and Oscar W. Okerlind were chosen to occupy in the First Quorum of Seventy, but as yet I have no items of their ordination. Anyone in possession of such items will please send them to me by your earliest convenience. Blanks for reporting will be sent to the members of the quorum February 1. Any who have changed their address since conference who have not already notified me of such change will send me your present address. It will be remembered that dues are to be sent to the secretary by those not expecting to be at the coming General Conference as soon as that fact may be determined, and that they are now twenty-five cents annually.

In the Master's service,
J. F. MINTUN, *Secretary.*

Addresses.

H. O. Smith, 356 Grant street, Buffalo, New York.
D. L. Shinn, R. F. D. No. 1, Clarksburg, West Virginia.

CONTENTS

EDITORIAL:
 The Great Man and the Common Herd - - - 25
 "We Thank Thee, O God, for a Prophet, to Guide Us in These Latter Days" - - - 26
 Another Sort of Smith - - - 27
 Debate with Utah Elders - - - 27
 Notes and Comments - - - 27

HYMNS AND POEMS:
 The Fair To-morrow - - - 28
 Glorious Light - - - 28
 The Mission of Life - - - 28

ORIGINAL ARTICLES:
 The Socialistic Church—Part 1, by J. W. Rushton 29
 Afterwards - - - 34

LETTER DEPARTMENT - - - 36
 Robert E. Burgess—S. F. Cushman—William Topman—Jesse M. Simmons—C. Ed. Miller—William H. Gray—Mrs. Della Watson—J. W. Wight—Mrs. H. E. Farrar—James Edward Dorsett—Mrs. Jennie Patrick—William Keill—I. M. Lane—H. E. Moler—E. B. Hull—O. R. Miller—Edward Rannie—A. J. Layland—Sam Dixon—E. W. Nunley—Cora B. Wheaton—Mrs. H. M. Steel—Frank C. Webbe—Alice Cary Schwartz.

MISCELLANEOUS DEPARTMENT - - - 44

THE SAINTS' HERALD

ESTABLISHED 1800.

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The Telescope that Floats in Water.

At the Harvard University Observatory a gigantic telescope floats in a tank of water. It is one of the largest in the world, the reflecting mirror being five feet wide. Mounted on a water-tight cylindrical steel float, the telescope swings in a concrete tank full of water, only slightly larger than the cylinder, which is designed to fit it closely and serve as a pivot for the telescope, instead of having it mounted on a solid base. Machinery at each side holds and guides it. The water bears the weight, and the movements of the telescope are regulated by tiny electric motors; the gigantic mirror can be easily removed and reversed, when it grows dim, although two tons are indicated when it is placed on the scales. Through this telescope stars of the sixteenth and eighteenth

magnitude are revealed, and it seems to penetrate into the very abysses of the heavens. While the instrument is mounted in the open air, the image is reflected to an eye-piece, in an adjoining building, where the astronomer sits and makes calculations in which millions of miles are dealt with as indifferently as the simplest sums in ordinary bookkeeping.

The first look through a great telescope is disappointing, but the novice soon sees that the flat appearance which the heavens present to the naked eye is replaced by a curious concavity; the moon and stars seem to be hung in space rather than spread out on a flat surface. For a moment one feels at the telescope like a child watching the swift-moving balls kept in the air by a juggler, and expecting to see one of those great, bright bodies fall. Then comes the thought—"What keeps them there, apparently suspended in space with absolutely nothing to hold them firm?" The explanation of the learned astronomer causes the brain of the layman to whirl, and he sees himself, perhaps for the first time, as a child gathering pebbles on the great shores of the sea of knowledge, or as "an infant crying in the night; an infant crying for the light—and with no language but a cry."—*January National Magazine.*

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Dated August 1, 1909

Due August 1, 1914

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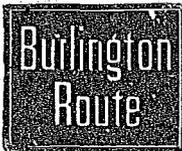
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"If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free."—John 8: 31, 32.



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

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NUMBER 3

Editorial

WHAT DO JEWS BELIEVE?

From the Christian standpoint the Jew is in a peculiar position. Whether peculiar or otherwise he maintains it with characteristic persistency and has suffered enough in many lands at the hands of many people to acquire a certain dignity and claim a measure of respect.

For many years he was the light of the world in a religious and intellectual sense. Yet when the full culmination of his glory came in the form of his own Messiah he turned from it. Because of this, himself rejected, he has been scattered and smitten.

Yet if we are to believe the prophets he has before him another glorious period when the scales shall fall from his eyes and he shall at last receive the gospel from those to whom it has been committed. In view of this fact it is of interest to discover his present attitude of mind, to learn directly from him concerning his present belief. Herewith in this connection we present an article written by Rabbi H. G. Enelow, and issued as a tract by the Central Conference of Rabbis, Cincinnati, Ohio. The article shows a shifting of opinion among "reformed Jews" from the idea of a personal Messiah, while "orthodox" Jews still cherish the old ideal.

What do Jews believe? Both Jews and non-Jews are often heard to put this question; the former to make sure where they stand, to render to themselves what the old rabbis called an "account of the soul"; the latter because they are eager to know just why we remain Jews in the religious sense and at all cost keep from merging with any other religious body. Are there any beliefs at all that Jews are agreed upon and that may be said to form the groundwork of universal and perennial Judaism? Such beliefs I think there are, and the purpose of this paper is to describe them briefly.

The first belief of Judaism relates to God. It is as clear as daylight that no matter how broad or liberal or advanced one may be, one can not consider oneself a true Jew if one does not believe in God. Religion without God is a self-contradiction, and altogether out of the question. In fact, belief in God with us has not only been a matter of reason, but also of intuition, of that side of our soul which the old rabbis regarded as a phase of reason, and which after all plays a very important part in the life of all. This is not to say that Judaism had undervalued reason. Quite the contrary is true. Reason is invoked by both the Bible and the Jewish thinkers of later times as confirming the truth of God's existence. But primarily the Jew has always felt the exist-

ence of God as a basic truth in life. Not experience but his own soul first taught him to exclaim: "Hear, O Israel, the Lord our God, the Lord is One," those stirring words which from time immemorial have comprised the foremost motto and epitome of the Jewish faith.

This, then, is our first belief. Without it Judaism is impossible. Without it one may be descended of Jews, associate with Jews, belong to a Jewish club or lodge, marry a Jewish husband or wife—one may be Jewish in racial or social relations—but one is not a Jew in the true historic sense of the term.

But, in relation to God, Judaism has always held another characteristic belief, namely, as to his attributes, or qualities. Judaism lays stress on the oneness of God, and, if I may say so, the uniqueness of God. Oneness, in the sense that true Judaism has admitted the possibility of more than one God, or of the division of the deity into different parts, powers, or forms. But God also is unique. "One, and there is no unity like unto his unity," as the old Hebrew hymn has it. The meaning of this assertion is that Judaism has invariably considered that God is perfect, and in this respect different from all other gods. To put it in other words, the Jews believe that God is not only one, but also free from those infirmities and limitations which have been associated with the gods of other peoples. Such accounts of the contests, ambitions, rivalries, and moral imperfections of the deities as may be found, for example, in the mythology of the Babylonians, of the Greeks, or of the Teutons, are unthinkable in connection with the Jewish God idea. From earliest times we have been taught that God is holy, allwise, allpowerful, and that his sole plan in the universe is to cause within it the triumph of holiness and righteousness. "Holy, holy, holy," as we read in Isaiah, "is the Lord of hosts: the whole earth is full of his glory." (6: 3.)

This leads us to another Jewish belief, and that is with regard to the world. "The whole earth is full of his glory." It is well known that some people believe that the world as such is tainted with sin, that, being matter, it is inherently corrupt, that it is in reality but a place in which one is to prepare for another life, and that those are the most pious men and women who withdraw from it as much as possible. This belief has given rise to morbid views of the world, as well as to the various orders of monks and nuns. What do Jews believe on this point? It may be said that the common belief of the Jews of all ages has been the contrary of the idea just alluded to. We do not believe in a Devil, in the corruption of the world, nor that to be in the center of the world's activities and enjoyments means necessarily to subject oneself to the taint of sin. We believe in God as the Creator of the world, which, of course, need not mean a literal belief in the old accounts that he created the world in six days. Whatever process he may have used for bringing it into being, we ascribe the origin of him. Without God—chaos. Having created the world, however, he has not sent it forth to run its course in haphazard fashion. He is not an absentee God, contemplating creation from a distance and

caring not how the world wags. On the contrary, he is everywhere and in everything. No other power interferes with his presence. "Whither shall I go from thy Spirit?" says the Psalmist, "or whither shall I flee from thy presence? If I ascend up into heaven, thou art there: if I make my bed in hell, behold, thou art there. If I take the wings of the morning, and dwell in the uttermost parts of the sea; even there shall thy hand lead me, and thy right hand shall hold me. If I say, Surely the darkness shall cover me; even the night shall be light about me. Yea, the darkness hideth not from thee; but the night shineth as the day; the darkness and the light are both alike to thee." (Psalm 139:7-12.) Moreover, God governs the world according to his law of righteousness and goodness. "He loveth righteousness and judgment," says the Psalmist, "the earth is full of the goodness of the Lord." (33:5.) And as to its inhabitants, their chief duty is not to turn their backs upon the world in fear of pollution, but rather to cling to it and work in such manner as to help fulfill the divine plan of beauty, order, and goodness, and thus become what the rabbis have called "fellow laborers with the Holy One."¹⁹ "For thus saith the Lord that created the heavens," says Isaiah, "God himself that formed the earth and made it; he hath established it, he created it not as a waste, he formed it to be inhabited. I am the Lord; and there is none else." (45:18.)

Indeed, this is what gives man his place in the world. But that leads us to another of our important beliefs, namely, with respect to man and human life. What do we believe about man? To put it negatively first, we do not believe in a great many of the doctrines that are current among other people, as the doctrine of original sin, the fall of man, the need of vicarious atonement, and such like. On the contrary it has been pointed out that the idea of original virtue, or the virtue of the fathers, has played a more important part in Judaism than that of original sin. As a matter of fact, we believe that man, as the Bible tells us, was created by God in his own image, and amid all varieties of trend, desire, and power preserves the stamp of divinity. Hence the Jewish idea of the brotherhood of all men, of the sanctity of even the humblest life, and of the embracement of all in the divine plan, howsoever they may differ in outward things. All bear the impress of the divine image in their soul. Furthermore, to realize this divine nature and enact it in his life, is man's paramount duty and purpose. In so far as he does this, his life is what it is meant to be; otherwise, it falls short. Nothing, according to the great teachers of Israel, can take the place of this individual responsibility, of this personal duty, of this consecration of life; neither ritualism, nor sacrifices, nor fasts, nor feasts, nor material charity; neither the merit of the fathers, nor the mediation of another person. Holiness, righteousness, morality—not morality in the narrow conventional sense, but in the widest sense—this is the fundamental duty. Other things may follow, and add grace and glory to life; but first there must be the true striving after holiness,

not with an eye on reward of any kind, but rather because holiness ought to be the chief pursuit of man. Said Antigonus of Soko, a Jewish teacher of the third century B. C.: "Be not like slaves who serve their master with a view to receive recompense; but as servants that serve their master without a view to receive recompense." Or, as once for all this principle is summed up in Leviticus 19:2: "Ye shall be holy, for I the Lord your God am holy."

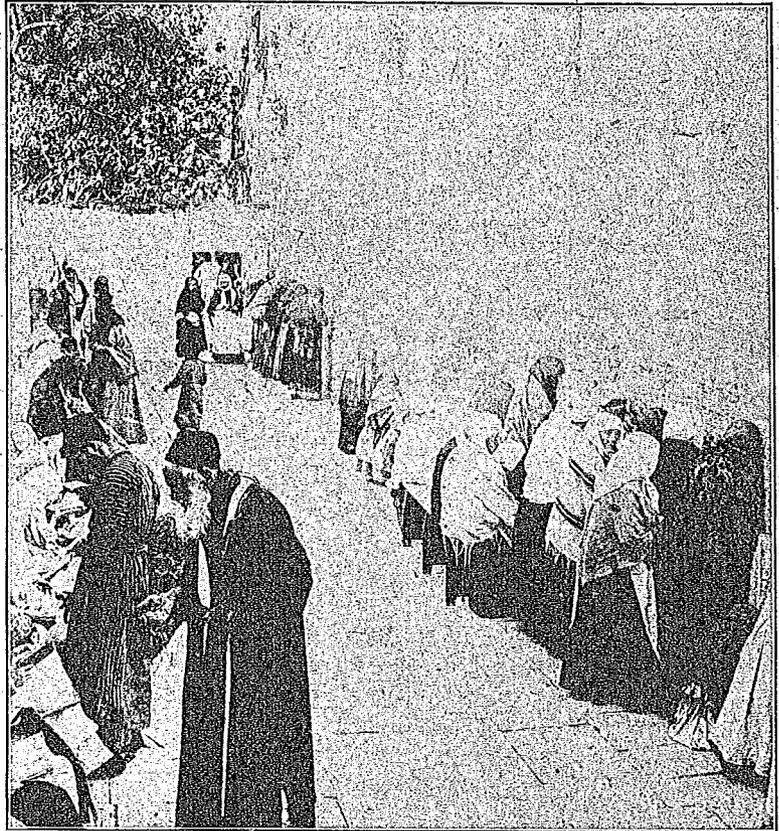


Photo by Elder Paul M. Hanson.

THE WAILING PLACE OF THE JEWS.

John L. Stoddard, the traveler and lecturer, says that he found in Jerusalem a fragment of the old wall of Solomon's Temple to which the Jews gather every Friday to wail and lament. He quotes the words of a prayer that he heard uttered, at that place: "We are become a scorn and a derision to our neighbors. Oh, Lord! behold we are thy people. Remember not our iniquities for ever. We are brought very low. Oh, let thy tender mercy redeem us."

But, it is asked, has God really said so? Do we know anything about his will? In other words, do we believe in revelation? Religion, it has been said very truly, is not merely the belief in the existence of God, but rather in the possibility of man's approach of, and communion with God. That God has communicated, revealed his nature and laws to men, has always been one of our basic beliefs. "Surely the Lord God will do nothing, but he revealeth his secret unto his servants the prophets." (Amos 3:7.) This is not to say that all Jewish thinkers have been at one in their idea of the method or the process of revelation. Discussion of the latter, however, belongs to the realm of metaphysics. Suffice it to say, that we believe that the Bible furnishes a faithful record of the great laws of life, of the laws of morality and religion, which God revealed to Israel, and more especially to the prophets of Israel. Technical disputes as to how the revelation occurred do not affect the general belief; nor is it affected by whether or no we hold that every letter of the

Bible was inspired. Though we may suppose that the actual writing and editing of the Bible took place in the usual human fashion, we do not waver in our conviction that it contains the highest revelation of God possessed by mankind. Moreover, our belief in the choice of Israel for the divine revelation, does not preclude the view that God has spoken to other peoples as well. On the contrary, we believe in the universality of revelation. "The whole Tora was spoken in every tongue," we read in the Talmud. "Every word that went forth from the mouth of the Holy One was divided into seventy tongues." Other utterances of similar nature might be cited from Jewish teachers of all ages, testifying to the Jewish belief that, though God may have revealed himself particularly to Israel, he did not withhold his light and his truth from the other peoples. "For from the rising of the sun unto the going down of the same my name is great among the nations; and in every place incense is offered unto me, and a pure offering: for my name is great among the nations, saith the Lord of hosts." (Malachi 1: 11.)

As to what becomes of man after he has "shuffled off this mortal coil," Judaism has never speculated very much. Yet we must admit that this is one of the main questions that men are apt to ask religion to answer. What becomes of our soul? Do we believe in a hereafter? Briefly speaking, we certainly believe that the soul survives the dissolution of the body, but just what occurs after death, and what the state of the soul is, the purest teaching of Judaism has never attempted to define. Our attitude has found expression in the biblical verse forming the opening words of the traditional burial service: "The Rock, his work is perfect, for all his ways are judgment: a God of faithfulness and without iniquity, just and right is he." (Deuteronomy 32: 4.) We are sure that the soul of man which, in biblical phrase, is a light of God, is not put out altogether, and that our life, with its struggles and sufferings and failures, will be rightly dealt with by the Lord of righteousness. More than this we can not say. In this respect, the good Jew, rather than engage in idle fancies and theories, is content to walk in faith, and, in the words of the beautiful old hymn, he says:

"Into His hand I commend my spirit
When I sleep and when I wake;
And with my spirit, my body also:
The Lord is with me, and I will not fear."

But what do we believe about the Messiah? It is well known that the Messiah idea has been closely connected with Jewish thought and experience. Christianity, which is built on this idea, sprang from Judaism. Jesus, the Messiah, or the Christ, of the Christian world, was a Jew, and it was the question or his messiahship that created the cleft between the two religions. No wonder it is oftentimes asked what belief we hold on the subject. Now, on this point there is now, as there always has been, difference of opinion. Doubtless some Jews still entertain the hope of a personal Messiah. Reform Jews, however, do not. They do not believe in the miraculous Messiah. All Jews, however, agree in the hope for the advent of a messianic age—an age when humanity will enjoy the reign of righteousness, unity, and peace, and all hearts shall be united in the pure worship of the one and only God. "And the Lord shall be king over all the earth: in that day shall there be one Lord, and his name one." (Zechariah 14: 9.) This messianic ideal, toward which it is the duty of all men to work and aspire, we regard as one of the most beneficent gifts Israel has made to the spiritual riches of the race.

Moreover, Israel as a people, as a religious community, as a spiritual brotherhood, is in duty bound to work unremittingly for the realization of this lofty ideal. To him this ideal was revealed of yore, to him the laws of its fulfillment were

communicated by the mouth of the prophets, and upon him was the inviolable task laid of spreading and furthering it with all his heart and all his soul and all his might, at the price of no matter how much trial and suffering. This, the call, the election, the mission of Israel. This makes Israel what the prophets have called him, the servant of God. This is why Israel has been "the man of sorrows" among the nations, despised and rejected of men, stricken and afflicted and acquainted with grief, wounded and bruised, persecuted and outlawed, humbled and maimed, in order that he might witness to the supreme ideal, to God and righteousness, and cure mankind of superstition and iniquity, and bring nigh the age of justice, of knowledge, and of peace. Well may humanity say: "The chastisement of our peace is upon him; and in his wounds there is healing for us!" (Isaiah 53: 5.)

We believe that the Jews will have to continue to stand together, and toil, and suffer until the final fulfillment of their noble ideal. That is our faith as to our future. Nor has our work thus far been in vain. "The righteous flourishes like the palm tree!" we are told by the Psalmist, to which the old rabbis add by way of comment: "When you plant any other tree, it grows for itself; but plant a palm, and it will put forth roots on all sides: so the righteous." May we not apply this figure to Israel? Judaism has not only flourished for itself, but has put forth roots for other creeds. Israel's influence is felt in the religious life of the whole civilized world. It is felt not only in the old forms of faith, but also in the new liberal spirit which is abroad in the land, and which in so far as it is a departure from certain old dogmas, marks a return to the pure faith of Judaism. But even where we have as yet failed of tangible proofs of success, has our work been in vain, though seem so it may? Such work is never done in vain. It sleeps in the very bosom of things, of the universe, and only abides its time. Come forth it shall. It is there. 'Tis much faith the great prophet puts into the mouth of Israel: "Listen, O isles, unto me; and hearken, ye peoples from afar; the Lord hath called me from the womb; from the bowels of my mother hath he made mention of my name. And he hath made my mouth like a sharp sword: in the shadow of his hand hath he hid me; he made me a polished shaft,—in his quiver hath he hid me; and said unto me, Thou art my servant, O Israel, in whom I will be glorified. Then I said, I have labored in vain, I have spent my strength for naught and in vain: yet surely my judgment is with the Lord and my work with my God." (Isaiah 59: 1-4.)

Such, in brief, are the Jewish beliefs. The unity and the holiness of God, the goodness of the world, the divine nature and the immortality of the human soul, and the possibility of its communion with God, and the consecration of human life: these ideas are the foundation on which Judaism has builded. Moreover, we believe in the election of Israel as a means to an end, the end being the diffusion of those ideas among all men and the ultimate reform of human life in accord with them. Whenever this has come true, it shall mean the kingdom of God on earth, the messianic age, the fulfillment of Israel's highest ideal.

NOTES AND COMMENTS.

Fifty years ago man power turned our presses. Tallow candles lighted editorial sanctums. The old fireplace gave heat. To-day the Herald Office burns three tons of coal daily to furnish steam heat and electric light and power. This is apropos of the Jubilee HERALD to be issued next week, celebrating our fiftieth birthday as a church paper. Send for your extra copies at once.

Elders' Note-Book

DEPORT IN THE HOUSE OF WORSHIP.

At a meeting of the priesthood during a late reunion, the above subject was brought up for discussion with a view to investigating some much needed reform along these lines. It has become a recognized fact that Latter Day Saints have become sadly lacking in house of worship courtesy, and far behind most any other body of worshipers in the land, while they should be, in this, as in everything else, a pattern.

To emphasize the subject and bring it before the whole church generally, one of the body was requested to write up an article for publication, setting forth conditions as they exist, and making an appeal to every member of the church, male and female, the priesthood and otherwise, for coöperation in a reform movement. It is to be regretted that it should become the duty of anybody to write upon such a disagreeable subject. The redeeming feature is that the offense is so general there is no danger of the writer being charged with personality. It is to be hoped that this is the beginning of a reform that will reach every branch and mission in the church.

It has been asked by those who have been brought up to better things, "Why should it be necessary at the opening of a regular religious service in a civilized land, to say, 'The time has arrived and if the congregation will please come to order we will open the meeting'?" In answer, I might say that one of the leading members has said: "There is no legitimate reason and it is a reflection upon the raising of Saints, to say nothing about our religion, that such a condition should exist." Then, Saints, how long will it be before the time dishonored phrase will be relegated to archives of the dim, dusty, forgotten past?

We often hear of sectarian seclusiveness and religious formality. No doubt there may be an extreme in that regard, but let us draw a picture. A congregation is assembling for worship; they enter the building in a quiet, orderly manner, with a smile, a nod of recognition, and perhaps a handshake for those that are nearest, and take their places. Presently a minister arrives, a stranger; the minister meets him at the door, takes his coat and hat, and conducts him to his place on the platform. The minister observes that the floor is clean, the furniture is free from dust, and the pulpit is beautiful with flowers. He smiles his appreciation and the audience becomes perfectly quiet. At the appointed moment the one who assists picks up the list of hymns previously prepared and gives out the opening song. We will leave them to go on with their service and call your attention to another min-

ister who has been invited to preach in a hall or schoolhouse.

He observes a number of men and boys in groups around the door and horse shed talking, laughing, and some smoking. He says, "Good morning," to a few and passes on into the house where he finds men, women, and young people are talking and laughing, the children running up and down the aisles, and some trying to play the organ. The floor is dirty and littered up and all is confusion. The minister finds a seat for himself and waits until ten or fifteen minutes after the appointed hour; then he speaks to the officer in charge and calls his attention to the lateness of the hour.

"Oh, yes," he replies, "I wonder what we will sing." Then he hunts up the chorister or organist and he finally hunts up a list of tunes, and opens the service by telling a partial untruth, stating that the time had arrived, as though it had not arrived and departed a half hour ago. Then the old "come to order" is rung and the hymn is announced. By this time the minister, unless he is an old war horse, is so nervous that he is wondering whether he can preach at all or not. However, he begins, when soon babies begin to fret and cry and two or three little tots are running around attracting attention. Nobody seems to own them, and yet the minister is expected to preach a good sermon.

I have painted two pictures: which is the better, and which applies most accurately to Latter Day Saints? Alas, it is too well known and the fact too often leads people to other churches to wonder who is to blame for it and why it obtains.

The baby-at-church problem is a very delicate subject to touch upon and withal very hard to adjust. No one loves to see the mother enjoy religious services more than the minister himself, but let me mention a case: I once listened, or at least tried to listen, to a minister trying to preach. His face was red, and he was sweating and striving to keep tab on his subject, while two babies were making a great deal more noise than he was and attracting more attention. One mother was trying her best to regulate her child, the other did not seem to notice. During the week I took occasion to ask the first mentioned mother how she enjoyed the discourse. "Well, I guess it was alright, but I did not hear more than ten words, baby was so cross. I would have taken him out but I wanted to hear the sermon so bad." Yet she did not; neither did she realize that all the rest were deprived of the same privilege, beside driving the preacher to the point of desperation.

It is not the intention to be arbitrary or in any measure use drastic measures, but it is the intention to redeem the name of Latter Day Saint in the above mentioned matter, knowing full well that it can not be done without a hearty coöperation on

the part of all the members. What do you think about it, Saints? Will you all try?

Don't think that mothers are going to be deprived of going to church or even of taking their children, but let me relate something else. The writer once saw a Methodist lady with three little children, visit our services in a schoolhouse. She took them into a seat and sat with them. Their deportment was perfect. That evening I heard an elder ask the question, "Why can not Latter Day Saint mothers train their children to be as respectful and quiet in church as do Methodist mothers?" Does this mean anything? We want the day to soon come when such a question will be entirely out of order.

Here are some points which, if considered, would help matters wonderfully: It is due the Lord to put on our good behavior in his worship. Let the officers open the service on time and close likewise; let them not pray back to the audience; let them not say, "The time has arrived," especially when it has passed; and let everyone help to make it unnecessary to think of saying, "Let us come to order." Let us remember that it is written, "Let everything be done decently and in order." By order,

H. J. DAVISON.

Original Articles

THE SOCIALISTIC CHURCH.—PART II.

THE PARTING OF THE WAYS.

By what methods or means shall the realization of the ideal be effected?

It is here where the socialistic propaganda presents its weak joint in the armor. It is at this point that sooner or later it will be humiliated by failure and experience the need of the very thing which gives to Christianity its strength. That after all the sacrificing sarcasm and supercilious contempt of what they conceive to be worn-out superstition, Christianity still has the only practical solution of the problem.

At the present men have seen a vision, they have heard a voice; and they are trying to locate the vision and interpret the voice. But how to give incarnation to the vision and to make music out of the multitudinous sounds which have fallen upon the ear is the difficulty of to-day. The eye is not properly able to focus, to get rectilinear definition: and the ear as yet unaccustomed to the strange medley of cryings surging within humanity's heart; it is only to be expected therefore that men should go to extremes in their ideas. Under the exuberance of this delirious sense of power and freedom which has dawned upon the economic horizon, by which the drooping soul of the toiling masses has been thrilled, almost intoxicated as though under the influence of

a powerful stimulant, they have not the right perspective and "see men as trees walking."

But this chaotic stage will soon pass and adjustment based upon intelligent conceptions, will soon take place between the new society and the new range of ideas and once again with marvelous adaptability men will fall into line. Let us not be either severe in our criticisms of mistaken methods nor foolishly ignore the truth which is at our feet because as yet its power has not been properly harnessed nor its legitimate place in our experience allocated. Let us remember that with the discovery of new power and new truth reactionary influences begin to operate.

THE SOCIALISTIC METHOD.

The method which is favored by the socialist, generally speaking, is the violent alteration of conditions by which we are surrounded, and readjustment of the circumstances in which we are conditioned. I do not say that they favor, generally speaking, a revolution of blood or physical violence, but, I mean they are eager to take hold of the ponderous machinery out of which have emerged laws and constitutions and ruthlessly abolish some, amend others, and engraft upon these a new code, and enforce obedience thereto. This, I believe, is the aim of all socialists both in America and Europe. To deal with things and externals and by acts of parliament bring into existence a new order of society, so that every individual will be forced into communistic relationship. The change is to be brought about by dealing with things and not with men.

A SELF-DESTRUCTIVE METHOD.

That such a method contains the elements of suicide scarcely needs arguing. Seeing that laws are but the crystallization of popular opinions precipitated in the form of resolutions enacted by majorities, it is clear that before such laws could be enacted the work of education must precede every other effort. This method is tediously slow and painful, yet in the course of our evolutionary progress we can not take short cuts to our desired goal.

To do anything which will force men into submission to any regime against their will is slavery; and slavery, whether physical or moral, is a turning backward of the finger of life upon the dial of time.

In addition to the enormous expenditure in sustaining a force of men to keep the unwilling ones in line, there would always be the danger of treachery, and when the opportunity presented itself that bribery could effect an evasion, reversion to the old method would be inevitable.

In the language of Henry George, "At the back of the social problem you have the problem of the individual." And as Herbert Spencer puts it, "There

is no political alchemy by means of which you can get golden conduct out of leaden instincts."

We can not make men just and honorable by the science of economics, (and that is what socialists are aiming at,) any more than by force of law. Such a course applied to the drink problem has been a dismal failure, and no man can be made sober by act of parliament, nor a sinner into a saint by fear of hell. The real source of all reformation is within and not without. We may cage beasts and discipline animals by the whip and we control machinery by the throttle, but men will not be dealt with in that way. It would be exactly the same principle which has been operative in the age of the survival of the fittest and reign of individualism; the only difference would be in the channel or medium of operation, and for my part I prefer to be ruled by an intelligent aristocracy rather than by an ignorant democracy.

SALVATION BY ENVIRONMENT IMPOSSIBLE.

To put the burden of saving the individual upon the environment is not in its real effect complimentary to the individual, nor can it therefore be productive of the best results to him in the long run. Surely we can not consider with seriousness the splendid record of human achievement and realize that man has scaled the heavens; and delved into the recesses of the earth; and wrested from the heart of Nature some of her profoundest secrets, and employed these forces for commercial purposes, the very powers which at no distant date were the dread ministers of deities or devils before which all were prostrate in fear and awe. This all but God (for he must be almost God who can use the powers which it takes God to create) is the poor invertebrate creature who whines for an environment in which to exist! Out upon such a miserable insult to the best traditions of our race and the monumental testimonies of man's inherent greatness. All history is the record of man's power to make his environment and manufacture his circumstances. The socialistic clamor for better hours, better houses, better education, is alright in its way, but the socialists are not employing these things in the right way. Is there any evidence that better houses will produce better character? That better hours will increase the efficiency of the laborer? That education will minimize crime?

Mrs. Besant in her autobiography says, "Educate the people and then sin and crime will disappear." In a speech made in Leeds recently the same lady said, "Sin and crime are the fruits of ignorance."

Is it true that we find all our virtue, honor and saintliness in universities, colleges, and seminaries? Has there been a diminution of sin and crime commensurate with the increase of education?

In a modern play upon the London stage called, "The Devil," his Satanic majesty is made to say, "For my purpose give me a man with brains."

Is it consonant with our experience that only criminals and sinners are to be found among the illiterate and ungrammatical?

Have we encouragement to believe that by placing the unfortunate inhabitants of the East-end slums in the gilded mansions of Mayfair and Piccadilly, this change would produce better character in these slummers?

It is worse than useless to have the environment unless you have the organism adapted to the environment, so that the environment can be used by the intelligence of the man. It is interesting to remember at this point, according to the story of the fall in Genesis, when man fell he was not in a slum but in Paradise. As John Burns graphically put it in the House of Commons recently, "If Parliament gives the working man better hours and better houses who is going to give him a pair of legs to carry him by the first public house?"

MORAL LAWS.

If, as Mr. Philip Snowden says, "Socialism proposes to regulate wealth by the moral law," then we may ask, Who is going to apply the law? To what is it going to be applied? Moral law can not be applied to irrational creatures, who are victimized by circumstances, because they are incapable of volition, and this is precisely what is claimed for humanity by some of the foremost leaders in the socialistic propaganda. Kier Hardie, M. P., asks if a man can be Christian on a pound a week, and decides to answer the question in the negative. R. Blatchford concludes the vicious, the criminal, the libertine, and the sinner are not to be blamed or punished for their wrongs, because they were made such by their environment. Karl Marx and Kautsky demand a recognition of the thesis that the economic and social conditions are responsible for the morality and intelligence of the people.

If these things are true of what use is the moral law?

Will not this despairing doctrine of determinism be equally as applicable to the capitalist, to the landlord, and to the aristocrat, as to the laborer, the pauper, the harlot, and the criminal?

How, then, can such a thing as "moral law," which implies "moral responsibility," be of service if "moral responsibility" is denied?

That these very leaders of the socialistic movement are completely inadequate to deal with this matter, so far as method is concerned, is amply proven by the fact that while, as already pointed out, they seek to place the responsibility for the misery and crime and poverty which abound upon environ-

ment and circumstances and write with turgid eloquence about determinism, they, nevertheless, have to appeal to what Blatchford himself calls the "altruistic sentiment" in man. And what is this altruistic sentiment in man upon which the modern apostle of the dismal doctrine of determinism depends for the realization of the socialistic dream? Hear him: "Sever the socialistic movement from the altruistic sentiment and it is a lost cause." "No, from the first, I have felt that without the altruistic sentiment socialism could never prevail." "In the growth of love lies the hope of socialism; in the prevalence of selfishness lies its menace and danger." "The true basis of socialism, it seems to me, should be an ethical one." "We should be equally resolved to do the thing which is right, and to do it because it is right, whether it be economically sound or not." "We are to give, not to take; to serve, not to be served." Finally, hear this question: "What are we to do? Our duty it seems to me is to fan the divine embers of love into a flame, to aid by every means in our power to spread the altruistic sentiment amongst the people. Next to that it is our duty, by fair, honest, and gentle means to make clear to all men the truth, the justice and the wisdom of socialism." And this same "Numquam," this same Blatchford, the same editor of the *Clarion*, this author of one of the most destructive books written in recent years, to religion and morality, defines only in 1902 this basic principle of socialism "altruism" as follows, "Christ's glorious gospel of love against man's dismal science of greed." (See tract, "Altruism.")

Much could be quoted to show that while the socialist desires with all his power to place the responsibility of the evil, misery, and crime upon the back of environment, yet the stern fact of human nature every time will force these modern "Balaams" to bless the thing (moral responsibility) that they would curse.

Then, if as Belfort Bax says, "Socialism teaches that there is not salvation for the individual save in and through society," and the individual is not to be credited with the power of moral responsibility, we shall never see the day when, to quote Blatchford once again, "If we could stand firm and fast together in our millions, and declare that we would have God's kingdom now, that we would have hope and life for God's children here and to-day, who then should stay us from our purpose or deny our right?" —*The Clarion*, April 30, 1909.

How are we to stand fast in our millions unless we get the ones, the units, to love right and stand fast in fidelity? How is society, which is but the aggregation of individuals living together with all the results of individual endeavor producing its harvest, to ever aid in the salvability of the human race unless the philosophy of Christ, which these social-

istic leaders would spurn, is put into personal operation?

We can not forget the weighty and portentous message of the Hebrew prophet: "I will bring evil upon this people; even the fruit of their own thought."

Our troubles and miseries and tragedies to-day are but the devastating harvest of wrong thinking and wrong desiring. Shall we sow and then expect to dodge the reaping? That is precisely what the socialistic propaganda holds out to the great army of dupes.

We speak plainly because our socialistic writers love to talk to others in what they call very distastefully, "a flat-footed manner."

THE REAL METHOD.

First of all, may we say that though with straight and plain language we have thus pronounced adverse judgment upon the thoughtless and inconsistent scheme favored by modern socialists, we yet see in the entire movement a glorious evidence of divine working. We see in this restless state of humanity, that a condition has been attained in which at least the aim of man and the purpose of God in man are gradually blending and becoming one. We can not interpret the hungering cry of humanity, voiced discordantly it may be, other than an inarticulate longing for God and the realization of the divine purpose. And as Carlyle in that wonderful work on the French Revolution says, "In the great mass of evil as it rolls, good is ever working to the top"; so in this apparent hour when the great and sacred traditions of the past are being ruthlessly shattered by the iconoclasm of the new power of humanism, it is still true that "God is working everything together for good." But now, as then, this divine event is seen only to "them who love him."

First then, we declare that the only way by which the transmutation of the present economic state with its concomitant evils, which have been already briefly noticed, into the condition which is desired by all right thinking men, is to be effected, is to begin with the individual primarily. Instead of being more concerned with what I do for what I can get, which is the dominant law of present endeavor in social, political, commercial, and even religious life, I must seek to give the best work and express the reality within, for that is the only duty any man can perform, and this duty, but nothing less, is owed to himself, to society, and to God. It must not be performed for "what I can get" in the spirit of commercialism, but as Ruskin puts it, "The honor of the thing shall be first and the pay secondary."

REGENERATION.

No matter what may be done and no matter how much the socialistic worker tries to ignore or evade this truth, it will always, with unerring regularity, wreck every attempt to reach "the promised land" of social reform; for, to quote a well known aphorism, "The soul of all improvement is the improvement of the soul." The individual must learn first of all the power of self-restraint, self limitation; this is the very thing that men do not want to-day; any movement which is directed to the limiting of his personal wants or desires is resented as an interference with his liberty. But this disciplining of the soul is the first thing to be accomplished; and without this all else is simply impossible. The man who says, "I have a right to my glass of beer; I shall not allow anyone to interfere with my rights," is the real hindrance to progression. The first thing to be learned is this lesson: "That I have not any right to do anything which can in any way prevent the development of my best for the good of the whole." If therefore I will persist in doing those things which hinder my best being produced, I am working injustice to others in so working injustice to myself. Therefore, for the sake of the whole, I have only the right to do what is right and I have not any right to do what is wrong. Take for illustration the commonest source of the evils and poverty in Great Britain to-day,—drink.

THE DRINK PROBLEM.

The last annual drink bill totaled one hundred and sixty-five million pounds [nearly eight hundred and twenty-five million dollars]. Out of this it is calculated that one hundred million pounds [five hundred million dollars] is subscribed by the working classes. To begin with, if economic conditions are to blame for the moral and intellectual state of the people, then here is an interesting problem: Who is responsible for the economic conditions? Economy can only be defined as (a) the proper application of labor; (b) the careful preserving of the results of labor; (c) the reasonable distribution of the produce.

Is labor wisely applied or rationally applied in the production of harmful commodities? Is the produce of that labor being preserved carefully when spent in drink? Is drink a reasonable or just distribution of the produce of labor?

The present Lord Chief Justice says, "After thirty years at the bar and ten years on the Circuit bench, I have concluded that ninety per cent of crime is directly traceable to drink."

In addition to wasting labor, think of the amount of money this ninety per cent of crime requires to protect the victims of this wastage of labor from the evil thus brought into existence. There are the asylums, the workhouses, the prisons, and the hos-

pitals, and by no means the smallest item, the world of officialism, or to use Dickens' phrase, "Barnacleism," which is required to operate this machinery to save people from themselves.

THE HEART OF THINGS.

Then all our success depends upon, first, having right aspirations, right motives, and right methods of employing the motives and directing them to the reaching of our aspirations. Regeneration is the only word which expresses with anything like accuracy the method by which this ideal can be attained to. Just as surely as the man who serves God in a church for mere expectation of "saving his soul," will end "by losing it," so the man who seeks to serve socialism for what he can get will end by becoming the slave of his uncurbed selfishness. In social reform the effective law is the selfless dynamic expressed in the formula: "He that would save his life, shall lose it; and he that would lose his life for my sake shall find it."

The spiritual principle of the atonement is necessary; not the effete, theological caricature of this central truth of Christianity, as understood by the evangelical schools, in which the son of God becomes the "substitute" of man to receive the punishment that man deserves; but the atonement in which the "strong" becomes identified with the "weak"; the "good man" with the "bad man"; the rich with the poor; the guiltless with the guilty; the god with the man, in order that the strong, the good, the rich, the guiltless, the divine shall make, in the prophetic language of Isaiah, "intercession for the transgressors." Or as Paul states the case, "Him who knew no sin he made to be sin that we may be made the righteousness of God." And again, "For your sakes he became poor, that ye through his poverty might become rich."

To abandon the selfish purpose of life and all self-seeking and give up in the spirit of love myself for the good of all. Not to be seeking either a better state for myself here, or a heaven hereafter. This is not the spirit of the Christ nor is it associated with his religion.

But it is asked, "Is there nothing to be done but wait for the tedious and painful evolution of the individual character?"

Assuredly there is, but you can do nothing effectually until the first thing is done first.

But the way the Master expresses the case to the teacher of law is very illuminative: "Except a man is born again he can not see the kingdom of God." For, "That which is born of flesh is flesh, that which is born of the spirit is spirit." Here we have the witness of science in addition to experience. Evolution of any organism is circumscribed by the law of involution.

Out of a fleshly life you can not get more than corruption.

To develop the spiritual or divine life, then, you must have the spiritual power to begin with. And life lived in degradation to fleshly purposes can not escape the corruption that will be the inevitable harvest. The life devoted to spiritual purposes can not fail to reap the god-life.

THE PURPOSE OF ENVIRONMENT.

As the soul progresses in its better and holier development the environment must either change or be changed in order that the budding life will find congenial surrounding favorable to its growth; and that perfection may at least be encouraged. And, it is at this point where we may profitably contrast the relative weakness of the evangelical, Christian, and socialistic method.

The environment, it will be obvious, can not be changed only in proportion to the desire and then the fidelity of the collective whole. The socialist therefore is confronted with an impossible task who is agitating for "an environment." The so-called Christian who would spend all his energy in "saving men" without attending to the conditioning of the new "creation," is inviting disaster also.

The terrible problem which has concerned many religious bodies of "backsliding" is one of the most glaring and discouraging testimonies to the ineffectiveness of that course. First of all there can not be "the environment" until the "collective conscience" and "sense of honor" have been developed, by which agencies only can this be brought about. Then, on the other hand, when the work of individual regeneration begins to operate there must be expected, as the first practical fruitage, the gradual development of the conditions favorable to the growth of this new life.

To apply the language of Saint Paul will illuminate this part of the subject: "He died for all in order that the living may no longer live unto themselves. So that if anyone is in Christ, he is a new creation; the old state of things has passed away, a new state of things has come into existence."—2 Corinthians 5: 15-17, Weymouth's.

The method therefore of the Bible, the Book of Mormon, and the Book of Doctrine and Covenants is being daily sustained by evidences of history and of modern experience. Indeed, it is very significant, that with the restoration of the gospel to the earth there synchronizes the dawning of a new light and hope upon men for social and economic redemption in the philosophy of Fourier, Saint Simon, Auguste Comte, and others, together with the practical expression of such philosophy in the great coöperative movements which have developed both in the retail and wholesale departments of modern commercial life to the extent that the following table will show:

Statistical position of the coöperative societies in the United Kingdom, December 31, 1904: Number of members, 2,320,116; share capital, £29,337,392; loan capital, £14,255,546; sales for 1901, £96,263,322; net profits, £9,791,740; devoted to education, 1904, £79,693.

Statistical position of the Coöperative Wholesale Society, December 28, 1907: Number of societies holding shares, 1,139; representing 1,768,935 members; share capital paid up, £1,476,021; loans and deposits, £2,857,013; reserve and insurance, £1,074,086; sales for year 1907, £24,786,568; net profit for 1907, £488,571.

Here is remarkable evidence of the underlying unanimity of the purpose of God and man. The growing union and solidarity of all labor, the growing disfavor to individual competition, trust, and syndicates in which organizations and combinations are effected for selfish ends. The development of the great agitations regarding the unrightful holding of land, and the guilty absorption of the fabulous profits which the landlords acquire as the result of individual and collective enterprise and effort, are all uniting to show that the entrance of Joseph Smith and his philosophy, for which he claimed revelation, so far from being either folly or anachronism is indeed and in truth the divine anticipation of the world's most urgent needs.

THE UNITY OF THE WHOLE.

It will be common knowledge to even the most casual of Bible students that in the Old Testament, the various prophets who gave the revelation of the truth committed to them gradually began to develop the national ideal of a coming Zion, which after all is but a poetic term for the very condition of affairs which we now call "Utopian." These economic ideas which are so conspicuous in Isaiah, Micah, Hosea, and other prophets, and which largely were ever in the minds of the Jewish people, as the destiny of their race, were taken up by Jesus Christ and charged with a spiritual value and instead of being the ideal based upon a military supremacy, became the ideal based upon moral and spiritual revolution.

It is extremely interesting to study the very brief account of the immediate practical developments which followed the dissemination of this teaching by Christ and his apostles, contained in the Acts of the Apostles and the several epistles. No sooner were the moral and spiritual conceptions of the people clarified and adjusted than economic conditions immediately began to assume a new shape altogether; and an attempt was made to realize the Zion of the prophets in what we now call communism.

The same features of economic evolution are observed in the accounts we have of the people on the Western Continent. These are also sustained by the

ruins and discoveries of the various archæologists. The coming of Christian influence into the political and economic life of this people at once found expression in the same way as that noted in the New Testament.

It is therefore not surprising to find that when God in this age sought to bring man into a nearness with himself and fill him with a sense of his own power and potentialities, the same results are at once noticeable.

The modern revelations are filled with directions, which for their saneness and general applicability are amazing when it is remembered that they emanated, according to the best explanation the world can give, from the mind of an illiterate youth whose moral concepts were aberrated and whose impulses were perverse.

Is it not one of the subjects for lamentation by most of the ministers who have studied the history of the church, that the people were so stupid and blind to their own interest, that all the benefits which might have been enjoyed by a prosperous community as a standing monument of the practicability of the Christian ideal in social and economic life, were let slip, and to-day we are discovering more and more how hard it is to recover that which ignorance and selfishness lost to us?

What is even still more striking is the fact that the tendency of modern thought and all the expression of the most progressive aspirations is in the exact pathway that is so plainly defined in this aggregation of inspiration. And, furthermore, that in recent revelations we are all the time turned backward to this ideal and to these methods for the realization of that ideal.

THINGS THAT WE OUGHT TO HAVE DONE.

The first thing that should have been done of course was to prepare a people who would be the right and proper organization to properly express these purposes and put them into practical operation. To give power to people not prepared to use them would be suicidal and disastrous. So the church was commanded to prepare, educate, and discipline, and then in process of time the Lord's way of realizing his purposes was gradually unfolded.

BACK TO THE LAND!

The first thing that was commanded thereafter was that the church authorities should purchase the land. (See pages 122, 140, 146, 150, 260, 261, Doctrine and Covenants.)

These quotations justify the conclusion that the way to solve the economic difficulty, after the preparation of the people, is to begin to counteract the divorcement of the people from the land. The reason is obvious: the land is the only source of wealth. So that if there is no land or the people are

kept from the land and not permitted to use it then there is nothing upon which their strength may be used, and so wealth is impossible. The modern cry of the people, "Back to land," is here anticipated and provided for.

WHAT TO DO WITH THE LAND.

Explicit instructions regarding the acquisition of the land by purchase were given, the locality and time to purchase to the best advantage were also given, and so singularly accurate were these instructions that subsequent developments show incontrovertibly that this was indeed "the psychic moment." I need scarcely say that had the church been obedient to the command, it is not possible to compute the wealth that the church could have been controlling to-day.

The Saints then were commanded to send in their subscriptions, and wise men were to be appointed to supervise the purchasing of land; and then the Bishop was commanded to apportion the land as inheritances to the faithful people according to their necessities and abilities.

Page 147, paragraph 12, Doctrine and Covenants, clearly shows that after these preliminaries had been arranged, the land purchased and the people brought back to their natural heritage, all kinds of workmen were then commanded to employ their crafts to supply the needs of the church, and thus give the church the privilege of employing its own labor and resources, thereby saving the workers from being exploited and victimized by the unscrupulous Grandgrinds and Bounderbys of the competitive commercialism characteristic of the world.

SOLIDARITY AND CO-OPERATION.

As the mind of the Lord unfolds itself to the student who carefully reads the history of this "marvelous work and a wonder," we see provision being made for a storehouse being built and managed by the church through properly appointed officials for the receiving of the produce from those who produced more than they needed to those who had produced less than they needed; and what profits accrued were to be employed in the acquiring of land and the development of this good news of the kingdom. This storehouse was to be the supply stores of the church, and the Bishop was instructed to provide for the needs of the people both by purchase as well as by gift. (See pages 102, 103, 130, and 176, Doctrine and Covenants.)

The storehouse, it is quite obvious, was therefore intended by the divine mind to be a public mart for the receipt and disbursement of the various goods and commodities needed by and produced by the church, and also by the sale and purchase in order that the needs of the people should be provided for by the church.

The only two words which can be used to adequately describe the principles upon which this economic and social salvation of the people would be worked out are "solidarity" and "coöperation."

By solidarity we mean that from each is being produced the very best of which individually he is capable and that all of these individual contributions of genius, mentality, and strength are gathered into a complete whole and utilized for the forward movement of the entire community.

Coöperation is a similar word in some respects, but while solidarity provides for the work of the great and powerful being united with the work of the small and weak, coöperation rather describes the method of application in which all this united effort shall be utilized for the common good of the whole.

The statistics which have already been quoted are a monumental testimony to the possibility of such principles being applied to the social and economic needs of the multitude, and form a splendid and glowing tribute to the common sense and thrift and honor of manhood when properly developed and applied.

If any will carefully read the history of the coöperative movement they will see quite easily that this movement was called into existence by the prevailing difficulty, first of all, the consumer had to contend with, in getting honest, unadulterated goods, the very reason of which the revelations of the church make special mention. In the next place, it was realized that much of the profit that was accumulated out of the manufacture and distribution of the goods was exorbitant and ought to be saved, so the next thing was that besides aiming at producing honest goods, "they should be produced at honest prices, and also that the consumers should have a share in the profits which were accumulated by this commercial solidarity. To-day, as already pointed out, in this United Kingdom of Great Britain twenty-five million pounds worth of manufactured goods have been supplied in the year 1907 to meet the demands of the coöperators of this country; by which endeavor, the best quality of goods have been served to the consumers at the best of prices and in addition a profit of half a million pounds acquired; the consumers have employed themselves in the producing, and so solved the vexing problem of capital and labor to a very large extent.

Surely if this is the result of honesty and common sense, what could be done if men and women, inspired by a love of God and a love of man, if they were only directed wisely and firmly to these splendid ideals, it is not possible to conceive. Do not say it is impossible; the world human society organized apart from God have proven to a demonstration that it is possible. Do not say that the church and the gospel have nothing to do with these matters; but

shall concern itself only with the spiritual needs of the people and prepare men for a coming heaven. Such a position is inexcusable ignorance or cowardice and is a general surrender of the whole *raison d'etre* we as a church have. If we can not do anything with humanity here, what evidence have you that you can do anything for him elsewhere? If the church has to surrender this beautiful earth to the Devil and human selfishness, what proof have you that you can capture heaven? If the church has nothing to do with the present of human experience then as sure as the fruit is produced from the seed, and as the harvest is the outcome of the sowing of the grain, and as every effect is the child of adequate causes, and as sure as character is the parent of eternal destiny, just as sure will it be that the church can never have anything to do with the future of mankind. The proof that the church can send men and women to heaven in the future is the power of the church to demonstrate the salvability of the race by utilizing present powers, means, and opportunities.

It does seem singular that as a church we have been so lax in these affairs from a practical point of view, when we have a book of instructions which for completeness and effectiveness has never been approached; and, what is more, if we will keep our eyes and ears open, the very thing the heart of humanity is longing for we have the means of providing. If it is argued that the people are not prepared for this, then how comes it that the world once again is proving itself wiser in this generation than the "Children of the Light"? Is it the fault of God? Or is it the selfishness of the people?

It cannot be the fault of God; if it is the fault of the people then shame on us for such unforgivable stupidity and infidelity to the great ideal and magnificent destiny to which our profession calls us and to which our great Commander leads us.

Consider this and answer who can!

What is there to hinder the church from adopting the very principles we say we believe and applying them to our every-day life? If the coöperative movement with the dynamic of love was inaugurated and the storehouse established into which the produce of the church was brought and out of which the demands of the people supplied, what is there to prevent such being successful immediately and resulting in the transferring of the energies of the church from the worldly channels of money making for the increasing of the riches of the already dangerously rich, which furthermore is resulting in the inevitable impoverishment of those who are dangerously poor already; to the betterment of the church and the conserving of this wealth-producing power in proper harness and so provide for the happiness of the community which as Ruskin points out is the evidence of righteousness in the people.

THE PRESENT NEED.

Then we state the needs categorically:

First of all we need a new creation so far as the individual is concerned. A man who loves the right better than he loves evil; who loves purity better than he loves vice; who loves the truth better than he loves a lie; who loves principle better than he loves dividend; who loves the national or collective honor better than he loves his own prosperity; a man who loves his brother to the extent that he can not allow that brother to be laboring in such conditions that he dare not think of for himself or his son; in other words, we want first of all the man born again not of flesh but of God; with God-ward tendencies, and therefore able to value all things only in proportion to their ability to "avail for life and to avail in life."

Secondly, we need the man who is willing, obedient, and faithful; whose living will therefore be expressed in selfless utilization of the forces and means at his command.

Thirdly, there would then follow as a natural result this desirable state of things in our experience, as a democratic community. All who work for the interest of that community would voluntarily place themselves upon a basis of equality and be satisfied if their needs were supplied. But this condition we have proved is only possible with men of honor. To have the rule with men who are dishonorable is as injurious as to have no rule at all.

Fourthly, let the community purchase the land and put the people upon their natural heritage.

Fifthly, let the community employ itself in supplying its own needs so far as possible.

Sixthly, to do this let coöperation be at once established by opening the "storehouse" in the community and then the law of consecration, tithing, and offering would begin to produce equality and the results of this accumulation of riches could be utilized for the production of wealth by being used by the people, for the people.

CONCLUSION.

There is no need to wait for favorable opportunities and something big to commence with. Take what means you have now and prove your ability to handle great things because you can deal faithfully with small things. That is the law of God and therefore of nature.

The large coöperative movement of my native city, Leeds, began in a small way and was content to produce flour for the consumption of its members. When it proved that it could do that faithfully, then its power was increased and to-day anything that is needed to the building and furnishing of a house can be done. The pioneer society of Rochdale began in a small slum building, but to-day is the world's object lesson in coöperative enterprise.

It is not where we begin, but where we get to; it is not pedigree but destiny, which proves the ultimate value of men and principles.

Let us begin to adjust ourselves to the law of God and he will do for such what in nature he has done for the faithful student of the forces which have now become the slaves of man and the ministers to his needs. God has promised that he will give us the desire of our hearts, if in all our ways we consider him.

JOHN W. RUSHTON.

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UTAH ELDERS MISREPRESENT.

CONCERNING ISAAC SHEEN'S STATEMENT IN FIRST NUMBER OF HERALD.

I have had reports from several localities since the elders from Utah visited Lamoni last summer, all pointing to the fact that these men are misrepresenting what they found in volume 1, number 1, of the SAINTS' HERALD.

Though there are some variations in the story as told in different places, the one related in the following letter from Bro. C. B. Brown, of Oskaloosa, Iowa, is a fair sample. I offer it with my answer for publication in order to correct these misrepresentations in other places. Respectfully,

HEMAN C. SMITH.

OSKALOOSA, IOWA, December 23, 1909.

MR. HEMAN C. SMITH,

Dear Sir and Brother: Some of the elders of the Utah church are telling here that the Reorganized Church in the beginning of its existence admitted that Joseph the Seer gave the revelation on polygamy and that the revelation was published in number one, volume one, of the TRUE LATTER DAY SAINTS' HERALD, and a statement was made in that number that Joseph the Seer burned the revelation. They claim that their elders read the revelation and statement in the paper before mentioned which they found in the office of our Church Librarian at Lamoni, hence I have taken the liberty of writing you. The Saints here would like to know how much truth, if any, there is in the statement.

In bonds,

816 SOUTH D STREET.

C. B. BROWN.

C. B. BROWN.

OSKALOOSA, IOWA.

Dear Brother: Replying to yours of the 23d instant I will say the Reorganized Church, as a church, has never said that Joseph Smith did or did not give the revelation on polygamy. It will be readily seen that it is not the province of the body to determine what Joseph Smith or any other man did. It is the province of the church to take a position on questions of right and wrong, and the church is emphatically upon record, and has been from the beginning, that polygamy, without reference to where it came from, is a false and corrupt doctrine.

So far as Joseph Smith being connected with the doctrine or its practice is concerned the representatives of the church have generally been con-

tent with demanding proof, and in examining such evidence as has been presented. The general verdict upon the part of those giving the evidence consideration has been *not guilty*.

It is not true that the purported revelation on polygamy is published in the TRUE LATTER DAY SAINTS' HERALD, volume 1, number 1. The statement that anyone read it there is false, absolutely. There is not so much as a quotation from the document in said paper.

The statement referred to which these elders read is doubtless the following:

The Salt Lake apostles also excuse themselves by saying that Joseph Smith taught the spiritual wife doctrine, but this excuse is as weak as their excuse concerning the ancient kings and patriarchs. Joseph Smith repented of his connection with this doctrine, and said that it was of the Devil. He caused the revelations on the subject to be burned, and when he voluntarily came to Nauvoo and resigned himself into the arms of his enemies, he said that he was going to Carthage to die. At that time he also said, that if it had not been for that accursed spiritual wife doctrine, he would not have come to that. By his conduct at that time he proved the sincerity of his repentance, and of his profession as a prophet.

This article was not written for the HERALD, but was copied from the *Saturday Evening Post* of October 9, 1852. You will notice that the writer, Isaac Sheen, does not here say that Joseph Smith gave the revelation, or practiced polygamy. He says he repented of his connection with this doctrine without being specific as to what his connection was.

You will also observe that the word *polygamy* does not occur in the passage. Why do those Utah men interpret the term, "spiritual wife doctrine," as used here, to mean polygamy when if used in regard to their own practice since the manifesto they make a distinction and say the spiritual wife doctrine means marrying for eternity and applies to monogamic marriages as well as others; while polygamy means plurality of wives?

It may be true though that Mr. Sheen at the time of writing this held the opinion that Joseph Smith received the revelation on polygamy, though he does not say so.

Mr. Sheen however knew nothing about it. He was not in a position to testify and made no attempt to do so. It was less than two months after Brigham Young made that revelation, so-called, public in Salt Lake City, Utah, August 29, 1852.

Mr. Sheen wrote this statement about the time the news from the salt land reached him, and probably accepted the statement of Brigham Young and upon it, without taking time for investigation, made his statement. The statement of Young is as follows:

You heard Brother Pratt state, this morning, that a revelation would be read this afternoon which was given previous to Joseph's death. It contains a doctrine a small portion of

the world is opposed to; but I can deliver a prophecy upon it. Though that doctrine has not been preached by the elders, this people have believed in it for many years.

The original copy of this revelation was burnt up. William Clayton was the man who wrote it from the mouth of the prophet. In the meantime it was in Bishop Whitney's possession. He wished the privilege to copy it, which Brother Joseph granted. Sister Emma burnt the original. The reason why I mention this is because that the people who did know of the revelation supposed it was not now in existence.

Upon the strength of this Elder Sheen may have, in his own mind, connected Joseph Smith with the revelation, but at that time the perfidy of Young was not so well known as it was subsequently.

Isaac Sheen was not at the time even a member of the Reorganized Church.

A part of this statement has been discredited by the statement of Emma Smith, the widow of Joseph Smith, whom Young says burned the original.

In April, 1867, Elder Jason W. Briggs sought and obtained an interview with Mrs. Emma Smith Bidamon. The part of the interview touching the point in question is as follows:

J. W. Briggs.—Mrs. Bidamon, have you seen the revelation on polygamy, published by Orson Pratt, in the *Seer*, in 1852?
Mrs. B.—I have.

J. W. B.—Have you read it?

Mrs. B.—I have read it, and heard it read.

J. W. B.—Did you ever see that document in manuscript, previous to its publication, by Pratt?

Mrs. B.—I never did.

J. W. B.—Did you ever see any document of that kind, purporting to be a revelation to authorize polygamy?

Mrs. B.—No; I never did.

J. W. B.—Did Joseph Smith ever teach you the doctrines of polygamy, as being revealed to him, or as a correct and righteous principle?

Mrs. B.—He never did.

J. W. B.—What about the statement of Brigham Young, that you burnt the original manuscript of that revelation?

Mrs. B.—It is false in all its parts, *made out of whole cloth*, without any foundation in truth.

The most that can be said about this statement is that Isaac Sheen was led to a wrong conclusion by the false statement of Brigham Young. And to reach this conclusion we have to suppose that Elder Sheen referred to something he failed to mention. Your informants misrepresented in the following essential points:

1. In representing that the church acknowledged that Joseph Smith gave the revelation on polygamy.

2. In representing that the said revelation was published in HERALD, volume 1, number 1.

3. In representing that the statement in said HERALD had reference to "the" revelation on polygamy, when polygamy is not mentioned therein.

4. In representing the term, "spiritual wife doctrine," to mean polygamy contrary to their own definition of the term. The supposition upon which this last is based may be correct as in those early days those nice distinctions had not been intro-

duced, but these Utah elders have cut themselves off from the benefit of this by introducing their present definitions.

If these definitions were not known to Mr. Sheen then he was evidently misled by Brigham Young.

If these champions of lust had really wanted to know what Joseph Smith's attitude toward polygamy was just before his death they should have read the words of William Marks who at the time of Joseph's death was the president of the High Council in Nauvoo. These words are in the HERALD, volume 1, number 1, on the page next preceding the statement of Sheen to which they have referred you, and reads as follows:

A few days after this occurrence, I met with Brother Joseph. He said that he wanted to converse with me on the affairs of the church, and we retired by ourselves. I will give his words verbatim, for they are indelibly stamped upon my mind. He said he had desired for a long time to have a talk with me on the subject of polygamy. He said it would eventually prove the overthrow of the church, and we should soon be obliged to leave the United States, unless it could speedily be put down. He was satisfied that it was a cursed doctrine, and that there must be every exertion made to put it down. He said that he would go before the congregation and proclaim against it, and I must go into the High Council, and he would prefer charges against those in transgression, and I must sever them from the church, unless they made ample satisfaction. There was much more said, but this was the substance. The mob commenced to gather about Carthage in a few days after, therefore there was nothing done concerning it. After the Prophet's death, I made mention of this conversation to several, hoping and believing that it would have a good effect, but to my great disappointment, it was rumored about that Brother Marks was about to apostatize, and that all he said about the conversation with the Prophet was a tissue of lies. From that time I was satisfied that the church would be disorganized, and the death of the Prophet and Patriarch tended to confirm me in that opinion. From that time I was looking for a reorganization of the church and kingdom of God. I feel thankful that I have lived to again behold the day, when the basis of the church is the revelation of Jesus Christ, which is the only sure foundation to build upon. I feel to invite all my brethren to become identified with us, for the Lord is truly in our midst.

WILLIAM MARKS.

Trusting this will serve to correct any false impressions made by the misrepresentations to which you refer, I am,

Sincerely yours,

HEMAN C. SMITH.

DON'T LET FAILURE DISCOURAGE YOU.

"Almost all the brilliantly successful characters of history have known early trials and reverses. The great philosopher, Epictetus, was a slave. Alfred the Great wandered through the swamps as a fugitive and got cuffed on the ears for letting the cakes burn. Columbus went from court to court like a beggar to try to raise money for the discovery of the New World, and when he finally won the favor of the Spanish Queen he was so poor that he could not go to court until Isabella had advanced him money enough to buy decent clothes."

Mothers' Home Column

EDITED BY FRANCES.

Advisory Board, Daughters of Zion.

Mrs. B. C. Smith, president, 214 South Spring street, Independence, Missouri; Mrs. H. A. Stebbins, vice-president, Lamoni, Iowa; Mrs. F. M. Smith, secretary, 630 South Cryslar avenue, Independence, Missouri; Mrs. M. E. Hulmes, treasurer, 909 Maple avenue, Independence, Missouri; Mrs. E. Etzenhouser, Independence, Missouri; Mrs. E. L. Kelley, 916 West Electric street, Independence, Missouri.

February Reading for Daughters of Zion.

CARE OF THE TEETH.

As it is true that nothing adds so much to the beauty of the face as nice teeth, so it is equally true that nothing so much detracts from the beauty as bad teeth.

When should the care of the teeth begin?

With the appearance of the first tooth, we would say; nay, we will go farther and declare that even before the baby's advent into this world, the prospective mother should make use of such articles of food as contain properties necessary for tooth formation. Then the infant may be given, from time to time; small doses of limewater during the period of dentation which usually begins at from four to seven months and continues during the third year.

During all this time the little one's mouth should be rinsed out daily with clean water in which a bit of boracic acid has been put.

It is just as necessary that a child have good, sound, sweet teeth as that an adult should. It needs them for the purpose of eating; and, unless they are able to masticate well, the health of the child suffers.

At the age of three, the little one may be given a soft brush and taught its use.

Teeth should not only be kept sweet and clean for their own sake, but, if allowed to collect particles of food, they will become breeding ground for disease germs or bacteria which in turn will be carried into the stomach and intestines and there be absorbed and carried into the entire system.

Decayed teeth are teeth attacked by these living organisms or bacteria.

We advise the use of salt in small quantities because of its antiseptic properties. Many dentifrices are also antiseptic and hence germ destroying.

But not antiseptic can restore a decayed tooth. It is time for the dentist to get in his work and by cleaning and filling such an one, preserve it for the possessor as long as possible.

It is often a question with mothers whether the temporary teeth should be given dental care. We should say, yes, by all means, have the little one's temporary teeth not only cleaned but filled by a dentist and kept as long as possible.

It will keep the mouth in good shape until the permanent teeth are ready to come through.

And when they are ready to come they will absorb the entire roots of the first teeth, if they are not in a diseased condition, and then the taking out of the crown or shell will be quite painless. Thus, it will be seen that the retention of good temporary teeth not only gives the child the use of them and thus benefits its health, but it makes the second teeth stronger from the absorption of their sound roots.

The tooth consists of three parts—the outside coating, called the enamel, the interior filling of porous bone and the nerve. The enamel is quite hard and does not easily decay unless cracked or injured. Metallic toothpicks and the use of very hot or cold drinks should be avoided on this account.

Dental floss, drawn between the teeth, will remove particles of food.

The interior soft filling once exposed, decays very rapidly, and when the air reaches the nerve, toothache is the result. There are many remedies, such as clove oil, creosote, etc., resorted to when this painful affliction sets in; but we would advise a visit to the dentist at once so that he may do what he can to save the tooth.

As we said before, all the milk teeth will have appeared by the time the child is about four years old. Then the permanent teeth begin to come on at the age of about six, and continue to come in pairs until the seventeenth year; except the four wisdom teeth, which often come as late as the thirtieth year.

In some instances where the jaws have become shrunken by the early loss of the milk teeth, the wisdom teeth do not appear at all. These wisdom teeth, although they come so late, are often, strange to say, the first ones to decay and should be given special attention.

There are thirty-two teeth in the permanent set, sixteen in each jaw.

The health and good looks of an adult are as much hurt by bad teeth as are those of a child. What we said about the care of the temporary teeth is equally applicable to the permanent teeth.

Good mastication depends on good teeth, and good health depends on good mastication. Where, for any reason, the food is swallowed without chewing well and permitting the free action of the saliva, it is found that the stomach and intestines, by the excessive labor which thus falls to their share, become enfeebled.

Is it any wonder that all sorts of gastric and bowel troubles result? This condition of affairs again reacts upon the teeth.

Eating sweets and acids, the taking of certain medicines, cracking nuts and picking the teeth with pins, all tend to hurt the enamel. Crooked teeth, teeth too far apart, projecting teeth as well as decayed and discolored teeth, will be much benefited by a dentist's care.

A cream-white tooth shows a better state of health than a pearl-white; but there is no excuse for the yellow, discolored one. If the cause is internal, consult a physician; if local in the mouth, use a good antiseptic wash or tooth powder.

A little powdered pumice and oris root, once a month, will remove tartar. Rinsing the mouth daily, or, better, three or four times a day, in tepid water, and using the brush as well, will do wonders in keeping teeth nice.

Foods which contain limy deposits and bone material should form an important part of the diet, in order that the teeth be properly nourished. The act of chewing bulky and coarse foods is also good exercise for the teeth. The constant use of liquid and soft foods gives the teeth so little to do, that from the inexorable law of disuse they will crumble away and become gradually less and less.

No one who values health and good looks can afford to neglect the teeth.—Josephine Weatherly in *American Motherhood*.

Questions on February Reading.

How does the condition of one's teeth affect his appearance? When should the care of the teeth begin? What may be done for the teeth of the child before birth? What care should be given them during the period of dentation? What is dependent on the ability to masticate well? How early should the child begin the use of a toothbrush? When the teeth are not kept clean, what evil effects follow? What causes the decay of teeth? What is the effect of salt upon the teeth? When does a tooth require the service of a den-

tist? Should the temporary teeth be given dental care? Why? What benefit do the temporary teeth afford the permanent ones? Of what do the teeth consist? What may injure the enamel? What is better than a toothpick for removing food particles from the teeth? What is the cause of toothache? When do the last of the temporary teeth appear? At what time do the permanent set begin to come through? What is said of the wisdom teeth? In case the other teeth are crowded by the wisdom teeth, what is best to do? What is the number of the permanent teeth? Why is it important to preserve the permanent teeth? What results from lack of thorough mastication? What things are injurious to the enamel? What will remove tartar? What constitutes good exercise for the teeth? Who can afford to neglect the teeth?

Program.

Hymn No. —, Saints' Hymnal; prayer; reading from the Home Column with discussion; paper, "The duty of caring for the health"; roll call; business; closing hymn and prayer.

Special Request for Prayer.

Bro. Frank Thomas, of Standish, Michigan, request prayers that he may be restored to health. He is beyond medical assistance and can not withstand long. He is at 1804 Wheeler street, Saginaw, Michigan, and would like to have any of the Saints come and pray with him. This request came too late for insertion in last week's issue, but was placed before the Saints of Lamoni at their mid-week prayer service.

Letter Department

CENTERVILLE, IOWA, December 9, 1909.

Editors Herald: Utah Mormonism is not dead. Elders Edward V. Bunderson, of Mayfield, Utah, and Ira A. Pace, of Parley's Park, Utah, visited Hiteman, Iowa, lately, and of course felt some special interest in the members of the Reorganized Church. They attended our meetings and asked the privilege of holding meetings in our church building. The president of the branch granted the privilege of them occupying when not occupied by our people. I was in the meeting and I asked that they be granted the privilege of occupying provided I be permitted to reply and review their remarks, and that we preach or discuss every alternate evening. Elder Bunderson had been there accompanied by another of their missionaries last September, and told the writer that they were going to be there about two weeks and were going to visit our members. I told them to go right ahead. I suggested that possibly the branch would give them the use of our church building if they would ask for it and that I would reply to them. Elder Bunderson stated that he would be glad to do so. However, he did not ask for the church but preached upon the streets. Our brethren, Elders Rowley and Hall, got after them and discussed with them after their sermons. So they made two efforts and quitted the field. They visited several of the homes of our people and distributed their literature freely. They spent one evening in the home of one of our members, discussing differences, and several of our brethren met them by agreement. They admitted that they were not so well versed on church history as our people were, and left the locality without any further effort on their part.

However, Elder Bunderson came back, and Elder Pace, missionary in charge for this field, came with him as kind of a specialist in the line of questions that make the chasm between their church and ours. They asked for the church right away and got it upon the conditions previously stated. So Elder Pace commenced his effort November 4, and occu-

pied an hour and a half to show us that there is no intimation in any place that God would reject the church. He commenced by referring to the martyrdom of the prophet and his brother Hyrum, and of how many things the two organizations have in common, and how strange it is that we show such a bitter feeling toward each other. I don't want to burden your columns with a rehearsal of all he said, but in his first speech he tried to make his case that the Twelve were equal to the First Presidency and that they held every key that President Joseph held at the time of his death, and further they held keys that the books never mentioned. Of course, this is very interesting, and let me say right here that the books never will mention them except to condemn the practice that results from those secret keys that are held to bind the souls of men and women to a covenant with death and hell.

He dwelt largely on baptism for the dead and tried to make Brother Joseph's and Alexander's statements regarding the incompleteness of the Nauvoo Temple as of no avail. That seeing the revelation was given January, 1841, and the baptismal font was dedicated November 8, 1841, and that baptisms were performed in the font November 21, 1841, would attest that the church *had not been rejected*. The fact that this is the dispensation of the fullness of times would preclude any possibility of a rejection of the church. He seemed to carry the idea that the baptismal font having been dedicated carried with it the evidence of God's approval of the work, and that the goal of their security had been reached. He thought God would not reject the church because there were some staircases and window blinds that were not finished or placed there. He would not count it of sufficient importance to reject the church.

He compared Joseph Smith to King David and said that Joseph Smith had his privileges like David had, and that we know what the Prophet Nathan told David. Near the close of his speech he would ask repeatedly, Where did young Joseph get his authority? claiming that neither William Marks nor Gurley had any authority to ordain him. Says he, "You've got nothing, not even a pretense, but we have." He tried to push his claims quite forcibly for Brother Brigham. He had used Apostle Wight's statement as found in True Succession, by Apostle Heman C. Smith, and tried to fasten me by it to a date in which the apostasy or the rejection of the church took place.

I refused to place any date as to the time of their rejection as a church. The statement referred to was simply Lyman Wight's opinion. The fact that the baptismal font had been dedicated and baptisms performed in it three years and a half before the Prophet Joseph's death and his continued effort to get the temple finished show plainly that he did not regard the church as rejected, not even up to the time of his death, for the work of the temple continued unabated and Apostle Wight himself continued working in getting material toward completing the temple. What I regard as a better solution of their rejection is found in Doctrine and Covenants 107: 13, commencing with the latter part of the paragraph: "If ye labor with all your mights, I will consecrate that spot that it shall be made holy; and if my people will hearken unto my voice, and unto the voice of my servants whom I have appointed to lead my people, behold, verily I say unto you, they shall not be moved out of their place. But if they will not hearken unto my voice, nor unto the voice of these men whom I have appointed, they shall not be blessed, because they pollute mine holy grounds, and mine holy ordinances and charters, and my holy words, which I give unto them."

The elders seemed to think, as nearly all Utah Mormons do, that if the temple was completed sufficiently so as to permit of the performance of the ordinance of baptism for the dead that would be sufficient to prove their approval of the Lord,

and that a rejection of the church later than that time did not take place.

We see by paragraph 12 of the same section that there were quite a number of other blessings to be obtained in the temple besides *baptism for the dead*. We read: "And again, verily I say unto you, how shall your washings be acceptable unto me, except ye perform them in an house which you have built unto my name? For, for this cause I commanded Moses that he build a tabernacle, that they should bear it with them in the wilderness, and to build an home in the land of promise, that those *ordinances* might be *revealed*, which had been hid from before the world was; therefore, verily I say unto you, that your *anointings* and washings and your *baptisms for the dead*, and your *solemn assemblies*, and your *memorials for your sacrifice*, by the sons of Levi, and for your *oracles* in your most holy places, wherein you *receive conversations* and your statutes and judgments, for, the beginning of the *revelations* and *foundation of Zion*, and for the glory, honor and *endowment* of all her municipalities, are ordained by the ordinance of my holy house, which my people are always commanded to build unto my holy name."

The above would indicate then that those that built the temple would needs be a holy people, wholly consecrated unto God; that the mere putting of stone, wood, and mortar together would be a small matter in comparison to the consecration necessary to the receiving of such extraordinary conferment of such an endowment as here promised. If we turn to paragraph 14 of this same section we read as follows: "And it shall come to pass that if ye build an house unto my name, and *do not the things that I say*, I will not perform the *oath which I make unto you*, neither fulfill the *promise* which ye expect at my hands, saith the Lord; for instead of blessings, ye, by *your own works*, bring *cursings*, *wrath*, *indignations* and *judgments upon your own heads*, by your *follies*, and by all your *abominations*, which you practice before me, saith the Lord."

The elders of the Reorganization are accused of saying hard things against the dominant church in Utah in proving their apostasy, but we have never said anything harder than the accusations made against the church in the above quoted revelation. In paragraph 13, as quoted, if the church would hearken unto the voice of the Lord and of his servants whom he had appointed to lead them, the promise was that they should not be moved out of their place. Were they moved out of their place? What took place makes an answer unnecessary.

If space would permit I would like to deal more fully with the differences that exist between us and the Mormon church. Elder Pace in his second speech became a little more forceful, admitted that the people of Utah persecute our missionaries, because if the things read the evening before by Elder Morgan had been read in Utah the people could not stand for it, but would rise in their indignation, because they are flesh and blood. He said there were doctrines and things that the leaders in Utah did not want the people to hear, and that is why their people will not come to hear our elders preach.

I must close this communication. Elder Pace read statements that he alleges Brother Joseph made in Chicago, Illinois, in 1882; also statements made by Elder R. C. Evans. I had no means of denying what he said was Brother Joseph's statement, but confessed that if he had been correctly quoted it was rather a hard statement. Since that time I have written Brother Joseph regarding it, and he claims that he was misquoted, and that he tried his best to get the *Tribune* to correct the statement, but had failed to get them to do so. As President Smith's letter was private, I do not feel at liberty to give it *verbatim*. For the good of all elders that have to meet this statement, it would be well if he would tell us through the columns of the *HERALD* just what he did say.

Elder Pace preached blood atonement and said Paul preached it before Brigham Young did, and quoted: "Without the shedding of blood there is no remission of sins." He preached polygamy, stating that it was a doctrine of their church and that they are proud of it. That Jacob was a polygamist, and that he will be in the kingdom of heaven and the celestial glory. Admitted what Elder Morgan had said that Brigham Young had lifted his bowie knife swearing vengeance on the Gentiles; also that there are many in Utah living in polygamy at the present time. He boasted that they had resisted the law as long as they could. Although many had gone to the penitentiary for practicing polygamy, they had never deserted one woman or child. He tried to blacken Elder William Marks' and Zenos H. Gurley's testimony.

They are distributing two tracts entitled, "Baptism for the dead vs. the Reorganization," and "The corner stone of the Reorganization." Elder Pace is a pleasant talker and was not given to misrepresenting the true condition that exists in Utah, as some of their missionaries are wont to do. I have been in Utah several times and know something of the true situation, and this may have had some effect in preventing a miscoloring. They were treated kindly and respectfully by our people.

A few words of advice to close: I would say that we should treat their ministry as kindly and as considerately as we would have the Utah people treat our elders who labor there. I have known our people to give their elders what I considered unkind treatment. Secondly, I would advise letting them have the use of our churches with the understanding that we be permitted to reply and review their statements. They maraud among our members with a view to getting some of the disaffected ones, those who are weak and unacquainted with church history, and especially with the question of authority. My experience has taught me that those questions had better be treated in public to the edification of all: Thirdly, I would advise all who undertake to discuss these questions to get Bro. Charles Derry's Manual of the Priesthood, also Bro. Heman C. Smith's True Succession in Church Presidency, twenty-five cents and fifty cents respectively. The Instructor and Parson's Note Book, are all helpful in a way. If you have those books and read them you may be able to tell why our President should not go out to Utah to be ordained under the unhallowed hands of their leaders; and why a Moses man was promised to the church; and why the successor of the martyred prophet should come in at the gate, and be ordained, etc.

Yours fraternally,

E. B. MORGAN.

CHICAGO, ILLINOIS, December 18, 1909.

Dear Sirs: I have read the HERALD for a year with much interest and profit. I am not a Latter Day Saint, but I believe I am one of the Lord's saints. I was converted in 1868 in a mission in New York. Soon after my conversion my attention was called to the prophetic text of the scripture, and by a vision I had in which I saw the Lord himself in 1872. He made known to me at that time that the Gentile time would be up soon, and by standing on that line for many years, I can tell you we stand on the threshold of a new dispensation. The day of the Lord as spoken of by Luke in the 17th chapter, is at hand and kingdoms, principalities, and ecclesiastical systems will tumble down and there will be nothing left of them.

I believe the Lord's people are in all the sects, mixed up with the tares, and soon the Lord will call on them to come out of Babylon. That includes the Latter Day Saints with other churches. I know there are some of the Lord's people among you, as there are in other churches, and some that have the gift of prophecy; indeed your papers are full of it, but I do not believe that you know what is coming for

sure. The Lord has not made that clear to you yet. Of course, you will think, another crank, but be on the lookout. A few years more and heaven and earth shall shake. I am a member of the Methodist Church. I took the HERALD a year to find out what you stood for.

JOHN RASMUSSEN.

106 EAST WASHINGTON STREET.

STUART, NEBRASKA.

Dear Sirs: In the HERALD of December 8, I saw the notice of a home wanted for a boy of thirteen years of age, handy on farm and around horses.

I am a member of the church and of the Inman, Nebraska, Branch. My wife is also a member. Our district president and Bishop's agent is Bro. Levi Gamet, of Inman. I am twenty-five years of age, and a ranchman.

On what terms is the boy to be taken? Are his parents dead? Is he unrulable, sickly, or just a common boy.

I should like a boy to be a companion to my wife and do light chores, etc. I would treat him as a brother and educate him. We live one mile from a good rural school and eight miles from our railway station. We have one child, a girl of fifteen months. My wife and I are fond of children. She was formerly a teacher.

Please write all particulars.

Box 33.

MR. WALTER K. SMITH.

ALT DOBERN, PROV. BRANDENBERG, GERMANY,

November 24, 1909.

Dear Brother Stebbins: Pardon me for delaying so long in answering yours of July 31. I had mislaid your letter for some time, and I have been very busy since coming back to Germany. The good Lord has directed us to those who were seeking the truth, and by his help we were able to conduct eleven precious souls into his kingdom. We have twenty-two members now. There were twenty-three baptized altogether, but one died last week. He was an old brother about seventy years old. I had baptized him about three weeks before. We also had difficulties to meet. We were expelled from the province Silesia in August, by the authorities there. They thought I was a Utah elder. They are not permitted to labor as missionaries in Germany. I have appealed to the American ambassador and he has taken up my case, but up to this time no decision has been made; but we are confident that the matter will be adjusted favorably to us. The Lord has blessed us with friends and places to stay. We have good health and a goodly portion of his Spirit for which we are thankful to him.

I hope this will find you all well. Give my regards to Sister Stebbins and Saints.

Your brother in gospel bonds,

C. C. JOEHNK.

INDEPENDENCE, MISSOURI.

Editors Herald: It has been some time since I contributed anything to your valuable and interesting pages. I had a desire to write, but was really unable to put in anything of much interest on account of sickness and disability. I have not been able to do much, consequently have but little to report. I wish to say that I am still in the faith of the gospel, and rejoicing daily in the enjoyment of the blessing that comes to those who earnestly strive to keep the commandments.

My heart swells within me with joy and gratitude to God the Father for his matchless power and wondrous love manifested to me, from the days of childhood to the present in all the labors of my ministerial work. His arm of power has been over me for good, helping me, and my life has been preserved through all the peculiar conditions of life through

which I have passed, and I still feel to praise his holy name.

I wish to say to those with whom I have labored and toiled so many years in my past ministry, I am still hopeful, and have within me the hope of immortality and eternal life, which has cheered my heart and enabled me to endure this far. I greatly rejoice to know that Jesus is the Christ. Bless his holy name for ever!

Dear brothers and sisters, let us hold onto the rod of iron, the word of God, closely, until we get to the end and gain the prize—eternal life, with all of its environments. How I love to read the letters and inspiring remarks, and sound doctrine, penned by those old veterans of the cross; those I have known for over forty years, ever since the first elders came to Utah, and twenty years of experience before that in the old church. I rejoice to live in this wonderful dispensation of God's eternal truth revealed to mortals on earth, and to bear testimony with others that Jesus is the Christ fills my heart with unspeakable joy.

Your colaborer with God and his people,

-404 GRAND AVENUE.

HENRY KEMP.

COLTON, CALIFORNIA, December, 1909.

Editors Herald: I feel an impulse to express the great interests I felt in Bro. Charles May's letter from Papeete. I read it with a lump in my throat and tears in my eyes, for it recalled the scenes that are past, and brought a yearning to see again those beautiful islands, that for years were more like home to me than any place on earth, and to see that people from whom I can never feel entirely separated, and to see again the dear one whose helper I was.

My sympathies are with them in joy or in sorrow and all that comes to us to America from that field is of interest to me, both concerning the people and the missionaries, their labor and their progress, or even their discouragements.

My precious husband laid down his life, willingly so; for that people, and can I ever be indifferent towards them? It is the sentiment of some that if he had not gone out to the islands the last time, he would have been, in all probability, alive and well to-day. I, too, have thought so. I could not fathom the mystery, and dared not question the overruling providence of the Almighty. I knew that he knew the circumstances of his going, and knowing the end from the beginning, knew also that it would end in his death; knew, too, how he tried with all his powers to do right. Therefore a "why" would sometimes rise to the surface, try as I would to be silent and submissive. Faith seemed to desert me; I was as one stunned by a heavy blow. There were circumstances that made me feel to be adrift. Nothing seemed pleasingly secure as heretofore. After a while, I would say in my heart, "The Lord will make it plain sometime," for without my saying so I saw things altogether different from what others did, and I comforted myself with the thought, "Surely the Judge of all the earth will do right." But thanks be to the giver of all good gifts, there has been a rift in the clouds within the past twenty-four hours, through which I have seen that there are some things better, more noble than to live, and can say more firmly than before that he laid down his life for that people, and I also believe that in his last hours of suffering, he tasted death for others besides himself.

For days he was unconscious of things about him, but alive to the work in the islands, talked in the native tongue to the brethren there. He sorrowed and moaned because he had to do what he called "that dreadful thing." I have heard him say more than once, that he would lay down his life, if by so doing he could restore those who had departed from the church, so that that people would be united again as they were a few years ago. It may be that he can do more for them in his death than in his life, though it leaves our little

home so empty and silent, and her who shared the joys and sorrows of that mission so lonely.

I did not realize at first that it was a final separation. How could I? He had been going away more or less for fifty-eight years, but had always come back, and during his life the things that would be impossibilities to some would be only obstacles to him. Therefore, I instinctively felt that he would come back. But as the dull days pass one by one and he does not come back, I begin to realize that I am alone in this world without ears to hear, and with no one in the house to speak to. But I must rise above this dull feeling and be cheerful, for if I can not bear my part of the sacrifice belonging to his great work, I am not worthy of him.

Since there was nothing said in Brother May's or Brother Lake's letter about how the natives felt when they heard of the death of their "Oromathea" I will copy some from Alberta's letter to me:

"When I opened your letter, our worst fears were realized. We had said among ourselves in the morning, that we must not be surprised if we heard that Uncle Joe had passed away. And how we dreaded to tell the natives. They, too, had their fears, and the mail had not been in the house long, when Tenā and Roo Vahina went to Turatahi's house and got him to come over to see while they waited. He came almost over, but Mauna from Tiona had been ahead, and so met him on the way, and together they went back to the waiting sisters. Then Mauna went on to Tiona to tell them there.

"At the evening prayer service it was the theme, of course. There were no dry eyes there, and all were united in saying that though he was gone, his words would always live in their hearts and that his last words to them were fulfilled, which were, that if he never met them again here on earth, he wanted to meet them all in paradise. They said he had gone on and met Metuaore and Alexander, and they were rejoicing together, and it remained for them here to be faithful and they, too, would meet them bye and bye.

"Matahira spoke of her last baptism, and said that Uncle was her true father in the gospel. . . . She also testified that it was through his ceaseless efforts with her that she got disentangled from sin. Roo was crying all the evening. Alfred did not speak. Turantahi spoke very nicely, bearing testimony to his (Uncle Joe's) righteous life and worthy example while he was in this mission. Next Sunday is set apart for a memorial service. Tiona and Taronā branches are to meet together. Alfred advised the Saints to put on black for the day, and if they felt like it, to keep wearing it. The chapels are already draped; had not been removed since placed there for Metuaore."

EMMA BURTON.

[The following was placed among our letters to take its turn among the very many on hand, and we now find that some parts of Brother Stroh's letter were in appeal to the Saints for funds. As they were worded they are not now timely and we have stricken them from the letter.—EDITOR.]

SOUTH SCOTT, INDIANA.

Editors Herald: I wish to call the attention of the Saints of the Southern Michigan and Northern Indiana District to the fact that this has been a prosperous year and a bountiful harvest with many, prices also being high on what they had to sell. It has helped them to cancel many debts, all of which we should be thankful for. But how many have failed to realize that the oldest debt we owe is to our heavenly Father, the giver of all good, which debt has neither been canceled nor a payment made thereon this year. Let us wake up to our duty and have our names placed on the agent's books with as much to our credit as we can spare. To those whose names are already on the books, let us not look back and say

that we have done our full duty, but let us look forward with a desire to do more in the future.

The church, the Sanitarium, the college, and the homes need our support and need it now, and most of all, we need to do our duty now, for we have no promise of to-morrow.

I also wish to call attention to a statement found in the HERALD of November 10, with reference to the reunion held at Howell, Michigan. We believe it to be misleading. The writer said he could imagine Apostle William H. Kelley arising to a point of order, and asking for the law when he was elected to assist the district president. As I was present at every session from the first to the closing of the reunion, I believe I know what took place as well as those who came near the close. At the first session Brn. J. J. Bailey and the district president were in charge and as the subject of organizing was brought up the president made the suggestion to wait till more would be present. The suggestion was accepted and the organization was not effected till Monday, when it was thought best to organize. A motion was made and supported that the district president preside over the meeting. At this point the district president arose and said that according to the handbills, Brethren W. H. Kelley and S. W. L. Scott were looked for and asked the mover and supporter to add to the motion that if those brethren made their appearance they should be associated with the president. Brother Kelley was not elected to assist the president, but was included in the motion to be associated with him, and had Brother Kelley been present he would have had no cause to arise to a point of order as those there knew his authority, and he being a senior to us all in the great work would have no doubt been selected to preside over the reunion. I think there is a difference between being elected to assist and being chosen in a motion to be associated with. Now if my views are not correct, I beg pardon, but if they are, I think it is an injustice to that body of people to say what they did was not in harmony with law and order.

I have been here and at other points trying to encourage the Saints, and interest those who have not as yet accepted the gospel. The weather has been against us, so much rain, but the Saints have done well in coming out through the storms, and sometimes there was a good attendance of outsiders, while at other times not so good. I expected to make other points before reaching home which will be about Christmas, in time to see Santa if he comes our way.

As one who desires to learn the law and do my duty,

Your brother in Christ,

SAMUEL STROH.

COLDWATER, MICHIGAN.

Israel Astray, Part II. Continued from Page 1198.

However, it was stated from the Tabernacle yesterday that one tenth was not sufficient, neither was it complying with the law, and the time was near at hand when a total consecration of all would be demanded. We believe the limit of endurance will be reached ere long, the honest, hard working man will not submit to such intolerance much longer, some broad-minded man who is uncompromised will rise up in rebellion and demand that priestly fetters be severed and agency be established as the only factor in determining the destiny of men.

B. H. Roberts, at the present time, is the logical leader of the rebellious, but he is too old and too much compromised (having three wives) to lead the hosts to victory. His recent sermon, however, gives color to his opposition. He said in part: "Truth compels me to say that we as a people have not always been wholly blameless in the manner in which some things were met in the past. There was somewhat of fanaticism, intolerance, and even impudence on the part of

some of our people. It is a dangerous thing for a people to feel that they are the favored of heaven and that he has made them his depositories. They thus think themselves all powerful and become fanatical. While in Missouri overzeal and fanatical remarks helped to stir up our enemies against us, the Lord was not bound to give us victory over our enemies, because we had not always done what he would have us do. A little introspection and self-analysis is a good thing for all of us." After speaking of Joseph giving up one hundred and sixteen pages and that he made mistakes like other men, he said, "God does not walk in crooked paths, and when men represent him as varying from the truth they blaspheme his name. Therefore, know ye that God and his truth are anchored to the truth, God is not going to win his victories by chicanery and fraud or falsehood, so that if any man comes to tell us that God is varying from his law and that he has spoken one word to the ear to break it to the hope, or that he has announced his law and after that men may practice falsehood, then we may surely know that man is surely mistaken. Moses said, Swear your oaths and covenants to God, but Christ says, Swear not at all. God might displace a law, but we can not violate a law while it is in force. We should do that which is the best for the church and the people, and whatever might be erratic or sporadically wrong should certainly be corrected." In conclusion Roberts said, "What I have said may not be within the purview of the occasion, but I must speak of those things that are within me."

Joseph F. evidently was not pleased with this signal of danger raised by Roberts; so he arose and with much warmth and animation declared, "I believe if our brethren would devote their time and minds in the foundation which Joseph established, that they will please the Lord and they will better satisfy the Saints and satisfy the object of their mission. There never was a time that there were no foolish men amongst us, there are many that are foolish through overzeal and many more who are foolish in saying things that should not be said. It is not wise or prudent for men to proclaim the weakness of the church or its defects, or to parade its faults. I do not think it the right, or prerogative, or mission of any man to point out the defects of Joseph Smith; let the great God Almighty judge and speak for or against them; it should not be our brethren, for our enemies take advantage of foolish things said and give the world a chance to use them against us, and they should not have been spoken at all. I think it my duty to say this much. When the Lord wants to reveal anything to us he knows the channel through which to reveal it, and he will do it and don't you forget it."

The foregoing will indicate that the danger flag is in the breeze and the thumb screws will be applied, if not the fagots, to all those who oppose the priesthood.

The play of this people in Independence, Missouri, is merely a bluff, a tithe gatherer, so far as the leading men are concerned. Many of the rank and file, however, are looking Zionward, and would welcome the day of their exodus from the "mountain of the Lord's house in the tops of the mountains." Millions of dollars' worth of buildings are now under construction by the church, the old adobe ward churches are giving way to the modern, and the two-story business blocks are assuming the sky scraper type. A two million dollar hotel is going up on the old tithing house block, built by a syndicate of which Joseph F. is president. The gymnasium building, young folks' building, theaters, dance halls, and the hundreds of costly residences now under construction, all testify that a move is the farthest thought in the mind of the church. Judge King in a sermon recently declared, "We are here to stay anchored till the end of time."

The Salt Lake Tribune has hitherto made an excellent fight against the hierarchs, showing the bad practices and incon-

News From Branches

CLEVELAND, OHIO.

This branch has held its business meeting. Bro. F. T. Haynes was sustained as president, and Bro. Alma Thomas was reelected clerk; J. W. Topping priest; E. A. Webbe teacher; and J. McNeil deacon. I might also say that the branch correspondent was sustained because of the number of letters written. He wishes he had more to say in regard to progress made in this city and desires to be informed by the members.

The Sunday school is in receipt of a letter from Bishop Kelley thanking them for their Christmas Offering which was about three times larger than the year previous. This is an example of system. We used the same method last year, viz, penny banks; but this time they were labeled "missionary banks" and were passed every session regularly. I am longing to see the brethren all over adopt this system and cooperate in the work that we may by unity of purpose, even in small things, accomplish a great deal.

Our Sunday school is forward and our home department has been sorely neglected, but it will now boom under the care of Sr. Julia Webbe. She will be glad to hear from any in Cleveland who will interest themselves in this department. Address 10529 Kimberly avenue. F. C. WEBBE.

FIRST KANSAS CITY.

For the first month we have had very severe weather. Sleighing has been the best we have had for thirty years, but the weather is moderating. Our meetings have been interrupted somewhat by the weather, but the young people seem to enjoy the cold by their prompt attendance at Sunday school. Our attendance has reached one hundred and more, and the interest is fine. Our Christmas Offering was two hundred dollars, and we feel a little proud of it.

Our preachers of late have been Elders LaRue, Gillen, and Allen, and Bishops Kelley and Hilliard. We had a very enjoyable time at Christmas entertainment.

We are now making preparation for a big revival meeting to begin about the first Sunday in March, something after the order of those held last year when Bro. R. C. Evans was here. They resulted in good and we will put forth efforts to make these better.

We are sorry to chronicle the sad news in regard to Sister Young. While washing her hair with gasoline it caught on fire and she was seriously burned about the head and hands. It was believed at first that she would lose the sight of both eyes. We called on her at 1424 Holmes street, at Dr. McCall's hospital, and felt that God would hear our prayers, and that she will recover. Our meeting at Centropolis mission continues regularly at private houses.

F. C. WARNKY.

6223 EAST FIFTEENTH STREET.

Miscellaneous Department

Conference Minutes.

IDAHO.—Conference convened at Boise, Idaho, November 27, 1909, Bro. Fred A. Smith chosen to preside, assisted by Bro. A. J. Layland. J. E. Condit was chosen secretary, Sister Curtis chorister. Reports were read from missionary in charge, Fred A. Smith; vice-president, A. J. Layland; Bishop's agent, Elias E. Richards; Elders reports from A. Hendrickson, Wm. Glauner, S. D. Condit baptized 4, John Allen baptized 3, A. J. Layland baptized 10, and William Brooner; Priests L. P. Larson, Jasper Jennings, E. T. Richards. Statistical report of Teton Branch read, reported 25 members. Report of Hagerman Branch read and referred

sistencies of Brighamism, justly holding up to ridicule temple work, polygamous practices and their baneful effects. Emboldened by its success in breaking down confidence in the system here and seeing hundreds disturbed and disaffected, and turning infidel to Brighamism, it now essays to destroy "Mormonism," root and branch; Joseph and Hyrum Smith were frauds of the deepest die, the very inception of their work was born in hypocrisy and lust, and in defense of its contention publishes statements of every apostate and all the pseudoes that have departed from and become enemies to the church. Gibbs, Maxwell, Williams, Stevenson, and others are of the same cloth as Beedle, Stenhouse, Hyde, and others, and the revamped stories of the *Tribune* are merely old straw that has been thrashed out successfully years and years ago, building on the statements of Brighamites and Brighamite women and all that Young, Kimball, Grant, and others could and have woven together as evidence that Joseph and Hyrum were polygamists, as against the positive statements of all the boys up to 1844, that they were not.

Thus the *Tribune*, after its almost victorious fight, like the fated cow, kicks over the bucket of milk, turning into and becoming a real Brighamite in the ranks of Joseph F., trying to prove by lying statements of lying men and women that Joseph and Hyrum were bad, hypocritically falsifying their oft-repeated testimony to the contrary. If all liars were imprisoned like thieves the dust of martyrs could rest in peace, but the flimsy gauze of the Spalding story, water walking, money digger, the whole Smith family low down, disreputable, unintelligent, visionary scoundrels, is too silly for a great journal to permit, especially the *Tribune*, which is well acquainted with the facts. All such idiotic, rabid ravings are eternally squelched by the principal that no stream can rise higher than its source. We point the *Tribune* to the posterity of the Smith family, such brainy men as Joseph and Hyrum Smith, testified to by the most eminent men; Joseph Smith, of Independence, Mo., and his posterity; the late Alexander H. Smith and his sons and daughters; the much lamented David Smith and his only issue, E. A. Smith, and the Smiths of Salt Lake City, through the loins of Hyrum Smith,—all condemn and disprove the claim that the senior Smiths were a low down family.

Lies published in the *Tribune* are no better than lies published in the *Deseret News* or in *The Improvement Era*. The attempt of the *Tribune* to destroy, indirectly, the Reorganized Church throttles its own cause. Where is the church or the soil in which disaffected Brighamites, made so by the efforts of the *Tribune*, may plant a seed of hope. *Let the Tribune answer!* Why this onslaught upon the Reorganization? If no God in it, it is at least as good as any other, and who else can proselyte this people? The church we represent is law-abiding and God-fearing, and not a legal objection can be urged against its faith or practice. If the *Tribune* could destroy it, which is as absurd as it is impossible, where is the open door through which the *Tribune* may drive its hosts? While we like the *Tribune* in many respects, we fear its periscope sight is dimmed by prejudice.

T. W. CHATBURN.

(Continued.)

Hide not thy talent in the earth;
 However small it be,
 Its faithful use, its utmost worth,
 God will require of thee.
 Go, then, and strive to do thy part,
 Though humble it may be;
 The ready hand, the willing heart,
 Are all heaven asks of thee.

—W. Cutler.

back for correction. Eight Mile Branch declared disorganized and district officers authorized to issue letters of removal to members asking for them. Petition of Malad Branch to be released from Idaho District granted, boundary lines to be placed by ministers in charge. Adjourned to meet at the call of the district president. J. E. Condit, secretary.

Conference Notices.

Seattle and British Columbia District will convene with the Seattle Branch at 10 a. m., on February 12, (second Saturday,) at their newly purchased church on the corner of Kilbourne street and First avenue, N. W., being two blocks north, and seven blocks west of the railroad crossing at Fremont. The Fremont-Ballard car passes right by the door, which can be taken at depot or anywhere on First avenue south of Pike street, as also can the Phinney avenue car be had which runs within seven blocks, short ones, from the church, an all down grade walk from where said car crosses Kilbourne street. It is expected that all the traveling ministry laboring within the district will be in attendance and a goodly representation from all parts thereof. The clerks of the several branches will all receive a blank upon which to make their reports for six months, ending January 31, and it is requested that they mail same to the undersigned immediately thereafter. Come one and all, let us renew our acquaintance and relationship and rejoice in the Spirit of the Master. Frederick W. Holman, secretary, 1202½ Seventh avenue, Seattle, Washington.

Nodaway District will convene with the Bedison Branch at the Union Church on February 5, 1910. The ministry and branches are requested to send reports and delegate credentials to either the undersigned at Bolckow, Missouri, or to district president, E. S. Fannon, at Clyde, Missouri. W. B. Torrance, secretary.

The Central Oklahoma District will convene at Ripley, Oklahoma, at 2 p. m., Saturday, February 12. All branches please take notice and send delegates, as the delegate system was adopted at our last conference. Friday, February 11, and Saturday forenoon will be devoted to Sunday school and Religio work. Hubert Case, E. H. Smith.

The Massachusetts District will convene at Providence, Rhode Island, Saturday and Sunday, February 5 and 6, 1910. Branch clerks will please forward their statistical reports to the secretary at least two weeks in advance. In the case of items on reports local clerks are requested to furnish the county in each and every instance where the town is mentioned that complete reports may be had. The number absent from branches is required, also cause of expulsion. All elders (not General Conference appointees) and presidents of branches are required to report their labors. Let all report in detail that a good record may be made. Address all conference matter to the secretary, W. A. Sinclair, M. D., 166 Pearl street, Winter Hill, Massachusetts.

Northeastern Kansas District conference will meet with the Atchison, Kansas, Branch on February 26 and 27, 1910. Ministry and branch clerks please send in reports promptly. Frank G. Hedrick, secretary, Fanning, Kansas.

Clinton District will convene at Rich Hill, Missouri, February 12 and 13, 1910. Reports sent by mail should reach the undersigned on or before February 9. A. C. Silvers, secretary, Walker, Missouri.

Conference of the Southeastern Illinois District will convene at Springerton, Illinois, February 19 and 20, at 10 a. m. Branch clerks please take notice and have your reports made out in ample time and do not neglect the usual assessment. Brother Burgess, historian for our district, expects to be at the conference on the day before it meets and wishes to see all the branch clerks there. If you can not come try to send your branch records to the conference so he can look over them for historical data. Your branch reports may be mailed to me at Xenia, or sent to me at Springerton. A. H. Burroughs, secretary.

The Northeastern Illinois district conference will be held January 29 and 30, 1910, at Central Chicago Branch, Sixty-sixth and Honore streets. Take Ashland avenue car or any cars going south, and transfer to the Sixty-third street line. W. E. Williamson, clerk.

Eastern Oklahoma District will convene with the Wilburton Branch February 12 and 13, 1910, at 10 a. m. Come one and all and bring the Spirit of the Master with you. John S. White, president.

Little Sioux District will meet with the Logan Saints Saturday, February 5, at 9 a. m., for prayer service and at 10.30 a. m. for business. James D. Stuart, clerk.

Winnipeg District will meet in conference with the Winnipeg Branch on February 11, 12, and 13. Let everybody come and bring friends. Nelson Wilson, president, Treherne, Ontario.

The semiannual conference of the Ohio District will convene at Middletown, Ohio, on the last Saturday and Sunday in February, 1910. District officers are to be chosen, also delegates to the next General Conference, and every branch in the district should be represented at this conference. We urge those holding the priesthood to make especial effort to come. Our district conferences are growing in importance and in interest every year, and we look forward to this one as being the most important we have ever held. S. J. Jeffers, president, Radcliff, Ohio.

Kirtland District will meet with the Sharon, Pennsylvania, Branch Saturday and Sunday, February 12 and 13, 1910. Visiting Saints can take Sharpville cars to Hull street. The church is on Elm street, the third street up Hull from Sharpville. Branch clerks are requested to forward statistical reports to secretary early. E. E. Cozadd, secretary, Springboro, Pennsylvania.

Far West District will convene with the Stewartville Branch on February 19 and 20. The officer of the district would be pleased to see a large representation from all parts of the district. Delegates will be chosen to represent the district at the General Conference to be held in Independence, April 6. Please have your branch and branch president reports in the hands of the secretary by the 13th of February. Be prompt in sending those reports. Chas. P. Faul, secretary.

Convention Notices.

The Sunday school convention of the Central Nebraska District will convene at Inman, Nebraska, February 4, 1910, at 2 p. m. Will the officers of the schools in the district please take notice and send in their reports to the district secretary that he may be able to make a report to the General Secretary.

The Seattle and British Columbia District association will meet with the Seattle Saints in their new church, corner First avenue, N. W., and Kilbourne street, at 10 a. m., February 11, 1910. Take Fremont-Ball line and car passes right by the church. Please forward all reports to undersigned in time so every school in the district will have full report. Then come, all that can, that we may have the best convention we have ever held, and do not leave the Spirit of God at home. We will need all we have with us that we may be successful. Mrs. H. A. Briggs, secretary, 119 North Seventy-fourth street, Seattle, Washington.

The Southern California District Sunday school convention will be held at Santa Ana, California, February 25, 1910, to convene at 2 p. m. District officers will be elected for the ensuing year, and delegates to the General Convention will be chosen. Secretaries of the local schools will please see that all reports necessary are in the hands of the district secretary a week previous. The program for the evening session will be the teachers' training class. The Religio workers of the district are invited to take part in this service. George H. Wixom, superintendent.

Des Moines District Sunday school and Religio associations will meet at Runnells, Iowa, February 4, 1910, at 8.30 a. m. We extend a special invitation to every worker of the district to be present. O. Salisbury, for the committee.

The Southern Wisconsin District Sunday school Association will meet in convention with the Wheatville Sunday school, Soldiers Grove, Wisconsin, February 21, 1910, at 9 a. m. This will be the day following the district conference at the above named place. It is earnestly hoped that all the Sunday schools will be well represented, as it is election of officers and delegates to the General Convention. Will all secretaries make out their December reports as early in January as possible and send them to C. C. Hoague, jr., Janesville, Wisconsin, R. F. D. No. 7, so they can be summarized in time for the convention. Jasper O. Dutton, superintendent.

Pottawattamie District Religio association will convene Friday, February 11, at Council Bluffs, Iowa. Printed programs will be mailed to all locals, and we desire a good attendance of all interested in this work. Come in time for the social

service at 9.30 a. m. Floy M. Wind, secretary, 738 Washington avenue.

The Sunday school convention of the Little Sioux District will be held at Logan, Iowa, beginning Thursday evening, February 3, 1910. Miss Annie Stuart, secretary.

Notice of Dedication.

The dedication of the Valley Center church will be held at Valley Center, Michigan, January 23, 1910. All are cordially invited to attend the dedicatory services.

H. E. C. MUIR.

Twelfth Quorum of Priests.

The Twelfth Quorum of Priests of the Pittsburg and West Virginia District will meet during the conference at Wheeling, West Virginia, February 6 and 7, 1910. All attend that possibly can.

J. A. JAQUES, *President*.

Thirteenth Quorum of Priests.

The Thirteenth Quorum of Priests will meet during the district conference held at Sharon, Pennsylvania, February 12. Let us have a full attendance that we may come to a better understanding of our work. E. E. Cozadd, president.

Proposed Amendment.

Notice is hereby given that at the next General Sunday School Convention the following amendment to the Constitution and By-laws will be presented:

To amend Article VI on page 13 of Constitution, by striking out all after the word *shall* in the first line, and thereafter the following: "Maintain the following departments grading the pupils in classes as closely as practicable upon the basis of age, capability, and work done in the Sunday school.

"1. Cradle roll department, including the children under three years of age.

"2. Primary department, including the children from the ages of about three to nine years. Where it is necessary this department may be divided into beginners or first primary, and second primary.

"3. Intermediate department, including the children from the ages of about nine to fifteen years. Where it is necessary this department may be divided into junior and intermediate.

"4. Senior department, including all the pupils above the age of about fifteen years. Those between the age of about fifteen to eighteen years to be included in the senior classes; those above the age of about eighteen years to be included in adult classes, the latter to comprise, Bible classes, substitute classes, normal classes, and such other auxiliary classes as may be required by the school.

"5. Home department, including all those who are willing to study the Lessons but are unable to attend the regular sessions of the Sunday school."

Very respectfully,

WALTER W. SMITH.

PHILADELPHIA, PENNSYLVANIA, December 24, 1909.

Died.

BULLER.—Joshua H. Buller was born in West Chester County, New York, May 26, 1848. He was married to Mary C. McMullin, June 2, 1870. To this union was born sixteen children, five sons and thirteen daughters. Thirteen of them are now living. He united with the Reorganized Church of Jesus Christ, June 24, 1900, being baptized by D. R. Chambers. He died December 26, 1909, being 61 years, 9 months old. He leaves to mourn his wife and thirteen children and a host of friends. Sermon by Joshua Carile.

SCOTT.—George, born at Lancashire, England, May 6, 1839, died at Pittsburg, Pennsylvania, December 28, 1909. He was baptized February 18, 1906, at Pittsburg by David A. Anderson. He was an unusually faithful member and was loved by his large circle of friends in and out of the church. The Lord permitted him to pass away without pain or distress, and peacefully left this earth for the paradise of the faithful. Services were conducted by C. Edward Miller and E. Harry Thomas.

SHAW.—Henry Shaw was born in Hollingworth, Cheshire,

England, January 19, 1833, and died near Council, Idaho, December 18, 1909. He came with his parents to America in 1844 and landed in Nauvoo in time to witness the appointment of Joseph's successor and the tragic events connected with the death of the Martyrs. He was married to Mary Pack in 1856. Four of the thirteen children born to them survive him and were present at the funeral. Their mother died at Weiser in 1888, soon after their coming to Idaho. His last months were blessed in the companionship of Mrs. Nora Duree, to whom he was married two years previous to his death, and who survives him. He was eight months in the Civil War and a life-time adherent to the faith. About two hundred people attended the obsequies, conspicuous among them being seven old soldiers. Funeral conducted by S. D. Condit.

Advertising and the Post-Office.

Mr. Taft is of opinion that the magazines carry more advertising in proportion to reading matter than the newspapers. This, as it happens, is an entire mistake. But the suggestion gives opportunity to explain that of all the business done by the Post-office Department the most profitable is the carrying of advertising. Rather than force magazine advertising out of the mails, the Government could better afford to carry it for nothing. The chief object of the reputable business people who patronize the advertising pages of the periodicals is to provoke correspondence. A single advertisement on one page of a periodical has brought to the advertiser seventeen thousand letters. Each one of these letters starts a return patronage of the mails. The actual carrying of that advertisement has cost the Government an infinitesimal sum. The return received by the Government has been the large profit upon the sale of many thousands of 2-cent stamps. It is impossible properly to consider the rate of postage to be charged by the Government on one class of matter without studying the relation of the rates on different classes to one another. Mr. Taft is actuated by a commendable desire to lighten the burdens of the Government and to introduce economies. But as a matter of fact the carrying of newspapers and periodicals is not a burden to the Post-office Department, and it is a great boon to the intelligent public of America.—From "The progress of the world," in the *American Review of Reviews* for January.

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There are features and stories in the next *Everybody's* so big that they need room even to be talked about; but the forthcoming installment of "The beast and the jungle" sweeps everything else before it—a great, fine human thing that will make you rage, gnash your teeth, laugh, cry, howl for vengeance, shout for joy. It's going to tear you all to pieces, this next installment of Judge Lindsey's autobiography—make up your mind to that. And in the end it will fill you with a new, profound sense of responsibility that you can not escape.

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After you have finished this part of Judge Lindsey's autobiography, it will be many hours before you will want to read another line of anything. But you'll come back to the magazine, of course, for you know it will be very much worth while even without the Titanic feature.

CONTENTS

EDITORIAL:
 What Do Jews Believe - - - - - 49
 Notes and Comments - - - - - 51

ELDERS' NOTE-BOOK:
 Deport in the House of Worship, by H. J. Davidson - - - - - 52

ORIGINAL ARTICLES:
 The Socialistic Church.—Part II, by J. W. Rushton - - - - - 53
 Utah Elders Misrepresent, by Heman C. Smith - - - - - 60

MOTHERS' HOME COLUMN - - - - - 62

LETTER DEPARTMENT - - - - - 63

E. B. Morgan—John Rasmussen—Mr. Walter K. Smith—C. C. Joehnk—Henry Kemp—Emma Burton—Samuel Stroh—T. W. Chatburn—F. C. Webbe—F. C. Warnky.

MISCELLANEOUS DEPARTMENT - - - - - 68

THE SAINTS' HERALD

ESTABLISHED 1860.

Joseph Smith, Editor; Elbert A. Smith, Associate Editor; Israel A. Smith, Assistant Editor.
 Published every Wednesday. Subscription price \$1.50 per year in advance.
 When payment is made, the date on yellow label always shows the time to which you have paid, or the time when your subscription expires.
 If not changed within a month after payment is made notify us.
 The paper will not be sent to persons who are six months in arrears, unless special arrangements are made.
 All articles, letters for publication, notices etc., and communications concerning the same, should be addressed to "Editors Herald." All business letters should be addressed to Herald Publishing House, Lamoni, Iowa, and all remittances should be made payable to the same.
 All errors in the filling of orders or rendering of accounts should be reported immediately, as receipts for money received are sent within two days after reaching the office.
 Marriage, death, and birth notices: Marriages, \$1 per 100 words or fraction thereof. Deaths, 100 words free; above that number, 50 cents per 100 words or fraction thereof. Births, 40 cents per 75 words or fraction thereof. To insure prompt insertion, make remittance with notice.
 For advertising rates apply to the business department.
 Entered at post-office, Lamoni, Iowa, as second-class mail matter.
 Subscriptions received for Zion's Ensign; also orders for all Ensign publications.

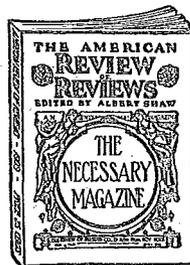
It is the duty of a Christian to go where God sends him, regardless of the consequences.—John H. Vincent.

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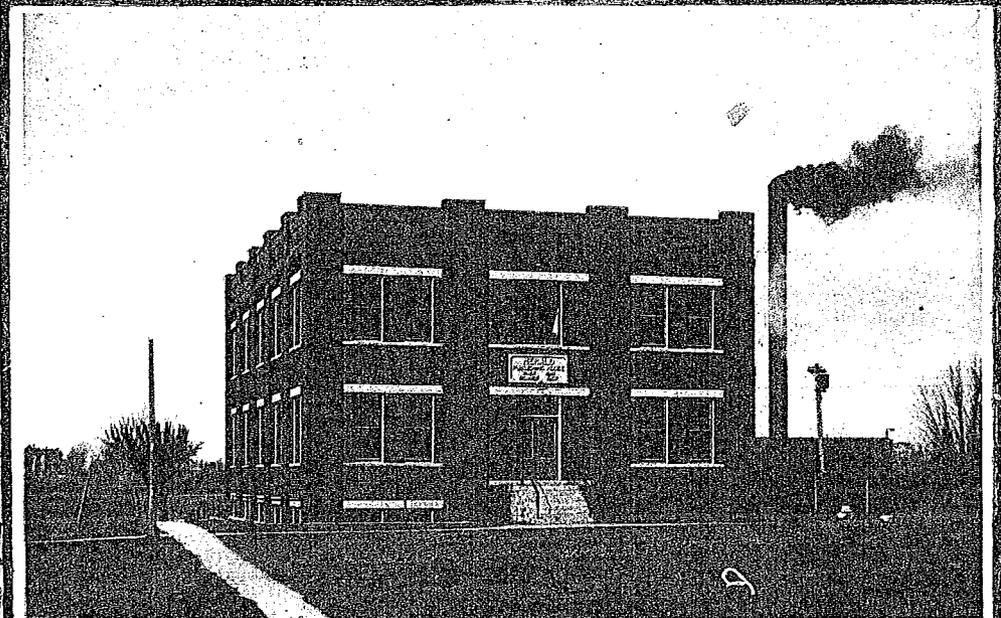
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The Saints' Herald



JUBILEE
NUMBER

THE SAINTS' HERALD

Official Publication of the Reorganized Church of Jesus Christ of Latter Day Saints

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

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



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

VOLUME 57

LAMONI, IOWA, JANUARY 26, 1910

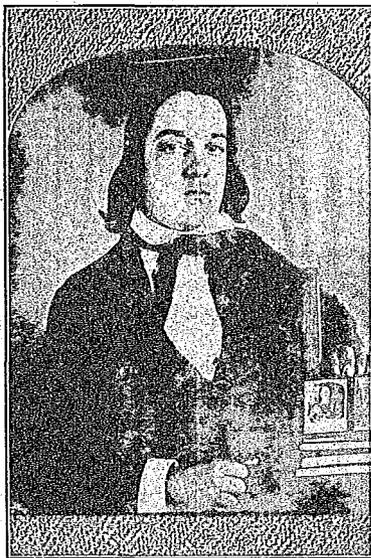
NUMBER 4

Editorial

FIFTY YEARS OF LABOR ON THE SAINTS' HERALD.

REMINISCENCES OF PRESIDENT JOSEPH SMITH.

[EDITOR'S NOTE.—We feel that we are justified in using the title, "Fifty years of labor on the SAINTS' HERALD," because President Smith has been connected with the HERALD practically from its beginning; and as early as 1861, as will be discovered by reading the minutes of the fall conference of that year, he was given oversight of doctrinal matters intended for publication. The associate editors are responsible for the appearance of so many of his pictures in connection with his article. These photographs cover a period of about sixty-two years. They are in a way typical of the extent of his labors, as one was taken in Boston and another in San Francisco. Only one of these pictures has ever appeared in the HERALD. Three of the five have never to our knowledge been published in any periodical.—E. A. S.]



JOSEPH SMITH AS A BOY.
Taken about the year 1848.

At a conference held near Sandwich, Illinois, in the fall of 1859, it was decided to publish a periodical, for the purposes of conserving the interest of the Reorganization of the church; and William Marks, Zenos H. Gurley, sr., and William W. Blair were appointed a Publishing Committee, and Elder Isaac Sheen, at that time residing at Cincinnati, Ohio, was appointed as editor.

The result of the foregoing action was that the first number of the periodical appeared, dated at Cincinnati, Ohio, January, 1860. No specific change was made in the periodical or those in charge of it until October 9, 1861, when it was ordered by the church that doctrinal communications or articles should be sent to me at Nauvoo, Illinois, a kind of provisional appointment as supervising editor. In the meantime, Bro. Israel L. Rogers had been ordained Bishop to the church, and it was determined to purchase a press and remove the publication of the HERALD from Cincinnati to some point in the West. By the effort of the Committee of Publication, and the influence of Bishop Rogers, the plant of a country newspaper, called the *DeKalb County News*, was purchased with the intention that it should be set up at Sandwich, in the same county, which point was the nearest available one to Bishop Rogers' residence, and on the line of the Chicago, Burlington and Quincy Railway. The committee failed to find a suitable place for location in Sandwich, owing to the prejudice or fear on the part of the business men of the village; but at the little town of Plano, Kendall County, four miles further east on the railway, a more liberal sentiment was found, and through the kindness and influence of a non-religionist, whose name was Lewis Steward, a room some eighteen feet square in the second story of a brick building known as the Henning Block, was secured, and a plant installed, and HERALD quarters established there in 1863.

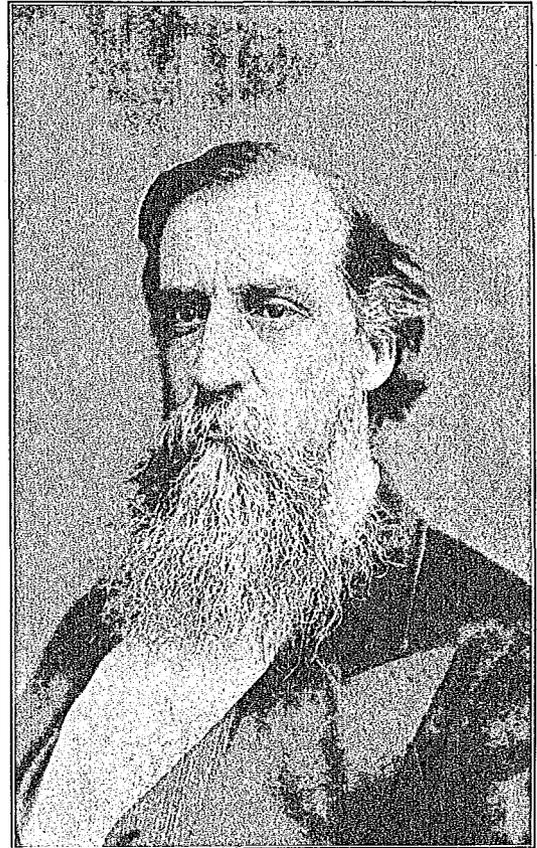
Isaac Sheen was still editor, and William D. Morton, a practical printer, who had been employed in the office of *The Times and Seasons* at Nauvoo at the time of the exodus from the State in 1846, was installed in charge of the printing of the periodical.

This plant consisted of a number four Franklin Medallion hand press with a meager outfit of office furniture, but sufficient for the opening necessities of the young periodical of the church, and the first issue of the HERALD emanating from the new quarters was dated April, 1863.

The intention and purpose of the periodical were primarily to set forth the principles of the gospel, and secondarily to combat the damaging heresy and doctrine of plural marriage and their accessories, which had crept into the church established in 1830,

and to win back to their allegiance to the faith those who had been misled by these errors. It was thought, by making me the supervising editor in 1861, to have me assume the responsibility of what might be published in the periodical by any of those contributing to its columns. To this I strongly demurred, and when in 1865 it was appointed by the church that I should move to Plano and assume the editorial control of the HERALD, I agreed to abide the order of the church, but still declined to become responsible for all that might appear in its columns over the signature of others. The reasons for this objection made by me may be briefly stated: I had no actual spiritual intercourse with the church since the dispersion from Illinois, and so far as contact with religious controversy was concerned, this had been confined to the usual denominational privileges, offered by the Catholic and Protestant churches of the time. I had been baptized into the church by my father, having received and given credence to the faith as it was then taught and published to the world prior to his death. I was not an illiterate man, but I had not had the advantages of the higher schools, and as to scholastic ability, I was a self-made man. Elder Isaac Sheen was a student, well versed in the Scriptures, had obeyed the gospel in Philadelphia before the Martyr's death, but had not become acquainted with the church by actual contact in Illinois until after that event. He was a prolific writer and a lover of forensic disputation, a man of decided opinions, and an independent thinker. He was the nominal editor of the HERALD, and matter going into its columns must pass under his scrutiny. The Committee of Publication, Elders William Marks, W. W. Blair, and Zenos H. Gurley, sr., were stanch supporters of the faith, and had considerable experience in the church, Marks having been president of the stake at Nauvoo and being well acquainted with the church from the settlement at Kirtland, and Elder Gurley, one of the seventy under the regime of the prophet and patriarch, Joseph and Hyrum Smith. Elder Blair was a man of fine attainment, had become acquainted with the work of the church under the regime of William Smith, and had read extensively the works of the church, and was firm in his devotion to the truth. It hardly seemed fair to me then, that I should be made responsible for whatever might appear in the HERALD over the signature of any other person than myself. Assuming something from the office which I was called to hold, I was willing to answer for the spirit of the communication submitted to me, and to act upon the decisions of my judgment in regard to their availability for the work of the HERALD, as I understood them, and the work designed to be accomplished by the HERALD. This did not seem to be sufficient to satisfy the opinions of many of the eldership, so that in 1865, when

under direction of the church and the care of the Bishop and his counselors, I accepted further responsibility in connection with the HERALD, I did so under the same conditions of thought, and on my removal to Plano in January, 1866, to take active personal editorial charge of the HERALD, I still felt unwilling to assume the larger responsibility for all that might be put into the columns of our periodical, which were open to the writings of an increasing host of ready and willing writers.



PRESIDENT JOSEPH SMITH.
About 1872.

The spirit of the movement by which I moved to Plano and took charge of the HERALD is found in the expression made by one of the leading elders to the effect that he hoped that I would not only take up the active editorial work and assume the responsibility of what appeared in its columns, but also that I would not in this respect make the authors a sinecure. I moved to Plano in January, 1866, and went into the office under these conditions.

It was then understood, as it is now, that the preaching of the gospel was the primary work of the eldership, that the attention and effort of the whole body composing the Reorganization of the church, should be directed to the presentation and maintenance of "the faith once delivered to the

Saints"; that under the broad shield of the word of God, as promulgated by his Son in his charge to the disciples, "Preach the gospel to every creature. He that believeth and is baptized shall be saved; he that believeth not shall be damned," every individual was to exercise his own powers under his own judgment, directed by his own convictions, and the evidence of the Spirit to himself, and was to be judged to stand or fall for himself at the final judgment. As I looked at the matter then, and as I look at it now, no man is authorized to assume the responsibility of dictating the opinions and actions of those with whom he may be associated, or make those who may differ from him conform to his standard. As every man is to be rewarded or condemned upon the result of his own deliberate speech and action, no man is authorized to interfere with the expression of those convictions, or assume the finality of those actions. He can not reap the reward for the merits of others, and he justly can not be made to suffer the loss or punishment for others' demerits, wrong speech, or wrong action. The Spirit of a man's writing, his speech, or his actions

may be measured to some extent, but not so far as to make the act of the dictator the act of the one dictated to. With this understanding I undertook the editorial conduct of the HERALD, having spent a portion of the year of 1865 at Plano before my removal there.

By 1866 the corps of contributors to the columns of the HERALD had grown to quite an extent, and the conclusions touching various points of doctrine held by different factions of the church, and the arguments used to sustain these conclusions, and to force similar convictions upon others, were more or less radical, showing a great divergence of opinion among the eldership. The spirit of unification had not as yet brought the differing partisans together,

and assimilation seemed to be difficult if not entirely impracticable. Some of the conclusions reached, and the arguments presented to sustain these conclusions seemed to me to be neither just nor tenable. This was what I largely feared, and helped to confirm me in my disposition not to accept in the fullest compliance to the desire of quite a number, for me to assume the responsibility for whatever appeared in the columns of the HERALD, contributed by others. I was willing that each one should assume his own responsibility and be heard for his cause.

In the realm of efforts to present the gospel and to win converts to the faith there was remarkable unanimity from the first among writers for the HERALD, so far as the essential features of the faith were concerned; but in the accounting for the things which had transpired in the history of the church, and fixing of the date and the data of what brought about the apostasy and the different degree of criminality attached to those who might have been movers in and responsible for the things which had transpired, there was too great a variety of opinion to secure at that time an understanding which should be common to all. For instance,

had I been in control of the HERALD in its incipency, I could not have subscribed to some of the views expressed and maintained in its opening issues. It seemed to me that they were based upon insufficient foundation. They were advanced by men older than myself and were held to tenaciously, and it seemed to them that the stability of the fabric which we were building depended upon these theories, and that a divergence from them would result disastrously. Under these conditions all I could do was to wait, watch, and pray, which I did, until better conditions prevailed.

The growth of the church from 1866 was rapid, and the increase in the circulation of the HERALD and the demand for church literature increased ac-



PRESIDENT JOSEPH SMITH.

From a photograph taken in Boston during the summer of 1875.

cordingly, and it was not many months until we were compelled to seek larger quarters, which we found in the same building where the plant was first established. Through the beneficence and the love for the work held by Brn. Israel Rogers and David Dancer, a Taylor power press and two smaller auxiliary presses were purchased, and for a while the HERALD was printed on the power press turned by hand. It was not long until this was superceded by a little engine, built by Bro. Cyril Brown, of Providence, Rhode Island, and the press was run by steam. Later still, a book perfecting press was added, and a bindery established, a building purchased, and the increased plant established on our own premises where it continued during the stay of the plant in Plano. From 1866 to 1872, I was practically in charge of the plant for the most of the time, and notwithstanding I was not recognized or acknowledged as a business man, during my administration of the affairs of the office, the business rating in Chicago, our principal place of business, was A 1, gradually increasing in the amount of business value, commensurate with the increase of our business.

In 1872 the Board of Publication took charge, but there was one day in which I was the sole occupant, business manager, superintendent, foreman, and all-hand. The next day the Board of Publication came into possession, and a reorganization of the force took place, new officers were instituted, and from that time on I shared with others the responsibilities of the business portion of the work. Not a great while after this, the board purchased a building on the north side, almost opposite from where the plant was first put in, and reestablished the plant, as it might be said, under our own vine and fig tree. Bro. Henry A. Stebbins was business manager at the time the transfer was made.

In 1881, a building was built at Lamoni, Iowa, under the auspices of the board, Brn. Israel L. Rogers, David Dancer, and myself having been appointed building committee; and in October of that year, under the superintendency of Bro. John Scott, who had been with the office work for a number of years, the entire plant was moved, with its working forces, to Lamoni, Decatur County, Iowa, where it still remains.

From the time of my taking active charge of the editorial department of the HERALD, I have had as associates and assistant editors, Brn. Mark H. Forscutt, D. H. Smith, M. B. Oliver, Henry A. Stebbins, W. W. Blair, Daniel F. Lambert, R. S. Salyards, F. M. Smith, R. C. Kelley, Leon A. Gould, Elbert A. Smith, and Israel A. Smith. Besides these there have been at times others who have served as helpers in preparation of copy and proof, which comes more particularly under the mechanical part of the work. It is due to all these who have been associated with

me, that I should state that they performed the duties of their office with faithfulness and a conscientious view to the advancement and welfare of the work intended to be accomplished by the establishment of the HERALD. There was always the utmost cordiality existing between the coworkers, with now and then a ripple disturbing the surface of the current of events, none of which, perhaps, could be traced to any malicious intent, but was attributable to differences of opinion as to fact or procedure. I was always strongly supported by Bishop Rogers, Bishop George Blakeslee, Bishop E. L. Kelley, with their associates in the Bishopric.

It will not do for me, after these long years of service, with a retrospect of the events which have occurred during the passage of the fifty years since the HERALD was established, during which men have come and gone, have borne the burden of the fight for a period of time and have laid down the weapons of their warfare in death, or are now pursuing other courses in life, to say that that which was done was always done in wisdom; nor will it do for me to write that difficulties were not encountered, that differences of opinion were not contested sharply, and that no bitterness resulted from what was said and done. The time passing has been too long; the events too numerous; the association too varied; and the subjects passing under consideration too many; and opinions too conflicting, as I now contemplate them, for me to assume that no mistakes were made by either myself or others. Under the circumstances which existed from time to time, it was inevitable that mistakes would be made.

The object to be served by the establishment of the HERALD, that is, for the dissemination of gospel truth and general information on all topics having either direct or remote relation to the work of salvation for fallen humanity, and the overcoming and eradication of the evils in teaching and practice which had grown up among those who had heard and heeded the angel's message, but who had wandered away from ways of right thinking and right doing, gave rise to the consideration of a great variety of speculation, opinion, and conviction, and every man, in some degree, felt himself more or less responsible that the work being done should be well done, as he understood, felt, and believed. This resulted in making the HERALD columns an arena for debate, which sometimes drifted into controversy more or less sharp and sometimes personal. The HERALD, as an institution, was the property of the whole body. Every man's ownership was apparent. It was held, rightly enough to be sure, that the editors had no other and no greater ownership than any other member of the church, and that consequently every man had the right to appear in the arena for the purpose of presenting his cause and maintaining it.

The Board of Publication was intrusted with the management of the HERALD affairs, including the selection and appointment of the editorial staff, after it took over the direction of affairs as a board.

The editors appointed by the board were primarily subject to the direction of the board and secondarily to the church. While open to criticism from any and every source for the manner in which they executed the duties of their calling, they could not be reached for alleged mismanagement or disregard of the rights of others to occupy the arena of controversy until the matters of objection had been heard and determined by the board, upon complaint of anyone aggrieved. The HERALD was too small to accommodate and hold all that was written and offered for its columns. As a consequence there was an opportunity for trouble between the editors and contributors of matter for the HERALD. The editors



PRESIDENT JOSEPH SMITH.

During the fall of 1876. Taken in San Francisco.

from necessity were obliged to discriminate upon their judgment as to the merits of what was presented for publication. Into this entered such a variety of things to be considered by which the availability and necessity of what was offered should be determined, that it was inevitable that offenses should occur. It had been written years before, that in case offenses did come, "Woe to him by whom they come," so in cases where offenses did come who was to suffer the woe must be inquired after. Cases of this kind did occur. Controversies between contributors and the editors did arise. Complaints were made. The editors were held to account, both as to the right and justice of their discrimination; and it was necessary in some cases

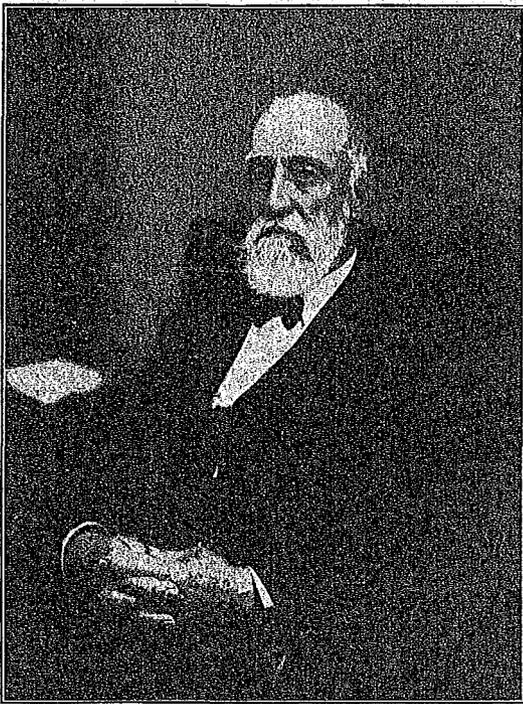
that the Board of Publication should assume the responsibility of making the final decision upon these complaints, and this was done.

In the discharge of the duty of editor in chief I have always stood responsible for the acts of my associates and assistants in the exercise of selecting and using such matter presented for publication as was offered for the HERALD, and I have always been willing to answer to those who might complain of the treatment which they received, and where no satisfactory settlement could be reached with those complaining, have been willing to submit to the decision of the Board of Publication. I have also been willing in a larger degree to answer to the church and its rules and regulations for the government of members in regard to their conduct toward the membership and the general work, both as to motive, manner, and fact.

The conditions referred to above and the fact that controversy more or less personal and reflective had found place in the columns of the HERALD gave rise at length to an effort to secure action from conference, looking to the restricting of the editorial prerogative. This was met by a counter sentiment to hold him more directly responsible for permitting controversy of the kind room in the HERALD, the one effort, calculated to make the HERALD a wider field for the dissemination of personal use and the other to make it a narrower arena. Neither view was accepted by conference, and the matter was referred to the Board of Publication. The board took the middle ground, and directed the editorial force to keep out of the HERALD, so far as it was possible to do so, whatever had pernicious tendency to attack the generally received matters of doctrine and those things relating thereto, and authorized the rejection of the discussion of adverse personal views, calculated to originate or continue controversy which in their opinion ought not to be encouraged.

It must be seen from the foregoing by those who are willing to place themselves in contemplation in the places of others of their fellows called to the responsibility of duties connected with the liberties and welfare of those with whom they are associated, that the editor of the church organ has a most difficult and onerous burden to carry. He must necessarily conserve the object for which the church organ was instituted, and in doing this he must not only hold himself to answer to the Board of Publication by whom he is selected, but he must also hold himself subject to the general oversight of the church conference, the people as a whole, with a recognition of his liability to be called in question and to answer for his conduct to the various members of the church in his personal relation thereto. He must not only discharge his duty to the general church, but he must have a view of his duty to individuals. He must conserve the interests of all,

and interfere with the interests of none. He must represent the consensus of opinion of the majority, and at the same time be very careful not to misrepresent the opinion of the minority. He must not permit extreme personal views and repress the expression of others. He must not ride hobbies himself, and must not seek to unhorse others who may choose to ride their own. He may have political opinion, but under the existent condition of things in his writings he must keep out of politics. If he has views on economical questions, he must be careful in the statement of them that he does not himself overstep the limit of controversy pre-



PRESIDENT JOSEPH SMITH.

From one of his most recent photographs.

scribed to others. He must in a sense "be all things to all men." If the church organ was his own and published for selfish consideration, his field of occupation, though narrower, could be occupied by him with a larger degree of personal liberty, and he accept success or failure of the wisdom of his methods as the case might be. He must be the servant of all and the master of none but himself.

With this understanding, I have striven to conserve the interests of all, being fully committed to a belief in the unchanging providences of God, in the never failing prevalence of truth in the final triumph of the faith once delivered to the Saints. Having remembered the pledge I made that I would teach no doctrine that should not be approved by the people and a code of good morals, I believe now, as I believed then, with all the significance that

years of added experience have wrought in the development of human events, that the code of good morals is to be found in the teachings of the Redeemer of man in the New Testament, Book of Mormon, and the revelations to the church, in the restoration of the gospel dispensation. I believe that the enactments of this code have not been changed nor abrogated, and will not be until the final consummation to be wrought under the rule of Him who is coming and whose right it is to rule and reign.

Under the influence of this belief, I have wrought, both as a church officer and as editor of the HERALD. I have no apology to make for my motive. That is with the Master. If in the discharge of my duties as I understand them, I have made mistakes which have brought me in contact with others of my brethren, and this has resulted in offense, I regret it. I have tried to act without undue admiration or favor to any, and without being moved by a sense of fear to offend others.

The period of service has been long. I may have chafed under its repressions. The influence of its discipline has been good, and I now find pleasure in contemplating my past association with those who have labored with me, and feel grateful that so far as those who have been called out of the service, either by death or by other duties, may be concerned, there remains only the good will and esteem which coworkers together in the common cause of humanity should feel one towards another; and so far as I know our relations of mutual good will remain unbroken and undisturbed.

I further acknowledge, with gratitude to God, the favoring kindness and courtesy of the coworkers in the publishing department, and the patrons of the HERALD, for whom and with whom my labors have been wrought.

JOSEPH SMITH.

FORERUNNERS OF THE SAINTS' HERALD.

Periodicals Published by the Church prior to and including 1844.

"EVENING AND MORNING STAR."

The church early realized the power that there is in the printed word, and during the early years of its existence published several periodicals that were intended to serve the double purpose of educating the Saints and conveying the gospel to those who were outside of the church. One of the most interesting of these periodicals, as it was the pioneer—the first to be published by the church, is the *Evening and Morning Star*. At a conference held in September, 1831, Elder W. W. Phelps was instructed to stop at Cincinnati on his way from Kirtland to Missouri and purchase a press and type to be used in publishing a paper at Independence, Jackson County, Missouri. The first number of this

paper, entitled, *Evening and Morning Star*, was published in June, 1832, and opened with these words:

As the forerunner of the night of the end, and the messenger of the day of redemption, the *Star* will borrow its light from sacred sources, and be devoted to the revelations of God as made known to his servants by the Holy Ghost, at sundry times since the creation of man, but more especially in these last days, for the restoration of the house of Israel.

The Saints received the new publication with joy. Joseph Smith, writing concerning it, says:

In July we received the first number of the *Evening and Morning Star*, which was a joyous treat to the Saints. Delightful, indeed, was it to contemplate that the little band of brethren had become so large and grown so strong in so short a space as to issue a paper of their own, which contained not only some of the revelations, but other information also, which would gratify and enlighten the humble inquirer after truth.

The last number of the *Evening and Morning Star* to be printed was issued in September, 1834, at which time it ceased its appearance and was succeeded by the *Messenger and Advocate*.

The *Evening and Morning Star* as it made its appearance was a monthly periodical of sixteen pages, with a subscription price of one dollar per year. There is a significant break in the appearance of the magazine as we look through the bound volume. The July number, 1833, was published at Independence, Missouri, as usual; the next number appeared in December of the same year, being printed at Kirtland, Ohio. During the interval stirring times were experienced in Independence, as this little journal was destined to encounter mob violence. The conditions of persecution and trouble that came upon the Saints in Missouri, are well known to the church, and we will not enter into the details at this time, only to quote from the Church History a description of the events that led directly to the temporary suspension of the publication of the *Evening and Morning Star*. We quote from pages 315 and 316 of Church History, volume 1:

On Saturday, the 20th of July last, according to the foregoing document, there assembled suddenly in the town of Independence at the court-house between four and five hundred persons who sent Robert Johnson, James Campbell, Moses Wilson, Joel F. Childs, Richard Bristoe, Abner F. Staples, Gan Johnson, Lewis Franklin, Russell Hicks, S. D. Lucas, Thomas Wilson, James M. Hunter, and Richard Simpson, to some of your petitioners; namely, Edward Partridge, A. S. Gilbert, John Corrill, Isaac Morley, John Whitmer, and W. W. Phelps, and demanded that we should immediately stop the publication of the *Evening and Morning Star*, and close printing in Jackson County, and that we as elders of said church should agree to move out of the county forthwith. We asked for three months, for consideration. They would not grant it. We asked for ten days. They would not grant it but said fifteen minutes was the longest, and refused to hear any reasons. Of course the conversation broke up.

The four or five hundred persons, as a mob, then proceeded to demolish or raze to the ground the printing office and dwelling house of W. W. Phelps & Co. Mrs. Phelps, with

a sick infant child and the rest of her children, together with the furniture in the house, were thrown outdoors, the press was broken, the type pied, the book work, furniture, apparatus, property, etc., of the office were principally destroyed and the office thrown down, whereby seven hands were thrown out of employment and three families left destitute of the means of subsistence.

The loss of the whole office, including the stoppage of the *Evening and Morning Star*, a monthly paper, and the *Upper Missouri Advertiser*, a weekly paper, was about six thousand dollars, without the damages, which must result in consequence of their suspension.

Elder W. W. Phelps was the editor and publisher of the paper during the time of its publication in Independence. An interesting criticism passed upon him by President Joseph Smith appears in a letter addressed to him under date of January 14, 1833, wherein Joseph Smith says:

We wish you to render the *Star* as interesting as possible, by setting forth the rise, progress, and faith of the church, as well as the doctrine; for if you do not render it more interesting, than at present, it will fall, and the church suffer a great loss thereby.

Phelps seems to have heeded the admonition, or perhaps having gained more experience he was more successful as an editor, for under date of June 25, 1833, the Presidency wrote him a letter, the postscript of which says:

We feel gratified with the way which Bro. William W. Phelps is conducting the *Star* at present; we hope he will render it more and more interesting.—Church History, vol. 1, p. 301.

After the removal of the *Evening and Morning Star* to Kirtland, following the expulsion of the Saints from Jackson County, the paper was printed by Frederick G. Williams and Company with Oliver Cowdery as editor, and Oliver Cowdery continued as editor as long as the paper was published.

We find also that in 1834, April 18, Elder Rigdon was set apart to perform certain labors among which was to assist Elder Cowdery in conducting the *Star* and in arranging the covenants.

At a council held in Kirtland September 11, 1833, consisting of members of the church in Kirtland and others delegated to represent the church in Independence, Missouri, it was resolved that the firm of F. G. Williams and Company should publish a paper entitled the *Latter Day Saints' Messenger and Advocate*, and also that the *Star*, formerly published in Independence by the firm of W. W. Phelps and Company, be printed in Kirtland by F. G. Williams, to be conducted by Oliver Cowdery, one of the members of the firm until it (the last named publication) should be transferred to its former location. It will be seen by this resolution that the publication of the periodicals of the church prior to its removal to Nauvoo, were carried on by private enterprise; but they were authorized and sanctioned by the church, and the church selected the editors. This will help

us to understand why under the revelation (section 101) the printing establishment at Kirtland was designated as a private stewardship. The establishment was not church property. The two publications named in this resolution were never published simultaneously. The *Evening and Morning Star* was moved to Kirtland, Ohio, from Independence, and continued until September, 1834. Oliver Cowdery was editor during the time of its publication in Ohio.

“MESSENGER AND ADVOCATE.”

After the suspension of the *Evening and Morning Star* the *Messenger and Advocate* made its appearance, the first number appearing in October, 1834. It was published by Frederick G. Williams and Company, edited by Oliver Cowdery, subscription price one dollar per year.

In his diary, under date of May 11, 1835, Joseph Smith says that about the middle of May of that year, John Whitmer was appointed to take the place of Oliver Cowdery in conducting the *Messenger and Advocate*, while Frederick G. Williams was appointed to edit the *Northern Times*, a weekly newspaper which they had commenced in February of that year.

John Whitmer began his work as editor in the June number. This arrangement continued until the March number, 1836, when John Whitmer severed his connection with the paper and Oliver Cowdery reappeared as its editor. June 7, 1836, the publishing firm of F. G. Williams and Company was dissolved by mutual consent, and the whole establishment was purchased by Oliver Cowdery, who became sole proprietor, editor, and publisher.

In February, 1837, the firm of Oliver Cowdery and Company was dissolved and the establishment was transferred to Joseph Smith, jr., and Sidney Rigdon, and Warren A. Cowdery became editor of the *Messenger and Advocate*. The publication continued until September, 1837. It came to an end during the troublesome times in Ohio during that year, and the printing establishment was burned to the ground in November.

“TIMES AND SEASONS.”

The *Times and Seasons* was published during the sojourn of the church in Nauvoo, Illinois. It was founded by Ebenezer Robinson and Don Carlos Smith, apparently on their own initiative, though from the beginning it contained official notices from the Presidency and Twelve. Like the *Evening and Morning Star* it was destined to see troublesome times. In its pages, in course of time, there was to appear the news of the awful assassination of Joseph and Hyrum Smith, and it was destined to come to an end at the expulsion of the Saints from the city of Nauvoo. Of its founding Ebenezer Robinson wrote in 1841 as follows:

In the summer of 1839, having a few months previous emerged from the confines of a Missouri prison, where I had been thrust together with about sixty of my brethren, solely because we would not renounce the religion of heaven, Bro. D. C. Smith and myself purchased the remains of a printing establishment, had by the church in Missouri, which had been saved from the ruins by being buried in the earth, and after having carefully extracted the polluted soil of Missouri from the press and type, which, by the by, like ourselves, were none the better for having passed through the scrutinizing ordeal of an ungodly mob, we issued a prospectus for publishing this paper, under circumstances the most adverse possible.

[It is said that the type used in publishing the *Elders' Journal* at Far West, Missouri, was buried on the premises of the home owned by a church member named Dawson on the night when General Lucas' "mob militia" surrounded Far West. It was dug up in the spring of 1839, and removed to Nauvoo to be used on the *Times and Seasons*.—E. A. S.]

The only place we could obtain wherein to put our press was an underground room to an old warehouse, without any floor, and almost destitute of light. Here we succeeded in issuing a few copies of the paper, when disease (which we had contracted while laboring in a damp room) brought us upon our sick beds, and we were compelled to suspend business for several months. However, in the month of November we were permitted, through the blessings of a kind providence, again to issue the paper, which has been published until the present time without interruption, notwithstanding two good and mighty men have fallen while acting as its editor.—Church History, vol. 2, pp. 557, 558.

Robinson and Smith continued as editors of the publication (which was issued semimonthly) until December 14, 1840, at which time Robinson withdrew from the partnership, and Don Carlos Smith continued as editor.

The number for May, 1841, contained news that R. B. Thompson would be associated with Don Carlos Smith as editor. The two continued for some time, until by a strange and peculiar coincident their work was ended by the death of both within twenty days of each other. Don Carlos Smith died August 7, 1841; Thompson died August 27. However, it seems that following the death of Don Carlos, Ebenezer Robinson was associated with R. B. Thompson during the few remaining days of the life of the latter, as appears from notes in the *Millennial Star*, volume 18, page 630.

There seems to have been some dissatisfaction with the work of Ebenezer Robinson as editor, and apparently there was a growing sentiment that the paper should be more under the control of the church, and that it should become the official church organ. At a meeting of the Twelve, held November 30, 1841, it was voted that Ebenezer Robinson be solicited to give up the department of printing the *Times and Seasons* to Elder Willard Richards. As a result of this action and the revelation received about that time Robinson withdrew from the editorship, and February 4, 1842, Elder Woodruff took the superintendency of the printing office, and Elder

Taylor the editorial department. It was soon arranged, however, that Joseph Smith should be chief editor, with John Taylor assistant editor. Elder Robinson, being properly remunerated, cheerfully yielded to the wishes of the church, and in his valedictory (February 15, 1842,) expressed pleasure that the editorial chair would be filled with such competent men as President Joseph Smith and Elder John Taylor, and said, "Under whose able and talented guidance this will become the most interesting and useful religious journal of the day."

November 15, 1842, Joseph Smith withdrew from the editorship and John Taylor became editor in chief, a position which he held until the suspension of publication during the troublesome days just prior to the expulsion of the Saints from the city.

At the General Conference that convened October 6, 1845, a resolution obtained to discontinue the *Nauvoo Neighbor* after one more number, and to continue the *Times and Seasons* to the end of that volume. In harmony with this resolution the *Times and Seasons* made its last appearance under date of February 15, 1846.

"MILLENNIAL STAR."

The first number of the *Millennial Star* was published in May, 1840, at Manchester, England. It was issued monthly with Parley P. Pratt as editor. It continued to be published in Manchester, until April, 1842, at which time it was removed to Liverpool.

In June, 1842, Elder Thomas Ward became associated with Parley P. Pratt on the editorial staff. October 10, 1842, Pratt withdrew from the editorial chair and returned to America. In his farewell editorial he stated that since the beginning of the publication of the *Star* the church membership in Europe had increased from two thousand to about ten thousand, not including thousands of emigrants who had come to America. Pratt was succeeded by Elder Thomas Ward, who seems also to have succeeded him as president of the European Mission.

Thomas Ward continued editor until October, 1846, at which time he gave way to Orson Hyde, who announced that the arrangement was but temporary as Orson Spencer had been appointed by the Twelve to become editor. Orson Spencer took up the work in February, 1847. In the interval there occurred a rather peculiar misunderstanding. One number of the *Star* came out with black borders, announcing the death of Orson Spencer, the prospective editor (who had not yet reached England). Two numbers later he appears on the scene well and happy and takes up the editorial work. He had the privilege that few editors have, of reading his own obituary, and finding out just how high he stood in the estimation of the people. Like Mark Twain he could

say the report of his death had been "greatly exaggerated," or like Uncle Johnny McIntosh, who at one time was reported dead and the report was published in one of the papers at Logan, Iowa, he could say he "knew it was a lie the moment he saw it."

The Utah church still continues the publication of the *Millennial Star* in Liverpool, England. Charles W. Penrose is the present editor.

OTHER PUBLICATIONS.

There were a number of other publications, among them we mention the *Elders' Journal*, edited by Joseph Smith, two numbers being published in Kirtland, October and November, 1837, just prior to the burning of the establishment. Two subsequent numbers were published in Far West, Missouri, July and August, 1838. The *Northern Times* was a weekly newspaper, as before noted, published in Kirtland, Ohio, and edited at its beginning by Frederick G. Williams. The *Upper Missouri Advertiser*, a weekly paper, was published at Independence in connection with the *Evening and Morning Star*. The *Olive Leaf*, a religious journal, was published in Kirtland in 1841, edited by Thomas Burdick, bishop of Kirtland. (At least the publication was ordered by a conference, though we have no further record of it.) The *Nauvoo Neighbor* was a weekly newspaper in Nauvoo contemporary with the *Times and Seasons*. The *Gospel Reflector* was a twenty-four page semimonthly paper edited and published by Elder B. Winchester, in Philadelphia, Pennsylvania; Elder Winchester being presiding elder of the church in Philadelphia at that time. The first number was issued January 1, 1841, and it continued, we believe, one year. In the first number the editor stated that it was not designed to be a "standard" (official) publication of the church. The *Wasps* was edited in Nauvoo by William Smith, 1842.

ELBERT A. SMITH.

HISTORY OF THE HERALD.

The first issue of the HERALD was under date of January, 1860, and was the result of an action taken at a conference of the church at Sandwich, Illinois, October, 1859, as follows:

On motion, Resolved, That this church publish a monthly paper, to be issued as soon as convenient.

A Publishing Committee was appointed, consisting at first of William Marks, Zenos H. Gurley, and W. W. Blair, and this committee was continued in charge of the church's publishing interests for a number of years until the creation of the Board of Publication in 1872. The personnel of this Publishing Committee changed from time to time.

The name of the paper appeared as THE TRUE LATTER-DAY SAINTS' HERALD and such it continued to be for a number of years until in 1877 this was shortened to the SAINTS' HERALD.

The purpose of its publication was to call together those scattered members of the church who had refused to follow the various factions into their different schisms, and to be a warning to the latter, and it has been well established and was well known at the time that the greater number of the original church remained in this scattered condition. A great many copies of the paper during the first two or three years were sent to these Saints, and this must have meant a considerable sacrifice of money and labor in those early months of the Civil War when prices were rapidly advancing, and especially on paper. Note the following taken from an appeal for help in the August, 1860, number:

Near one thousand copies of each number have been sent to the scattered members in the United States, Utah, Canada, and Europe.

The first notice of the HERALD in conference action after its appearance, is found in the minutes of a special conference at Council Bluffs, beginning in the issue for June, 1860, when Calvin Beebe was appointed agent for the HERALD and a treasurer of funds for publishing purposes.

That the struggle for continuance was a hard one the following laconic appeal fully shows:

Our services are gratuitous, but printers work for money.—August, 1860.

To Isaac Sheen belongs the credit of the greatest sacrifice and labor during the first few years of its publication. He was both editor and manager and his efforts must have been unceasing to keep the HERALD going at that time.

In October, 1860, the HERALD was continued by conference action and a vote of thanks was given Elder Sheen for his labors, which must have been arduous indeed. However, the first year shows that the paper appeared for each month, the work of printing and publishing having been under contract

by L. Americus Warden, 168 Vine street, Cincinnati, Ohio, and the HERALD appeared as being issued at that place.

While the year was finished without a break, there was a hiatus following, for, after the December, 1860, number, there was no issue until March, 1861. And there was another interval from August of that year until January, 1862, the latter being number 7 of volume 2. Something of the determination of those in charge may be gleaned from the following:

No person need infer from these remarks that the continuation of the HERALD is in jeopardy, for if we can not publish it *regularly* we can publish it *irregularly*, and from the adoption of the following business principle:

We intend, therefore, to discontinue sending the HERALD to all subscribers who neglect to pay for it in advance.

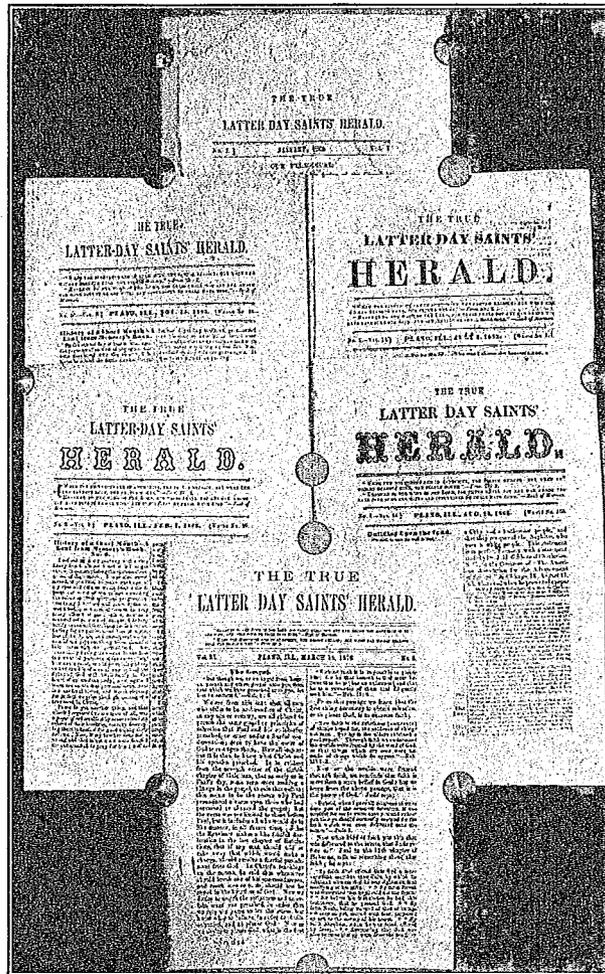
Isaac Sheen continued as editor and manager during those early years, and the first action by the church in regard to the editorial conduct was taken at a semiannual conference held at Sandwich, Illinois, October 6 to 9, 1861, as follows:

It was stated that the Quorum of the Twelve had resolved that President Joseph Smith, with others whom he may call to his aid, have the examination and supervision of the matter going into the HERALD.

For a more comprehensive and interesting review of events during this period and, largely, of the long years since, during which President Joseph Smith has served as editor of the HERALD, the reader is referred to his article in reminiscence which leads in this number.

After the conference action already noted and as long as the paper was issued at Cincinnati, all communications on doctrine were passed on by Joseph Smith, his home address being Nauvoo, Illinois.

The first notice of a movement toward establishing a press appears over the signature of Joseph Smith in the issue of November, 1862, and the ques-



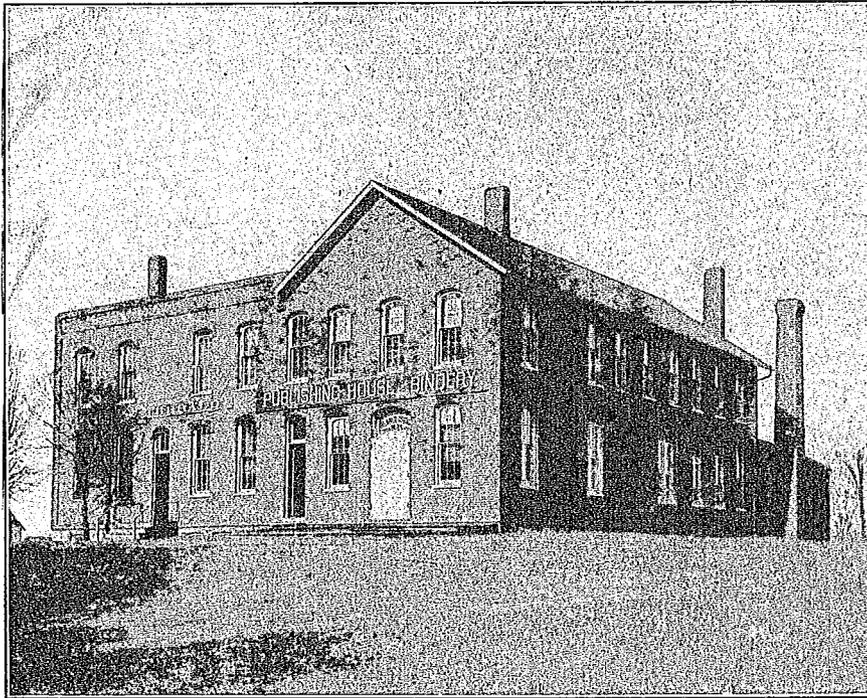
The above shows a number of the HERALDS during the years before it was enlarged, including the first issue at top without its cover. These show practically all the changes which were made in its general appearance up to January, 1877.

tion was discussed at the fall conference of that year at Gallands Grove.

The March, 1863, number notified subscribers of a removal to Plano and there the next issue, that of April, was printed and mailed out to the Saints under conditions very crude compared with those found afterward at the Herald Office.

As formerly, a large number of papers were being sent without charge to scattered members.

In April, 1865, the following action prevailed:



The old building as it appeared soon after the addition was completed. Built in 1881 and 1892.

Resolved, That Pres. Joseph Smith be appointed to take charge of the publishing and editorial departments of the HERALD.

Resolved, That a vote of thanks be tendered to Bro. Sheen for his unceasing efforts in the editorial department of the HERALD.

Characteristic, as we believe, of what the church has ever stood for, and especially as represented through the columns of the HERALD, we find the first editorial under the new management was entitled, "Education." Not long after there appeared a regular department of the editorial matter of the HERALD called, "Pleasant chat," where may be found some of the most significant editorials to be found in its files. Perhaps a few extracts from them may be of interest and also show as concisely as any other way the trend of events:

It is very tedious work to bore auger holes with gimlets; and the press and fixtures in the Herald Office bear this comparison to the press and fixtures of many an office engaged in a far less laudable undertaking.—May 15, 1868.

We are now running a new Taylor Power Press. We

must be content to abide the eternal fitness of things and with that which is brought to our door.

The "power," however, as perhaps the Senior Editor can testify from personal experience, was "man" power.

The Herald Office is now fast merging into one of the most useful auxiliaries the church can possibly have.—November 1, 1868.

The next month, February, 1869, the purchase of a four-horse power engine from Bro. Cyril E. Brown, of Fall River, Massachusetts, for \$700, was announced, and the issue for May 1 was "run off" with steam, and the news was given as follows:

When we thought of the power press, a cut of which accompanies this article, we feared, to some extent, to disturb the sleeping prejudices of some non-progressive minds.

If some of the Saints were perturbed by the introduction of steam power into our work, what would have been their misgivings if they could have been shown our present equipment whereby we have harnessed the lightnings of heaven and God's own thunderbolts drive our swift "power" presses in their work of sending out the glad tidings?

In that same issue appeared the HERALD's first illustration, that of the "Taylor Cylinder Power Press." It has been a long road from the hand press, as mentioned by the Senior Editor, to the two big Miehles we keep running at top speed by electricity. Equally as long has it been from that first crude cut of the power press to the three-color work recently appearing in *Autumn Leaves*.

But continuing:

It has been by no means an easy or a pleasant task for us to perform, that of conducting the HERALD; and nothing save the answering upon our head the faithful prayers, and the unwavering kindness and confidence of the Saints, would have kept us in heart to labor during the time we have remained in Plano.—December 15, 1869.

Somewhat earlier a short history of the HERALD was given which it may be well to quote:

It was first published at Cincinnati, Ohio, . . . and was then under the care of Brethren William Marks, sr., Zenos H. Gurley and William W. Blair, Publishing Committee, each of whom contributed more or less to its columns, the chief care of arrangement, compilation and publication devolving

however upon Bro. Isaac Sheen, to whom more than to any other belongs the credit of its usefulness for the first three years of its existence. The publication was continued at Cincinnati for about three years when, by the church, it was considered advisable to purchase and locate a press, and Brethren Israel L. Rogers, William Aldrich, Philo Howard, George A. Blakeslee, and Johnathan D. Heywood, were appointed by the conference of October, 1862, a committee for that purpose, and in pursuance of that object did purchase a press and located the same at Plano, Illinois, from which place the April number of 1863 was issued, and where the publication has been continued ever since. . . . The original design of the church in publishing the HERALD, was to oppose the doctrine of polygamy and its various kin-

viable privilege of supervision over the communications sent to the office for publication.

It has been supposed by some, that whoever may have been, or is in charge of the editorial department of the HERALD, must reflect the united wisdom of the whole church and be personally responsible for the doctrine and assertions of every correspondent and contributor whose articles may be given a place. This may seem perfectly just to them, but if placed in the position they would at once see that, in an organ which belongs to the whole church, and which is expected to be accessible to all in the church who may desire to write for it, there must frequently occur articles that possess intrinsic merit although covered with some objectionable features to somebody beside the writer, or editor.



This picture includes a few of the HERALDS as they have appeared since 1877 when it was changed to quarto size, and shows pretty well its general make-up during the period. The first one issued after the fire is shown in this, as also one during the time when it was sent out with cover, and the first number of 1910 which marks the end of fifty years' history.

dred evils; to be a voice of warning to the scattered Saints; and to be the means of setting the various doctrines of the church before the world and more especially those, who were of the opinion, fairly deducible from general rumors, that there could be no good in the religion of the Church of Latter Day Saints.

The HERALD has preserved the first of these characteristics throughout; and how far it has met the needs of the church in the latter respect is for them to judge who read it. That it is not all it ought to be, many, ourself included, are aware, but where room for improvement exists and will- ingness join hand there is reason to hope.

In the beginning the HERALD was under the editorial control of Bro. Isaac Sheen, who continued in charge until the present incumbent of the chair editorial, was appointed by the church, to the sole control of the publishing department; prior to such appointment however, we exercised the unen-

Again, it is quite possible that the editor himself may hold some views quite out of favor with a large number of the patrons of the HERALD; and, if insisting upon excluding all matter not in complete harmony with his views, the paper ceases to be a church organ and becomes the exponent of one man's ideas alone. Upon this idea we have tried to act; and while trying to prevent the insertion of that which was, to our limited view, manifestly untrue and injurious, we have expected each and every contributor whose effort was accepted and published, to defend his or her peculiar views and have not intended to answer for the defense of what was published over another's signature. Whenever this course shall, by the church whose servant we are, be found reprehensible, we shall bow to the desire that will remove us and place another in the editorial charge. Until then, we can not conscientiously do differently than we have been doing.—January 1, 1867.

A part of the foregoing is of special interest along lines of editorial policy and in connection therewith we add the following:

We take this opportunity of saying to the readers of the HERALD as well as to the contributors to its pages, that communicated articles must be carefully written, as they will if published, stand or fall upon their own merit, and not upon the fictitious value that may be attached to them by our reception and publication of them. That which we publish over our own signature we expect to be held responsible for; but as we are far from wishing to receive the credit due to another, we feel it to be only just that we shall not be made responsible for the failings or mistakes of others.

We will use all diligence to prevent obnoxious, and openly erroneous articles from appearing in the columns of the HERALD, but should any appear which seem to be open to these objections, there is by far a better method of rectifying the wrong and preventing untoward mischief, than denouncing the writer as a fool, a madman or a wicked heretic.

We shall use our endeavor to prevent the HERALD becoming a mere vehicle for the exhibition of partisan fury, or personal spleen; as we look upon either as disgracing the true Christian. We therefore hereby caution all our contributors to weigh principles and not men, a caution by the way that the elders might profit by.

JOSEPH SMITH.
—August 1, 1865.

We have not knowingly transcended the bounds prescribed us as the representative of the Saints, in the literary conduct of the HERALD or *Hope*. Whenever the people have spoken we have listened, and as their representative, tried to so represent them; but we confess to having been pertinently obstinate in not listening to the voices of individuals among the people, and we now briefly state our reasons, etc.—September 15, 1871.

The editors do not assume the dictatorship nor the censorship of the Herald, and will not be responsible for any doctrine or theory presented.—November 1, 1871.

The editor is quite willing to be held accountable for what he writes; and he thinks this responsibility great enough, without being held to answer, morally or mentally, for a corps of writers gathered from so many classes of thinkers as is the one contributing to the HERALD.

So far as contradictions between writers of articles are concerned, we have this to say, some of them are only apparent conflicts; while others are honestly held views upon points in regard to which the church has not spoken. And it has been thought by the editor in charge, that, until the

church does decisively declare upon these points, the public examination of them might result in good, while no possible permanent injury could accrue to any one. Until convinced otherwise, or positively instructed to the contrary, such will continue to be the policy of "ye editor."—October 15, 1875.

It has been the constant aim of those in charge, from Bro. Isaac Sheen who first had editorial and business control, under the first Publishing Committee, to the present incumbent of the sanctum chair, under the management of the Board of Publication, to make the HERALD acceptable to the Saints as readers, without compromising the dignity of individual responsibility, or becoming rightfully subject to the charge of being "men pleasers."—Nov. 15, 1875.

No one need flatter himself that so far as the HERALD may do, anything will be left undone to keep its patrons advised of the onward sweep of favoring events; nor need any suppose that those having charge will be deterred from doing and saying what they believe duty demands, through fear; or that they will be unduly moved by favor.—January 6, 1883.

It is expected that we shall maintain the faith of the Reorganization, including the positions taken by it upon subjects incident to the institution of the church, its history and all other things connected, or in any wise related therewith. If in doing this we have been harsh, or have exhibited a spirit of one determined to have his own will and way despite the truth, we shall deplore it when discovered and will make the proper amends. We are not conscious of having done so.—July 20, 1887.

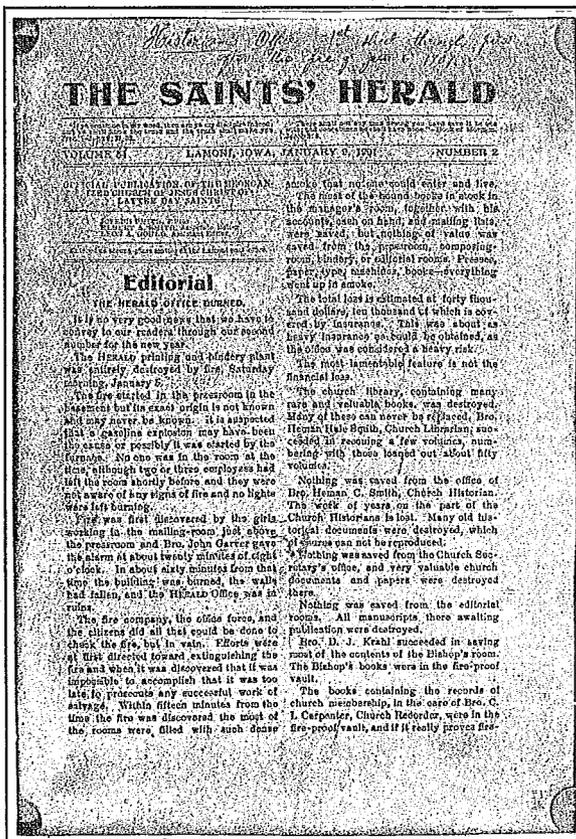
We have on hand a number of articles, some of which by reason of a lack of even ordinary care in their preparation,

contain but the merest hints of the author's meaning. To arrange them for publication would simply amount to re-writing them entire, which we have not time to do.—November 10, 1888.

Our intention has been to keep the HERALD true to its mission, and to bring it up to a mental and moral standard of which no defender of the faith need be ashamed. If we have failed in this intent, it is the fault of our judgment, not of our heart or will.—Joint address by Joseph Smith and W. W. Blair in issue of June 13, 1891.

Some of the foregoing, in a sense, because of their dates, has taken us ahead of our story.

The HERALD continued at Plano throughout a very important and eventful period of church history. In 1874, at a time when an enlargement of the



This shows the first HERALD issued after the fire January 5, 1907, and was the first sheet from the press, as is shown in the handwriting of Heman C. Smith, Church Historian, to whom this copy belongs.

paper was being considered, the following appeared, speaking much for the labors of those in charge during that period:

We have been climbing the hills of difficulty so long—they have risen so grandly one above another as successively we have surmounted their steep—that we, if we do not enjoy climbing, have become somewhat reconciled to that mode of progression, and do not now mind the sudden elevation we see before us in the putting down the HERALD price.

About 1876 a "committee on removal" was appointed and the work done by them resulted in the HERALD being established at Lamoni, Iowa, in 1881.

This issue closes the stay of the HERALD in Plano, Kendall County, Illinois. It came here in 1863, and was kindly cared for by the leading citizens of the place. It began its career here with a list of three hundred subscribers, many of them free; and some of them taking several copies. It had a press and fixtures costing about two hundred and seventy-five dollars; and occupied one room about eighteen by twenty feet square. It had Bro. Isaac Sheen for its editorial force and Bro. Wm. D. Morton, sr., as its foreman, compositor, and pressman; with a Washington Medallion No. 4, hand press, as its machinery. It will reach Lamoni, Decatur County, Iowa, and begin a new departure (on the old way) with an eight-horse power engine, two cylinder power presses, and a jobber press, with type and other fixtures to match, and office two stories high, thirty by sixty-five feet in size, (engine room attached), an editor, bookkeeper, superintendent, and five compositors.—October 15, 1881.

The first issue at Lamoni, therefore, was dated November 1, 1881, and here the HERALD has since continued without interruption.

EDITORS.

As related in another part of this history President Joseph Smith was given editorial charge in 1865, and was also made business manager. He followed Isaac Sheen in this dual capacity after the latter had served faithfully and well during the precarious four years and a half preceding.

The present Senior Editor took charge May 1, 1865, and we believe his salutatory may be given with profit, and it was as follows:

SALUTATORY.

In taking charge of the editorial department of the HERALD, I am acting in accordance with the expressed wish of the Saints, and in doing so am entitled to their faith, their prayers, and their upholding in righteousness, in love and in peace.

I am by no means unaware of my want of ability, of my lack of qualifications, nor yet of the arduousness of the undertaking; but feeling a desire to do that which seems to be for the best, I place myself in the hands of Him who hath been good to me in time past, and who has promised to hear even the young ravens when they cry.

Frequently solicited, and as urgently pressed to take the responsibility, I have as uniformly refused to do so, having my eyes open to the requirements of the position, and to my almost utter destitution of them.

I feel the necessity for an extended, united and strenuous effort being made for advancement of the work of the last days; and am assured that the HERALD should be made to

answer the ends of its establishment for the perpetuation of our unity.

I can make no promises other than this, to study the nature of the wants of the church, and to minister unto them according to the best of my ability. I hope for cordial support of every one in the church who can use a pen for the cause of truth, and hereby ask for contributions for the columns of the HERALD, upon the various subjects connected with our faith.

We must awaken from our lethargy; we must put on our armor for the good fight; we must march out manfully, letting those who will be sluggards, lag behind; and those who will be mockers, stand upon the wayside, marking our onward progress by the bitterness and activity of their vituperation.

If our range of thought and vision has been too limited for the want of culture in the things which make for peace, it is attributable (to a degree at least) to the want of some of the things which ought to be and abound in us, that we may be neither barren nor unfruitful in the knowledge of the Son of God.

With this short salutation, I greet you, one and all in the bonds of peace, committing myself with all the things entrusted to my care, to the protecting providence of that God who receiveth our prayers, and answereth them according to his wisdom, for our good.

JOSEPH SMITH.

We refer our readers for further history of his connection with the HERALD to his article in this issue. A biography of Elder Isaac Sheen will also be found in this number.

ASSOCIATED AND ASSISTANT EDITORS.

During the almost forty-five years the Senior Editor has been in charge, quite a number of assistants have come and gone. The first of these was Elder Mark H. Forscutt in April, 1870, when by conference action he was made assistant editor of both the HERALD and *Hope*. As such he served until he went on a mission to England in 1873, his valedictory appearing in the issue of June 12 of that year.

During a part of this year, after the departure of Elder Forscutt, Elder David H. Smith acted as assistant editor.

Milton B. Oliver was the next assistant and his service dates from August 15, 1874, to April 15, 1876, when Elder Henry A. Stebbins took up the work. The latter continued until November 1, 1880, his farewell appearing in HERALD of November 15, following.

For a short time, from September 1 to November 19, 1883, Elder D. F. Lambert had charge of the work as assistant, but from then until W. W. Blair was made associate editor, April 25, 1885, the Senior Editor was alone in the management of the HERALD. Brother Blair remained in editorial capacity until April, 1893.

Elder Richard S. Salyards had taken up work with the Herald Office in May, 1888, and in June, 1891, he was made assistant to the editors. In 1893, when Elder Blair retired, a new feature was added: The Senior Editor was actively assisted by Elder Salyards, and Elder Joseph Luff was appointed corresponding editor. This arrangement continued

until April, 1895, when Elder Heman C. Smith was made corresponding editor, Brother Luff retiring. Still later, June 16, 1897, the names of both Heman C. Smith and Joseph Luff were shown as corresponding editors.

In May, 1900, Fred. M. Smith became assistant editor, valedictories of R. S. Salyards and Heman C. Smith appearing on May 30, and Elder David W. Wight was appointed corresponding editor, as also was Joseph Luff. This force continued until October 3, 1901, when Elder Wight was overtaken by death, the only person who has gone to his rest while holding a position on the editorial staff of the HERALD.

editor and is still serving as such. In May, 1908, I. A. Smith was appointed assistant in the department and is still occupying.

It will thus be seen that sixteen men have been associated with the Senior Editor in editorial capacity at different times. However, for many years he was alone in the work, and for many years, in addition to these labors, he was also in charge of the business interests.

EDITORIAL POLICY.

Of the editorial policy of the HERALD there is much we would like to present, but because a great deal



The Herald Office was destroyed by fire on the morning of January 5, 1907. Before the day was done steps were taken looking toward rebuilding. At a citizens' meeting in Lamoni, the Sunday following, over seventeen thousand dollars was subscribed toward rebuilding.

In the spring of 1902 the vacancy was filled by the appointment of Elder F. M. Sheehy and he and Elder Luff served as corresponding editors until May, 1903.

Frederick M. Smith continued as assistant until May, 1904, when he was made corresponding editor, and as such he remained until 1906.

In 1903 Joseph Smith and Frederick M. Smith are shown as editors and Richard C. Kelley as assistant, the latter serving from June 24 to October 14 of that year. I. A. Smith was appointed in May, 1904, and served till September, same year. He was followed by Leon A. Gould, who remained as assistant until May, 1908.

In May, 1906, Elbert A. Smith was made associate

editor and what we have had in mind is given and interwoven with matter already presented we leave it with the reader without further division.

SIZE AND PRICE.

The first HERALD contained twenty-eight pages, but thereafter for a time was issued with twenty-four. But the price seems to have been an uncertainty, that is, at the start. In the July issue of the first year the statement was made that the first volume of the paper would have twelve numbers instead of six, as formerly intended, and the price would therefore be one dollar for the volume.

In July, 1863, the Publishing Committee announced a change to a semimonthly at the old price

of one dollar per volume, and two volumes per year, and because of the high prices of paper during the war, in December, 1863, the HERALD was reduced to sixteen pages, but by using considerably smaller type about the same amount of matter appeared as before the change. March 15, 1864, notice was given that volumes thereafter would contain twenty-four numbers at a price of two dollars.

The next change took place January 1, 1869, when the paper was doubled in size and the price raised to three dollars. Still another change was made January 1, 1874, when the subscription was reduced to two dollars and the paper slightly enlarged.

In January, 1877, a marked change was made, the paper appearing in quarto size and sixteen pages, instead of thirty-two, as it had been issued for some time, and the price fixed at two dollars and fifteen cents.

For a number of years there continued to be considerable agitation of the question of making the HERALD a weekly, but the step was not taken until January 1, 1883, and thus it has continued.

The price at this time was two dollars and fifty cents, and this rate continued until July, 1888, when it was reduced to two dollars and twenty-five cents.

In 1893 a new feature was added in putting out the HERALD with a cover and it continued to appear with covers until 1901.

A still further reduction to one dollar and a half was made in July, 1897, and this is the present subscription price of the HERALD, the regular issue being twenty-four pages, with an occasional departure from the rule as exigency or convenience demands.

The number of subscribers has varied greatly from year to year, with a gradual growth from a few hundred in the first years of its history until at the present our issue is approaching seven thousand.

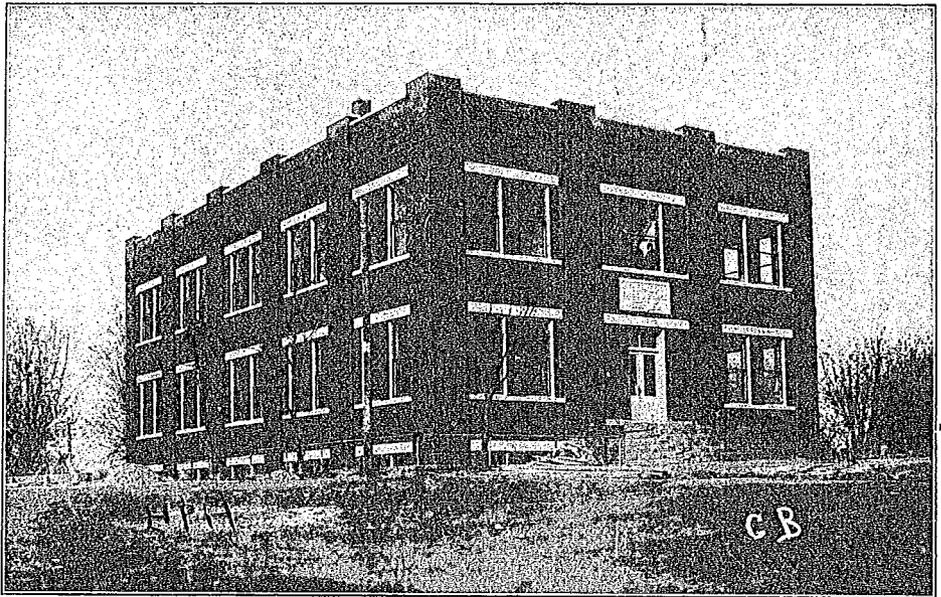
APPEARANCE.

From a technical standpoint we might inflict a lengthy and uninteresting treatise on the make-up and appearance of the HERALD during its career;

but we have secured some half-tone cuts showing its general appearance at different stages which will answer better than any word picture, and we present them with explanatory notes for your inspection. These have been made from pictures taken for the Jubilee HERALD by Bro. C. I. Carpenter.

BOARD OF PUBLICATION.

The Board of Publication and its predecessor, the Publishing Committee, have of course been the great power behind the HERALD and, back of them, of course, the general body of the church. Much



Present building at completion.

could be written about the men who have served on the board and about the many actions taken by them affecting the publishing interests, but even in a jubilee number there are limitations. It is sufficient, we believe, to say that the history of the HERALD has been made by the board and it has been supreme in its authority as a created body representing and acting for the church.

Various resolutions have been presented at conferences concerning the management and editorial conduct of the HERALD, but upon a somewhat lengthy research into conference actions, we find little smacking of censure and much of commendation in the numerous references of actions to the board and editors for their judgment and action.

In 1855 Joseph Smith retired as business manager, in which capacity he had long served in addition to his editorial labors. He has been followed, in managerial work, by Elders David Dancer, Frank Criley, John Smith, F. B. Blair, and A. Carmichael.

BUILDINGS AND EQUIPMENT.

During the publication at Cincinnati the paper was printed by other parties on contract, and was not issued from presses owned by the church until it was transferred to Plano. There the HERALD force held forth in a rented room for a time, but later secured larger quarters belonging to the church. In 1881 the fine large building was erected in Lamoni. This building was enlarged in 1891 to give more room for the HERALD force and also to supply offices for some of the general church officers.

This entire structure with almost all contents was destroyed by fire on January 5, 1907, and only by concerted action and almost heroic effort of all parties were the first few issues following this date gotten out. But it was done—and more: Only a few months from that time bindery employees were being overworked, linotypes were clicking, presses were purring, the HERALD editors were in possession of a suite of splendid rooms, and the business manager was wearing a broad smile in spite of all the worry, work, and debt,—all this in the new building represented on our jubilee cover.

I. A. SMITH.

NOTES AND COMMENTS.

We have secured the following list of names of those now living who were readers of the HERALD in 1860: Joseph Smith, Independence, Missouri; Elder E. C. Briggs and wife, Lamoni, Iowa; Sr. W. W. Blair, Lamoni, Iowa; Thomas Hougas, Marseilles, Illinois; A. W. Head, Stewartsville, Missouri; Helen Pomeroy, Red Oak, Iowa; Caroline F. Dickinson, Independence, Missouri; John Molyneaux, Saint Louis, Missouri; John K. Sheen, Lushton, Nebraska; Harriet Matilda Whitcomb, York, Nebraska; Henry Green, Netawaka, Nebraska; John Hougas, Lamoni, Iowa; Mrs. W. E. Summerfield, Stewartsville, Missouri.

John K. Sheen writes: "There are only two persons living who assisted in the publication of HERALD Number 1: Harriet Matilda Whitcomb, of York, Nebraska, and the writer. 'Tillie' assisted in folding, and yours truly carried the mail to the post-office."

Henry Green says: "In January, 1860, many missionaries from Utah passed through Cincinnati to Europe. Bro. Isaac Sheen gave them many numbers of the first issue of the HERALD. Several of the elders visited Syracuse, Ohio, where the Brighamites were numerous. For the reason that I had withdrawn from them in 1856 they agreed among themselves that I should not know anything about the HERALDS handed them by Isaac Sheen. But in February my wife brought home a package of dry

goods that was wrapped up in a Cincinnati commercial newspaper containing Brother Sheen's advertisement. I sent for several copies of the HERALD. The result was that many converts were made and a branch was organized in October, 1860."

A. W. Head says: "I have taken the HERALD since the first issue and I want to continue it as long as I stay in this lump of clay."

Thomas Hougas says: "I was a subscriber from the first issue. I have the first twenty volumes bound."

John Molyneaux says: "Have been a reader and subscriber from the first, watching your growth from a small monthly to a vigorous weekly, with pride and pleasure."

In the editorial, "We thank thee, O God, for a Prophet," SAINTS' HERALD, page 26, closing sentence of first paragraph, the word *peon* should be *pean*.

Some party has sent us a dollar bill to apply, as shown by the accompanying expiration notice, on his subscription for *Autumn Leaves*, but with nothing to show his name or address. Will the party send us his name at once, that we may give him credit on his subscription?

Tenderly Lead Thou Me On.

Tenderly, tenderly, lead Thou me on,
On o'er the way where my Savior hath gone;
Bright on his pathway the sunlight hath shone,

Tenderly, tenderly, lead Thou me on.
Close to his hand I so tremblingly clung,
Faint were the songs I so doubtingly sung,
Brokenly falling from faltering tongue,
Tenderly, tenderly, lead Thou me on.

Trustingly, trustingly, forward I go,
Waiting instruction the pathway to know;
Watching the promise that beams from the bow,

Tenderly, tenderly, leading me on.
Angels have trodden the thorn-planted way;
Guide thou me, Lord, that I go not astray;
Strengthen me, Lord, that like them I may stay,
Tenderly, tenderly, led by thee on.

Faithfully, faithfully, holding thy hand,
On the rough, slipp'ry heights safely I stand;
Looking away to the heavenly strand,

Tenderly, tenderly, leads he me on.
Now has my weak heart grown trustingly strong,
Ways have grown short that seemed once to be long,
Gladly I join in the triumphant song,
Tenderly, tenderly leading me on.

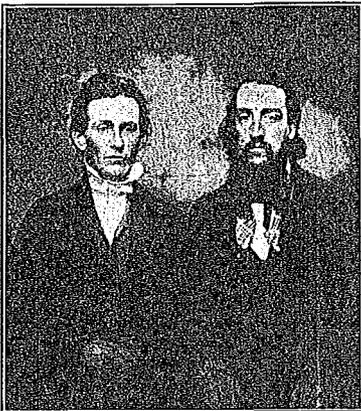
—Joseph Smith.

Original Articles

THE AMBOY CONFERENCE, APRIL 6, 1860.

REMINISCENCES BY PATRIARCH E. C. BRIGGS.

[EDITOR'S NOTE.—At the Amboy conference, Amboy, Illinois, April 6, 1860, the church was assembled in a prayerful and expectant mood. For years they had looked forward to the coming of "Young Joseph" to take his father's place, in harmony with their many cherished prophecies. The appointed time had arrived. The conference was organized with Elders Zenos H. Gurley, sr., and William Marks as presidents, A. G. Jackson and Isaac Sheen clerks. At the afternoon session Joseph Smith was introduced to the conference and delivered his memorable address outlining his plans and position. Deep emotion swayed the audience during this address and many wept with joy. Following his address he was accepted by the church as its president, and as a prophet, seer, and revelator. He was then ordained as president of the high priesthood of the church. At the same session his mother, the "elect lady," was received in fellowship by unanimous vote. Elder E. C. Briggs is now the only living member of the ministry who was present at the Amboy Conference and witnessed the ordination of President Joseph Smith. Because of that fact and the important part that Elder Briggs took in the stirring events of those early days his article will be read with interest.]



W. W. BLAIR AND JOSEPH SMITH.

This picture of President Joseph Smith and Elder W. W. Blair was taken at the Amboy conference. It has never before been published. We are indebted to Sr. W. W. Blair for the use of the photograph.

the faith as foreseen by the ancient apostles.

Jeremiah said: "Thus saith the Lord, Cursed be the man that trusteth in man, and maketh flesh his arm, and whose heart departeth from the Lord: for he shall be like the heath in the desert, and shall not see when good cometh; but shall inhabit the parched places in the wilderness, in a salt land and not inhabited."—Jeremiah 17: 5, 6.

Isaiah says: "When the enemy shall come in like a flood, the Spirit of the Lord shall lift up a standard against him."—Isaiah 59: 19.

These quotations show the condition of the church

in 1851, November 18, when the Lord again raised up his standard against all false doctrine.

Conference was called and convened June 12 and 13, 1852, at Beloit, and I am the only living witness of that historic event. Resolutions were passed calling all Saints once more to renew their energies in the blessed gospel work for in fulfillment of the promises of God the blessings of the choice seer should be realized in his posterity.

At that time many aspirants to leadership had arisen, and distraction, doubt, and fear filled the minds of the Saints to a more or less extent, because of the false shepherds who like wolves were destroying the flock.

But now, thank God, soon came the conference of April 6, 1860; when was witnessed the coming of the rightfully appointed heir to the presidency of the high priesthood, who was ordained in harmony with the law of God which says, "Every president of the high priesthood, . . . is to be ordained by the direction of a high council, or General Conference" (Doctrine and Covenants 17:17). Thus following the precedent established by his father who was ordained at Amherst, Ohio, January 25, 1832.

Humbly and without arrogance he said, "I do not wish to assume the position except by the ordinances of the church." Solemnity characterized the entire audience. The Saints were all happy, knowing indeed that the Holy Spirit attested his divine call, as he said under the Spirit of inspiration, "I come here in obedience to a power not my own. . . . I pledge myself to promulgate no doctrine that shall not be approved by you or the code of good morals."

This man of God knew at that time that the Reorganized Church of Jesus Christ of Latter Day Saints had declared its belief in the Bible, Book of Mormon, and Doctrine and Covenants as the rule of their faith. What could he do more than declare his allegiance to the law of God founded in his word, to be loyal to God and his people?

Up to this time, since the conference of 1852, the Saints had experienced many trials of their faith. They were thoroughly established in the principles of the gospel; but not a word came from the young man, the son of the chosen seer, that he was even interested in that gospel.

All they had was the law of God on the matter and their own revelations. To illustrate, I once heard Bro. Samuel Gurley prophesy in 1856, "Verily, thus saith the Holy Ghost, I will soon call my servant Joseph to succeed his father in the presidency of the church." His face was lighted up in the joy of the Holy Spirit. After sitting down he abruptly took his hat and left the audience, and was gone a half hour or more. When he returned his countenance was changed and he looked distressed and crestfallen.

The next day I met him and he said, "We had a good meeting yesterday. I believe Joseph Smith will come to the church, don't you? Do you know why I went out doors yesterday, during the meeting? Well, I was so certain Joseph was coming while I was speaking that I took my hat and went out to meet him. Oh, if I ever doubt his coming again I ought to be damned."

At another conference, at Amboy, June 10 to 14, 1859, Sr. Helen Pomeroy, while speaking, under the Spirit of prophecy, turned to Brother Marks, who united with the Reorganization at that time, and said, "Thus saith the Lord, O thou man of God, in times past thou hast sat in council with my servant Joseph the Seer, and the time is near when thou shalt sit in council with his son. When I called my servant Joseph he was a lone tree; but when I call his son he shall be as one of a mighty forest."

Those prophecies serve to show how the Lord revealed to us many times the coming of the successor to the presidency of the church. And yet while I write these lines I can see how little many of the Saints can realize what we had to contend with. It seemed often that immediately after such blessed manifestations Satan, the enemy of our souls, would sow his tares among the wheat and doubts would arise in the minds of many. They were not tempted on the principles of the gospel, but only on that one important fact.

But Joseph has now come. Our joy is full! The law is honored in that matter, to our intense satisfaction; and we wonder why all could not see that all the leaders of the many factions were violating the law of God, not only in teaching doctrines of men, but in regard to assuming the presidency without a shadow of appointment according to the law or a semblance of ordination.

I do not want the children of the church to read this Jubilee number without some leading thoughts concerning what it cost in trial as well as what it meant in joy to the church at that time. I am now the only elder left who witnessed the joys of the Amboy Conference, excepting President Joseph Smith; and I know of only three sisters now living who attended that conference; Srs. Elizabeth Blair, Helen Pomeroy, (of Red Oak, Iowa,) and my wife, Emma Briggs. They have always enjoyed reading the HERALD now for a half a century. And I assure you never in my life was I more interested in the welfare of the church than now.

In order that I may impress my readers with the glorious fulfillment of prophecy at the Amboy Conference, I will turn to my memoirs as published in the HERALD, July 1, 1903:

Friday, March 30. It is beautiful weather and we [Elder Calvin Beebe and myself] are feeling nicely after a good night's rest. Galesburg is a beautiful inland city.

At ten o'clock in the forenoon we again are on the cars

of the Chicago, Burlington & Quincy Railroad for Mendota, eighty miles from Galesburg, and then changed cars to the Illinois Central, eighteen miles to Amboy, arriving at our destination at three o'clock in the afternoon, and walked one mile and a half to Bro. Royal Stone's.

Here we met Bro. W. W. Blair and wife, and after usual greetings of fraternal expressions of kindness he said, "Did you come by way of Nauvoo?" I replied in the negative. He then said, "Joseph is to be with us at conference, or at least he said he would; but as all things human are uncertain we will not say anything about it to make talk in the world, until he comes."

He then informed me that Elder William Marks, of Shabbona Grove, had received a letter from Joseph in which he said he had determined to take his father's place at the head of the Church of Jesus Christ of Latter Day Saints, and desired Brother Marks and such others as he might select would call on him immediately at Nauvoo in order that he might obtain their counsel on church matters.

Agreeably to his request, Elder Marks, Israel L. Rogers, and W. W. Blair visited him on the 20th and 21st of March, and after this interview, Joseph informed the brethren that he would be at the General Conference at Amboy, on the 6th of April. . . .

Sunday, April 1, 1860, the Saints observed in fasting and prayer to our heavenly Father for his special blessings to attend our General Conference. Social service at Brother Stone's residence and in the evening at the same place Elder Blair spoke a short time on the principles of the gospel, and the meeting turned into a general social service. All are in good spirits; weather is beautiful and roads are good.

Tuesday, April 3, Elder Samuel Powers of the Twelve, Elders John Gaylord and William Aldredge of [Burlington] Wisconsin, George Morey [of Pleasanton, Iowa,] and Oliver Dunham [of Burlington, Iowa,] have arrived in good health and spirits.

Wednesday, April 4. Quite a number of the brethren [from the States of Michigan, Ohio, Calvin Beebe from western Iowa, and Andrew Jackson, a delegate from Gallands Grove, are here] and meeting was held in the Cadwell Schoolhouse, Elders Z. H. Gurley [of the Twelve] and William Marks presiding. General council, nominating of quite a number of the elders for officers in the several quorums of the church and general preparatory work and business for the conference.

The elders are in good spirits and hope, gladdened by the news that the expected Joseph will be soon with us. But few of them had learned that he had said he would attend the conference or of the visit of the brethren to see him.

Amboy, Lee County, Illinois, April 5, 1860. I accompanied several of the brethren who were anticipating friends to arrive on the next train which is now due. While we were waiting at the depot Bro. Joseph Smith came up the street to meet us. I happened to be the only one who knew him. I soon introduced him to the Saints, and he informed me that he came upon the night train before, that his mother was with him, and was at her sister's, Mrs. Wasson's, who was an old resident of the place. I then invited him to attend our social prayer meeting to be held at Brother Stone's this evening. He replied, "I would like to attend, but also would like to have my mother go if I had any conveyance so she could." I informed him I would see that he was provided with conveyance for himself and mother. This evening Brother Stone's son, Lardner, took his open double-seated spring carriage and we went after them. They were cheerful, unassuming, and social in conversation, yet reserved in manner, casually referred to the stormy time crossing the river on their way [from Nauvoo to Montrose], but made no expression in relation to the church.

Just as we reached the door of Brother Stone's residence (the house is a very neat one-story and a half cottage in L form), the congregation knelt in prayer, the parlor was closely seated and packed, but the front room had no seats and the audience was standing, and two alcoves or bedrooms, veiled in front by curtains which were drawn to one side, were where hats and caps had been placed.

Brother Joseph and his mother sat on the edge of one of the beds while Elder Gurley offered the invocation to our heavenly Father for his blessing, and as the audience rose to their feet, a hymn was sung, and just as the closing lines of praise were sung, the Holy Spirit said to me, "Introduce Brother Joseph as the son of the Prophet Joseph, and Sister Emma as the wife of the deceased." I instantly said to Joseph, "Allow me to introduce you to this audience," and took him by the hand and led him to the door of the sitting room and introduced him in the form of words as above commanded of God, and in the same manner introduced Sister Emma.

Our hope as based upon the prophecy is now being realized. A joyous influence of the Holy Spirit solemnized every heart in divine presence, and Elder Gurley said, "Welcome, welcome." Brother Joseph said, "I am pleased to meet with you, and in coming I propose to say to-morrow to you, if the same Spirit that prompts my coming prompts my reception, I am with you." He did say other words but I do not remember them so I can repeat them. I do not think Sister Emma made any response to the glad voice of Elder Gurley to her, "Welcome, welcome, to the elect lady."

I am truly glad to record the above events, as they will ever serve as a link in the history of the great latter-day work, and they are true, as God can not lie.

The meeting was a spiritual feast. Many of the Saints spoke and rejoiced in the Holy Ghost. Several spoke in the spirit of prophecy, which must have been very comforting to Joseph and Sister Emma, and all the Saints were lit up with great hope, comfort, and peace of the Holy Ghost.

As the hour of service advanced I was impressed to offer prayer and thanksgiving to our heavenly Father and was led in supplication to ask almighty God to bless the church in its effort to gather into his sheepfold the honest in heart everywhere in all the earth, and that Israel might be gathered from its long dispersion and that Joseph, the son of the Martyr, may be kept from the besetting sin of the ancient kings and prophets of Israel. I had the assurance by the Holy Spirit that my prayer would be answered and that Joseph would never be led into the gross crime of polygamy.

The meeting was a happy one, long to be remembered, and will be handed down in church history as an epoch never to be forgotten.

As it was getting late, Joseph said to me, "I wish you would excuse us and allow us to return." As we took them back to Mrs. Wasson's they expressed themselves pleased with the spirit of the meeting and appreciative of the Saints, but they did not shake hands with any of them, as we retired before the close of the services.

I have been quite particular in the record of events as I believe it will be of interest to the rising generation that will follow us; also because it is a fulfillment of prophecy that I would come to the church with the Prophet Joseph. Before I took my mission in 1856 it was revealed to me that I should not return to Zarahemla, Wisconsin, until Joseph would be called to take his father's place and that I was directed in western Iowa to attend this conference, and means would be supplied to bear my expenses, all shows unmistakable evidence that a divine power had been guiding in all these matters.

It was not a studied plan of mine to even meet Joseph at Amboy, but it seemed to come about as a natural happening

so far as I was concerned. But now as it has come about, as current events in history, I can see how an overruling Providence has been in it all.

With much love for the Jubilee TRUE LATTER DAY SAINTS' HERALD and to all the Saints in every land, I feel to bid you a happy New Year, knowing that great and startling events in the providence of our heavenly Father are near us as a church, and in the world great distress and woe.

LAMONI, IOWA, January 17, 1910.

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ISAAC SHEEN, FIRST EDITOR OF THE "HERALD."

A BRIEF BIOGRAPHICAL SKETCH WRITTEN BY HIS SON,
JOHN KIRK SHEEN.



ISAAC SHEEN, FIRST EDITOR OF THE "HERALD."

From a photo taken in 1866.

The family record of Isaac Sheen begins in the reign of George the Second when the son of the old Pretender descended like an avalanche into England. At this time lived John and Robert Sheen. John espoused the cause of the Pretender and with the battle of Colloden his estate in Northamptonshire and further record of him were lost. Robert, the younger brother, was the great-grandfather of Isaac. Thomas, son of Robert, married Elizabeth Warren, and William, their son, married Jane Kirk. To the latter couple were born Isaac, Frederick, Charles, James, Amy, and Martha.

Isaac received only six months' schooling, yet it was the boast of the compositors in the Herald Office in Plano, Illinois, in 1864, that they never knew him to misspell a word, and his penmanship reminds me of that plain type known to printers as "Scotch-

face." He was born at Littlethorpe, Leicestershire, England, December 22, 1810; and January, 1910, marks the semicentennial of the HERALD and also the beginning of the centennial year of its first editor.

In 1830 he sailed for and arrived in America. In Chester County, Pennsylvania, he worked among Quakers at his trade as a stocking weaver and through them imbibed the doctrine that "all men are created free and equal," and going down into "My Maryland" he preached that doctrine to a darkey and bade him if he would be free to "hike" in the direction of the North Star. The darkey "hiked" while his benefactor also "hiked" to save himself.

While in Philadelphia he carried newspapers; invented a shorthand system and sold it to the Harpers of New York City for one hundred dollars, and learned the daguerreotype art. One day in 1840 Isaac was attracted by a crowd entering a hallway, and following along he found himself in a Saints' meeting,—he had come to his destiny, was converted, baptized, and confirmed by Erastus Snow.

With Almon W. Babbitt he went to Kirtland in 1841, where he was ordained an elder by Elder Zebedee Coltrin and married a sister of Babbitt, who performed the marriage ceremony in a house formerly owned by Joseph Smith, jr. In 1842 he walked from Kirtland to Nauvoo, and the following year settled with his family at Macedonia, near by, and for a time taught school.

When the excitement raged in Nauvoo and vicinity Isaac stood in line with the Nauvoo Legion awaiting the call of the bugle to charge the Philistines, but the call never came and this ended his military career.

Joseph and Hyrum dead and the Twelve Apostles sitting upon the throne, the exodus came and Isaac Sheen said, "Brigham, go thy way and I will go mine." Placing his wife,

daughter, and baby boy in Almon Babbitt's carriage, in February, 1846, he crossed the frozen Mississippi and headed for Booneville, Missouri. Leaving his family here with relatives he went to Cincinnati, Ohio, and engaged again in newspaper carrying and shortly was enabled to send for his family and located them in Covington, Kentucky, in 1847.

Here he discovered the lineal priesthood doctrine and made a synopsis along that line from the Book

of Mormon, and that synopsis is now before me. He wrote to William Smith along that line and William and himself got together, first by letter, then personally. Isaac published a small paper for several months while William preached in Lee County, Illinois, and Cincinnati. Lyman Wight was also in sympathy with them. A conference was held in Covington in June, 1847, and although I was only about four and one half years of age I have a distinct memory of the hall and gathering and it was there resolved that it was "young Joseph's right by lineage," etc., and that William should stand in his stead until Joseph should come of age. (See *Aaronic and Melchisedeck Herald*, now in or should be in Schroeder's collection, in University of Wisconsin.)

In 1850 Isaac Sheen broke away from William Smith. W. W. Blair was with a branch of William's organization in Lee County, Illinois, but he cut loose in 1852. In 1857 Zenos H. Gurley and Jason W. Briggs were with the Strangites. But Zenos began to receive divine direction and Jason received a revelation November 18, 1851. The Covington doctrine of lineal rights was indorsed by the Newark Branch, June 13, 1852, (see HERALD, No. 2, page 51,) three years after the Covington conference had declared the doctrine and Isaac had set it forth in his paper.

Ebenezer Robinson and Isaac were united on lineal priesthood in 1856, for I heard them converse on the subject in Cincinnati. Adna C. Halderman informed father in Cincinnati in 1859 that there were people in Illinois who believed as he did, and they would hold a conference near Sandwich, Illinois, [at the home of I. L. Rogers, October 6 to 10]. He attended that conference and was appointed to edit a paper; and Zenos H. Gurley, William Marks, and W. W. Blair were made the Publishing Committee.

He came to Cincinnati and reported through the *Commercial* a "new organization" and issued the HERALD, No. 1, January, 1860, and continued as its editor until the April conference of 1865. He died April 3, 1874, and was buried on Easter Sunday.

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THE PRESENT OUTLOOK FOR CHURCH WORK.

BY R. S. SALYARDS, CHURCH SECRETARY.

The writer believes the outlook for the church work to be good, the general conditions favorable to its progress.

The work is the Lord's—that fact alone is sufficient guaranty of its success. He has declared it to be his purpose to extend and establish it never more to be thrown down; he has said that it shall "increase the more opposed"; that it shall triumph until finally Zion shall be built up and command the attention and respect of the nations universally.

There is much of evil in the world, there are



ELDER ISAAC SHEEN.

From a photo taken in 1850.

many opposing forces to be prevailed against, many discouraging conditions to be overcome; but we should believe and know that "all things work together for good" to the accomplishment of God's designs, no matter how slow, apparently, seems the progress being made. There are periods of preparation and degrees of progress, some seemingly slow, others quite rapid, in the development of any great movement, religious, social, political, etc. The church is not exempt from the philosophical laws of growth and decay.

The Lord ordained the constitution and government of the United States, but it required time and conditions to complete the establishment and growth of the new nation—the land and government of liberty for all men; and the end is not yet. When the people began their career in the New World, it required many years of political tutelage under the colonial system before they were prepared for the period of "independence." This established, the system of government under the Articles of Confederation was followed by the constitutional period and the growth under the new order. European politics and general conditions also affected the new Government.

Slavery was recognized under the Government, notwithstanding the efforts of the fathers to eliminate it, until finally it brought the nation to the furnace heat of civil strife. That crisis passed, new questions of social and political economy continually appear in the evolution of the body politic.

The church has passed through similar experiences and will continue to meet various trying conditions, through the operation of spiritual and social forces within and without, until the people of God are prepared by trial of their faith—by discipline and education of all their powers—to abide in the truth, "to be not moved," and to "bring forth fruit meet for the Father's kingdom." We have passed through the early period of the church's development, have survived the "flood" of iniquity brought in by the enemy, and now are approaching a period of greater activity and development, made possible through experience and preparation under the grace of God, with the greater endowment of the Holy Spirit to follow. When the church was organized in 1830, the fact of latter-day inspiration, the raising up of a prophet, the organization of the church with apostles, prophets, with the great events to follow in due time, were too much, with the possibilities to be reached, for the people of that generation, who had just emerged from sectarianism. The people were dazed and expected too much in their time, without realizing the changes necessary to be wrought in them and in the world about them. They could have reached greater results, but, like Israel of old, it required several generations to qualify the people to enter in and occupy the prom-

ised land. This brief paper permits but mere passing mention of these points or features. But now, the Reorganization, profiting by the experiences of the past, with clearer view and with freer opportunities, is in position to build more securely, to make itself heir of the dearly purchased lessons of the past, with the advantages of the present age.

When the church was organized the religious, political, and social conditions of the world were largely quiescent—fixed, conservative, established. The declarations of latter-day revelation concerning the great changes to be wrought and the "commotion" to follow were not, from a human point of view, so probable as they appear to-day. Since that time a wonderful transformation has taken place; and now, the religious, social, and political problems stated in the revelations, to be brought to the front in connection with the purposes of God, are in the very air. Something has been permeating and leavening the forces of human life internationally, until we discern more clearly the self-evident and farseeing inspiration which indited the revelations concerning the signs of the times, the building up of the kingdom of God, with the numerous changes and great events to occur among the nations. God has been at work, in the world and in the church, reconciling the world unto himself in many things, also punishing its disobedience. Other forces have also been at work with a view to defeat or retard the progress of truth and liberty. But the trend is upward, toward the light. What God hath wrought in verification of his word inspires faith that all declarations will be verified, all his purposes brought to completion. "There is a power in history that makes for righteousness." We believe we have reasons for a hopeful view of the outlook.

It is true—notably true, that there is an appalling dearth of spirituality; that many in the church and in the world are indifferent to the high considerations of spiritual things. But these conditions are abnormal and may be overcome to a large extent; they may retard to a degree, but can not prevent final success. It is an age of great material development; the negative condition of spiritual inactivity is the result; the pendulum has swung too far in one direction. This condition, and the more aggressive evils of the world, are, after all, but manifestations of temporary obstacles which will be prevailed against, more and more with the passing of time. Truth is permanent, constructive. It abides and endures and is always strong; it lives and conquers for evermore. It will prevail and continue to prevail as an eternal, creative force, until it triumphs over all opposition. Evil, in all its manifestations, mingled with the weaknesses and peculiarities of imperfect humanity, is but temporary. It must finally succumb to the steadily constructing forces of truth. Behind or within it is

God, the embodiment of truth, with all the powers at his command. "Whomsoever shall fall on this stone, shall be broken; but on whomsoever it shall fall, it will grind him to powder."

The gospel is "sent forth" "for obedience to the faith among all nations"; it is "the power of God unto salvation" for "all the world." We should be optimistic, cheerful, sane in our point of view, knowing from repeated declarations of the word and manifestations of the Spirit that God has not changed concerning his purpose. Speaking to the Reorganization in its early day the Lord said: "This remnant shall put on strength." Referring to wrong conditions then existing among the factions he said, "Who is he that shall turn me from my purpose?" The Lord has been with the Reorganized Church, overruling its development in the midst of its severe and trying ordeals. From its beginning it has been progressive, refusing to be governed by the old leaven and tradition of the factions. Notwithstanding the monumental evils of the great apostasy of the West, it has continued to grow and spread until, under God, it has made the name and the faith of the church honorable. It has learned much from the past and is still disposed to learn in the present, receiving, while doing its work, the further preparation necessary to its success.

The early church seemingly indulged the hope of a speedy consummation of the work. It had to "be chastened," to "learn obedience," to "have experience." All these vicissitudes were essential to prepare the church for its great mission. Any great mission requires extended experience, consecration of personnel, time, and development. The Reorganized Church has been obliged to pass through a variety of experiences. Its inner developments, its contact with the world abroad, have had for it great educational and disciplinary value. We have learned breadth, liberality, toleration, independence; that while not of the world, we are yet part of it; that while we have our distinctive work to do as the kingdom of God, God is in all his world, working in various channels, upon different planes, through a great variety of instrumentalities, leavening the world and the church, with a view to bringing to pass his strange act—to pour out his Spirit of truth upon all flesh; to institute the reign of law, equity, international justice, and brotherhood in Christ. We take the optimistic, the hopeful and trustful view, that all things work together for good; that God is at the helm, directing the course of all events to that great consummation toward which the whole creation moves.

Great evils exist; appalling wickedness, monumental selfishness, and sin in its varied phases prevail. This untoward condition is to be duly recognized, its hindering, corrupting powers to be measured and wisely contended against; but as

stated, it is not permanent. It is a perversion which will in due time be healed and overcome. We believe God will conserve *all the good* in men and their institutions; that while there will be "great destructions among the wicked," there will also be great recognition of and good to those who in every nation are seeking God and working righteousness. Their name is legion, and God recognizes, loves, and will preserve them. Many of them in due time will come to the church of God. They are moved in their course of action by the inspiration that is moving the church, laboring not because of themselves, but because impelled by a divine influence which appeals to their love of justice. It is the work of the church to give them evidence of its divine mission, that it may call them to her light and enlist them in her service.

There is always more of good than of evil, more to rejoice in than to mourn over. Many who read of and witness the "evil" and "calamity" and "fearful sights," lose sight of the permanent, constructive, optimistic side of the picture. We should be hopeful, "cheerful in our warfare, that we may be joyous in our triumph." We should believe that truth does now triumph; hope should have its place in our effectual service. The evil and calamity are destined to give way to the day of better things. While we deplore them, we are bidden to rejoice in the near approach of a better order. Evil defeats itself. Immediately upon its appearance, opposite and contending forces set themselves in motion to annul and destroy the wrong. Only those who march in harmony with the movements of the stars can ever finally succeed and gain the real victory. Evil men are waxing worse and worse; but good men and women and organizations for good are everywhere growing stronger and stronger, cooperating with God and man. Manifestations of wrong conditions emphasize and make clear the necessity for right in all lines of life. There is, after all, a great majority among all mankind who love the truth and who will be saved because of their integrity. Much of wrong condition is the result of present environment; if the race were *really* taught, as they should be taught, to see the actual situation, there would be more of right and less of wrong. It is our work to believe and to go forward with confidence in teaching "all nations" the gospel of power to save. If we teach it as it ought to be taught, giving an exposition of the truth in theory and in practice, the light of Zion will be acknowledged more and more. Zion is to become very great and "very glorious" because of her rightness. It is written that, "Out of Zion, the *perfection of beauty*, God hath shined."

Never before has there been such manifestation of intelligence, good will, charity, such desire for light and progress, as now. Political, social, reli-

gious evolution is at work preparing the way for the new order under Christ. What men are studying and striving for is the result of that light which has come into the world in this dispensation of truth. "Better a cycle in Europe than a century in Cathay"; better ten years of life in the progressing, throbbing, living present, than treble the time in a stagnant past. This is, after all, the greatest age the world has ever seen. Never was there a greater demand for, never a better time to extend, our work. Narrow religious and social prejudices are passing away, too small for the prevailing spirit of the age. "Grace and favor" promised the church is being realized. What we need first, primarily, is complete consecration of ourselves, as the people of God. If we are consecrated in spirit, our all will in due time be brought under the spirit of the law. Love will then be the ruling principle, and without love—genuine, outflowing, heartfelt love, we can never be qualified for the work, even though we have the eloquence of angels and give our bodies to be burned. Love—"the love of the Father"—must be the indwelling force that shall work this great miracle of change. Love works miracles and melts away obstacles like dew before the sun. Force seeks to compel, but not convert the will; love leads, teaches, frees, and evolves the entire being. With the consecration of self throughout the body we shall be able to realize a "great endowment" of power and thus "compel" men and women "to come in" to the "great supper." The Lord is ready and will cause the faithful to be ready for this advance movement in due time, and at no distant day. His army is to become "very great" before that work is to be accomplished.

It requires time for a people to reach the condition of development necessary for so great a work. We have been preparing for it. Our young people, thousands of them, have been receiving a tutelage in the church, also by means of the Sunday school work, the Religio, and in the home. The Daughters of Zion have taken up and continued a great work of preparation among the mothers and daughters in Israel, involving the important features and interests of the family life and home circle, a department of important work that is yet in its infancy, and destined to widen its field of labor.

The church, including the several auxiliary organizations, is developing an intelligent spirituality based upon knowledge and experience. The college is furnishing an opportunity to quite a number of our young people to obtain an education. The Saints' Homes supply many otherwise homeless aged with a home among the people of the Lord. The Sanitarium, under the direction of the Physician to the church and other officers, provides spiritual, helpful, sanitary conditions for the afflicted, and we trust that in due time, under those in charge, it will disseminate knowledge concerning health, hygiene, etc.,

and also be a means of qualifying those who as physicians and trained nurses will do much good in ministering to and teaching the people. In all these necessary and legitimate lines of endeavor the church is entitled to the enlightenment and grace of the Holy Spirit. If spirituality is developed and maintained by the people of God, in all their callings, as all are under obligation to seek God, "doing all things by much prayer and faith," as commanded in the law, a power and grace will attend all those who labor in the various departments that will cause the spiritual life of the body to be recognized by the people among whom we labor; hence there will be knowledge, light, wisdom, purity, and other attendant fruits of the Spirit of truth, which are the greatest and most attracting forces in the world. We have much material that is largely quiescent, unawakened, undeveloped. The striking force and power of the church will be equivalent to its spiritual development, to its "preparedness." No church movement has ever grown without inner growth and missionary effort; but the missionary influence abroad is measured by its inner power to reach out and influence the world.

What the world has of good in letters, arts, science, etc., we may have and use, and doubtless may extend or further develop. The light of the world diffused among men is ours to accept and profit by. The progressive spirit of the age, moving in proper lines, has affected and will continue to leaven the church.

But—and it should be emphasized and remembered always and be the guiding star of our endeavors in all things—spirituality, intelligent spiritual discernment, based upon actual knowledge of God and maintained communion with him—"a closer walk with God," a constant realizing and inner consciousness of the divine presence in the heart, is the vital necessity of the hour and the key to our success. This will insure what the outlook promises. "No one is wise enough after the flesh"; no one has ever been sufficient in himself or by the wisdom of the world alone; nor can he be. The Lord has summed up the situation in this declaration: "Zion can not be built up unless it is by the principles of the celestial kingdom, otherwise I can not receive her unto myself; and my people must needs be chastened until they learn obedience, if it must needs be, by the things which they suffer." It is consecration of self, of heart, that the church needs. If we can attain unto it—ministry and laity—to the extent that God will be sought for and the mind and the endowment of his Spirit be with his servants and people, the outlook is sure and steadfast for success. This we understand the Lord is seeking to prepare his people for.

What we have realized of the import of the Spirit, especially during the opening year, has led us to

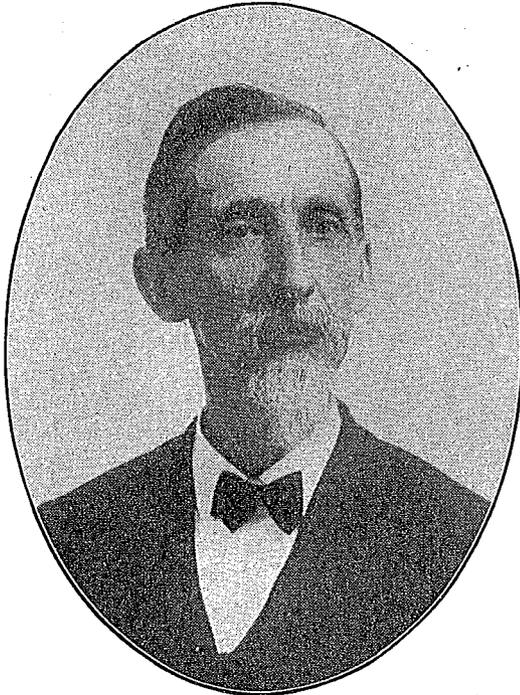
this hopeful, optimistic view of the outlook. Concerning it the Lord has said to the church: "So be ye encouraged and press on to the consummation designed of God for his people—unity, honor, sanctification, and glory. Amen."

LAMONI, IOWA.

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FIFTY YEARS OF CHURCH GROWTH.

BY H. A. STEBBINS, FOR THIRTY-TWO YEARS GENERAL CHURCH RECORDER.



ELDER H. A. STEBBINS.
Church Recorder, 1874-1906.

The work of reorganizing the Church of Jesus Christ of Latter Day Saints had its beginning in the coming together of a little band of patriots in special conference on June 12 and 13, 1852. These men were weary and heartsick over the sad results and experiences of following self-appointed leaders. Also in answer to fasting and prayer for instruction from on high, some of these men had received revelations which they were satisfied were from the Lord, and by these they were assured that he would shortly raise up a man of his own choice to again take charge of his church on earth.

The meeting place of these earnest seekers for light and divine guidance, was a small grove situated in Newark Township, Rock County, Wisconsin, about six miles northwest of Beloit. The writer of this well remembers as a young boy visiting the grove soon after the conference, and in mental vision he can still see the room cut out among the saplings where those men met. (However, his immediate family was not included with any Latter

Day Saints.) At that place those brethren from various factions affirmed and promulgated their views as expressed in a series of eight resolutions, especially as to the sacred books, and as to church government, and God's authority to man.

Also appeared their hope of a reorganization, and their trust in the divine purpose to so accomplish by bringing forth a son of Joseph Smith as the legal and proper one to preside over the church, and to help direct its affairs. There appears to have been entire unanimity in this idea as well as in the others.

In April of the following year, 1853, an organization was effected, and from that time proselytes increased, particularly in southern Wisconsin and northern Illinois. However, the converts were only one or two members in a place, or a family or so, and but one branch was immediately organized, that called the Yellowstone or Zarahemla Branch, in Lafayette County, Wisconsin. On its record were enrolled by Samuel Blair, the first General Recorder, the names and birth and baptismal dates of nearly all adherents living in Wisconsin. Also at Zarahemla was held the October conference of 1852, and the April and October sessions of 1853, 1854, 1855, 1856, 1857, and 1858. That branch included the family names of the Gurleys, Deams, Briggses, Wildermuths, Clines, Newkirks, Newberrys, Raseys, Harts-horns, Butterfields, Godfreys, Griffithses, Harlows, etc. And the writer of this has the last sheet of the record of that branch. It shows the last name entered is No. 137, no other names following it.

The conference of April, 1859, met with the Saints in Boone County, Illinois, and on April 9, a branch was organized there. Also during 1859 branches were organized at Amboy, Batavia, and Fox River in Illinois, and those named Little River, Franklin, Farm Creek, Boomer, Belvidere, Union Grove, and Gallands Grove in Iowa. All these and possibly one or two others were in existence in April, 1860, when Joseph, the son of Joseph, came in charge of the church. But there does not appear in the conference minutes between 1853 and 1860 any statistical report of the Church Recorder, nor any idea as to how many members they knew of or estimated as composing the body, counting those in branches and the scattering ones. And it is quite certain that Samuel Blair's successors in office, Z. H. Gurley and W. W. Blair, made no general record of names and items. I began branch and district record work in February, 1868, and from what I learned then I doubt if the eleven branches previously named here had such records themselves, probably only had lists of names and the items of when born and when baptized, even if all had that much.

But I find by Book A that in 1859-1860, nine of the eleven branches mentioned gave to the Church Recorder either a list of names or stated having a

certain number each, and that the nine aggregated one hundred and seventy-three members, Batavia and Belvidere (Iowa) not giving either the number or the names. The Yellowstone (or Zarahemla) Branch had become disorganized before those years, by reason of removals, or because so many members lived too far away to meet there. The eleven branches probably aggregated about two hundred members in April, 1860, and with scattering ones likely there were four hundred members, or possibly nearly five hundred, at the time of the Amboy Conference, April, 1860, when Joseph came.

In 1860 and 1861 there were large accessions, and in those years thriving branches were organized at Mission, Sandwich, Marengo, Henderson Grove, Nauvoo, and Pittsfield, in Illinois; Montrose, String Prairie, Nashville, Glenwood, Nephi, Boyer, North Star, Council Bluffs, Raglan, Crescent City, and Little Sioux, Iowa; Galien, Michigan; Burlington, Wisconsin; Whitestown, Indiana; Syracuse, Ohio; Pittsburg, Pennsylvania; and Buckhorn, Canada. Perhaps a few others were organized but not reported until later, and I do not know which ones if any were. An excellent growth also continued through 1862 and onward.

The first attempt to estimate the numerical strength of the whole church was made in April, 1868, when Bro. M. H. Forscutt, as clerk of the conference, compiled the figures from branch and district reports then sent in. His list included seventy-one branches which counted up 2,385 members. But from my knowledge of the church at that time, I doubt if over two thirds of the branches reported then. Probably there were 3,600 and it may be 3,800 members in 1868. At least in the eight years since 1860 the church had grown about eight hundred per cent, or from 400 to 3,600 members.

In 1871 better success in his estimates was had by Brother Forscutt, then Church Secretary. He did not base his reports on the church records, to any great extent, nor did Brother Sheen, the Recorder from 1860 to 1874, make any statistical reports to the conferences. Brother Forscutt compiled his reports *in part* from the Church Record, and in part from district conference minutes in the HERALD, which told of the number that many branches reported as their membership. And branches not reported at all he simply computed as having so many members, hence the totals were very uncertain. Even the branch reports were very deficient, so that Brother Sheen *could not* make a complete record of names and items without a large correspondence. Yet from 1868 to 1874 the Books A and B show an advance in reporting and recording names and items of birth, baptism, ordination, and loss and gain more than they had previously.

In 1872 Brother Forscutt again made estimates along with the records, and counting out errors and

duplicates, and the disorganized branches, there were then about two hundred and fifty branches and nearly 8,000 members. After that no more reports until 1876. And in the trouble about the records that followed the death of the Recorder in 1874, many branch reports could not be found and from that time on a large correspondence was necessary to find the deficiencies by sending full lists to be revised and corrected, and by obtaining complete copies of many branch books before reliable records could be had for a complete report. But after partial reports in 1876, 1877, 1878, and 1879, the Recorder, who was chosen in 1874, had so far succeeded by April, 1880, that he could report three hundred and seventy-five branches actually existing, and all but thirteen of them on the record, and all fairly correct in names and items, though lacking completeness. The footings showed a total of 12,827 membership, being a net gain of at least 4,800 in the nine years since 1871, and probably more, because the reports of 1871 and 1872 were largely by conjecture.

In the decade from 1880 to 1890 the church almost doubled in its membership, in the 1890 report only lacking 49 of being 24,000 to its credit. Again in the next decade, 1890 to 1900, it came well toward another doubling period, the 1900 report showing 43,824 membership, or nearly 20,000 net gain in the ten years. The largest increase in one year was 3,556 in 1897, and the smallest was 1,319 in 1899; but the average gain in that period was close to 2,000 per year over all losses, making a total of 43,824 membership.

The Recorder's report for April, 1909, gave 59,256 as the number then, and likely 1910 will show well toward 61,000. Looking at this goodly number we can well say that if there had been since 1860 an equal or parallel growth in righteousness, in devotion, in zeal, and in walking in the path of "pure and undefiled religion," all along since the 400 of 1860 grew to the 60,000 of 1910, there would have been no stopping at 60,000, but instead there would be now an almost unnumbered host to answer to roll call as *true* Latter Day Saints, and all the reproach because of past evil doers would long since have disappeared. But that is impossible until the great day of immortality comes, and in the millennium the children shall "grow up without sin unto salvation," as the Lord has promised. (Doctrine and Covenants 45: 10.)

As for our missionary work in foreign lands, we can not say that we have done as much abroad as we have at home. But the time to do that is before us, and the day will come in God's providence when men will preach the gospel to the nations in their own languages, by his power, as never before.

However, in January, 1863, Bro. Charles Derry sailed for England, the first foreign missionary

from the Reorganized Church. In May, 1863, Brn. J. W. Briggs and Jeremiah Jeremiah also arrived in the British Isles, and in both England and Wales the three engaged in gospel work. In 1864, Brn. T. E. Jenkins, J. T. Phillips, and Thomas Revel went to those countries. In 1865, Bro. John W. Lewis went, and in 1866, Brn. George Hatt, Thomas Standeven, Joseph Boswell, and J. D. Jones arrived there, also Bro. G. M. Rush began in Scotland. In the same year Bro. J. W. Briggs again went to England, accompanied by Bro. Josiah Ells. In 1880 the Church Recorder's report showed over 600 members in the British Isles, besides many who had emigrated to America. And after many years of continued emigration there are over 1,500 names reported as members in England, Wales, and Scotland.

In 1873, mission work was begun in Switzerland by Brn. J. L. Bear and John Avondet, and they also labored to a small degree in Germany and Italy. Brother Bear went again in 1880, but the most of the converts came to America, few remaining in Europe. Other ministers have labored briefly since then, and now Brn. C. C. Joehnke and A. Kippe are doing a steady work in Germany, with prospects of an abiding membership.

The first missionaries to Denmark, Sweden, and Norway were Brn. Magnus Fyrando and H. N. Hansen, who went in 1875, and Bro. P. N. Brix, who joined them in 1876. The last named died there in 1886. The majority of those they baptized came soon to America. More now remain because of the continuance there of Missionaries Peter Muceus and J. H. Hansen. Recorder's report for 1907 shows 102 members in those countries.

The Society Islands work was begun in 1873, 1874 by Brn. Glauod Rodger and C. W. Wandell, and continued in 1884 by Bro. T. W. Smith, and by many others since then. Result in 1886 was 715 names on record. In 1890 the Recorder had 1,176, and in 1900 the net enrollment was 1,957 members. The 1909 report had 1,785 net membership.

In 1890 began the work in Honolulu, Sandwich Islands, by Brn. Albert Haws and G. J. Waller. In 1909 the Recorder had 179 names net.

Canada has been the most fruitful of all foreign

fields. Bro. John Shippy was appointed in charge there early in the sixties, and Brn. J. H. Lake and G. E. Deuel went in 1866. Many laborers have done faithful work in Canada, and now over 5,000 members are on record there, besides many hundreds who have removed to the United States and the hundreds who have died in the forty-five years since the first baptisms by us.

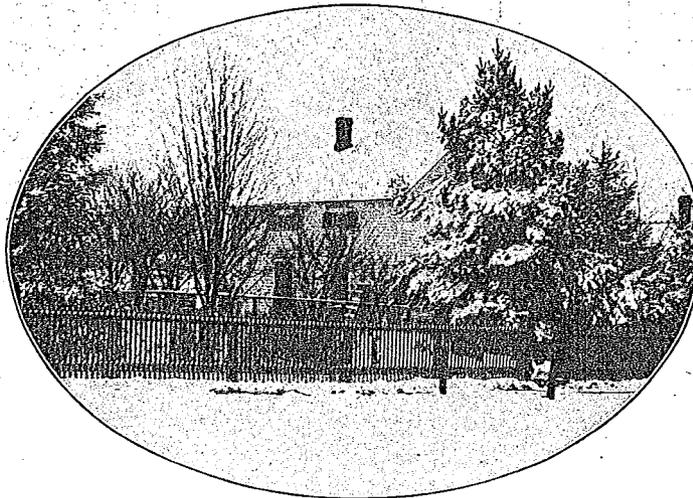
• * * * •

FOUNDING OF LAMONI AND REMOVAL OF HERALD OFFICE TO THAT PLACE.

BY ELDER A. S. COCHRAN, WHO FOR FIFTEEN YEARS WAS SECRETARY OF THE BOARD OF PUBLICATION.

The removal of the Herald Office plant from Plano, Illinois, was an event of much importance to the church and its publishing interests, as well as

to the new town. Prior to the fall of 1879 the terminus of the railroad was at Leon, the county seat of Decatur County, which is fifteen miles from Lamoni, so that in the summer and early fall of that year a crop of corn stood on the land where the depot and that portion of the town south of the main street now stands. The increase in the numerical strength of the church and the future presaged for it and the desire for the welfare



A LAMONI HOME.

This is the house of Elder Asa S. Cochran, built in 1880.

of its members had led to the organization of what it known as the "First United Order of Enoch," an account of which will be found in HERALD for January 22, 1908, page 78.

The sweet singer of the church, Bro. David H. Smith, in one of his sweet, inspirational hymns, shows this feeling which was prevalent among the Saints. The opening verse is as follows:

"Give us room that we may dwell!
Zion's children cry aloud,
See their numbers how they swell,
How they gather like a cloud."

As stated in the article above referred to, said association at its first meeting held at Council Bluffs, Iowa, September 19, 1870, appointed a board of directors who were authorized to appoint a committee to seek a location where they could purchase land and to carry into effect the purposes of that organization. Said committee, consisting of Elijah

Banta, David Dancer, Israel L. Rogers, and Phineas Cadwell, visited various places in the States of Missouri, Nebraska, Kansas, and Iowa. Light was given them from time to time in their research and others not of their number received manifestations in regard to their labors, one of which I will insert as given by Bro. A. W. Moffet, as found in *Autumn Leaves*, volume 2, page 19, entitled, "Vision of Lamoni."

I write a dream or vision I once had, for I do not know whether I was asleep or awake. . . . I saw in the night, myself and three other men on a high rolling prairie. We had a team with us. One of us had a spade, and with it were spading in the ground. It seemed that a question was asked by some one (not of our number, for there was no one present but the four of us): "What are you doing?" The answer was, "We are preparing to lay the foundation for the redemption of Zion." . . . I often thought of the dream or vision, whichever it was, and wondered what it meant, until it passed from my mind. I thought no more about it until some time after the Committee on Location came here, and I took my team and a spade, and drove them over on the prairie in Fayette Township. We took the spade to try the depth and fertility of the soil; with what results has already been developed.

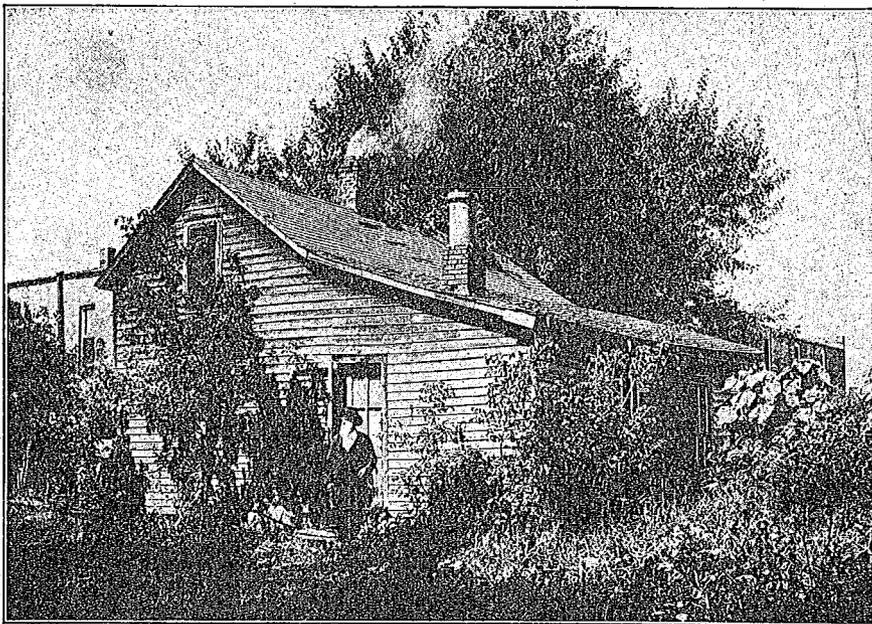
As stated in the article referred to above, over thirty-three hundred acres of land were purchased, the greater part in the township mentioned by Brother Moffet.

It is evident that the leading men of the church early in the seventies contemplated a removal from Plano, for Article 5 of the Articles of Incorporation of the Church, which were adopted September 14, 1872, provided that a committee on location of the business center of the church, consisting of the First Presidency, Bishopric, and Board of Publication, should constitute a Board of Removal.

The General Conference, on April 10, 1876, by resolution, requested this board to take active steps to remove the business center from Plano, Illinois. On May 11, 1876, that board held a meeting, consisting of Brn. Joseph Smith and W. W. Blair, of the Presidency, I. L. Rogers, Bishop, and David Dancer and H. A. Stebbins, his counselors, and John Scott, who with some of the others composed the Board of Publication. The unanimous opinion expressed at this meeting was, "That a re-location of the business

headquarters of the church will be needful in the near future."

A committee of observation and inquiry was appointed, whose duty it should be to make inquiry respecting the facilities offered by certain localities, hereinafter named, and such other points as they may select, for the best interest of the church, and such as said business center may demand, including the centralizing of the chief offices; and annual as-



AN OLD LAMONI LANDMARK.

One of the three houses that stood on the present site of Lamoni when the town was founded. The author of this article is seen in the foreground.

sembling of the ministerial and business authorities and the membership of the church for conference and fellowship; the business of the Bishopric and the publishing department. Brn. W. W. Blair, Israel L. Rogers, and David Dancer were appointed said committee.

At a meeting of the Presidency, Bishopric, and Board of Publication held at Plano, Illinois, June 6, 1876, W. W. Blair, chairman of the committee of inquiry, read letters from various persons representing the various localities indicated as follows: Robert M. Elvin, Nebraska City, Nebraska; Phineas Cadwell, Logan, Iowa; Z. H. Gurley, George Adams, and W. Hudson, Sedgwick, Iowa; W. D. Morton, W. R. Sellon, and Sister Holstein, Burlington, Iowa; John Burlington, Saint Joseph, Missouri; James Calfall, Council Bluffs, Iowa; William T. Kyte, Saint Louis, Missouri; J. R. Badham and William Redfield, Shenandoah, Iowa; William Leeka, Plum Hollow, Iowa; Thomas W. Smith, Stewartville, Missouri; and Richard Lambert, of Hancock County,

Illinois. After considering the above communications, the following was unanimously adopted:

Resolved, That the business center of the Reorganized Church of Jesus Christ of Latter Day Saints be changed from Plano, Illinois, to the southwest corner of Decatur County, Iowa, or vicinity, as soon as it shall be practicable, and that all the leading officers of the church with the press and publishing department, be removed to said location when a suitable site is determined upon.

An executive committee, consisting of W. W. Blair, David Dancer, and John Scott, was appointed, whose

Quoting from editorial in the HERALD for October 15, 1881, we present the following:

President Joseph Smith left Plano, October 7, with his family and household effects for Lamoni.

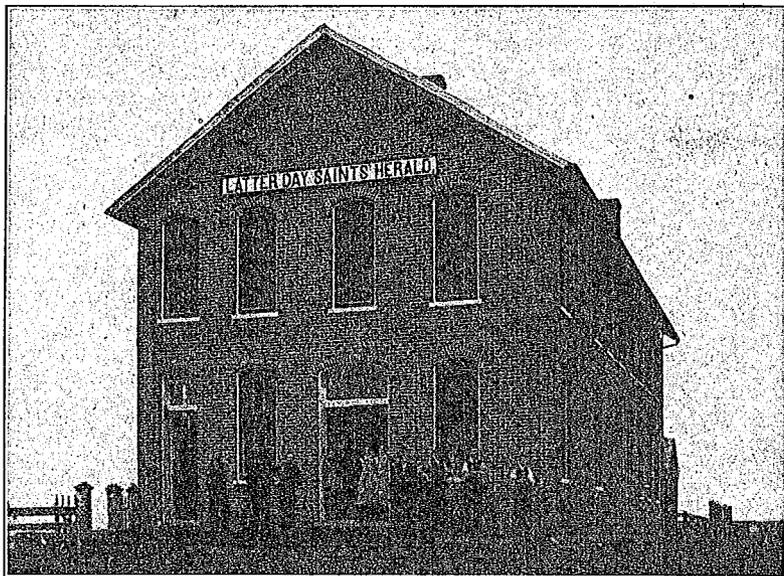
This issue closes the stay of the HERALD in Plano, Kendall County, Illinois. It came here in 1863, and was kindly received by the leading citizens of the place. It began its career here with a list of three hundred subscribers, many of them free; and some of them taking several copies. It had a press and fixtures costing about two hundred and seventy-five dollars; and occupied one room about eighteen by twenty feet square. . . . It will reach Lamoni, Decatur County, Iowa, and begin a new departure (on the old way) with an eight-horse power engine, two cylinder power presses, and a jobber press, with type and other fixtures to match, and office two stories high, thirty by sixty-five feet in size (engine room attached), an editor, bookkeeper, superintendent, and five compositors.

The editor was President Joseph Smith, the bookkeeper Bro. Lawrence Conover, the superintendent Bro. John Scott, the compositors Brn. William H. Deam and William Crick, now of Independence, Missouri, and Sr. Carrie L. Smith, now wife of Bro. F. M. Weld, of Lamoni, Sr. Zadie V. Smith, first wife of Bro. R. S. Salyards, and Sr. M. Annie Scott, now wife of Daniel Anderson, postmaster of Lamoni. The brethren mentioned and their families, and Srs. Mary J. Cazaly, Janet Black, Julia Marks, Martha E. Kearney, and her son, Willis W. Kearney, made

a very important addition to the population of the town then but two years old; as well as the Herald Office building adding materially to the improvement of the town. As commodious as the new building was at the outset, the additional growth made it necessary in the summer of 1892 to erect the addition to the building, the two floors of which, with the basement, made the same amount of floor space as the original building. The addition of a bookbindery to the plant necessitated the removal of the press department to the basement of the new part, and suitable offices for the Presidency, Bishop, and Church Recorder were located in the addition.

* * * * *

"You can't learn to win until you learn to lose. Temporary failure is a chrysalis from which many a full-winged success has soared. The knowledge that a setback is sometimes a timely brake instead of a permanent break, is a tremendous factor in the building of a career."



THE HERALD OFFICE.

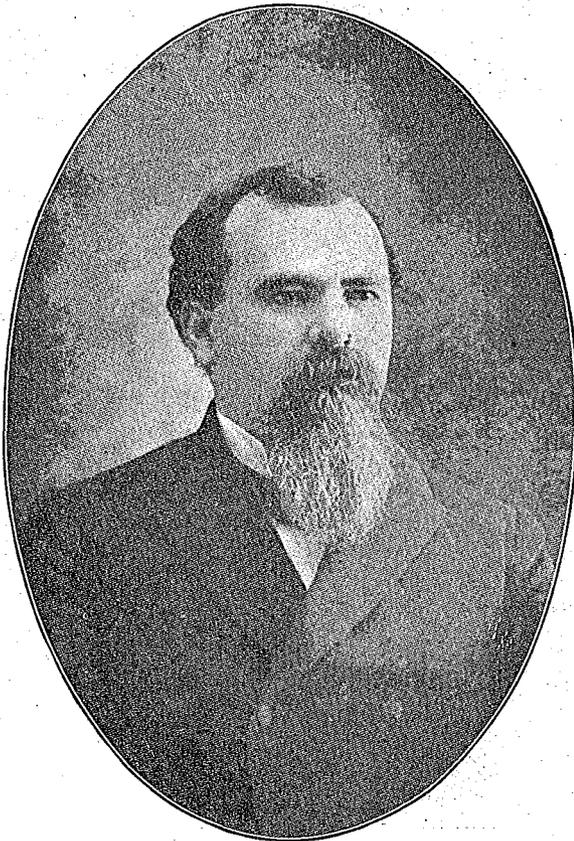
Erected at Lamoni in 1881. A wing containing rooms for the general church officers was added at a later date. President Smith, John Scott, William Crick, Asa Cochran, William Deam, and other old-time members of the office force are seen in the foreground.

duty was to solicit means, purchase lands, and locate a business center.

In the spring of 1873, a quarter section of land was purchased in New Buda Township from Mr. Isaac Swygart. This was afterwards sold to Bro. Thomas France, in the summer of 1879. The railroad was extended from Leon by the Leon, Mt. Ayr, and Southwestern Railroad Company, the town of Lamoni laid out, a survey for a line of railroad to Saint Joseph, Missouri, by the way of Eagleville, Loraine, and Bethany. The company afterward changed the survey, making the junction at what is now known as Togo, instead of Lamoni, laying out the towns of Andover, Blythedale, and Ridgeway, avoiding towns already established and getting much better ground for a roadbed than they would have had by the other proposed route, although the first route perhaps would have been much more convenient for Lamoni.

Not much was accomplished in the matter of the proposed re-location until the summer of 1881.

MY EARLIEST RECOLLECTION OF PRESIDENT
JOSEPH SMITH.



GOMER T. GRIFFITHS.

My father and mother, David and Martha Griffiths, became identified with the Church of Jesus Christ of Latter Day Saints in South Wales, during the year in which Joseph the Martyr was assassinated, 1844. They left Wales and eventually located in Syracuse, Ohio.

Soon after moving there Apostles W. W. Blair and James Blakeslee appeared and my parents united with the Reorganization in 1864 under the administration of these brethren, by whom also I was blessed at the same time.

My object in giving the above brief sketch is to show how I became interested in the work, as my early training and home environment instilled in me great confidence in the church and its officials. (It should be remembered that it is characteristic of the Welsh nation to reverence those in authority.)

At the close of the Civil War my parents moved to Saint David, Illinois, a small hamlet where there was quite a branch; in fact it was almost a Latter Day Saints' town. Soon after our arrival word was received that young Joseph, the prophet, was going to pay the branch a visit. This was about forty-three years ago, at which time I was about ten years of age.

I well remember what a sensation the news created; his proposed visit was the subject of conversation on the streets and in the homes of the Saints. I had great ideas as to the appearance of a prophet of God; to my boyish mind he was a being very different from others on this mundane sphere, and I clothed him with personal attributes and characteristics almost divine; so I considered myself very fortunate to have the privilege of looking upon the face of a prophet of God and to hear him speak.

The eventful day finally arrived. The church in which the Saints met seated only about a hundred persons. To be sure of getting a seat I was one of the first at the meeting house where I sat up in the front where I could get a good view of the prophet. At last the long expected personage appeared, in company with Jeremiah Jeremiah, president of the branch, and Edwin Stafford, all occupying seats on the old-fashioned half-moon platform.

Childhood impressions are vivid and lasting and I now see him distinctly in memory as I looked upon him then. Truth compels me to state that I was greatly disappointed with his appearance, as I had in mind all the time a being of abnormal physical appearance, while before me sat a seemingly very humble man, wearing ordinary clothes, with no adornment whatever, and having quiet and unassuming manners. He was slight in build, with black hair and whiskers—a decided contrast to our venerable President of to-day at the age of seventy-seven years. I was favorably impressed with his dark, piercing eyes which seemed to penetrate one's very soul, but at the same time his intense gaze was modified by a kindly, sympathetic expression, making his thin face not unattractive. He had a large amount of personal magnetism about him which drew even little children.

He impressed me as being only an ordinary speaker, not having had over six or seven years of pulpit experience at this time. Of late years I have sat listening to his wise counsel, able arguments, and marked ability as an interesting pulpiter, and I have compared him with the Joseph of forty-three years ago.

The comparison fills me with amazement at the wonderful change which God made in the man and in the preacher.

As I sat there, a ten-year-old boy, little did I think that I should be so closely associated with the speaker before me in carrying on the angel's message and in helping him build up the kingdom in the last days. The reverence and love instilled by my parents in my youthful mind have grown with larger acquaintance and more mature years.

After a lapse of thirteen years (in the meantime having been ordained an elder and placed under General Conference appointment) I again met him in the early fall of 1879, at the home of Elijah Banta,

Lamoni, Iowa. At this time Lamoni was not much of a town, as there were only a few houses around the depot, a store run by Samuel Gurley, and, I think, a small church building.

I distinctly remember the kindly advice received from Brother Joseph during our sojourn there, which proved to be a source of great strength and encouragement to me. From here I went to Gallands Grove, Iowa, to attend the General Conference

which was then held twice a year. This grove was large and beautiful and there seemed to be several hundred tents pitched on the grounds, which gave much the same appearance as one of our modern reunions.

On the afternoon of the day of my arrival President Smith announced that I would be the speaker at eleven o'clock on the following day and would be assisted by W. T. Bozarth.

This being my first introduction to General Conference, and having never met with an apostle before, I felt very

much depressed at the thought of having to face such a large audience and to preach before so many of the high dignitaries of the church. Brother Bozarth and I slept together that night, or rather we went to bed together, but the spirit of deep sleep wasn't troubling me, but the thought of having to preach the next day was! Finally I thought I had a brilliant idea, which was to have Brother Bozarth occupy the pulpit in my place; this he finally consented to do. I was very much relieved and did not give the next day's service and sermon much thought. However, at the close of the prayer meeting the next morning, Brother Joseph came to me and said, "I understand you are not going to be the speaker this morning." I then told him of the arrangement Brother Bozarth and I had made, but my plan did not meet with his approval, for in an authoritative manner he said, "You are going to be the speaker as announced."

You can imagine my feelings as I walked up toward the stand. I really felt like a lamb being led to the slaughter. Just then Brother Joseph took me by the hand and said in a kindly, sympathetic voice, "Be not afraid, for the Lord will bless you with his Spirit and you will have good liberty." As I arose to begin the sermon and looked over that large audience I saw Brother Joseph only a few

feet away, with those piercing, black eyes looking right through me.

Conditions were now reversed! I was no longer the ten-year-old boy looking at him; but the prophet, comfortably seated with his back against a tree, was now looking at me, ready to hear what I had to say. I felt very much embarrassed at first, but soon learned that I had his prayers and sympathy, and when I had finished my sermon he was the first to come forward to clasp me by the hand, bidding me godspeed. I was surely blessed by the Lord on this occasion as Brother Joseph said I would be. This incident, and many of like character could be related, if space permitted, greatly increased my confidence in God and his prophet.

Now, after thirty-three years' constant service in the ministry and nearly twenty-three years' in the Quorum of the Twelve, laboring under his immediate direction, listening to his counsel and receiving many divine instructions through letters from him relating to my family and my ministry, prophetic warning, etc., considering all these my confidence in our gray-haired brother has constantly grown that he is a prophet of the most high God, called to lead the Church of Jesus Christ in this day.

A marked characteristic of President Smith, one which I together with many others of the ministry have criticised in the past, is his leniency towards erring ones. As I have grown in age and experience I have arrived at the conclusion that the course he has pursued in this respect was in harmony with the divine mind and was Christ-like. The rising generation of leaders can well follow in his footsteps in this regard.

When young Joseph assumed the leadership of the church he faced an apostasy and its terrible dregs; factional leaders antagonized his every move; confidence was destroyed, and the Israel of the last days was in a wilderness. It required a Moses to get divine order out of this satanic chaos. Time and the present condition of the church have demonstrated that the Lord selected the right man for the herculean task.

He has now been the leader of the church for fifty years; he started that leadership right on assuming the presidency of the church at Amboy, Illinois, April 6, 1860, when he outlined his policy in his memorable speech on that occasion.

The confidence in which he is held by the ministry and the Saints in general; the approval of the divine mind as manifested by his still being used as the mouthpiece of the Lord, all bear unmistakable evidence that he is closing his half century of leadership right before God and acceptably to the Saints.

GOMER T. GRIFFITHS.

COLUMBUS, OHIO, December 3, 1909.

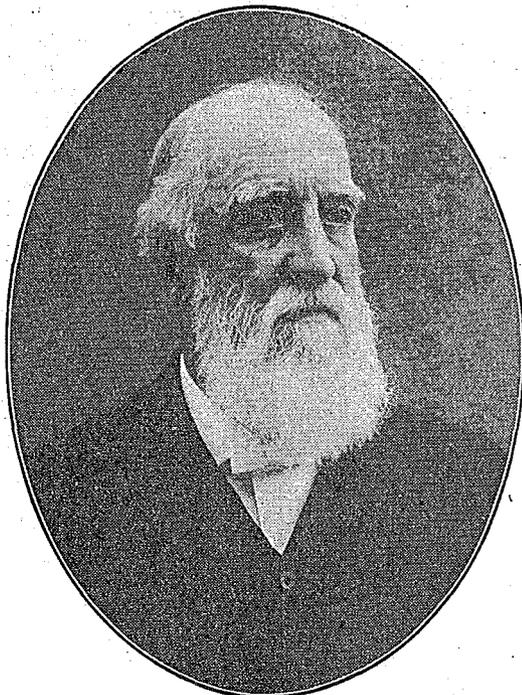


GOMER T. GRIFFITHS.

From a photo taken in 1866, about the time when he first saw President Smith.

BRIEF HISTORY OF THE FIRST PRESIDENCY OF THE REORGANIZATION.

[EDITOR'S NOTE.—President Smith's work as Editor has been contemporaneous with his work as President of the church. So we feel that this brief history of the First Presidency, written by the Church Historian, will be of interest in the Jubilee number. With it will be found pictures of every member (with one exception) of the Presidency from 1860 until now.]



PRESIDENT JOSEPH SMITH.

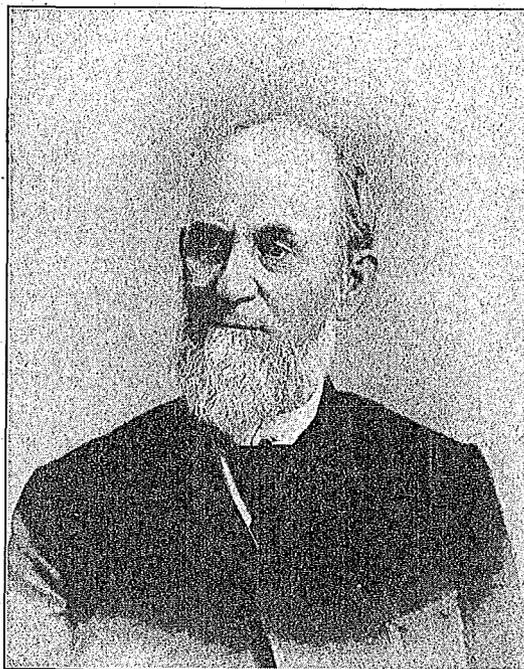
April 6, 1910, he will have occupied the Presidency fifty years.

On April 6, 1860, at a General Conference held at Amboy, Illinois, Joseph Smith, the oldest son of the first President of the church, presented himself to the Reorganization and was accepted, and his position as President of the church was acknowledged. He was accordingly ordained under the hands of Z. H. Gurley, Samuel Powers, and William W. Blair, apostles; and William Marks, high priest. In accepting the position he stated that he had for some time past received manifestations pointing to the position which he was about to assume, and added: "I have come in obedience to a power not my own, and shall be dictated by the power that sent me."

President Smith presided without counselors until the April conference of 1863, when by revelation William Marks was designated as a counselor and was accordingly ordained by Joseph Smith, J. W. Briggs, and E. C. Briggs.

The First Presidency continued with but two members until May 22, 1872, when William Marks died. President Smith then acted without counsel-

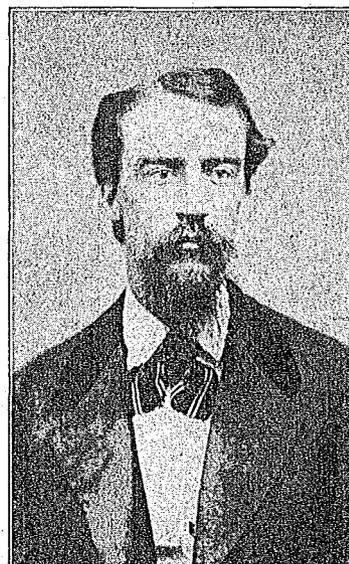
ors until the April conference of 1873, when by revelation William W. Blair and David H. Smith,



WILLIAM W. BLAIR.

Counselor 1873-1896.

the youngest brother of the President, were chosen as his counselors, and ordained under the hands of J. W. Briggs, E. C. Briggs, and Josiah Ells, apostles;

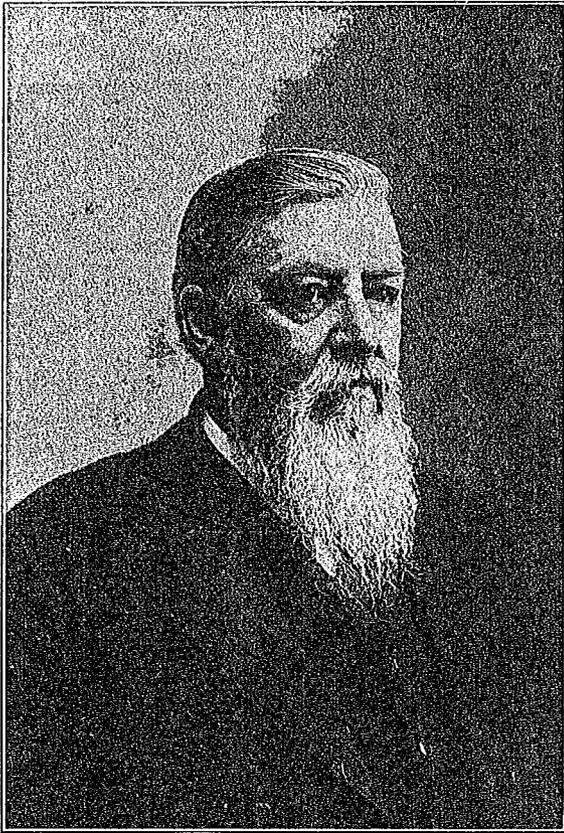


DAVID HYRUM SMITH.

Counselor 1873-1885.

Isaac Sheen, president of the Quorum of High Priests, and I. L. Rogers, Bishop of the church and president of the Aaronic priesthood, it having been

specially provided by the revelation that these parties should be ordained by the apostles; and that the president of the Quorum of High Priests, and president of the lesser priesthood should assist.

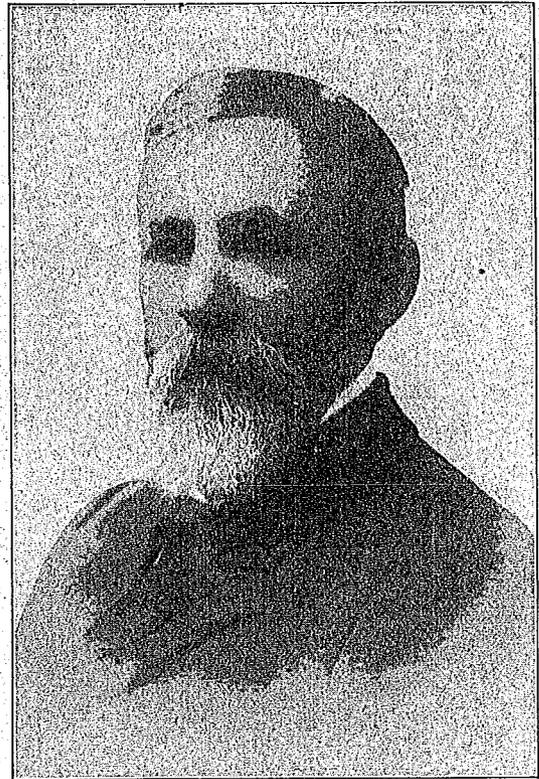


PATRIARCH ALEXANDER H. SMITH.

Counselor 1897-1902.

A short time subsequent to these ordinations David H. Smith became incapacitated for service, but continued to be acknowledged in that position by the church until April conference of 1885, when he was by command of the Spirit released. This left but two members of the quorum, and in this condition it continued until April 18, 1896, when Elder Blair died suddenly while on his return to Lamoni from the Kirtland, Ohio, conference.

At the April conference of 1897, at Lamoni, Iowa, Elder Alexander H. Smith, who had been temporarily acting by consent after the death of Elder Blair, was by revelation called and set apart as counselor to his brother, and was ordained under the hands of President Joseph Smith and others. Elder Edmund L. Kelley, Presiding Bishop of the church, was also called by revelation to act temporarily as a counselor and was blessed to so act under the hands of Edmund C. Briggs and others.



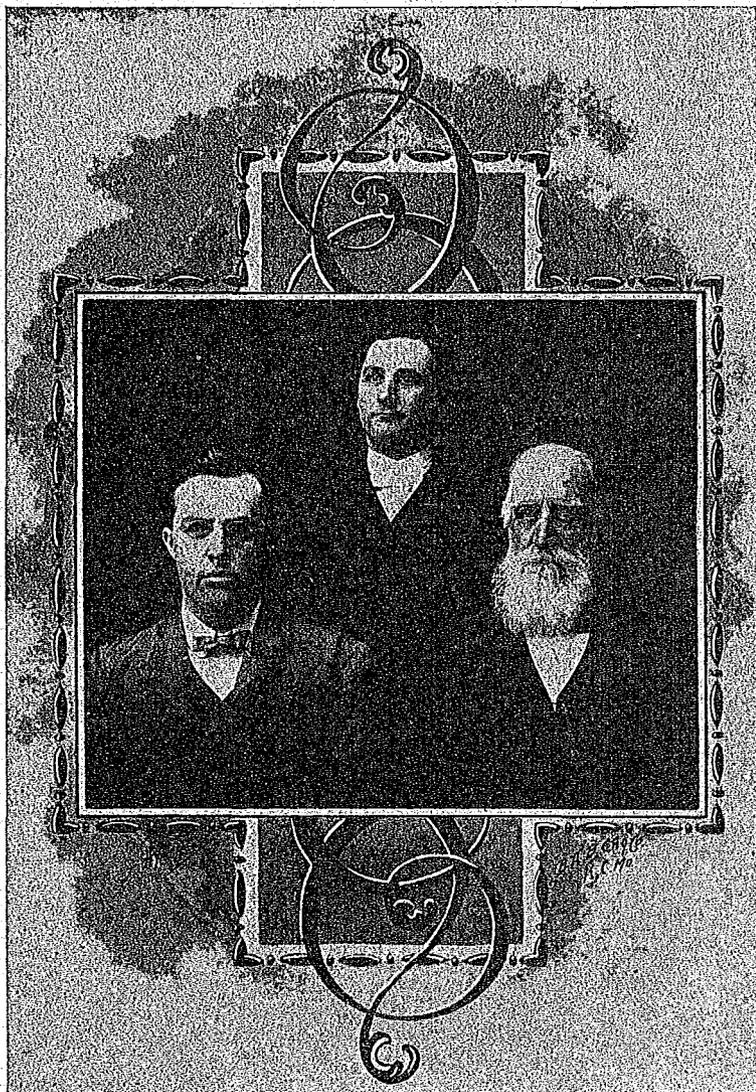
BISHOP E. L. KELLEY.

Counselor 1897-1902.



FREDERICK M. SMITH.

Counselor 1902 until the present time.



JOSEPH SMITH, F. M. SMITH, R. C. EVANS.

The Presidency 1902-1909.

The quorum thus continued until the General Conference of 1902, when President Joseph Smith presented to the conference a vision in which he saw seated with himself in the assembly his eldest son, Frederick M. Smith, and R. C. Evans, of the Quorum of Twelve. The conference, after indorsement by the several quorums, recognized this as sufficient authority for ordaining them as counselors to the President of the church. They were accordingly ordained on April 20, 1902, Frederick M. Smith under the hands of J. W. Wight and President Joseph Smith; Richard C. Evans under the hands of President Joseph Smith and J. W. Wight.

The First Presidency thus formed was sustained and continued to act as such until April, 1909, when by the authority of a revelation a change was effected by the release of Richard C. Evans, and the selection and ordination of Elbert A. Smith, of Lamoni, Iowa, the only son of David H. Smith. He was ordained April 20, 1909, under the hands of President Joseph Smith and William H. Kelley. The First Presidency at the present time is therefore composed of Joseph Smith, of Independence, Missouri, President; Frederick M. Smith, of Independence, Missouri, and Elbert A. Smith, of Lamoni, Iowa, counselors.

The members of this quorum are designated in revelation as apostles and high priests, presidents of the high priesthood, and the First Presidency over the entire church.

HEMAN C. SMITH,

Church Historian.



ELBERT A. SMITH.

Counselor 1909 until the present time.

A LEAF FROM THE OLD FAMILY ALBUM.

THE ADVANCE GUARD OF THE ARMY OF THE LORD
IN 1873.

The cut that accompanies this article is reproduced from a photograph taken at Park's Mills near Council Bluffs, Iowa, during the semiannual conference, September, 1873. It shows a section of the "army of the Lord" as it appeared at that time. It is a silent witness of the great changes that have taken place in the personnel of the church. Of the six men standing in the front row, prominent leaders of the church at that time, only one remains. Five

out. Through it William W. Blair and David H. Smith were called to the Presidency; William H. Kelley, Thomas W. Smith, James Caffall, John H. Lake, Alexander H. Smith, Zenas H. Gurley, and Joseph R. Lambert were called to be especial witnesses in the Quorum of Twelve Apostles, to be associated with Jason W. Briggs, Josiah Ells, and Edmund C. Briggs who were already members of that quorum. Certain other members were dropped from the quorum and placed among the elders. Archibald M. Wilsey, William D. Morton, and George Rarick were called to be high priests; E. C. Brand,



AT PARK'S MILL, SEPTEMBER, 1873.

1. Joseph Smith. 2. David H. Smith. 3. William W. Blair. 4. Elijah Banta. 5. Israel L. Rogers. 6. David Dancer. 7. William H. Kelley. 8. John H. Lake. 9. Jason W. Briggs. 10. Edmund C. Briggs. 11. Joseph R. Lambert. 12. O. P. Dunham. 13. James Caffall. 14. H. J. Hudson. 15. Zenos H. Gurley, jr. 16. H. A. Stebbins. 17. J. H. Hansen. 18. E. C. Brand. 19. James McKiernan. John A. McIntosh, known as Uncle Johnny McIntosh, may be seen directly back of David H. Smith. Others in the group we are unable to identify.

have gone over on the other side. Many others represented in this picture have died. Some abandoned the faith ere they passed away. Others stood firm and proved themselves strong and wise servants.

The year 1873 was one of the most important years in the history of the Reorganization. During that year the First Presidency was filled for the first time, the Presiding Bishopric was filled for the first time, seven new members were added to the Quorum of Twelve Apostles, and important additions were made to the Quorum of High Priests and the Seventies. March 3 of that year President Smith received a revelation, now known as section 117 of the Book of Doctrine and Covenants. This was the fourth revelation received by him to find place in the Book of Covenants, and in many ways was the most important given to the church up to that date. It was presented at the April conference of that year and its provisions were duly carried

out. Charles W. Wandell, Duncan Campbell, Joseph Lakeman, Glaud Rodger, John T. Davies, and John S. Patterson were called to be seventies. The Presiding Bishop was instructed to select two counselors; and in harmony with the revelation, the Presiding Bishop, Israel Rogers, selected Elijah Banta and David Dancer. Two counselors had been selected prior to this, but for some reason had never been ordained, and Bishop Rogers had acted alone.

It was said of the men thus selected for various offices: "If these my servants will henceforth magnify their calling in honor before me, they shall become men of power and excellent wisdom in the assemblies of my people." This promise was fulfilled to a remarkable degree. That year was remarkable because of the number of high positions that were filled during the year, and the very high character of the men who were called to fill those positions, as it developed in the light of subsequent events.

In the front ranks of the ministry, as shown in this picture, designated by the figures 1, 2, and 3, appears the First Presidency as it was then constituted, President Joseph Smith with his counselors, William W. Blair and David H. Smith. President Joseph Smith is seen standing in the middle of this trio. He had then been in the Presidency thirteen years, a period longer than the time that his father occupied in the Presidency of the church, but, of course, not so long as the time that he occupied as leader of the church. He had already proved himself a faithful, honorable, and wise servant. He was known as a man of extraordinary vitality and strength of body and mind, yet it could not have been foreseen that his ministry would continue thirty-seven years longer, rounding out fifty years in the Presidency.

At his left is seen his first counselor, William W. Blair. Elder Blair had been with the Reorganization from 1857. Strong, self-reliant, and aggressive, he was an excellent leader. He was well equipped for frontier missionary work, or as a defender of measures in the church that might meet with a degree of opposition. He could smile genially all day long, or when necessary he could set his lips in a straight, determined line.

At the right of President Smith is seen his youngest brother and second counselor, David H. Smith. He was a man of brilliant and original thought, but his temperament was that of the artist and poet, and he was not well fitted to meet the rough experiences of missionary work among hostile people, such work as was forced upon the majority of the elders in that early day. He could write inspired hymns and preach sermons that moved the multitude, but he was not by nature what is known as a fighter, and in the ordinary course of missionary work he suffered keener joy and deeper sorrow than came to the lot of many of his collaborators. It could not be seen at that time that his life's work was so very nearly at a close.

To the left of the Presidency is seen the Presiding Bishopric, with Bishop Israel Rogers in the center. Bishop Rogers was the first bishop of the Reorganization, having been ordained April 7, 1860. He continued in this office for twenty-two years. In his time he was a pillar of strength to the church, and came to its rescue in times of need. A typical instance is thus recorded on page 782, volume 3, of Church History:

In 1866 the General Conference ordered the preparation and publication of the Inspired Version of the Holy Scriptures. Special contributions and subscriptions were called for, but these did not equal the expenditures. However, Brother Rogers continued to meet all demands, and when the conference of 1870 came around, it was found that the account was overdrawn about four thousand dollars. Then he arose in the assembly and said that he would balance the debt by giving it to the church. In that day this seemed

a large gift; and, indeed, it was a very important matter, a very valuable gift at that time. He carried the church through in the day it needed financial help, not only then, but also at other times.

At the left of Bishop Rogers stands David Dancer, prominent in financial circles, especially in the early history of Lamoni, and at the right of Bishop Rogers stands Elijah Banta, who also took a prominent part in the history of Lamoni. Back of the Presidency and to their right, as indicated by the figure 7, is seen Elder W. H. Kelley, now president of the Quorum of Twelve Apostles, then only beginning his work in that quorum. At his left, indicated by the figure 8, is Elder John H. Lake, now patriarch, and residing at Kirtland, Ohio. At his left, as indicated by the figure 9, stands Jason W. Briggs. Jason Briggs was at that time president of the Quorum of Twelve and exerted a strong influence in the church. He was credited with being a logical and profound reasoner. At his left stands his brother, Edmund C. Briggs, who had taken such a prominent part in the early history of the church. It could not then be foreseen that he would be one of the few in that body who would continue as a minister for thirty-seven years longer, like his associate, President Smith, rounding out fifty years of service.

To the left of Elder E. C. Briggs stands Joseph R. Lambert, then one of the new members of the Quorum of Twelve, now patriarch, and since the death of Alexander H. Smith, acting as Presiding Patriarch. Then as now his watchwords were "truth" and "law," words that he has thundered at many a congregation, words with which he has sincerely endeavored to shape his life. To his left may be seen James Caffall, whom the record shows was ordained an apostle at that conference, in harmony with the revelation of the previous April. He was a humble and faithful laborer and has gone to his reward. E. C. Brand, Zenas H. Gurley, H. A. Stebbins, James McKiernan and others may be identified by those who know them.

Great changes may be observed in all those who are still living. Then in the dawning of their power and usefulness, many of them are now far advanced in years, while many others would not answer if the roll of the autumn conference of 1873 were called again. They are numbered with a larger assembly in a brighter and better land.

ELBERT A. SMITH.

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Faith is a belief in testimony. It is not a leap in the dark, as some tell us. That would be no faith at all. God does not ask any man to believe without giving him something to believe. You might as well ask a man to see without eyes, to hear without ears, and to walk without feet, as to bid him believe without giving him something to believe.—D. L. Moody.

THE SAINTS' HERALD HISTORICAL SERIES.

X. THE CHURCH IN NAUVOO.

BY ELDER MARK H. SIEGFRIED, HISTORIAN OF THE NAUVOO DISTRICT, AND PASTOR OF THE CHURCH IN NAUVOO.



JOSEPH SMITH THE MARTYR.

Copied from a daguerreotype taken in Nauvoo in 1843.

'Tis a peculiar circumstance that Nauvoo is. Peculiar circumstances led to its founding. A band of religious people driven from their homes in western Missouri, at the instance of a cruel, heartless bandit,—Boggs, under oath as governor, wandered across the prairies as best they could, often leaving their footprints of blood upon the frozen ground and in the snow. They landed at Quincy, Illinois, in Adams County, just below Hancock, in which is Nauvoo, during the winter of 1838-39, cold, hungry, without shelter, robbed of homes, property, and many of their loved ones.

To depend upon the charities of the hospitable people of Quincy and vicinity would not always answer. They had to make some permanent arrangements for their sustenance; and this they did by appointing a committee to investigate a proposition that had been made to them for the purchase of twenty thousand acres of land lying in the Territory of Iowa (not a State till 1846) at two dollars per acre, to be paid in twenty annual installments without interest. This committee reported favorably to a conference held in Quincy in February, 1839. (It will be remembered that Joseph Smith and other leading men were in Liberty Jail during this time, not being liberated till April 16, 1839,

reaching Quincy on the 22d of that month.) This land, however, was not purchased till June 24, 1839, after the Saints had located at Commerce, afterward Nauvoo. Soon after, Joseph Smith advised the building of a city across from Commerce to be called Zarahemla. This tract of land included the village of Nashville, now Galland.

At the time this proposition was first being considered, William Marks, Bishop Partridge, and Judge Elias Higbee were among a number who disapproved the idea of settling in one locality; but favored individually locating. Whether or not they exercised superior judgment in this is not a matter of history; and each is left to decide from events that followed whether he thinks they did or not. For us to say now what might have been under different circumstances, at the most is not saying very much; for any change would, to that degree, have brought a different end, and whether it would have been better or worse, the judgment day alone may reveal.

VENUS AND COMMERCE.

There was a post-office, called by Uncle Sam, Venus, at a point a little north of what is called Young Street and within about one block of the river, in what was afterward called Commerce. This post-office was established March 13, 1830, and was the first in the county. So far as the records go, there was no town plotted. There were two residences and one store. Commerce was laid out in 1834, and Commerce City in 1837, by Horace Hotchkiss and John Gillett. This latter is the village the Saints found when they came in 1839, and was afterwards the northwestern part of the city of Nauvoo. Its streets were parallel and at right angles with the river, not having been laid out with the compass.

At this village, or, technically, just south of it, lived Dr. Isaac Galland, who seemed to be interested in the Saints and to feel for them in their troubles. He submitted a proposition to them as early as March, 1839. It seems that Sidney Rigdon opposed the acceptance of it; and, because of this, together with other reasons, perhaps, it was not accepted during that month nor the one that followed. But on May 1, a farm was purchased from Doctor Galland, and one lying just east of it from one Hugh White, the former costing nine thousand dollars and the latter five thousand dollars.

Joseph Smith was instrumental in the purchase of this land, just a month and twenty-four days before the purchase on the other side of the river. He himself occupied one of the log houses on the Hugh White farm. It is still standing (with additions) and is known as the "Smith Homestead." So also is the stone house of Doctor Galland, near the river, now the oldest house in Nauvoo. At the north-

east corner of the block on which the Prophet lived is the "Corner stone of Nauvoo" from which the city of Nauvoo was surveyed and laid out.

On July 3, Joseph Smith baptized Doctor Galland. A son of Doctor Galland now lives in Fort Madison, Iowa, not a member of the church, however. On two occasions he has promised to give the writer a written opinion of the character of the Saints, as he knew them, but so far he has failed, notwithstanding he speaks with regard concerning Joseph the Seer and the dealings his father had with them. He was eighty-two years old last July.

SEEK REDRESS, BUT FAIL.

As has appeared in a preceding article of this series, the Saints suffered many wrongs of a nature and character for which it was impossible for any earthly power to give compensation or for which to

recompense; therefore, useless to seek redress. Who can repay a wife and mother for having her husband torn from her in the hour of greatest need, to be lodged in a dungeon cell, while her child is being born at the point of a bayonet or the muzzle of a gun! Who can repay the father! Who can make restitution for such atrocious acts! None of earth's occupants can do it! God alone, through his never-failing mercy and infinite love, can fill

the void in a bosom thus torn asunder. But along with these there were inestimable losses of a financial nature, both to the church and to individuals. It was only an expression of confidence and faith in the Federal Government to offer prayer to it through its legislative and executive bodies. No more than an expression of belief in the constitutional rights of citizens to believe that Missouri, having violated the Federal Constitution, could be made to answer for it by the body which that Constitution held intact.

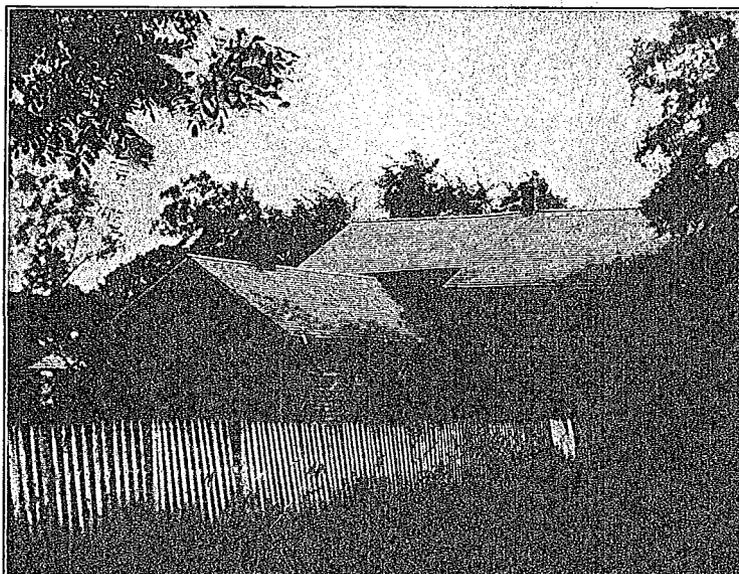
And so, seeking restitution of lost properties by reason of the laws having been violated, the High Council, (the church willing to take the consequences if it could be proven that it had violated the law,) indorsed the resolution of Joseph Smith, to

go to Washington to present the grievances of the church to the Federal Government, October 21, 1839. He and Hyrum, his brother, had on June 4 previously prepared a statement to present before the General Government, of damages amounting to one hundred thousand dollars each, including damages for illegal imprisonments. On October 28, Joseph Smith, Sidney Rigdon, and Judge Elias Higbee were indorsed by the High Council as delegates to Washington, District of Columbia, to ask the President and Congress for a redress of grievances suffered in Missouri. The delegates left the next day for the East, accompanied by a man, O. P. Rockwell, whose after conduct was far from what it ought to have been.

Elder Rigdon took sick, on account of which they were much delayed. Shortly following they fell in company with one Dr. R. D. Foster, who accompanied them to care for Elder Rigdon. When they

reached Columbus, Ohio, it was decided that Joseph Smith and Judge Higbee should go on, leaving Elder Rigdon with Dr. Foster and O. P. Rockwell to come on in the carriage, in which they had started, as soon as Sidney Rigdon was able.

The former two arrived at Washington, November 28, 1839, and presented a lengthy petition to Congress. This petition is too long to use in this article, but can be found in



THE OLD HOMESTEAD.

This is the house first occupied by Joseph Smith the Martyr, in Nauvoo.

vol. 2, pp. 378 to 396 of the Church History. This petition covers the settlement in western Missouri, and all the trouble, quite detailed, together with the orders of the military officers, and finally the exterminating order of Governor Boggs, and an account of the accompanying horrors. Elder Rigdon arrived some time later, presumably the fore part of December. He stayed but a short time, arriving in Philadelphia, January 14, 1840. Judge Higbee and Joseph Smith presented the matter to the President and Congress, receiving favor from Judge Young of Quincy. They stayed and maintained their cause before the judiciary committee, appointed to consider their case for quite a while. Joseph Smith had personal interviews with President Van Buren and John C. Calhoun. He became satisfied that nothing would be done for

them, and started home, preaching on the way, arriving March 4, 1840. Judge Higbee remained to look after the interests of the petition until the committee reported to Congress that they could do nothing, when he withdrew the papers they had presented, and started shortly for Nauvoo and his family.

PUBLICATIONS.

There were four papers issued during the days of the church in Nauvoo: *The Times and Seasons*, *The Wasp*, *The Nauvoo Neighbor*, *The Expositor*.

The Times and Seasons was issued first in November, 1839, by Don Carlos Smith and Ebenezer Robinson, under the firm name of Robinson and Smith, from an office on the corner of Water and Bane streets, two blocks west of the home of Joseph Smith. It was a monthly, devoted to church interests. D. C. Smith acted as one of the editors till his death, August 7, 1841, at the age of twenty-five. Ebenezer Robinson acted as editor until February 15, 1842 [excepting during an interval in 1840 to 1841], when his valedictory was published in the *Times and Seasons*.

The Twelve had for some time been dissatisfied with the manner in which he had been conducting the paper, and had endeavored to have him removed. Under date of January 28, 1842, Joseph Smith stated he had received a revelation directing the Twelve to take charge of it. On February 4, Wilford Woodruff took charge of the printing office and John Taylor of the editorial rooms. It was later arranged for Joseph Smith to act as editor in chief with John Taylor to act as assistant. This management continued till November 15, 1842, when Joseph Smith resigned to John Taylor, stating in his valedictory that he could no longer perform this arduous task, on account of the press of other matters. Taylor continued as editor until the paper was discontinued February 15, 1846, after one more issue.

April 13, 1842, the first number of *The Wasp* appeared under the editorship of William Smith. It was a weekly devoted to literature, agriculture, art, science, commerce, trade, manufacture, and news in general. How long it continued we are not aware.

We do not know when *The Nauvoo Neighbor* was first issued. The only mention we know of is of its being discontinued by order of a conference which convened October 6 to 8, 1845.

The Expositor itself has a very short history. Only one issue, June 7, 1844, ever met the public. It contained very much that was of a slanderous nature, not only against Joseph Smith, but others of the church. The city council, three days later, declared it a nuisance and ordered the mayor to have it removed in his own way. Joseph Smith was mayor, and he ordered John T. Green, marshal, to

destroy it. These were perilous times. Publishers and contributors for *The Expositor* had been recently cut off from the church and this was the way they proceeded to take revenge.

So far as the law was concerned, the council perhaps had the right to destroy *The Expositor*; but to us it was one of the great mistakes that occurred. It was an effort to destroy the freedom of the press. Be that as it may, F. M. Higbee obtained a writ for Joseph Smith and seventeen others. They were all acquitted by the Nauvoo municipal court; and, being tried again, before a justice, Daniel H. Wells, a nonmember of the church, were acquitted. Joseph Smith wrote a detailed account to Governor Ford, and stated that all who were implicated would go to the state capital and submit to an examination before any legal tribunal there without warrant for arrest.

MISSIONARY WORK.

Notwithstanding the unsettled condition of the church, on coming to Nauvoo, it did not lose sight of the mission it bore to the world, that of preaching the gospel. Preaching was being done wherever possible in the regions around Nauvoo, as well as throughout the various States. During the time that the church was settling here, the Twelve were making arrangements to go on a mission to Europe. During August and September, 1839, five of them started for this field. Next month marked the organization of the Nauvoo Stake, with William Marks president. This position he faithfully held until the disintegration of the church. The stake was divided into three wards, having a bishop for each ward. These bishops were Whitney, Partridge, and Knight.

In the next May, the first issue of *The Millennial Star* appeared from Manchester, England, Parley Pratt, editor. The first company of Saints from England came to America, June 6, 1840. This was followed by many other expeditions of Saints, and many remained in the British Isles.

At the conference in the spring of 1840, Orson Hyde and John E. Page were given a mission to Palestine. Hyde prosecuted this mission unaccompanied by Page, who remained in America doing missionary work. These, however, are not the first foreign missions of the church. About June 1, 1837, O. Hyde and Heber C. Kimball went to England, accompanied by Willard Richards and Priest Joseph Fielding. This was the first foreign mission the church undertook. The labors of these men bore much fruit when the Twelve took the mission in 1839 to 1840. At a conference held in England on April 15, 1840, there were reported one thousand six hundred and eighty-one members, thirty-four elders, fifty-two priests, thirty-eight teachers, and eight deacons. In less than three months there was a gain of over six hundred and

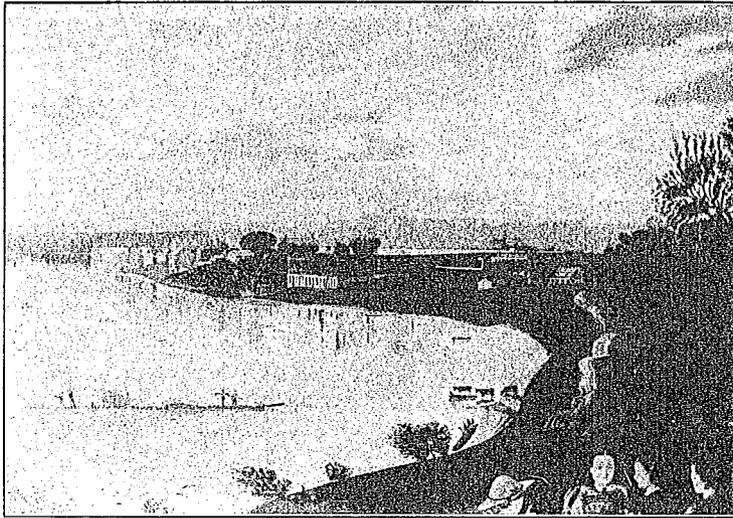
fifty; and in three months more there was a gain of over one thousand three hundred. This is evidence that these men were diligent in their work; notwithstanding all the members of the Twelve who were there afterward went into polygamy, and Brigham Young said that he had intimations of it while in England, but never mentioned it to Joseph Smith.

RAPID GROWTH.

It is certainly an evidence of sterling faith in the truth that these people under the trying circumstances under which they came to Nauvoo, were able in so short a time to accomplish so much. The land, much of it, which they purchased was swampy and unhealthy; overgrown, with an entanglement through which man could scarcely penetrate. Yet in a few months it was drained, surveyed, and platted; buildings were going up at a wonderfully rapid rate, over two hundred houses being built by May 1, 1840.

During this strained effort to replace lost treasures, there was much sickness, much of it fatal. James Mulholland, Joseph's clerk, died Nov. 3, 1839, while Joseph was at Washington. He has a niece now living in Farmington, Iowa, and a nephew at Independence, Missouri. Joseph Smith, sr., Presiding Patriarch of the church, died at Nauvoo, September 14, 1840, just sixty-eight years, ten months and twenty-eight days before his grandson, Alexander Hale Smith, Presiding Patriarch of the Reorganization, died at the same place. Just before his death he blessed his family; Joseph's posterity were promised blessings and lives of usefulness, but none were promised to Hyrum's children. Hyrum was received as Patriarch to succeed his father, January 24, 1841. William Law had been appointed a member of the Presidency by revelation to succeed Hyrum Smith. George Miller had been appointed by revelation to succeed Edward Partridge. Two days later Joseph Smith was made sole trustee in trust for the church.

Notwithstanding these losses and reverses, harassing mobs, traitors within and enemies without, the church grew and prospered so long as they put their trust in God, who told them that if they should hearken to his voice they should not be moved. (Doctrine and Covenants 107:13.) While he was living in Nauvoo, Joseph Smith answered before court charges many times, and was acquitted each and every time, except the last, being killed two days before the trial. With all these trying circumstances to face, the city was the largest in Illinois, and was said to have between twenty thousand and twenty-five people. It grew as by magic.



NAUVOO.

This picture is from a painting made about the year 1863 by David H. Smith, youngest son of the prophet Joseph Smith. The large, square building in the foreground is the Nauvoo House, mentioned in revelation. A part of this structure was torn down at a later date and the rest remodeled. To the right and in the distance may be seen the roof of the Mansion House, indicated by a white signboard in front of building.

A special charter had been granted the city and the first election under it was held Feb. 1, 1841, John C. Bennett being elected mayor. The council met two days later, and in harmony with the provisions of the charter, authorized the organization of the University of Nauvoo and the Nauvoo Legion. The militia met the next day and organized by electing Joseph Smith lieutenant-general. It seems that the military company received more attention than the university, though it was soon in operation in a limited way. The peculiar trials under which the church passed prevented it ever being conducted except on a limited scale. The intentions seemed to have been for the instructors, those belonging to the church, to work for the love of doing right, the same as the ministry in spreading the gospel. If this thought were emulated now it would be the means of more rapid growth in our own ranks. They did no more in this military work than was their right and privilege under the law, but had all this time and effort been spent in building the two houses they were divinely commanded to build, who can believe but that it would have been better? So of to-day.

On March 24, 1842, the Ladies' Relief Society of the city of Nauvoo was organized for the purpose of "aiding the poor, the destitute, the widow and the orphan; and for the exercise of all benevolent pur-

poses." In March of the next year The Young Gentlemen's and Ladies' Relief Society of Nauvoo was organized for the purpose of "correcting the errors of youth, guarding against the temptations to which they were exposed, and to aid in the enterprises of charity." Both these societies were cer-

the revelation. Another important section of this article was that the sale of spirituous liquors was for ever prohibited, and never to be introduced into common use. No person was allowed to hold more than three hundred nor less than one share. Each share was to be valued at fifty dollars and the house

was to cost one hundred and fifty thousand dollars.

George Miller, Lyman Wight, John Snider and Peter Haws were the incorporating trustees. It was on the river bank, just at foot of Main street, occupying a commanding view from the river, as well as from Iowa from the south, and would have certainly been a place where the "weary traveler might find rest" and be taught. But history reveals the sad, sad story that it was only fairly started when the death of the Prophet and Patriarch came. Not more than about one fifth of it so far as area is standing—the southwest corner, one and one half stories above the basement story, which is several feet above high water mark.

See Doctrine and Covenants 107: 13, 14.

The corner stone was laid April 6, 1841, under the direction of the First Presidency. An article appeared in *Times and Seasons*, for July 1, 1841, concerning the progress of the work on the temple. It speaks well for the zeal and energy with which the people went to work to build the "house unto the Lord."

A temporary font was dedicated on November 8, of that year, as appears from the *Millennial Star*, volume 18, pages 743, 744. On the 21st the first baptisms were administered for the dead, Brigham Young, H. C. Kimball, and John Taylor officiating. On De-

ember 13 of the same year appeared an article signed by nine of the Quorum of the Twelve, from which it would appear that the zeal and energy that was first manifested had waned. In it they said: "The building of the temple of the Lord in the city of Nauvoo, is occupying the first place in the exertions and prayers of the Saints at the present time, knowing as they do, that if this building is not completed speedily, we shall be rejected as a church with our dead, for the Lord our God hath spoken it. . . . There are many, many more, who do not thus come up to their privilege and their duty in this thing."

It continued to progress about at this rate, articles, epistles, and editorials appearing in *Times and*



THE NAUVOO TEMPLE.

The corner stone was laid April 6, 1841. The building was burned in the autumn of 1848.

tainly commendable and their purposes good, and their efforts worthy of emulation, not only among us but among any people. Much better those organizations than those for society's sake alone.

THE NAUVOO HOUSE.

By reading Doctrine and Covenants 107: 9, 10, the cause for need of this house will be seen. In harmony with the revelation steps were soon taken to incorporate the joint stock company for the Nauvoo House, and an act was passed by the legislature and signed by the governor February 24, 1841. It provided that Joseph Smith and his posterity should have a suite of rooms in the home perpetually. This was making legal the will of the Lord expressed in

Seasons from various sources, principally Joseph Smith and the Twelve, on the importance of speedily finishing it, all indicating that work on it was one of the most important objects then before them.

The same sad story must be chronicled concerning the temple that was said concerning the Nauvoo House—it was not completed. An old brother living at Mormon Springs, north of Nauvoo about five miles, Brother Gifford, has repeatedly told me of his being through a short time before it burned, with his father-in-law, who was a carpenter working on it, and knew that it was not then finished, and that his father-in-law's workbench stood in the temple and was burned with it.

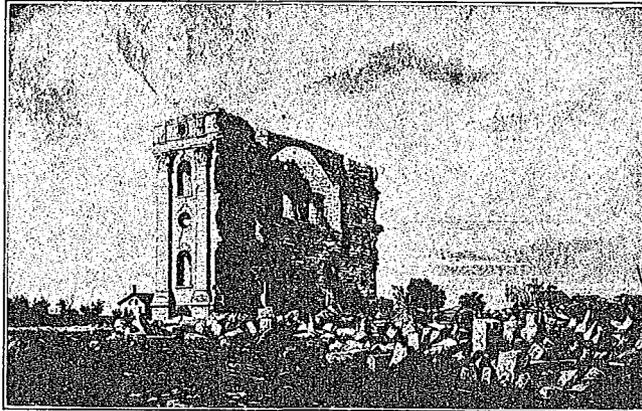
A. W. Head, of Stewartsville, Missouri, whose signed statement lies before me, says: "I am positive the temple was not finished. I have been in it a number of times when the man was left to take care of the temple. After the Mormons left Nauvoo, many came to see the temple. They charged twenty-five cents for going through it. I lived in the city at that time, and was at the temple often, and at different times the keeper would say to me, 'Walter, can't you go with these people and show them through the temple?' This was in '47 and '48. It burned in '48. I was present and saw it burn." Mr. Head was born in 1835, and was certainly qualified to speak on the subject. His father lived on and worked the farm in 1847 and 1848 on which the battle at the expulsion had taken place.

MASONRY.

Little need be said on this subject, but a brief statement will be of interest to the reader of this article. Bishop George Miller seems to have been a prominent member of the Masonic order before coming here, as he was the first master of the lodge in Nauvoo, according to the "Report of Lodges," now before me. George Miller, master; J. D. Parker, S. W.; and L. N. Scoville, J. W.; were the ones to whom the dispensation was granted some time during the year preceding October, 1842. The following is a summary of the report to Grand Lodge of Illinois, October, 1842: George Miller, master; Hyrum Smith, S. W.; Lucius N. Scoville, J. W.; William Clayton, secretary *pro tem*; Newel K. Whitney, treasurer; Charles Allen, S. D.; Heber C. Kimball, J. D.; William Felshaw, steward; Hyrum Clark,

steward; Samuel Rolfe, Tyler. Master Masons 243, Fellow Crafts 4, Entered Apprentices 9. Died Vinson Wight; rejected Daniel Avery, Hyrum Dayton, Nathan A. West, and Samuel Brown. Expelled John C. Bennett. Initiated 285.

Joseph Smith's name does not appear in any connection. Criticism was called out by this first report of Nauvoo lodge. The principal reason seemed to have been that the lodge received members without proper preparation. The lodge asked for a charter, but they were refused one at the time, awaiting an examination of the charges. To investigate these charges, a committee was appointed by the Grand Lodge. But when this committee, among which was Grand Master Helm of Illinois, came to Nauvoo to investigate, the lodge refused to permit an examination, and this resulted in the lodge being declared clandestine. This, however, did not stop them, as



Courtesy *Improvement Era*, photo by C. W. Carter.

RUINS OF THE TEMPLE IN 1854.

they continued along the same lines, it seems, taking in new members and practicing their craft in general, until the expulsion in 1846. A large hall was built on Main street, in 1843, three stories high. It is enough to say that all this was done during the time when every one was supposed to be bending every effort to complete the "temple of the Lord" (so as to escape church rejection) and the Nauvoo House. The Masonic temple was *completed*.

POLITICS.

Politics occupies attention for a brief space. As we have stated with reference to the trip to Washington, the church was brought into touch with political parties, but Joseph Smith stated that he would in no sense try to persuade the Saints to vote one way or the other, but would have them act as they saw fit. Of course, as they were becoming very numerous, it would be no more than could be expected that office seekers would try courting their favor; and this was certainly done. Many of the old settlers think that mixing in politics is what caused trouble with the Gentile neighbors; their version being that the Saints were trying to obtain favors that the other people could not enjoy. But that they ever did obtain political power sufficient to secure such, granted they had such motive, seems to be short of proof.

The manly, becoming letter of Joseph Smith re-

senting the letter of James A. Bennett to move to Illinois and try to become governor through the influence of the Saints, is worthy of mention, and we wish we had space to present it. It may be found on pages 654, 655 of volume 2 of the Church History. It shows that the author of it had far higher ideals than would allow him to sell his honor as a man of God for the promise of a political aspirant's protection. This was in November, 1843. William B. Smith, brother of the Prophet, had been in the lower house of the legislature during the previous winter, successfully opposing the repeal of the Nauvoo charter, twice attempted.

On January 29, 1844, at a political meeting in Nauvoo, Joseph Smith was nominated for President of the United States. He soon afterward wrote an article on the policy this Government should pursue. This was March 1, 1844. "For President—General Joseph Smith of Nauvoo" was placed at the head of the editorial columns of *Times and Seasons*. On May 17, 1844, a state convention met in Nauvoo and nominated Joseph Smith for President and Sidney Rigdon for Vice-President, and the Twelve and others prominent in the church took up the canvass. It will be seen by reading Joseph Smith's views on "State rights" (sovereignty) that he agreed with President Lincoln, who so humbly and truly steadied the Federal Ark in the bloody sixties. Thus the situation stood when the 27th of June ended it for all time, cruel and dastardly as it was.

THE RULE OF MARRIAGE.

Contemporary with the last subject was another, which more seriously affected the welfare of the church. They had a right to indulge in their political proclivities, since they were within the laws. (Of the wisdom of it, we are not so sure.) But the danger of the practice to be considered under this last heading lies in that they sought to change the former policy of the church and to set at naught the commandments of God, by which the church had claimed to be guided since 1830. *The Times and Seasons* for February 1, 1844, contained a notice over the signature of Joseph and Hyrum Smith, declaring the doctrine of polygamy to be false and corrupt, and notifying Hyrum Brown that he was cut off from the church for teaching it. On March 15, 1844, Hyrum Smith wrote a letter explaining his views on marriage in which he condemned polygamy, calling it *false doctrine*. This was also published in *Times and Seasons*.

In the issue of April 1, 1844, there appears from the pen of the editor, John Taylor, a member of the Twelve, an article strongly denouncing anything contrary to the accepted laws of the church, understood to be the three sacred books, the Bible, the Book of Mormon, and the Doctrine and Covenants,

all three of which were expressly opposed to polygamy. These, taken with the notices published in volume 3 of *Times and Seasons*, over the signature of twelve leading men and nineteen leading ladies of the church, "to show that John C. Bennett's secret wife system was a creation of his own make, as we know of no such society in this place, nor never did," go to show plainly what was the real doctrine of the church on this subject of marriage up to the time of Joseph's death, and that he felt the presence of the influence of the corruption of polygamy, declaring that unless it could be put down it would be the cause of the overthrow of the church.

In closing, we can safely say, "they died innocently," speaking of Joseph and Hyrum Smith, but for those who *afterwards* sought to change the ordinances of the church, break the covenant with God, their views and the State, and to fasten it upon the innocent man, we can not say so much.

A WAR TIME LETTER.

LETTER FROM BRO. WILLIAM H. KELLEY.

BEAUFORT, SOUTH CAROLINA, April 13, 1865.

Brother Sheen: After the expiration of five months of absence from home, friends of early experience, and brethren, I find myself without a line from home, or from any person in the North, either friend or foe.

Although I am moving in the grand arena of war, amid the exigencies that are fraught with such universal destruction upon every hand, accompanied with hardships and cruelties, the most trying and galling; yet it has pleased the Supreme Ruler that communication should be cut off thus far from all friends, relatives, and brethren, from whom we would expect words most cheering, and exhortations most ardent; as a means of confirmation and support, while traveling the dangerous path of life, and the HERALD, the glorious circular of gospel light, that is read with such intense interest, by every Latter Day Saint as a means of intellectual development, and moral support, has failed to penetrate the military lines, hence ignorance of church progress at present is ours to share. But still we are not without hope and faith, neither is it necessary that a Latter Day Saint residing in the belligerent camp, governed by military power, and sternly opposed by a vicious enemy; in obedience to the power that rules, acting in the sustenance of his country's laws, that he should lose his first love, or for a moment fail to have implicit confidence in the truth of the gospel of Christ. And the reasons are various and obvious, and reflect upon the observant and reflective mind, the astounding truth, that the God of the Latter Day Saints is not assigned any special place of action, that he is not confined to the Shenandoah

Valley only, nor the Army of the Potomac, neither is he confined to the narrow limits of a speaking or prayer meeting capacity, where those who adhere to the teachings of his law, are enriched by the copious abundance of his grace, and are forwarded onward, and confirmed in the great plan of redemption. But in every part of the universal world, where there is one whose heart is filled with thankfulness, and who knows his laws and statutes, and does them, he is also equally with him, and that to confirm, bless, and forward in the principles of renewed life. Again, can one be so unthoughtful and lay claim to a rational mind, and title of Latter Day Saint, and accompany the military raids of our armies, and behold the unrelenting hand of destruction, as it prowls its way through States, towns, and cities; view the flaming torch as it is applied to splendid edifices of the most opulent cities, while every habitable dwelling is made an ocean of flame, and razed to its foundation, and not be compelled to revolve in his mind, these sublime lines of the inspired poet:

"Towns and cities shall be burned
And smoke becloud the day;
No human pity will be found
In North America."

Who can scan the cruelties perpetrated by the barbarous clans of guerrillas, and mobs that have infested the land, during the last four years, from the west coast of Missouri, to South Florida, without seeing the truth demonstrated, of the heaven-born words, uttered by God's chosen prophet, as follows:

"Yet remember, if the Latter Day Saints are not restored to all their rights, and paid for all their losses, according to the known rules of justice and judgment, reciprocation and common honesty among men, that God will come out of his hiding place and vex this nation with a sore vexation. Yea, the consuming wrath of an offended God shall smoke through the nations with as much distress and woe as independence has blazed through with pleasure and delight."

As I every day behold the hundreds of negroes, disciplined in war tactics, I am led to experience what the prophet of this dispensation said by the spirit of inspiration over thirty years ago, when he said in language most positive: "Slaves shall rise up against their masters, who shall be marshaled and disciplined for war." Here, then, is the theater of war, every ruined temple and demolished city, every unmerciful cruelty performed, every town beheld with nothing but half rent chimneys and scattered ruins, to tell that peace and plenty, art and science, prosperity and wealth, once were her happy companions. They are waymarks to point the Latter Day Saints to the prophetic history of the past, as a source of confirmation of faith, buoyancy of hope, and a cheering and firm determination to stem the

drift of popular opposition, and to more firmly unite to dispel the dark cloud that has draped the horizon for years past, and with firm and fixed grasp cling to the rod of iron and step forward into the blaze and sunshine of gospel light, and enjoy its sacred and promised blessings; and while we see exhibited before our eyes every day, that which we have known and read for thirty years, and been waiting anxiously for its fulfillment, and trembling in our hearts (at some periods) lest they should fail, and prove our faith in vain, and our prophet whom we learned to love, a deceiver; where, I ask, is the Saint that can not live, grow, and strengthen, by feasting upon the loaf given years ago? It has not lost its strength, its weight, neither its leaven, but has proven to be the true bread of life.

Again we mark the language of the poet while the veil of the future is lifted, and the impress of revelation swells in his bosom, and imprints upon his mind the destiny of the then peaceful and quiet homes, in the following language:

"When the Union is severed, and liberty's blessings,
Withheld from the sons of Columbia, once free;
When bloodshed, and war, and famine distress them,
Remember the warning, and think upon me."

No member of the body of Christ need falter or lose confidence because his fate is the military school, but on the contrary, in his transit from one station to the other, there is ever something manifest to confirm and prove the truth of the doctrine which was revealed and established through Joseph Smith. May the Lord help us to walk and not faint.

While I was in New York, the chaplain being sick one evening, I introduced myself in my soldier's garb, as a preacher, and was invited into the pulpit, to the utter astonishment of all the house. The janitor, supposing it would be a total failure, took his seat in front of the pulpit, but I proceeded, and thanks be to the good Lord, I had great liberty. When I was through I had plenty of friends. The next evening the house and every aisle was crowded to hear the young preacher, but the old minister came, and very reverentially asked what I was. I told him. He said, "They believe in twelve apostles, don't they?" Yes. He was not sick any more while I stayed there, but it proved a blessing to me.—*Saints' Herald, May 1, 1865.*

"The earthly life of Jesus Christ was constantly at a high tension, but was one of mighty prayer and regular devotion. We can not teach our congregations to pray by lectures on the subject, by exhortations or by reading prayers, but if they would learn how to pray successfully, they must be led to engage in the act of praying. Prayer is a means to an end."

Letter Department

DOUGLAS, ALASKA, December 12, 1909.

Editors Herald: It may be that some of our friends among the readers of the HERALD with whom we do not correspond would like to know how we are getting along up here, in this north country, both spiritually and temporally.

Since our arrival here last June my wife and I have felt very keenly the separation from church association, and long for the time of reunion. We have since our marriage, last April, worshiped each evening at the family altar, having decided to start at once to establish an altar of our own. So far, we have read the Book of Mormon through, the Doctrine and Covenants through, and HERALD, *Autumn Leaves*, Church History, Bible, and other church publications, also; so you see we have read oftener than once a day. Might say, though there are only we two, we pray aloud, training so to speak for public meetings.

Our journey from Omaha to Alaska took about nine days, counting stopovers, one day at Hanna, Wyoming, and another at Seattle, where we took ship. Yet we did not neglect our reading nor prayer one night. We carried the Book of Mormon with us. Not to boast, but merely to encourage others, we write this, and who can estimate the joy and soul-peace that we have enjoyed because of our simply doing a very small part, perhaps, of our duty?

I would that this might give some other young couples courage to start out as we have, not that we consider ourselves to be better than others, God forbid, but having tasted of the fruit gathered therefrom, desire others to taste of the same. Our desire to be of service to our fellow-man; or in other words, to be charitable in the true sense, is daily increasing. Therefore we feel we can not afford to disregard any of the teachings of God wherever we may find them, so that we may be the better prepared to fulfill our life-mission here below and help to redeem Zion. Even the errand boy is useful and necessary in the gospel work, so there is a work for us all. May we be what the Lord "wants us to be."

We have had fairly good health since we have been here and thank the Lord for it. The people, though not so wicked as one would suppose, are as a class woefully devoid of true Christianity. Yet there are some among the Friends who have a mission here as well as a few among the Congregationalists who try hard to live right, but dances and card parties being the main source of worldly pleasure, we feel rather out of our element as we can not join in any of these things. We attend and teach in the Congregational Sunday school and attend church there in the evening or else go to the Friend's church. It is on Sunday when we miss our own church most.

Anyone reading this and desiring to correspond with us will find us willing to do what we can to write in return.

May the Lord prosper his work is the prayer constantly of
Yours for the truth,

Box 86.

DR. AND MRS. W. E. STOFF.

COOKES POINT, TEXAS, December 20, 1909.

Editors Herald: Here I come to tell your many readers that I have just returned home from Hartburg, in Newton County, near the Louisiana line. I preached there seven times to a splendid turnout and interest from start to finish. I do not think that I ever preached to as many preachers at any time or place,—five and six at a time; they all said that I preached the Bible. This is a place where our elders have never preached. Yet I met one man who had heard Brother Jackson in Arkansas. He seemed to think that Brother Jackson was a great preacher.

There is only one of our members here, Bro. Ellis Ford, he

is a team. He it was that wrote me to come and preach at Hartburg and paid my expenses. He has a fine family, who treated me very nicely all the time I was there. Not one of his family belongs to the church but himself; but they are favorable.

I was compelled to close my meetings on account of appointments of other preachers that were ahead of me. When I closed a number of the people urged me to come back and preach. Some said that they had always believed somewhat the way I preached. I never labored at a place where the people behaved better; they seemed to be very anxious to hear what I had to say. Some said they were profited by the preaching.

There was some kicking; one of the sawmill owners, who is a Baptist, did what he could to keep the people from attending my meetings; he kept but a few away. There is a good opening here for the preaching of the gospel. I aim to visit that place again as soon as I think it is wisdom to do so.

I have another engagement to visit and preach at or near the A. M. College near Bryan, in Brazos County. There is a brother at the college who has written me to come, and I expect to go after the holidays. The brother is the only member of the church there. His wife is a member of the Baptist Church, so he informs me. This is another new place. You see that I am breaking new ground right along. I like it. I would be glad to spend all my time in the mission field; but I can not under present conditions. I must provide for my little wife and self. I have no other means but my labor to support my family. There is a large field in Texas unoccupied by our preachers, and very few laborers.

I am still in the conflict and expect to be until the end.

E. W. NUNLEY.

GRANNIS, ARKANSAS, December 21, 1909.

Dear Herald: The Curtis-Bogard debate was arranged to commence on the morning of December 1. Reverend Bogard came in on an evening train. Elder Curtis was awaiting his arrival. On Wednesday Brother Quick came in from the north, and Brn. Jesse Simmons and James Smith came in from the south, all anxious to attend the debate and hear the famed Baptist debater of Arkansas. Brother Riley came in Monday night, and after quite an effort, succeeded in arousing the writer from the slumbers of midnight, who sleepily opened the door, and let the weary traveler in. A deep interest was manifested in the discussion all the way through, and as a result many heard the gospel whom we could not have reached otherwise. The writer believes that many hearts were warmed with rays of gospel light who hitherto had been strangers to its benign influence.

Elder Bogard made an able defense of the Baptist faith, but he went down hard under the incessant fire of truth that Brother Curtis hammered him with, and though he was game to the last, defeat was plainly written on his face. He never rallied after Brother Curtis so completely snowed him under on their cherished doctrine of "once in grace, always in grace." One by one, Brother Curtis drove him from every position taken on the Baptist proposition, while he failed to move Brother Curtis from a single position taken. Indeed it was a glorious victory for the truth. Elder Bogard made the usual attempt to prove Joseph Smith a polygamist, demanded proof of any modern miracles, attacked Joseph Smith's war prophecies, Jared's barges, and the Inspired Translation, in all of which he was signally defeated. He tried very hard to prove succession, but Brother Curtis broke his chain all to pieces and landed him in the Roman Catholic Church, which aroused his ire considerably. He made frantic efforts to escape, but only got deeper entangled. Brother Curtis had

fine liberty and, under God, made an able defense of the truth, winning the audience and making many friends to the cause. Many are anxious to have him come back and hold a series of meetings, which would be highly appreciated by all the Saints. We hope to have the new church house ready soon for services. The building is thirty by fifty feet, with an alcove at the back. It is a house of which the Saints feel justly proud.

The Grannis Branch has had a hard struggle for its life, but a brighter day seems to be dawning. We have had many hindrances to contend with here, but even in the darkest hours God has been with us, and we feel that we will yet be comforted. The debate has left the Saints rejoicing and seemingly very much encouraged. We have a nice Sunday school, meeting for the present at the home of the writer until the new church is ready, and into which the children are anxious to move. The Saints loyally supported the debate, and all are rejoicing in the glorious victory that God has given us.

Yours in bonds,

E. YOUMANS.

RIBSTONE, ALBERTA, CANADA, January 7, 1910.

Dear Herald: Again I crave indulgence for a little space in which to let the Saints know a little bit of what is going on over in the good land, Canada. And by the way, don't let any of the over-patriotic persuade the Saints against coming into this country if they want to.

I have been hearing testimonies at prayer meeting and otherwise, ever since I came here last May, of how the Lord had led them into this country and how he has blessed them, both temporally and spiritually, since they came,—good, loyal citizens of the United States, too. I have learned to love both countries in such a way that now there is very little if any difference in my sentiments regarding them. At present I think western Canada is offering the greatest inducements for permanent success along agricultural lines of any country in the world. But don't write to me concerning a farm, for I am not in the land business and would not care for the responsibility of taking the matter up.

The cause of the church is growing in this country in an encouraging manner. Still, very few of the outside world are being gathered in. There are some, however, and the children of the Saints are coming along.

We expect to see two Religios and one Sunday school organized here and at Edgerton, as the result largely of the conventions and district conference being held here a few days ago.

And this is not all the good that has been done, by any means. Some of the afflicted in body are rejoicing because of the healing power in the church. And the souls of all have been blessed. The spirit of education and brotherly love prevailed in all the sessions, and I think that if any of the Saints were asked what they would be if they were not Latter Day Saints, they would answer that they would be ashamed of themselves.

There was quite a strong stand taken against the use of tobacco at the conference as per resolution which will appear in the secretary's report. Also a preliminary movement for the future organization of Alberta into a separate district. The distance now is two and three hundred miles for the delegates to attend the conference—too far to expect a proper representation.

The next gathering of the kind is expected to convene at Regina in June or July, according to the discretion of the presidency of the district and missionary in charge, that matter having been referred to them.

To the Saints in the district: Let us begin to arrange right now to go and make it a grand success. There are features

proposed which will be announced later by those who have the matter under advisement.

Remember "Regina" is the watchword for the Saints of the district—until we get there. My address for some time will be Edgerton, Alberta.

One of the press committee,
H. J. DAVISON.

DEER ISLE, MAINE, December 20, 1909.

Editors Herald: I do not believe in being a sponge in God's work any more than in anything else, ever ready to take in all the good things of others, but never willing to contribute my mite, small and roughhewn though it may be. I think if God's children would be ready and willing at all times to use the little talent he has given them, that little will be improved upon both by ourselves and God, for it is only by doing so that we are advanced, either in this life or in the world to come.

Dear Saints, perhaps we with our limited educations, facilities, abilities, and environments, feel that we can not do much in a sin-darkened, and a sin-cursed world, in sending the beautiful gospel light that it may shine out into the hearts of mankind. And while this may be true of us, individually, yet if every Saint alive to-day would truly do his part, we as the united church of the living God, would send such a flood of light out into the world that it would not only be a power for good in saving souls, but God's kingdom would be so far advanced that in a short time the affairs which now perplex us, concerning the coming of Zion and her King, would be for ever solved, and the church of Christ placed on a surer foundation, spiritually and temporally, than ever before. That is why the Lord has admonished us to be of one heart and mind and to be united, that we may work as a whole and without division, that as a natural result our work and labors may be more productive of good results than if working singly along our own lines and ideas. There is no one in the church to-day who has not some talent, small though it may be, which if used in combination with thousands of similar talents of others, would accomplish wonders for the work, which we profess to love.

I wish to say that personally I am daily striving to overcome the snares of Satan. I am trying by God's help to overcome environments that surround me; and intend to so live that I shall have a part in Zion with the pure in heart. I shall never be satisfied to attain any glory but the highest, and I realize that in order to so attain I must keep the celestial law—the highest law. To this end, I am watching and praying, and I ask the prayers of God's dear children.

Your brother,
WALLACE A. SMALL.

HARRISBURG, ILLINOIS, December 23, 1909.

Dear Herald: I promised the Lord in prayer that if he would make my poultry prosperous this year, I would pay tithing on the profits. I believe we should always ask his blessing on all our undertakings, and then act as we have promised. I am sorry to say that I have never before paid any tithing. My daughter lives in Johnson County, Illinois, and there is a Latter Day Saints' church there. I received a letter from her saying that the church building there was up for sale. I was sorry to hear it, as I wanted to go down there sometime when there was preaching, and I thought maybe I could get some of the elders to come up here. We have not heard a true sermon for nine years. I ask the prayers of all the Saints in behalf of all my family, and that I may receive knowledge and a portion of his Spirit. Let us each and everyone try to

do our best this new year and pay our tenth as we are required to do in the good books. I am waiting patiently for the arrival of the *Autumn Leaves*.

Your sister in the hope of the first resurrection,
MRS. MALINDA JANE HYDE.

WEST DERBY, VERMONT.

Dear Herald Editors: New Year greetings to all the dear Saints. I am unable to answer the letters of inquiry, as I can not sit up, and suffer all the time. I have been slowly failing for two years. My husband is no better and is becoming feeble-minded. I want all the dear ones to pray for us that we may be blessed with health, and that a way may be provided for us to get a living.

We have a little boy, seven years old, who has no home, his father having died three years ago. We care for him part of the time, as we can get food and clothes. He was forgotten this year. Will some one send him books and post cards? He can write a little and read in any book or paper. He is sadly abused by his stepfather. He has a weak back, but is a bright little fellow. His father was my baby brother, who died at twenty-eight. I want all to write me as letters relieve the monotony of the four walls.

God bless you all,
MRS. ROY COWLES.

Why I Became a Saint.

Because I firmly believe they teach the true gospel as the apostles did at Christ's command. What they teach is in strict harmony with the Bible teaching, and they stay by the teaching of God's word as laid down by Christ and his apostles.

As I believe, the other denominations have added to their church, and the Latter Day Saints have adhered as strictly to the rules laid down by Christ and his apostles as it is possible for them to do. There are many reasons I could bring forth to substantiate what I say, but it is enough for me to say that I feel and know that they are God's people. "Blessed are they that are persecuted for righteousness' sake." This seems to be their lot on every hand. "But," says one, "I would not be seen among them—a lot of Mormons." Dear friends; I would admonish you to consider well your words before you speak them. I myself have used the same words to the Latter Day Saints, and I am very sorry and apologize and ask forgiveness from all the Saints. Thank God, I feel it an honor to belong to them, and trust that I may be faithful to them, God helping me.

As Saints, and having entered into a new work, if I understand it rightly the weakest can do something for Christ; for instance, we will take our politicians: They look over the roll and find who is entitled to vote, and the candidate makes a special effort to see them personally. You may be sure he rings the bell mildly. If the voter is at home, all well and good; but if not his good wife appears at the door, and of course he is kindly invited to take a chair. If a baby is sitting around it will be complimented; if a puppy, there is something fine about it; if it is a flock of chickens, how beautiful; and oh, such kindnesses as are shown; but they never say, Are you converted? My opinion is that each one should try to bring some one out to meeting with him, but the majority I have noticed do nothing but pull a rope, ring a bell.

Brothers and sisters, let each one of us take the matter to heart; let us show as much interest as the politicians to bring souls out to church. We would be astonished at the results of one year's united efforts.

I was brought up a Presbyterian. You are aware they are very strict in bringing up their children. It was no exception in my case. Until twenty-one years of age I was completely under my father's control. At that age, I got an idea in my head that to be a member of the Presbyterian Church, it mattered not what I did, if I was born to be saved I would, if not I would be lost. Hence, I never joined the church. When I stated my views I was counted an unbeliever. I have been a Latter Day Saint in belief all the time, but did not know it until one year ago. I thank God with all my heart for the dear sister who was the instrument in God's hands of teaching me the doctrine of the Latter Day Saints. May God's richest blessings rest upon her. The gospel has so richly blessed me. Now I can forgive anyone who has injured me, and love my enemies.

After about four months of investigation of the gospel I could not find anything against it. On January 30, 1909, I wrote a resolution in my book to the effect that if God would show me that smoking is a sin, I would stop it, with his help. I had been a heavy smoker for forty years, but I went to my room and knelt down on my knees and asked if the latter-day gospel was true to take away all desire for tobacco, and I would join the church. The Lord took me at my word and I have not had any desire for tobacco since. This is a direct evidence to me.

OWEN SOUND, ONTARIO.

A. S. A. WHITE.

Extracts from Letters.

J. W. Davis writes from Argent's Hill, Nambucca River, New South Wales, Australia, November 25, 1909: "I am glad to say that I am being blessed in my labors in this mission."

E. E. Long, at Brodhead, Kentucky, writes: "Debate moving along nicely. Big hall packed. Roberts is laboring hard to prejudice the people. Said we were infidels, and had kicked the Bible out of existence."

News From Branches

LONDON, ONTARIO.

At the last regular meeting of the branch the following officers were elected for the coming year: President, Elder William Fligg; priest, Bro. Charles Insell; teacher, Bro. W. A. Hardey; deacon, Bro. R. Martin. Our branch is progressing favorably. Sr. Lorne Swain was baptized the beginning of the year.

Sr. Likins is home after spending the holidays with her son, Edward, at Paris.

Quite a number of the Saints met at the home of Brother and Sister Everitt to bid farewell to Sister Reader, who was leaving for British Columbia, to become the wife of Mr. Will Harrison. During the evening Sister Reader was made the recipient of a beautiful cut glass water pitcher as a parting gift.

Zion's Religio-Literary Society elected the following officers for the next term: President, Bro. J. Winegarden; vice-presidents, Bro. J. Judkins and Bro. W. A. Hardey; secretary, Bro. R. J. Farthing; treasurer, Sr. Lily Winegarden; organist, Sr. Lily Roberts; assistant organist, Sr. May Constable; janitor, Roy Moore; representative on Library Commission, Sr. Clara Hardy. The social committee entertained the Religians in a very pleasing manner the other evening with an informal program, followed by a cocoa lunch.

Much gloom has been cast over our branch by the death of Sister Moore, which occurred on Friday morning, the 14th inst. The sister was beloved by many, being a willing worker

in church, Sunday school, and Religio, also a member of the choir. Brother Moore and family have the sympathy of all in their hour of sad bereavement. The funeral will be held from the church and will be in charge of Elder W. Fligg.

A general good feeling seems to be existing between the teacher and members of the young men's class of the Sunday school. At Christmas the teacher, Bro. Charles Insell, received a handsome, pearl-handled umbrella from the boys, and last Monday evening the class, together with the branch officers, were treated to an oyster supper by their teacher, at the home of Bro. Leslie O'Dell. All expressed themselves pleased with the good time had.

CLEVELAND, OHIO.

Cleveland Branch is of good report. We are progressing; but there is room for still further improvement. Last Sunday Bishop Becker was with us all day,—four services. He occupied the morning hour. Bro. Gomer T. Griffiths arrived from Kirtland in time for the Religio. These two brethren spoke a few words to the Religians, by invitation from Bro. J. W. Topping, who has just been elected president of that society. Brother Griffiths spoke in the evening service, which was very much enjoyed by a large congregation. All services during the day were unusually well attended, despite the weather we have had lately, and the fact that the Saints' homes are somewhat scattered.

Sunday school last Sunday had the largest number of scholars present for a long while.

Midweek prayer meeting was enjoyable and in charge of Bro. G. T. Griffiths, who brought news that the Kirtland District is going to advance in the near future.

Brother Griffiths left here for Akron, Ohio.

KIMBERLY AVENUE.

F. C. WEBBE.

CHICO, CALIFORNIA.

The HERALD is an ever welcome visitor, and I am pleased to note a constant improvement in its make up.

The Chico Branch is prospering. We have a nice new church and our Sunday school is our especial pride. We have a nice attendance by those outside the faith. Bro. E. Keeler is here for a few days, and Brother Holt is with us also, which affords a splendid opportunity for the people of this place to learn the noble truths contained in the gospel of Christ.

Yours in the faith,

H. A. HINTZ.

BURLINGTON, IOWA.

We have been enjoying for the past two weeks a series of meetings conducted by Elder O. H. Bailey, of the Kewanee District. The first week was, as reported by Brother Fry, used in a debate with the Utah elders, Elder Ira A. Pace being their representative, and Brother Bailey representing the Reorganization. Opinions expressed by a number who attended were very favorable to our position, and we were all glad for the assurance with which this position was explained. The sermons following this discussion were strong and convincing doctrinal sermons, helpful to those within as well as those without. Brother Bailey has made a warm welcome for himself in Burlington, and we are quite willing to make an effort to meet his qualifications for hospitality; namely, "feed him well and have fun with him."

Our cradle roll is growing. Brother Fry told us Sunday that he had the honor to report another member for the cradle roll,—Charles, jr., who arrived January 15, about 1.30 a. m. Bro. and Sr. Moroni Duke also have a little son, and a daughter arrived in the home of Bro. and Sr. Andrew Hoverson, shortly before Christmas.

On December 29, Bro. G. E. Schweers and Sr. Sena Bierman were married at the home of Sister Bierman. Bro. Elbert A. Smith performed the ceremony. He was kept busy during his short stay of about three days, making "pastoral calls" among his former flock. We hope his next visit may be a longer one.

Bro. August Peterson came to Burlington recently, from Gladstone, Illinois, by previous arrangement with Brother Fry, and was baptized in the font here.

FALL RIVER, MASSACHUSETTS.

Fall River is a town of Massachusetts with an area of about eight square miles and an approximate population of one hundred and twenty thousand inhabitants. It is situated on the banks of the Taunton River and on the shores of a large bay.

Its principal industry is the manufacturing of cotton and woolen goods. I believe I am correct when I say that it is the largest cotton goods manufacturing city in either North or South America. Perhaps the reader of this communication may think I am somewhat proud of the town in which I live. Well, I am. "Breathes there a man with soul so dead? who never to himself hath said," etc. Undoubtedly you know the rest of the poem; so, I will not burden you with its repetition. I think a person who is ashamed of the place in which he dwells should move at the first opportunity.

We have quite a large branch of Saints here. I believe we have the third largest membership in the Massachusetts District and an average attendance that ranks second. The Massachusetts District comprises Boston, Providence, Fall River, Haverhill, Brockton, Attleboro, and Dennisport, on Cape Cod. Our primary department is the largest in the district and has at its head a very efficient superintendent, Mrs. A. H. Fielding, to whom much of the success of the department is due, not forgetting, of course, its founder and former superintendent, Mrs. W. A. Sinclair, now residing in Somerville.

We have a pastor who has the love and esteem of all who know him. One good trait in his character is his refusal to permit his position as our pastor to act as a sort of a barrier between him and us. The class of young men that he teaches, of which the writer is a member, all love him, because, as we sing at our little socials, "He's a jolly good fellow." He's all of that and more.

This letter was written for the benefit of those who are interested in what is being done by the Saints in this part of the Lord's vineyard, in fact for the benefit of every true Latter Day Saint, for every honest Saint is interested in what is being done by his brother. It makes no difference where his brother may live on this, the Lord's footstool, he will be interested in what he is doing. The superintendent of our Sunday school is but twenty-one years of age, and the president of the Religio is not that old; and one of our priests is not twenty-one years of age, as yet. It is upon the young that the success of this great latter-day work depends, and, personally, I believe that they will rise to the occasion and, profiting by the experiences of their parents and all who have preceded them, finally push this work to its completion.

With apologies for having occupied so much of your time and space and assuring you that Fall River and the branch of Saints there are still in existence and continually progressing, I have the honor to be your brother and coworker for our Lord,

ALMA M. COOMBS.

82 Barre street, FALL RIVER, Massachusetts.

(No apology necessary. Come again, Fall River. We want branch news.)

CONTENTS

EDITORIAL:

Fifty Years of Labor on the *Saints' Herald*, by Joseph Smith - - - - - 75
 Forerunners of the *Saints' Herald*, by Elbert A. Smith - - - - - 80
 History of the *Herald*, by I. A. Smith - - - - - 83
 Notes and Comments - - - - - 91

ORIGINAL ARTICLES:

The Amboy Conference, April 6, 1860, by E. C. Briggs - - - - - 92
 Isaac Sheen, First Editor of the *Herald*, by John Kirk Sheen - - - - - 94
 The Present Outlook for Church Work, by R. S. Salyards - - - - - 95
 Fifty Years of Church Growth, by H. A. Stebbins - - - - - 99
 Founding of Lamoni and Removing of Herald Office to that Place, by A. S. Cochran - - - - - 101
 My Earliest Recollection of Pres. Joseph Smith, by Gomer T. Griffiths - - - - - 104
 Brief History of the First Presidency of the Reorganization, by Heman C. Smith - - - - - 106
 A Leaf from the Old Family Album, by Elbert A. Smith - - - - - 109
 The Saints' Herald Historical Series, by Mark H. Siegfried - - - - - 111
 A War Time Letter, by William H. Kelley - - - - - 117

LETTER DEPARTMENT

Dr. and Mrs. W. E. Stoff—E. W. Nunley—E. Youmans—H. J. Davison—Wallace A. Small—Mrs. Malinda J. Hyde—Mrs. Roy Cowles—A. S. A. White—F. C. Webbe—H. A. Hintz—Alma M. Coombs.

THE SAINTS' HERALD

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Joseph Smith, Editor; Elbert A. Smith, Associate Editor; Israel A. Smith, Assistant Editor.

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If not changed within a month after payment is made notify us. The paper will not be sent to persons who are six months in arrears, unless special arrangements are made.

All articles, letters for publication, notices etc., and communications concerning the same, should be addressed to "Editors Herald." All business letters should be addressed to Herald Publishing House, Lamoni, Iowa, and all remittances should be made payable to the same. All errors in the filling of orders or rendering of accounts should be reported immediately, as receipts for money received are sent within two days after reaching the office.

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

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

The February *Century* contains many appreciations of its late editor, Mr. Richard Watson Gilder, with consideration of various phases of Mr. Gilder's public activities by George Edward Woodbery, Henry van Dyke, Jacob A. Riis, Cecilia Beaux, and Robert Underwood Johnson; and tributes by President Taft, Ambassador Bryce, John Burroughs, Andrew Carnegie, Helen Keller, and many others who knew and loved the man. There will be, also, a reproduction of the portrait painting by Cecilia Beaux, and of Mr. Gilder's last serious poem, "Love in a city."

Lamoni Land & Loan Company

This firm was organized July 1, 1908, electing W. A. Hopkins, cashier of the State Savings Bank of Lamoni, as president, and Oscar Anderson, assistant cashier of the same bank, as vice-president, and G. W. Blair secretary. The members of the firm have resided in Lamoni and vicinity for the past thirty years, and are therefore familiar with the country in all its details, including land values, fertility of the soil in different sections, etc., and for this reason we believe we are in a position to give good advice to prospective investors. We act as agents for the buying and selling of farms and city properties.

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THE SAINTS' HERALD

Official Publication of the Reorganized Church of Jesus Christ of Latter Day Saints

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

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



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

VOLUME 57

LAMONI, IOWA, FEBRUARY 2, 1910

NUMBER 5

Editorial

LO, THE POOR INDIAN.

A great many sentimental drops of brine have been shed in behalf of the American Indian, who is usually pictured as standing alone on a western hill, gazing into the sunset where ghostly herds of buffalo recall the good old days of the terrestrial hunting grounds that were hardly less happy than those to which the devout redskin believed the Great Spirit would conduct him in due time. The Indian is regarded by sentimental Easterners as the fast disappearing representative of a vanishing race, despoiled of his land and wasting away under the malign evils of the white man's cruel civilization. In a few more years, in the belief of the sentimentalists, the last redskin will skulk into the last forest and make his eternal exit from the stage of American life, with only the ethnological museums to show him as he was and the pages of J. Fennimore Cooper to show him as he never was.

It must come as a matter of surprise to these good people, therefore, when the commissioner of Indian affairs, in an official report, shows that there are now 300,000 Indians in the United States—40,000 more than there were twenty years ago. There are 30,000 children in the various Indian schools of the country, being taught to earn their own living. There are 25,000 Indians who are citizens of the United States and from 1,000 to 1,200 acquire citizenship every year. The Government spends \$3,000,000 a year, or \$100 per capita, educating the 30,000 boys and girls who are learning how to become self-sustaining.

So far from the ultimate destiny of the red man being the sadder tragedy of the sentimentalist, it will undoubtedly be that of all the other races that are being fused in this great "melting pot" of America, where the best is deposited as the residuum of American composite citizenship and all the dross is "purged away with fire," the Indian will disappear, but he will not be the unhappy victim of the white man's greed. He will add his contribution, small though it may be, to that mighty amalgam known as Americanism. Copper is a valuable alloy in more respects than one.

The readers of the HERALD, who because of their love for humanity in general and of the descendants of Manasseh in particular (if the Indians be of Manasseh, as some suppose), will be pleased with the foregoing presentation which appears in the editorial column of the *Kansas City Journal* of January 20. It seems to us that it is somewhere stated that the remnant will become a delightful people. If the red man loses his warlike disposition, learns the arts of peace, becomes a citizen of the United States, as other nationalities may do, living in peace, and becoming part of the great American Republic, he will become a delightful people, using the term *red man* in a generic sense.

There is work going on among some of the descendants of the red men in what used to be known as the Indian Territory, which work can be easily extended when the church is in condition to do so. It is difficult to reach the wards of the Government, because of the impediments thrown in the way by the denominational prejudice against the faith of the church. These denominations, while mourning church decadence and poorness of the spirit felt among the membership, are very much afraid to allow real gospel to be taught to those who they seem to claim are lying in their just field of occupation.

THE WORK IN TORONTO.

By letter from Bro. R. C. Evans under date of January 18, 1910, we learn that his opening in the Majestic Theater in Toronto was defeated. The syndicate controlling the Majestic, resident in New York, were not satisfied with the action of their agent at Toronto in renting the theater to the Saints for their campaign, and on Brother Evans' return from Saint Thomas, where he went to preach a funeral sermon, he found a message awaiting him, to call up the Majestic. There he learned that they had turned down his appointment for the 16th. Of course he waited upon the agent, and the outcome was that they returned the money which had been taken for the rent of the Majestic, paid for the expenses of advertising for the 16th, and the deal was off. A lawyer friend advised Brother Evans that he could probably collect damages, but that it would be a tedious process and would not pay in the long run, and advised him to secure another place. Pursuing this advice Brother Evans secured the Princess Theater, located on King street, at a point where the cars stop and conductors call the name of the theater, and pushing his advertisements and invitation to the public he had the theater crowded to the doors, except the upper gallery, which for some reason was not open, so that many who sought an entrance could not be accommodated.

Brother Evans expresses his gratitude that the interest is good, and is very hopeful that the audiences as heretofore will meet the expense, though this will be larger at the Princess than at the Majestic. Every reader who is interested in the spread of the gospel ought to be thankful that the zeal and

energy of Bro. R. C. Evans are still equal to the emergency of preaching the gospel in so large a city.

It is a difficult thing to secure a suitable place in a large city, and to bear the continued expense of keeping up such an opening, and Brother Evans is entitled to considerable credit for having secured so good an interest in so large a city as Toronto. We trust that his health will not fail, and the attendance of the Holy Spirit may be with the congregation, that this new effort with the Saints there may accomplish great additional results.

CONVICT NO. 6861.

On a little iron cot in a cell in the Federal Prison here, (Leavenworth), John R. Walsh, who to-day began serving a five-year sentence for misapplying the funds of the Chicago National Bank, spent his first night in the penitentiary. He has accepted the situation with smiling good grace. . . .

His number was already waiting for him. It is 6861. When he was measured and photographed in the Bertillon room later in the day, that number, on a tag, was attached to the collar of his gray coat. Afterward it was stamped in figures three inches tall on the back of that garment, across the shoulders. The figures are no brighter, the cloth they are stamped upon is no finer; they tell no more of the man's past nor of his future, than the figures on the back of the meanest felon in the great, somber prison house.

The case of Convict No. 6861 suggests many thoughts. It is a melancholy spectacle to see a man seventy-two years old sentenced to the penitentiary for five years. His age and his former high station in life make his present degradation all the more appalling.

And yet it is encouraging to note that justice has made no exception of the man because of wealth, position, or influence.

"The man on the street" (of whom we hear so much) frequently charges that it is impossible to reach the rich malefactor; that he is able to hire the best legal talent, and fighting from court to court, finally escape on a technicality or by way of a fixed judge or jury.

On the other hand the man at the mahogany desk retorts that there is a stubborn prejudice in the public mind against corporations and individuals of wealth; that the average jury is eager to condemn them on general principles.

We do not undertake to say who is right in this matter. Perhaps both are right in some cases; we hope that both are wrong in most cases.

Be that as it may, Convict No. 6861, formerly a power in financial circles, is now serving his term, despite money and influence, just as any other criminal might. And we note that there are now in the one prison (the Federal Prison at Leavenworth) where he is confined, twenty-nine other ex-bankers and bank clerks serving time, their sentences ranging from three to fifteen years.

A degraded and almost friendless criminal by old-time orthodox methods breaks into a bank, cracks the safe, and makes away with its contents. Another man, a rich and influential director, with the aid of modern, obscure, and devious methods, wrecks another big financial concern and emerges from the ruins with a large sum of the people's money concealed upon his person.

No invidious distinction should be made. Both are thieves. The consequences of the last named transaction are surely as serious and widespread as the consequences of the first named can be.

Paul O. Stensland, president of the Milwaukee Avenue State Bank of Chicago, with the help of the cashier, wrecked the bank, making away with one million, three hundred thousand dollars. He has just completed a term in the Joliet prison. Stensland did not rob one man,—he robbed twenty-two thousand men, women, and children, many of them very poor people who had, by strict economy, saved a little money for a rainy day. As a result of his crime, the bank paying teller and three of the defrauded depositors committed suicide, another died from worry, and four were adjudged insane.

When a strong and influential man, standing high in the community, trusted by all, goes wrong, he possesses terrible possibilities for evil. His punishment should at least be as severe as that meted out to an ordinary criminal. No influence should be permitted to shield him from justice. On the other hand he should not be hated or persecuted merely because he has been rich. The same pity and charity should be extended toward him that should be extended toward any unfortunate man who has erred and fallen.

E. A. S.

A MIGHTY PROJECT.

By an item of news published a few days since in the *Kansas City Journal*, we learn that a syndicate of New York and Boston capitalists has been formed to finance the building of a dam across the Mississippi River at Keokuk, Iowa, at the foot of the Des Moines Rapids. The news item stated that plans for the dam contemplated a length of five thousand, eight hundred feet, something over a mile, a height of thirty-seven feet, with an embedment in the solid rock of seven feet at the bottom of the Mississippi, and that it would form a lake some thirty miles in length, which would make it reach from Keokuk to within a short distance of Burlington, Iowa.

Bishop Kelley informed us a day or two ago that he had received from the managing authorities papers covering a request for signature of consent and release from damage to the property held by the church at Nauvoo from the building of this dam. The property held by the church and members

thereof lies on the river bank at the foot of Main street, and at that point the waters of the dam are not likely to reach the property to do it any material damage.

It will be remembered that these lower rapids, called the Des Moines Rapids, are the last in the Mississippi River between Saint Paul and Saint Louis, that they have formed the one formidable impediment to the navigation of the Mississippi River. The others, situated somewhere about Rock Island, are called the "upper rapids." The fall from the first rapids, or what is sometimes called the upper chain to Keokuk, is some twenty-four or twenty-five feet. The banks on either side of the river, with the exception of a creek or two which may be affected by backwater, are high and rocky in formation, and for the greater part of the way on the Illinois side, the bluffs extend from the water side up to the table land. There is a portion on the Iowa side, however, between Montrose and Fort Madison, where the Skunk River enters the river, where considerable land is likely to be overflowed.

It is stated that this dam will be the second largest dam in the world, the first being the one across the Nile at Assouan, Egypt, built by the British Government for the purpose of irrigation, and reclaiming a great tract of arable land which has been turned over to the native *fellahs* for occupation for agricultural purposes. The backwaters of this dam have infringed upon some of the monuments of the past erected along the banks of the Nile, but the good which has accrued to the present occupants far outweighs those relics of the ancient past.

The dam at Keokuk, however, is to be built not for irrigation purposes but for the purpose of creating a great water power, to be used by the cities along the Mississippi River as their necessities may require for electric lighting and for mechanical purposes. It is said that already there are in sight as available contracts for two hundred thousand horsepower at Saint Louis.

It may have passed out of memory, but it is a fact that just before and at the time the Saints were driven from Illinois, a movement was on foot to create a water power just below Nauvoo, by the cutting of a canal across the eastern edge of the flat of the point which extended into the bend of the Mississippi River to the west, and throwing out of a wing dam from some little distance below the city, and thus bringing the water into a sluiceway where the power could be used to great advantage. Had the people been left there unmolested, this would undoubtedly have been done many years ago. We certainly wish the present enterprise great success.

"All things to all men' is a good motto, but it needs guardings."

NOTES AND COMMENTS.

During the past week appalling floods have devastated Paris. The river Seine is higher than at any time since 1615. Sewers and subways are flooded causing streets to cave in so that great sections of the city are rendered uninhabitable while other sections are submerged. Bursting gas mains leave people without light or heat. Food supplies are cut off and rich and poor suffered alike from cold and hunger. The gay, wicked, and frivolous city is in a pitiable condition. The disaster bids fair to take its place in the annals of latter-day history with other terrible catastrophies, such as the destruction of San Francisco.

No doubt many are wondering why they have not received their Jubilee HERALD. The manager and editors deplore the delayed appearance of this special number, but the situation can not be helped. The delay in receiving a special consignment of paper of a better grade than that ordinarily used in the HERALD is responsible for the nonappearance of the issue on time. The number will be printed on a good grade of paper with enameled cover. It will contain fifty-two pages instead of forty-eight as advertised. Lack of space compelled the editors to omit one article that was advertised. It will appear later. We are sure that our readers will enjoy the Jubilee Number and will feel repaid for their waiting.

The Woodbine Chronicle, of Woodbine, Iowa, in its issue of January 20, contained a refutation of the Banditti of the Prairies by Elder Heman C. Smith. This story, by Captain Bonney, is being reprinted serially in many of the country papers throughout the Middle West. We sincerely wish every reader of this book or story could read the Church Historian's article in refutation of the misrepresentations of Mr. Bonney.

A copy of the *Sunday Standard*, New Bedford, Massachusetts, reaches us. It contains a three and a half column write-up of our work in that city, and shows a picture of Bro. John F. Rogerson, pastor, and the church which the Saints expect soon to dedicate. Such recognition speaks much for the brethren and sisters at that place.

We believe HERALD readers should be broad-minded enough not to think that something appearing in our paper is of no value simply because they see nothing of worth therein. We are in receipt of many communications from our friends from Maine to California and we believe that on the whole our conduct and management are approved. But there are a few who have made complaints in regard to certain things which we have published. Now we believe these parties should bear in mind that quite

likely the very thing they most object to is the source of the most comfort and satisfaction to others. We also want to remind some of them that it is an unwarranted and false supposition that we are promoting, advancing, or giving credence to every belief or theory which may appear from time to time by way of personal contribution or of reprint in our department of General Interest. We believe a little reflection sometimes will present to our readers the reason for an article's appearance.

Bro. F. R. Tubb writes: "*Editors Herald*: Latter Day Saints of every school of thought throughout the civilized world will be interested to learn that according to the most elaborate and recent computations (based upon the comet's present R. A. or Right Ascension), Halley's comet will reach its perihelion exactly on Wednesday, *April 6, 1910*, a conclusion which more than once flashed across my mind while penning my essay upon that comet for your columns, but which I did not then consider possible. I may add that on May 10 the comet will be just one thousand, one hundred and seventy-two times as large and as brilliant as it will appear on February 3."

"It is true that there are scores of millions of Asiatics who believe that happiness is to be found in the extinction of consciousness, or Nirvana, the end of separate existence and of struggle. This belief, very appropriately is confined to races that have fallen behind in the race, sunk into servitude and domination by foreigners. Such a belief is not fit even for life on this planet. Certainly, it can not be considered worthy of universal, eternal life."

"No one has really good manners who does not practice courtesy habitually."

Hymns and Poems

THE SHADOW OF THE CROSS.

(Elizabeth Clephane has written only two well known hymns, the one here given and the celebrated "Ninety and nine," and to both of them Mr. Ira D. Sankey composed the tunes, which have had much to do with their popularity and general use. Miss Clephane lived at Melrose, Scotland. She was born in 1830 and died in 1869.)

Beneath the cross of Jesus
I fain would take my stand,
The shadow of a mighty rock
Within a weary land;
A home within a wilderness,
A rest upon the way,
From the burning of the noontide heat,
And the burden of the day.
Upon that cross of Jesus
Mine eye at times can see
The very dying form of one
Who suffered there for me;

And from my smitten heart with tears
Two wonders I confess—
The wonders of his glorious love
And my own worthlessness.

I take, O cross, thy shadow
For my abiding place;
I ask no other sunshine than
The sunshine of his face;
Content to let the world go by
To know no gain nor loss,
My sinful self my only shame,
My glory all the cross.

WRITE THEM A LETTER TO-NIGHT.

Don't go to the theater, concert or ball,
But stay in your room to-night,
Deny yourself to the friends that call,
And a good long letter write.
Write to the sad old folks at home
Who sit when the day is done
With folded hands and downcast eyes
And think of the absent one.

Don't selfishly scribble, "Excuse my haste,
I have scarcely time to write,"
Lest their drooping thoughts go wandering back
To many a by-gone night—
When they lost their needed sleep and rest
And every breath was a prayer,
That God would leave their darling babe
To their tender love and care.

Don't let them feel you have no more heed
Of their love or their counsel wise;
For hearts grow strangely sensitive,
When age has dimmed the eyes.
It might be well to make them feel
That you never forget them quite,—
That you deem it a pleasure, when far away,
A good letter home to write.

Don't think that the young and giddy friends
Who make your pastime gay,
Have half the anxious thought for you
That the old folks have to-day,
Postpone not the duty of writing home,
Let sleep or pleasure wait,
Lest the letter for which they looked and longed
Be a day or an hour too late.

The sad old folks back there at home,
With locks fast turning white,
Are longing to hear from the absent one—
Write them a letter to-night.

(A heart throb to young folks away from home. Contributed by Bro. John Grainger.)

BECAUSE.

Because of thy flower, O bush with thorn,
Thou hast a place in my garden fair;
Because of thy blessings, O trial, O storm,
Doth most mortals of thee richly share.

JOSEPH A. FERRIS.

The Straight Road

THE OLD PATHS.



ELDER S. M. REISTE.

(Jeremiah 6: 16-20.)

Oh, stand ye in the ways and see
The paths of pleasantness;
The good old ways that used to be,—
The paths the Lord doth bless.

The thorny path thy feet hath trod
Doth fill thy soul with pain;
Oh! why not turn and seek thy God,
His grace and love obtain?

Are pleasures found in paths of sin?
There's more in ways of truth;
When Jesus Christ doth dwell within,
Be thou in age or youth.

Sweet comfort thou shalt always find,
For Jesus loves to bless
The soul that comes with cheerful mind
Their sins to him confess.

But, O! the sadness of their words,
"We will not walk therein,"
We'd rather have our own sweet will,
And walk in paths of sin.

And though we know result of sin
Is banishment from God,
We'd rather with the foolish walk,
Than where the Saints have trod.

For we do crave the world's esteem
More than the praise of God;
We'll wait till just the week before
We pass beneath the sod.

'Tis time enough to get real good
To tread the narrow way;
The broad way lures enticingly,
It makes us want to stay.

"Therefore," saith God, "I'll bring the fruit
Of evil on thy head;
With stumbling-blocks thy path I'll fill,
For now thy soul is dead.

"For thou hast rather chosen death
Than life eternally,
And evil rather than the good,
Ne'er can thy soul be free."

O! come ye to the Lord, thy God,
And leave the paths of sin;
Believe his word, his prophets, too,
Then peace shall reign within.

His law to thee is just the same
As 'twas in days of old;
He revelations gives to bring
Thee back unto the fold.

"For line on line, and line on line,
Precept on precept be;
When thou art weary, sick of sin,
O! then, come unto me.

"I'll give thee rest, and joy, and peace,
I'll fill thy soul with food;
I'll make thee heir to thrones above,
I'll fill thy life with good."

S. M. REISTE.

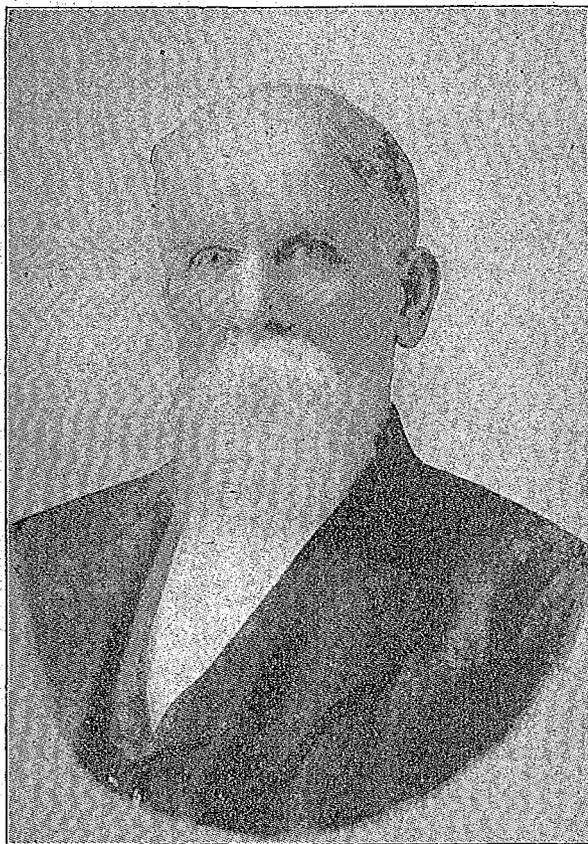
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IS BAPTISM IN WATER A SAVING ORDINANCE?

The safest way of examining this question is to do it in the light of God's word. It is written, "To the law and to the testimony: if they speak not according to this word, it is because there is no light in them."—Isaiah 8: 20. No believer in the Scriptures doubts the divine mission of Christ. He was God's messenger. It was written of him, "He whom God hath sent speaketh the words of God: for God giveth not the Spirit by measure unto him."—John 3: 34. He said, "The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel."—Luke 4: 18. And Paul says, "The gospel is the power of God unto salvation."—Romans 1: 16. Hence, whatever is found to be a part of Christ's teachings must have in it the tendency to salvation. For he says, "My doctrine is not mine, but his that sent me."—John 7: 16. Again, "I have not spoken of myself; but the Father which sent me, he gave me a commandment, what I should say, and what I should speak. And I know that his commandment is life everlasting."—John 12: 49, 50. Paul speaks of baptism as one of the doctrines of Christ (Hebrews 6). Christ set us the pattern by obeying it (Matthew 3). He administered it (John 3: 22, 26). He commanded his apostles to baptize (Matthew 28: 19). He promised salvation as a result of obedience: "Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved."—Mark 16: 15, 16.

The gospel of Christ may be compared to a chain intended for a special purpose, and must be of a

certain length. If one of the links is missing the chain is imperfect, and unsuited for the purpose intended. James calls the gospel the perfect law of liberty (James 1:25). Take away one link or principle of the law and the chain is imperfect. If



CHARLES DERRY.

it is to be the power of God unto salvation, every principle must be there, and in order to bring the desired results, every principle must be obeyed. It is written, "Whosoever shall, save in one point, keep the whole law, is guilty of all."—James 2: 10, Inspired Translation. Jesus said, "It becometh us to fulfill all righteousness" (Matthew 3), and after he was baptized of water he was baptized of the Holy Ghost, thus receiving the divine approval for his willing obedience. Christ taught that man must be born again. Nicodemus could not understand the great mystery of the new birth. Jesus explained it to him, saying, "Verily, verily, I say unto you, Except a man be born of water and of the Spirit, he can not enter into the kingdom of God."—John 3: 5. If we are not in the kingdom of God we are in the kingdom of Satan, hence unsaved.

Baptism is the form of divine covenant to be made between God and man. God covenants to give eternal life to all who serve him. Man, in the act of being buried with Christ in baptism, covenants to yield

all the powers of his being, body and spirit, to the service of God, and in that act manifests that he believes in him with his whole heart, and repents, forsakes his sins, and looks unto God through Christ, for the forgiveness of his sins. Hence, if we keep our part of the covenant, we shall be saved in the kingdom of God. "For he is faithful that promised."—Hebrews 10: 23. But as John taught the Sadducees and Pharisees to "bring forth fruits meet for repentance," so we must show by forsaking our sins that we are fit subjects for baptism, or God will not acknowledge us, "For he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him."—Hebrews 11: 6. Christ said, "I say unto you, That except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven."—Matthew 5: 20. "But the Pharisees and lawyers rejected the counsel of God against themselves, being not baptized of him."—John.

Reader, beware lest you should reject the counsel of God and thereby be shut out of the kingdom of God. In harmony with Christ's teaching to Nicodemus, Paul says, "He saved us, by the washing of regeneration, and renewing of the Holy Ghost."—Titus 3: 5. Again, speaking of the church, he "gave himself for it; that he might sanctify and cleanse it with the washing of water by the word."—Ephesians 5: 25, 26. From the above Scripture we learn that baptism in water is a divine ordinance, and when we yield loyal obedience to it, we are purged from our old sins and become the children of God, but without obedience we have no claim upon his mercies, for Christ "became the author of salvation unto all them that obey him."—Hebrews 5: 9. "He that believeth and is baptized shall be saved, and he that believeth not shall be damned."—Mark 16. "If a man love me, he will keep my words."—John 14. "He that saith, I know him, and keepeth not my commandments, is a liar, and the truth is not in him."—1 John 2: 4. "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city."—Revelation 22: 14.

CHARLES DERRY.

"DON'T BE DISCOURAGED IF YOUR FORTUNES ARE IN TEMPORARY ECLIPSE. The savage is in despair when the sun goes into the moon's shadow, for he thinks that some monster has swallowed it, and that there will never be any daylight again. But to the astronomer an eclipse is merely an interesting opportunity to make scientific observations. Be as sure of the coming of daylight as the astronomer is, and your moments of darkness will trouble you no more than his trouble him."

Original Articles

THE VISIONS OF MRS. WHITE.

HAVE THEY BEEN CHANGED?

The writer is aware of the fact that some statements of the Seventh-day Adventists, especially those of Mrs. White, are so fanatical and childish they are not worth a reply. But since they make the claim that the Adventists are the only right church (here in fulfillment of prophecy to present the third angel's message of Revelation 13 and that all Protestantism is Babylon), I deem it right and proper to examine some of their written works that have been given to the world by Mrs. White, their high priestess or prophetess, whom they acknowledge as the "feeble instrument" through which God speaks to the Adventists. It is evident their doctrine is not clearly deducible from the Holy Scriptures, hence wholly negative and contradictory, as we have to depend on the visions of Mrs. White, the prophetess, for its confirmation. Perhaps a statement from her in the commencement of this article will be in order, so that we will have a better understanding of her position regarding the revelations she has given to the world:

In ancient times God spoke to men by the mouth of prophets and apostles. In these days he speaks to them by the Testimonies [of Mrs. White and no one else.—J. D. S.] of his Spirit.—Testimonies, vol. 4, p. 148.

If you lose confidence in the Testimonies, you will drift away from Bible truth.—Testimonies, vol. 5, p. 98.

So it is of paramount importance then that we be careful in the consideration of these Testimonies given to the Seventh-day Adventists, but we urge the reader to turn to Malachi 3:6 and Hebrews 1:1, 2 and see if Mrs. White's inspiration is from the right source. We do not deny the truth taught in the Bible, that God placed prophets in the church—and they are there yet; but we do deny the genuineness of the so-called revelations of Mrs. White, and that God has anything to do with this false system.

For the benefit of those who believe the Adventists did not set the time for Christ to come in 1844, or taught "set time," we ask a careful consideration of this article, for there is indubitable evidence on record that they predicted their faith on the shut-door theory—no salvation after 1844. Their disappointment on the above date was indeed a great and bitter one, and finally resulted in a great many giving up their faith and hope, believing that they had been imposed upon.

EARLY WRITINGS CHANGED.

"Prove all things," is a divine injunction, and we commence by an examination of the Early Writings of Mrs. White, published by the Seventh-day Adventists at Battle Creek, Michigan, in 1882. It is this book that we compare with the 1847 edition.

Let the reader keep in mind these two volumes as we investigate her claims as a prophetess of God. In the publisher's preface of this book we find the following:

For still another reason we take peculiar pleasure in its republication. Our opponents have been wont to make loud claims that there was a desire and an attempt to suppress these views, because the work has been so long out of print. The presence of this book will be a sufficient refutation of this charge.

The last sentence of this preface reads: "The verbal changes have been made under the author's eye and with her full approval."

In the *Advent Review* of December 26, 1882, we find an article from the pen of Elder G. I. Butler, under the caption, "A book long desired." The importance of purchasing this book is urged in this article, and from it we take the following quotation:

These were the very first of the published writings of Sister White. . . . Many have greatly desired to have in their possession *all* she has written for publication. . . . So strong was the interest to have these early writings reproduced that several years ago the General Conference recommended by vote that they be republished. The volume under consideration is the result of this interest. It meets a want long felt. . . . There is another interesting feature connected with this matter. The enemies of this cause, who have spared no pains to break down the faith of our people in the testimonies of God's Spirit, and the interest felt in the writings of Sister White, have made all the capital possible from the fact that her early writings were not attainable. They have said many things about our "suppressing" these writings, as if we were ashamed of them. They have tried to make it appear that there was something objectionable about them, that we feared would come to the light of day, and that we carefully kept them in the background. These lying insinuations have answered their purpose in deceiving some unwary souls. They now appear in their real character by the publication of several thousand copies of this "suppressed" book, which our enemies pretended we were very anxious to conceal. They have claimed to be very anxious to obtain these writings to show up their supposed errors. *They now have the opportunity.* [Italics Elder Butler's.]

From the above quotation the following points are clear:

First. The Early Writings of Mrs. White were republished under her eye and with her full approval.

Second. They contain all her early visions.

Third. That those who have made the claim her early visions were "suppressed" are not liars, not all of them having been republished.

We now have their claims before the reader in as clear a light as we are able to put them. But right here we desire to call the attention of the reader to what Elder Uriah Smith says about suppressing her visions:

If anything was really suppressed, it was only things which "related to particular and local circumstances," and which had long ago "accomplished their object."—Visions of Mrs. White, by Uriah Smith, 1868, pp. 122-127; Seventh-day Adventism, by Rev. E. P. Woodward, p. 69.

We now call attention to these suppressed revelations (?) of Mrs. White. This book under consideration does not contain all her early visions. That some portions of these early visions have been suppressed can be proven beyond a doubt, and any statement to the contrary is absolutely false, and the publishers and Mrs. White themselves come under the heading of these "lying insinuations" and no one else.

On page 9 of this book we find this heading, "My first vision," and from a footnote we learn this vision was published in 1846. Now, perhaps the publishers of this book, and Mrs. White, did not know that there are still a few copies left of a little tract entitled, "A word to the little flock," by Elder James White, published in 1847, which contains this same vision in which they claim it was first published in the *Day Star* about the year 1846, "by the request of friends." We commence reading this first vision and as we read down thirty-three lines we find that the late work agrees with the one published in 1847, with only a few slight changes. But lo, there is something wrong. The new book does not read like the one of 1847, for at the end of the thirty-third line there are four lines suppressed or omitted that read as follows:

It was just as impossible for them (those that gave up their faith in the 1844 movement) to get on the path again and go to the city, *as all the wicked world which God had rejected.* They fell all along the path, one after another. [Italics mine.]

Now this teaches the shut-door error, "for it was just as impossible" to reclaim these apostates as it was to save the wicked world which God had rejected. How does this harmonize with the Holy Scriptures that teach the universal love and fatherhood of God? Mrs. White may have been "shown" this in vision, but it is antagonistic to the teachings of Holy Writ. "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him might not perish, but have everlasting life," says the Crown of Writings in John 3:16. God said to the Israelites, "Turn ye, turn ye, for why will ye die?" But since then Mrs. White has changed her mind on this doctrine, for in a late work entitled, *Christ our Savior*, she says to all those out of Christ, "To doubt the possibility of your salvation, is to doubt the saving power of Him who purchased you at an infinite cost."

Grand thought, isn't it? If at that period "God had rejected the wicked world," why their strenuous efforts now to convert sinners after the Methodist and Baptist fashion? Seems as though the publishers and Mrs. White were afraid this vision "would come to the light of day" and carefully "kept it in the background." But Mrs. White was young then; now she is older and knows better.

In another vision she says, "The time for their

salvation is past." Mark you, reader, they expected the Lord to come in 1844, for it is evident they not only believed it but taught it. That this was the belief of the Adventists then is evident from an extract from the *Review and Herald*, dated June 11, 1861, and signed by nine of their ministers:

Our views of the work before us were then mostly vague and indefinite, some still retaining the idea adopted by the body of Advent believers in 1844, with William Miller at their head, that our work for the world was finished, and that the message was confined to those of the original Advent faith. So firmly was this believed that one of our number was nearly refused the message, the individual presenting it having doubts of the possibility of his *salvation, because he was not in the 1844 movement.*

This needs no comment, as it is plain to every intelligent reader that the doctrine of the shut-door error is herein set forth, but since then she and her followers have renounced that doctrine, hence its suppression and denial.

Again, we turn to this book "with verbal changes" made with Mrs. White's "full approval," and we read down seventy-two lines, finding same correct; but here is an omission or suppression which reads as follows:

And as we were gazing at the glories of the place our eyes were attracted upward to something that had the appearance of silver. I asked Jesus to let me see what was within there. In a moment we were winging our way upwards; and entering in, here we saw good old father Abraham, Isaac, Jacob, Noah, Daniel, and many like them. And I saw a veil with a heavy fringe of silver and gold, as a border; it was very beautiful. I asked Jesus what was within the veil. He raised it with his own right arm, and bade me take heed. I saw there a glorious ark overlaid with pure gold; and it had a glorious border, resembling Jesus' crowns, and on it were two bright angels; their wings were spread over the ark, as they sat on each end with their faces turned toward each other and looking downward. In the ark beneath, where the angels' wings were spread, was a golden pot of manna of a yellowish cast, and I saw a rod which Jesus said was Aaron's. I saw it bud, blossom, and bear fruit. And I saw two long golden rods on which hung silver wires, and on the wires was glorious grapes; one cluster was more than a man here could carry. And I saw Jesus step up and take the manna, almonds, grapes, and pomegranates, and bear them down to the city, and place them on the supper table. I stepped up to see how much was taken away, and there was just as much left, and we shouted hallelujah, Amen. We all descended from this place down into the city.

Surely this wonderful revelation has no "special application to circumstances," because it is just as universal or general in its application as any of her "I was shown" revelations. Grapes growing on silver stems attached to golden rods(?)

Seventh-day Adventists know that if a part of this vision is from the Lord, all of it is, and she or no one else has any right to suppress any portion of it. The Adventists teach that "Death is a condition of total unconsciousness," yet in this vision she sees "good old father Abraham, Isaac, Jacob, Noah,

Daniel, and many like them." God would not reveal to Mrs. White something that was untrue, and he either made a mistake or Mrs. White at that time believed in the immortality of the spirit.

In Testimonies, volume 5, page 61, she says:

The instructions I have given by pen or voice have been expressions of the light God has given me.

I do not write one article in the paper expressing merely my own ideas. They are what God has opened before me in vision—the precious rays of light shining from the throne.—Ibid., vol. 31, p. 63.

You see, dear reader, this vision of father Abraham and others in heaven is from the Lord, notwithstanding that childish and silly expression, "on the wires were glorious grapes." As we peruse this tangled web of Adventism we call to mind a verse of poetry:

"He [she] wired in and wired out,
Leaving the people still in doubt;
Whether the snake that made the track,
Was going south or coming back."

Jeremiah says: "I have not sent these prophets, yet they ran. I have not spoken to them, yet they prophesied."—23: 16, 21.

Of William Miller she writes: "Angels of God repeatedly visited that chosen one [Miller], to guide his mind and open to his understanding prophecies which had ever been dark to God's people" [dark to the Adventist people and to no one else].—Spiritual Gifts, vol. 1, p. 93. September 9, 1846, in Life of Miller, page 381, two and one half years after the set time, Miller says: "I readily confess that I was misled in my calculations." "I am much sorely disappointed."—Page 383. Miller was then mistaken. The angels of God did not "repeatedly visit him" to guide his mind in the false doctrine of the shut-door theory. Shades of William Miller and Mrs. White! Is this doctrine deducible from the wonderful revelations of God? Nay, verily, "no man knoweth the day nor the hour of his coming."

Again, we turn to page 26 of this same book, and we find another vision given to her followers in 1847, at Topsham, Maine. This is a very lengthy one. The first two pages are a verbatim report of the old copy published by Elder James White, in 1847, entitled, "A word to the little flock." (See page 19, "Word to the little flock.")

On the third page of the Early Writings there are two suppressions—four lines near the top of the page and eight lines at the bottom. The first one reads.

And if one believed and kept the Sabbath and received the blessing attending it, and then gave up and broke the holy commandment they would shut the gates of the Holy City against themselves as sure as there was a God that rules in the heaven above.

The second one reads:

I saw all that would not receive the mark of the beast, and of his image, in their foreheads, or in their hands, could not buy or sell. I saw that the number (666) of the image beast was made up; and that it was the beast that changed the Sabbath, and the image beast had followed on after, and kept the Pope's, and not God's sabbath, and all we have to do, was to give up God's Sabbath, and keep the pope's and then we should have the mark of the beast, and of his image.

This is another omission from their late work. She here teaches, if anything, the beast that was numbered is the two-horned beast, or the image, as she terms it. But her apologist, Uriah Smith, in "Thoughts on the revelation," says that the ten-horned beast is the beast that is numbered and applies it to the papacy. The above passage teaches a doctrine contrary to their present views on the subject. Therefore they repudiate this portion of the vision by not copying it in full from the 1847 edition.

On page 29 there is another vision entitled, "The sealing." She had this vision January 5, 1849. It bears her own signature and is headed: "To those who are receiving the seal of the living God." This vision in the 1847 edition consisted of one hundred and six lines, but in the publication of the Early Writings there are nineteen lines omitted, which read as follows:

I saw the state of some who stood on present truth, but disregarded the visions, the way God had chosen to teach in some cases those who erred from Bible truth. I saw that in striking against the visions they did not strike against the worm, the feeble instrument that God spake through, but against the Holy Ghost. I saw that it was a small thing to speak against the instrument, but it was dangerous to slight the words of God. I saw that if they were in error and God chose to show them their errors through visions, and they disregarded the teachings of God through visions they would be left to take their own way, and run in the way of error and think they were right until they would find it out too late; then in the time of trouble I heard them cry to God in agony—Why didst thou not show us our wrongs that we might have got right and been ready for this time? Then an angel pointed to them and said, My Father taught, but you would not be taught—he spake through visions, but you disregarded his voice and he gave you up to your own ways to be filled with your own doings.

Here is a fearful warning against those who disregard her visions. Now, if opposing them is to "strike against the Holy Ghost," all of her writings should have been prefaced with this message. But have not the publishers "struck against the Holy Ghost" since they have omitted the above portion of the vision we have referred to? Mrs. White herself has "struck against the Holy Ghost," since it was done under "her eye and with her full approval" in making the suppression of the vision. This makes fifty-nine lines that have been omitted from the Early Writings of Mrs. White. They are omitted in Experience and Views, of 1851, Spiritual Gifts, of 1859, and Early Writings of Mrs. White, 1882, hence not all the early writings of Mrs. White are in this

volume. How does this fact compare with the statement of Elder G. I. Butler that the late work "contains all the early writings of Mrs. White"?

We wish to call the attention of the reader to another vision she had at Camden, New York, June 29, 1851, bearing her own signature. This vision is quite lengthy, and I only quote a part as follows:

Then I saw that Jesus prayed for his enemies, but that should not cause us or lead us to pray for the wicked world whom God had rejected— . . . but now his Spirit and sympathy were withdrawn from the world, and our sympathy must be with Jesus and must be withdrawn from the ungodly.

How does this compare with their present attitude toward the "ungodly"? Have the Seventh-day Adventists ministers withdrawn their sympathy from the "ungodly" in teaching them that unless they repent and keep the fourth commandment of the decalogue, annihilation will be their doom? Looks as though a few more of the "ungodly" would have to be converted to the doctrine of the Sabbath and mortal soulism to make up that one hundred and forty-four thousand that the Adventists will finally have to number, according to their doctrine. Whether it is deducible or not makes no difference with the Seventh-day Adventists. *Ad nauseam*. She neither speaks *apropos* nor *ex cathedra*.

"Oh, what a tangled web they weave,
Who practice solely to deceive!"

Dear reader, we are to try all things by the law. "To the law and the testimony; if they speak not according to this word, it is because there is no light in them."—Isaiah 8:20. "By their fruits ye shall know them."—Jesus. "Though we, or an angel from heaven, preach any other gospel unto you, . . . let him be accursed."—Galatians 1:8.

There is not a line in all the writings of Mrs. White that would indicate that she is a prophetess of God. Her work has not been confirmed by the signs following the believer. She has not given to the world any prophecies that have had an intelligent application and fulfillment. All her visions are prefaced with the doubtful language, "I was shown," not, "Thus saith the Lord," or, "Thus saith the Spirit." True, at one time an attempt was made to gain some credit for her by publishing a vision of the battle of Bull Run after it was fought and the result well known. But it was so absurd the Adventists never repeat it. Oh, yes, she could describe and tell all about this battle after the struggle was over, but could not tell beforehand of Lee's surrender to Grant, or of President Lincoln's assassination. (See Mrs. White's Claims to Divine Inspiration Examined, by H. E. Carver, who was all through the Advent delusion in 1844 when they taught the shut-door error, pages 7, 23, 24, second edition, 1877.) But it makes no difference how many suppressions

and contradictions we show in these so-called visions and testimonies to the church—contradictory and of human origin—her followers are so drunken on the wine of her sorceries they fail to see in her teachings the many contradictions and absurdities which show she is not inspired of God.

In Testimony 31, page 62, Sister White says:

If you lessen the confidence of God's people He has sent them, you are rebelling against God as certainly as were Korah, Dathan, and Abiram.

"As Christ's ambassador," she warns her people to "be careful what positions they take" in regard to her visions.

Yet now when I send you a testimony of warning and reproof, many of you declare it to be merely the opinion of Sister White. *You have thereby insulted the Spirit of God.* [Sin against the Holy Ghost.—J. D. S.] You know how the Lord has manifested himself through the Spirit of prophecy. [Italics mine.]

But why should prophecy be confined to her alone? It was not so in the ancient church of God, as one can see by reading the Pauline epistles, and she predicts the end of prophesying to her people in the following:

It may be that ere long all prophesyings among us will be at an end, and the voice which has stirred the people may no longer disturb their carnal slumbers.—Testimony 31, p. 73.

The Seventh-day Adventists often put out the challenge to debate the Sabbath question, but the prophetess; oh, no, you never heard of them defending her as the prophetess of the Lord. They have doctored her mental visions for several years now, so as to make them presentable, and if the reader will compare the 1847 and the 1882 editions of the Early Writings it will be seen that some portions of her visions have been altered and changed, as proved in the foregoing pages.

Oh, limited reader of God's holy word, try these latter-day delusions. Compare these teachings with those given to the Palmyra Seer. See how the Book of Mormon and the Doctrine and Covenants harmonize with the Bible, also the indisputable fact that the Latter Day Saints have never been guilty of making changes under the Seer's "own eye and with his full approval." Nay, verily, we teach the same fundamental principles now that were taught in the incipency of the church. On the other hand, see the discord, revising their formulated system by suppressing certain portions of her Mental Visions for fear they would "come to the light of day." Truly we are in the time of the end. Ye ministers of God, called by revelation, turn on the gospel light, that it may throw light around those who are blinded over the doctrine of the shut-door theory, the fourth commandment, the third angel's message, the two-horned beast, is the humble and sincere prayer of the writer.

JAMES D. SCHOFIELD.

THE CONSTITUTION OF GOD'S GOVERNMENT.

The constitution is a law or enactment of God himself, to which all other laws or enactments, to be of force, must agree. It is the foundation law of God's universal kingdom, and of his church. It is the foundation law of the church militant and the church triumphant. Every law or enactment that does not harmonize therewith should be declared unconstitutional. Such a law or rule can be of no force whatever in the church of God, either on earth or in heaven.

Then one of them, which was a lawyer, asked him a question, tempting him, and saying, Master, which is the great commandment in the law? Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it. Thou shalt love thy neighbor as thyself. On these two commandments hang all the law and the prophets.—Matthew 22: 35-40.

The word *hang* as used by the Savior may be understood as "supporting all others; to be self-consistent; to rest for support, depend; connection; the manner in which one part hangs upon another."

Love to God and love to mankind is the highest, deepest, widest, and the greatest law in existence, and is the constitution of God's government.

The patriarchs, prophets, and apostles builded upon the same foundation; which evidently was the pure love of God. "Charity is the pure love of Christ, and abideth for ever." "Charity never faileth. And now abideth faith, hope, charity, these three; but the greatest of these is charity." God loved the world, and gave his Son to save it (John 3: 16, 17). Christ loved God and was obedient unto death, even the death of the cross (Philippians 2: 8). Christ loved the world and gave himself for it (John 12: 32).

Greater love hath no man than this, that a man lay down his life for his friends. Ye are my friends, if ye do whatsoever I command you.—John 15: 13, 14.

The housewife hangs her clothes on the line until they are ready to be taken down, when the line is ready to be used again. So, when the law was fulfilled the old covenant was abrogated; Christ took it out of the way, nailing it to the cross. (See Colossians 2: 14-17.) Yet the great commandment, love to God and man, was in full force, which is the foundation of the "new covenant," the gospel of Christ, which is "the power of God unto salvation."

Those who are not the children of the new covenant are all

aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world.—Ephesians 2: 12.

For God hath concluded them all in unbelief, that he might have mercy upon all.—Romans 11: 32.

What then? Are we better than they? No, in no wise: for we have before proved both Jews and Gentiles, that they

are all under sin; as it is written, There is none righteous, no, not one.—Romans 3: 9, 10.

But the scripture hath concluded all under sin, that the promise by faith [religion] of Jesus Christ might be given to them that believe.—Galatians 3: 22.

When the gospel of Christ is believed and obeyed it changes the condition of those who accept it from sinners to saints; from strangers and foreigners, to fellow-citizens with the saints, and of the household of God (Ephesians 2: 19).

The gospel then is not the constitution, but the law of naturalization. To become a naturalized citizen of God's kingdom it is necessary for one to renounce his allegiance to the Devil and his works, and every phase of sin and corruption.

Therefore seeing we have this ministry, as we have received mercy, we faint not, but have renounced the hidden things of dishonesty, not walking in craftiness, nor handling the word of God deceitfully; but by manifestation of the truth commending ourselves to every man's conscience in the sight of God.—2 Corinthians 4: 1, 2.

For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places.—Ephesians 6: 12.

One must file his intentions to become a citizen:

All those who humble themselves before God and desire to be baptized, and come forth with broken hearts and contrite spirits, and witness before the church that they have truly repented of all their sins, and are willing to take upon them the name of Jesus Christ, having a determination to serve him to the end, and truly manifest by their works that they have received of the Spirit of Christ unto the remission of their sins, shall be received by baptism into his church.—Doctrine and Covenants 17: 7.

One must produce proper witnesses, as follows:

For there are three that bear record in heaven, the Father, the Word [Son], and the Holy Ghost: and these three are one. And there are three that bear witness in earth, the spirit, and the water, and the blood: and these three agree in one.—1 John 5: 7, 8.

The spirit referred to is evidently the Spirit of God, that bears witness to the individual of the truth, of sins remitted, and of his acceptance as a citizen of the kingdom, or as a child of God. (See Romans 8: 16, 17.)

The water is that of regeneration, or the water of baptism, an element peculiar to both God and man, and bears witness to God that the sinner has obeyed the holy commandment. (See Matthew 28: 18-20; Mark 16: 15, 16; Acts 2: 38.)

The blood is the blood of Christ that was shed on Calvary for the remission of sins; it is the blood of the Lamb of God, the blood of the "new and everlasting covenant," (see Hebrews 9: 13-27; 12: 24; 13: 20.) By faith, repentance, and baptism the one seeking admission into the kingdom of God becomes a partaker of the efficacy of the blood of Christ. "Know ye not, that so many of us as were baptized into Christ were baptized into his death?"—Romans

6:3. "For as many of you as have been baptized into Christ have put on Christ. There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus." (These distinctions which existed under the old law, or while strangers and foreigners, have been melted down by Christ for those who accept the conditions of salvation, and one is as good in the sight of God as the other.) "And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise."—Galatians 3: 27-29.

The children of the "new covenant" are counted for the seed, that is, they are spiritual Israel, and to them pertaineth the adoption into the kingdom, and the glory that follows that adoption, and the covenants, and the giving of the law, and the directing of the services of God, that they who obey may receive a fulfillment of the promises made. That is the reason the Moses man stands at the head of the church or kingdom of God, that through him the children of the covenant might receive the law. (See Romans 9: 1-8.)

The great commission was given to the apostles and the church. This contains the law of naturalization; it is the law by which the sinner becomes reconciled to God, as may be seen by the following:

And all things are of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation; to wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation. Now then we are ambassadors for Christ, as though God did beseech you by us; we pray you in Christ's stead, be ye reconciled to God.—2 Corinthians 5: 18-20.

The writer believes the positions assumed in this article to be correct, but perhaps some one else can throw more light upon the subject.

In gospel bonds,

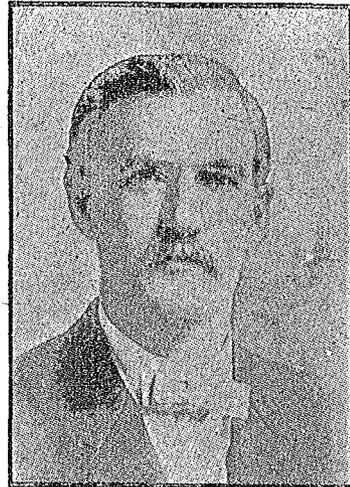
CHARLES E. BUTTERWORTH.

SIoux CITY, IOWA.

"If you are longing for some conspicuous work to do, and craving for some of the loftiest honors, remember that it 'is the common virtues that make uncommon saints.' And the lowly service greatly performed is nobler than the greatest service poorly done. It is not position that makes greatness, but the possession of great qualities."

The chief duty of a Christian lies in the quiet, unseen life of his own home, and if he does not learn there to practice that noble virtue of unselfishness—that highest type of charity which consists in daily and hourly considerateness for the feelings of others—he will have lost one of the strongest resources and one of the most healing memories for all his future life.—F. W. Farrar.

Of General Interest



GOVERNOR CARROLL.

The accompanying portrait is that of Governor B. F. Carroll, of Iowa, one of the most businesslike and homelike men who has ever occupied the executive chair in Iowa. He is an active member and worker in the Wesleyan Methodist Church in Des Moines, and the congregation of which he is a member recently placed themselves on record as refusing to support, politically, any candidate who would not favor absolute prohibition in the State. At the recent election of Sunday school officers in Wesley Church Governor Carroll was chosen as assistant superintendent of the school. We have every reason to believe that he will give the Sunday school work its share of his time and attention, and his example in occupying in this work is one well worthy of imitation to many other people in the State, and especially to members of our schools, so many of whom claim they do not have the time to give to Sunday school work. If Governor Carroll can attend to the affairs of the great State of Iowa, look after the home life of his family, and take up Sunday school work, certainly all others could do as much when they are called upon to do so. The *Iowa Official Register* gives the following brief biography of the Iowa governor, and it is of interest to us:

"Beryl F. Carroll, the eighteenth governor of Iowa, is the first native-born Iowan to hold that office. He was born on a farm in Davis County, March 15, 1860, where his parents had located in 1854, having removed from Ohio to Iowa in 1853. The present governor is the twelfth in a family of thirteen children, nine of whom are living. He attended country school in the White Elm district, Davis County, and later attended college at Bloomfield. In 1884 he graduated from the Missouri State Normal at Kirksville, Missouri, after which he taught for five years in the graded schools of Missouri. Governor Carroll was married to Miss Jennie Dodson, June 15, 1886. Their family consists of two sons. The governor located at Bloomfield, his present home, in 1889, and for two years was engaged in business with his brother. In 1891 he became editor of the *Davis County Republican*, which paper he continued to publish until 1902. He was district elector for the sixth congressional district of Iowa in the electoral college in 1892, and in 1895 was elected state senator from the third senatorial district, composed of the counties of Appanoose and Davis. As state Senator he served as a Republican mem-

ber of the twenty-sixth, and extra session of the twenty-sixth, and the twenty-seventh general assemblies. In 1902 he received the Republican nomination for Auditor of State and was elected at the November election following. He held this office three terms. At the June primary, 1908, he received the Republican nomination for governor of Iowa, and was elected at the following November election. He was inaugurated January 14, 1909. A Republican in politics."

A. A. REAMS.

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THE TEST OF THE REAL BOOK.

Written by Temple Scott, in the preface to his work, *The Pleasure of Reading*.

The test of a real book is that it enables you to find yourself; it sends your mind adventuring and delights your heart in that you have found another who has felt as you feel and who has delivered himself. . . . The real books are very particular as to whom they will know. If they do not like you, you may clothe them in purple and gold, they will always hide themselves from you. If your spirit is attuned to them they will be welcome in homespun or common cloth. It is the nature of great books to be silent and uncommunicative if you do not come to them with your mind dressed in its best and fit to enter the presence of a king of thought. They will then not question your dress, your wealth, or your social standing. They will but ask of your spirit: "Are you ready?" If it is, they will come to you as friends, with outstretched arms; they will give you of the riches of their inexhaustible treasure-houses; they will charm you with the magic of their music; they will endow you with the gifts of knowledge, and they will bless you with the strength of their wisdom.

• * * * •

A new danger has arisen to attack children. It certainly does seem as though from the cradle to the grave the stomach is the seat of greatest danger. We are now almost afraid to put cream in coffee because of the bacteria that is liable to make a raid on our interior department at most any old time. It has long been known that cocoanut candy, cocoanut pies, cocoanut pudding or anything else that has prepared cocoanut in it, is mighty nearly rank poison to the stomach, but it perhaps is not known that cocoanut when taken from the shell deteriorates more rapidly than fish, if that is possible, and that in hot weather cocoanut will be rankly poison within a few hours after the opening of the cocoanut shell. There is not any doubt at all that a great many children suffer with bowel trouble as the result of being permitted to eat not only the nasty, cheap cocoanut candy, but often the better kind of candy, and all because their parents either do not know or don't exercise supervision over the kind of stuff their children are permitted to gobble up. Not only is the cocoanut poison, but all the other nuts deteriorate very rapidly after being taken from the shell, and a great many of them are rank poison before the shell is broken. The peanut is the most common dainty for the children of the city, and it is cheap. Only a penny's worth of peanuts will give any child an hour of solid satisfaction, but the peanut also deteriorates rapidly when once started, and cheap candy makers use it in making peanut candy.

Little Edyth Fox, daughter of Mr. and Mrs. Rufus F. Fox, of this city, died in terrible agony last week from eating peanut brittle which was filled with ptomaine poisoning from rotten peanuts which the confectioners had used in making the candy. Her little sister, who also ate of the candy, was also made very ill, but is recovering. It would be a very wise thing for mothers to pay a little attention to the stuff that their children spend their spare pennies on.—*National Tribune*.

Mothers' Home Column

EDITED BY FRANCES.

Advisory Board, Daughters of Zion.

Mrs. B. C. Smith, president, 214 South Spring street, Independence, Missouri; Mrs. H. A. Stebbins, vice-president, Lamoni, Iowa; Mrs. F. M. Smith, secretary, 630 South Chrysler avenue, Independence, Missouri; Mrs. M. E. Hulmes, treasurer, 909 Maple avenue, Independence, Missouri; Mrs. E. Etzenhouser, Independence, Missouri; Mrs. E. L. Kelley, 916 West Electric street, Independence, Missouri.

Notice.

We give notice to all locals of Daughters of Zion, and friends of the cause everywhere, that we are in need of money for the general fund of the society; and as our constitution provides that we issue a call for money when the fund is low, we now make our wants known, trusting that we shall receive a liberal response.

ADVISORY BOARD OF DAUGHTERS OF ZION.

Daughters of Zion Reading for February.

NURTURED BY EXERCISE.

To life belongs the privilege of initiative, the right to make advances to whatever is presented from without. This is a matter of activity, of movement, of self-effort or exercise. No one has adequately defined life, but this much we can say,—it is characterized at least by the power of self-movement, and this is a power that grows by its own exercise.

Exercise, then, is the very fundamental essential of growth, of development—say, of life. The processes of nurture find their validity in it. And exercise means far more than we generally think. It means the interdependent activity of the organs as well as the muscular movement of the limbs and the body. Food, sunshine, and air will not make an athlete of one who lies prostrate all day. Is this a commonplace? So commonplace that we do not live up to the truth in it—especially when we carry it over into the realm of the soul. To regard the child's initiative, to concede to him the right to his own powers through their self-exercise—this is the thing without which he can not develop, and the very thing with which we are quickest to interfere.

Self-activity is the great central fact of nurture or education.

"Self-activity is freedom," says Doctor Harris. "The so-called 'freedom of the will' belongs to the highest degree of self-activity." "The will of the most direct and immediate form of self-activity. . . . If there is no such thing as self-activity or self-determination there is no such thing as will power."

Vitally important as the will is to the formation of character, we still hear good men, in the pulpit and out, urging the "surrender" of the will. Thus a distinguished preacher says: "We urge the duty of presenting the entire nature to the Son of God. We lay stress on the will. This must be entirely surrendered." Does he not mean conformed or better, consecrated, to the divine will? The man who "surrenders" his will has none left and is less than a man. Doctor Ludlow goes on:

"Whatever the occasion which makes it apparent, the most common weakness in character is an unassertive will, a lack of volitional initiative."

And yet, with what pious intent are parents often advised to break the child's will! Even a self-willed person is weak-willed—wanting in the power to control himself. At one time when the Sunday school lesson was on Absalom, a well-meaning but misguided writer in a religious paper said: "There

should be no peace nor rest in the family, and there will be none, so long as the child is habitually disobedient. If children do not obey their parents, they will not obey God. Parents, see in the fate of Absalom a warning lest you spoil your children. Better break the will of a child than have the child break the heart of the parent." Think of that, reader, as a statement of educational values! If alternative must be made, preserve the will power of the child.

But a proper nurture demands neither. The law of exercise calls for the right of choice. Only through choice is the will strengthened. "What is character but a completely fashioned will?" asks Miss Blow. "How shall we be fashioned save by free choices? And how shall free choices be made unless the mind is confronted by varying—yes, even antagonistic—possibilities of conduct?"

Character may be defined as the sum of our choices. It is a system of self-controls, self-directing energizings. If there is anything sure in Scripture, from Eden to Jesus, it is the right of choice. The trouble is we are too anxious to be obeyed. We enjoy authority, and we would rather exercise it than have the child exercise his will through conceding him a choice. "The state," says Doctor Harris, "presupposes freedom and responsibility, or else it could not punish." It says to the criminal: "Your deed is your own; take its consequences upon yourself." A little child is too ignorant of causes and consequences to be thus met in fact; but it is through his choices that he becomes a moral, because a willing, creature. "Moral life begins," says Miss Blow, "when conscious motives take the place of blind impulsion. Where those are lacking, there is self-determination in the forms of impulse and desire. Where they are present, there is self-determination in its highest potency as free will."

If we understand ourselves, we are more anxious to be obeyed than to have the child obedient. We are ourselves disobedient to the heavenly vision of child nature. All nature, human or other, is commanded by obeying it. Children suffer more deterioration through adult disobedience towards them than through their own disobedience (real or supposed) towards their adult guardians.

A willing obedience is the only true obedience. Mere compulsory compliance is not in a spiritual sense obedience at all. This willing or true obedience rests, as Miss Blow shows, on faith. "From the ninety degraded children whom he mothered at Stanz, the gentle Pestalozzi learned that not in force and not in appeals to reason, but in quickening faith must be sought the point of contact between the nurturing and the nurtured life." Faith presupposes experience. The baby trusts his mother's arm because he finds it strong. In like manner he must learn to trust her wisdom and her love. He can only half believe them if they are inconsistent, and vascillating. Hence Froebel's insistence upon a mother's being all she would have her children believe her to be. If your child "trusts you he will obey you; he will hide nothing from you; he will not resent your punishments, and when he asks you questions whose answers are beyond his comprehension, he will humbly accept your simple statement that they can not be explained to him until he is older. . . . All individual relationships and all corporate life rest upon pillars of faith."

Faith grows by exercise. We can not impart it even though we give the opportunity for its growth by showing ourselves deserving of it. It works from within voluntarily. In a sense it may be induced, but it can not be compelled. Hence obedience, as resting on faith, must be a voluntary course. The writer on Absalom already quoted says, "Absalom was never made to do right as a boy, and hence he would not choose to go right" when he grew to manhood. Perhaps he was made to do too much. His choosing power may never have been

rightly exercised. His will was weak, for a self-willed man is a weak-willed man. . . .

The one power above all others, then, in which we should encourage development through its own judicious exercise is the power of judgment, of choice, of acting by free volition. Obedience is often a necessary act, but says that marvelous interpreter, Dr. George Matheson, "Obedience is in itself neither good nor bad—may be either good or bad; it depends upon whom we obey. Nor is the quality which you desire for your child that of absolute obedience. There is not a mother in the land who does not long for the day when the actions of her child shall cease to be dictated by her own will. The dearest moment to the heart of a parent is the moment of a child's spontaneity—the day when it anticipates the ordinary command and does the deed of its own accord. What is the joy of that moment to the parental heart? It is the recognition that the reign of absolute obedience is passed and that the reign of volition has begun. It is the perception that the child has ceased to be subordinate and has become an equal—animated by the same motive, inspired by the same will. . . . The sweetest music to any parent is the voice of the child's cooperation, and the summer of a father's love is perfect in the hour when the relation of authority is superseded by the sympathy of communion."

But the obedience that rests on perfect trust and faith and love, is an act of choice, a voluntary act of compliance or conformity of will to will.

Obedience is necessary because a child is too weak and inexperienced to be thrown entirely on his own resources. He must be given choices to exercise his will upon. He must be forbidden to do some things, but he must be given an alternative. The parent has great responsibility in his selection of opportunities for the child's exercise of choice. The problem is to enlighten the child's judgment and strengthen his will by exercise. This is the primal thing; the mere obedience is secondary and will follow in the wake of that faith in the parent which the parent's faithfulness merits. "To understand how to modify the child's action by such processes as shall keep it still his own, to alter his act by first altering his feelings and thought, and so keeping the healthy sequence unbroken"—that is the subtle and difficult task.

"A pretty state of things it would be if children were to be allowed to think they knew as much as their parents," says a mother, "there is no way except to break their wills at the beginning." And Helen Hunt Jackson replies, "But you have just said that it is not to your will as will that he is to yield, but to your superior knowledge and experience. That surely is not 'breaking his will.' It is of all things furthest removed from it. It is educating his will. It is teaching him how to will."—Patterson DuBois, in *American Motherhood*, February, 1907.

Questions on March Reading.

What is the meaning of "initiative"? By what is life characterized? What is the essential element of development, or of life? What part has exercise in the process of nurture? What does "exercise" include, more than the muscular movement of the limbs and the body? What would be the effect of the lack of exercise upon the would-be athlete? What is the central fact of nurture or education? To what does the freedom of the will belong? What is will power? Why is it a mistake to advocate the surrender of the will to God? What is it that should be done? Why is a self-willed person weak-willed? Why should a child's will not be broken? For what does the law of exercise call? By what is the will made strong? What has the will to do with character? What do the scriptures accord to man regarding the exer-

cise of the will? What is, too often, the parent's motive in requiring obedience? What alone will make the child a moral creature? When does moral life begin? Where the conscious motive is lacking, how is self-determining power exercised? What is the effect when present? From what do children suffer in addition to their own disobedience? In what ways do they suffer from the disobedience of their guardians? What is the only true obedience? Upon what does this rest? What depends upon the parent's being consistent and reliable? Can we compel a child to have faith in his parents? How may faith be induced? Why should the choosing power of a child be exercised? What power above all others should be encouraged? Is obedience necessarily good or bad? On what does it depend? What surpasses absolute obedience? Why is obedience necessary? When a child is forbidden to do a certain thing what should also be set before him? What is the great problem in child training? For what should the parent seek? To what should the child yield in giving obedience? Would this be breaking his will? In the giving willing obedience, what will the child be learning to do?

Program.

Hymn No. 146 Saints' Hymnal; prayer; reading from Home Column with discussion; paper, "Character, the sum of our choices"; roll call; business; closing hymn and prayer.

Request for Prayer.

Sr. Sarah West, of Armley, Leeds, England, asks the prayers of the Saints on behalf of her son who is suffering from tapeworm. He is only fourteen years old.

Sr. Emma Chappelow, of New Trenton, Indiana, requests the earnest faith and prayers of the Saints, that if it be God's will she may be healed of her affliction and restored to health.

Letter Department

Editors Herald: I desire the prayers of the Saints in behalf of my boy, the same one that was sick last winter and received so much benefit through the prayers of God's children. He is very low with catarrhal pneumonia. My husband, who is bitterly opposed to the church, finally consented to let me have Brother Baldwin come and administer to him, after which the fever left him and he seemed to be getting along nicely, being up and around the house; but he took worse again and now has a high fever during the day. The doctor thinks it is consumption, the same as it left him last winter. My husband did not come in when he was administered to, and as soon as Brother Baldwin had gone, he came in the room and said a great many things that would have been better unsaid, and now he has forbidden me to have him come again.

I am thankful for the blessings received. How good it seems to have one of God's true servants come into our homes and to feel the blessed, peaceful influence that they leave behind them when they go. Pray for my husband that he may yet see his mistake, and that he may yet give his consent for Brother Baldwin to come back and administer to my boy, that if it is God's will he may be fully restored to health. Still hoping and trusting in God, I am

Your sister,
MRS. ALEX MELLON.

JEFFERSONVILLE, INDIANA, December 20, 1909.

Dear Herald: I was born in Jefferson County, Indiana, in 1870. When a small boy, Brn. Scott, Kelley, and Baggerly came preaching the everlasting gospel in our locality. I

did not get to attend the meetings that were held in the schoolhouse. We were so poor in this world's goods that we did not get to attend the services, though most of the neighborhood did. I am sure that the great crowds that went there did not go for any good purpose, as but few heard and met the gospel requirements. A few days ago I was back to my old home; the work which the Saints established there has been disrupted and gone down. A former elder of the church is preaching in that locality. I heard some muttering about preaching for money while I was among them. I feel that the work might yet be revived on Hall Ridge. I found a spirit of inquiry and investigation, and for weighing things in the balance, present, and I believe that if an efficient elder would visit that community, a great good for the enlightenment and salvation of the people could be done.

B. F. SHORT.

CAMERON, ONTARIO, December 19, 1909.

Dear Herald: The letters in the HERALD give comfort and cheer, and contain beautiful advice which we should ponder in our hearts.

Elder J. T. Thompson is here now. He has just called on his way from the East. He preached a very interesting sermon here this morning and he and papa blessed a babe, Mildred Irene, daughter of Bro. and Sr. Ethelbert Hooley, who were baptized a year ago last summer. Elder Thompson will preach again this evening, and in the morning will leave for his home in Toronto.

We had a two-day meeting here on July 10 and 11, and had Elder Evans, of Toronto, here. On the evening of the 10th we had a great electric storm, and of course there was a small crowd out, but those who stayed away missed a treat in the way of a sermon by Brother Evans. The next day was one of the finest we had all summer and we took our dinner and supper and stayed for four services.

My grandmother, James Bate, and I were delegates to the conference. I had never attended a conference before and everything was new to me. I enjoyed myself very much and live in hopes of attending another conference.

We had our annual branch business meeting Friday afternoon. Everything went smoothly and peace reigned throughout both Sunday school and branch meetings. We have a very good home class here. We are trying to get up a Christmas tree.

We are disappointed at not having Bro. James Pycock of Humber Bay with us again this year.

Your sister in the one faith,
FLORENCE BRADEN.

TERRE HAUTE, INDIANA, December 22, 1909.

Dear Herald: On October 8, I left home and loved ones in the city of Flint, Michigan, and came to Clay City, Indiana, where I found Bro. C. F. Davis, and Sister Davis and family of four boys. Next morning, Sunday, Bro. D. L. Boyer came with horse and rig and took me to Woodside, where I held meetings for five nights and baptized three.

On October 15, I went to Union Branch to attend district conference. We had a very nice time, but a small attendance. Met Bro. Jacob Halb, and since then we have been traveling together, and it is a comfort to have an agreeable companion. After holding meetings for one week at Union, (and by the way that is the land of apostates, as it was the home of L. F. Daniels, R. Scott, William Marshall, and James Potter, who have hurt the work very much there,) we went to New Albany. We called on a few of the Saints there, but as Brother Halb had been there before conference we did not stay long, and went to Bro. J. M. Wynn's near Corydon, held one week's meetings, administered sacrament to the few

Saints. The Spirit was with us to a marked degree, and it seemed hard to part.

Then Brethren Wynn and Hannel took us over rocks and hills to Bro. Elijah Knowland's, a distance of about twelve miles, and dropped us down among the hills. We had to go to work, so we did the best we could by the help of the Master, to get the brethren together and bury the hatchet, and we didn't leave the handle sticking out either. Well, we left them feeling better, and hope it will continue. Brother Halb baptized two sisters, and then Bro. Christian Zahnd took us over to Pilot Knob. Here we had a few good meetings, and then back to the Leavenworth Branch, where we had three more meetings, and left October 16, in the morning before daylight, walking two miles through the mud to the river. Here we washed the mud off of our feet and boarded a gasoline boat with a lot of drummers.

We arrived at Brother Davis's, in Derby, about three o'clock in the afternoon in a pouring rain, stayed all night, then out to Bro. D. H. Baggerly's on the hill where, in one place, he has a forty-foot ladder to climb. We held a few meetings here and felt blessed in our efforts, and can say that this is the only branch I ever visited where there were no complaints, so we did not need to stay long.

October 22, we went to Millstone Branch, where we found the Saints in poor condition. We got them together, got them to confess their faults, and arranged for them to hold meetings with Bro. Henry Huff to lead. On November 2, we went to the home of Sr. and Mr. Lamance Groves, at Bamar. Held a few meetings and were well blessed. On November 6, took train for Clay City, and reached there next day, and on November 12 organized a branch with eleven members, Bro. C. F. Davis presiding. If the Saints live right there are more that will obey soon.

Came here to see Bro. J. L. Tempest's and found them in the faith. Sister Tempest is feeling quite poorly. I will go to Danville to-day to spend holidays with my son, W. H. Dowker, and also to meet my wife. In all our labors among the Saints they have been very kind to us, and have done well by us financially, for which we are very thankful. Sr. Jane Price, of Clay City, Indiana, has a son, Henry Graves, at Fisk, Missouri, Box 125, and she would like if the elders in that field would go to that place, as she desires her son to hear the gospel, and also send him some tracts.

WILLIAM DOWKER.

OLATHE, MISSOURI, December 18, 1909.

Dear Herald: I love to read your sacred pages. It is the best paper in the world. It has within it a message of peace, joy, and consolation. The sermons from our dear brethren who have consecrated their lives to God, which appear in the HERALD, are wholesome, full of nourishment and strength. When I looked upon the picture of our dear Bro. U. W. Greene and read his sermon delivered at the General Conference at Lamoni, I was greatly edified and strengthened. I read it more than once. May God's blessing rest upon him and upon all the other brethren of his quorum, upon whom is laid such a great responsibility. God bless the editors of the HERALD. Ah, how wisely it is arranged. I have been a subscriber for thirty years. When I first subscribed for it I could not read one line. I came to this country for the gospel's sake, and I was anxious to learn. I believed there was good in it, and I kept on looking over it, till I could begin to read a little in it, and it was not long till I could read the whole of it.

Brother Wells, from Australia, has been with us and has done much good. I hope the Reorganization has many men like Brother Wells. May God bless him and all the brethren who are thrusting in their sickles to reap the great harvest.

God bless all the Saints. May we all be willing to work together for the accomplishment of the great work intrusted to us. Let us remember our beloved President and pray for him that he might be spared for some time yet.

A. JENSON.

TROY, OREGON, December 13, 1909.

Editors Herald: There are a few Saints scattered on the mountains and in the canyons of this Wallowa County, but we do not have any meetings this winter. How we miss church privileges only those who are deprived of them, yet desire them so much, can realize. I hope all the Saints in branches may improve upon their opportunities. We have lived here twelve years and we pray that the days of our isolation may soon be over, and that the way may be opened that we may go to the land of Zion and buy a home. I think most of the Saints in this country are striving to live faithfully, but Satan works hard against the cause, and some of the Saints have experienced a great deal of sorrow. Yet we hope to endure with patience to the end. I feel that it is worth every effort that we can put forth. We realize the Lord has been very merciful to us here, and blesses us in many ways, for which we are thankful. We derive so much comfort and instruction from the HERALD that we would dislike to be without it.

Trusting that you will remember us in your prayers.

WILLIAM WILSON.

WEISER, IDAHO, December 28, 1909.

Editors Herald: We conducted a two-week service near Council, Idaho, closing December 22, after baptizing eight souls in the chilly waters of Middle Fork, and partly organizing a Sabbath school. Returning we have been detained to administer baptism to Mrs. W. T. Ferguson, the wife of Weiser's bicycle man, and the agent here for church books, etc. Reverend Gowen, of the Baptist Church, accorded us the use of their font, exacting only the cost of heating, etc.

I go now to Malheur and Unity, Oregon, the latter place from which a call comes for some awaiting baptism. The work seems onward, but the laborers too few. May the Spirit arouse the sleeping Saints, as well as to move upon the honest in heart among the world.

S. D. CONDIT.

MCGREGOR, MINNESOTA, December 29, 1909.

Dear Herald: The HERALD is dear to us because of the much help and encouragement we receive in reading it. We are of the isolated ones, and do not get to hear many sermons. My husband attended the reunion at Audubon and brought back two of the elders with him in November. We had about ten days' preaching, and it did us all good. They were Brn. Swen Swenson and H. A. McCoy. We had good interest, but we do not know whether it will cause any to obey. We hope our labors have not been in vain. We have been here six years and have had the elders visit us twice, and preach here four different times.

This is a cold country, and it is hard to get a crowd out in the winter, but some will go anyway to hear our preachers. Pray for us, dear Saints, that God may send us some encouragement to give us strength and hope and faith in this glorious work. We have been wanting to come back to the land of Zion, but it takes nearly everything we can make to live on account of everything being so high. We hope that God will open the way soon so we can go back and be with God's people. Our children are getting old enough to want to go out in company, and of course we would like them to go to the Sunday school and other gatherings of the Saints. Our three oldest children belong to the church.

Ever praying for the welfare of Zion and her people,

LILLY A. PEEK.

INDEPENDENCE, MISSOURI, December 27, 1909.

Dear Herald: As time goes on I look back at the failures I have made with sorrow, and see where a little more patience might have helped me, but the past has gone and I have asked God to forgive me, and everyone else, and if anyone has any ill will toward me, and will let me know what I can do to gain their favor, I will gladly comply, if it be in keeping with God's law. My suffering has been great since 1884, but in the last two years the most of it has gone away. My deafness is bad. I have always thought that I would regain my hearing, but have not yet. I will pray with all the faith I have. I am glad that when I read the *HERALD* and *Ensign* I can understand what I read better than I did. I ask the Saints to pray for me, and will say that trials will make patience, and patience will give us favor with God.

F. T. DOBIE.

DAHINDA, ILLINOIS, December 28, 1909.

Dear Herald Readers: It is with much pleasure that I try for the first time to send a letter to you. I have a family of three boys, two girls, and a husband, and I am the only one that belongs to the church. I hope that God will soon bless them with the light that I have received, before it is too late. I have been in the church almost five years and can say that I know this is the true church of Jesus Christ of Latter Day Saints, and feel proud that I can stand up in my weakness as a witness for our Master. I am trying to do what I can for the Master each day, and to bring others into the faith, and ask the prayers of all God's people in my behalf, and also for my ten-year-old son, who is afflicted. My prayers are with the Saints at all times.

We have a little band here; one elder, Brother Monroe, one priest, one teacher. I know the Lord will be with us if we are true to him. The *HERALD* is the only paper I take at present, but hope soon to do more. I love to read the letters and am glad to hear from so many in the work. May God bless each and every one.

MRS. IDA DORSETT.

DOW CITY, IOWA, January 18, 1910.

Dear Herald Readers: I take this means of answering the many postal cards and letters sent me for my birthday. Considering the number, one hundred and seventeen, you can readily see why I can not answer them all personally; but I assure you, one and all, that they were a pleasant surprise and brought many a happy recollection of the many friends of years gone by, who were so kind to remember me in this way.

Wishing you the blessing of health and happiness, I am,
ROMANAN WIGHT.

Tragic Death of Bro. Joseph Ross.

About 7 o'clock on the night of January 4, 1910, Bro. Joseph Ross' residence caught fire, in some way, up stairs. He went up in the attic to try to discover the fire and to put it out. He was overcome by the smoke. A neighbor went to his rescue and got him to the second story near the stairs, when the smoke and flames broke in from an adjoining room. The neighbor fell, nearly overcome, but managed to escape down stairs. After the building burned to the ground and it became possible to reach him, his charred and limbless body was taken from the fire, and on the 7th was buried at the Pine Grove Cemetery, near Goos Creek, Richie County, West Virginia. The writer preached the funeral sermon.

Brother Ross was highly esteemed by all his neighbors. He is survived by his wife, two daughters, and a son. The latter is the youngest, and but ten years old. The house was a fine building, worth about twenty-five hundred dollars. It will be replaced, most likely, by a cottage, built by his relatives and friends.

J. M. STUBBART.

News From Branches

LONDON, ENGLAND.

I have for a long time had a desire of sending a line through the *HERALD* to let all the Saints know how we are getting on in London, England. There are about one hundred and eight members here, but I am sorry to say there are only about twelve real, live Saints. I feel sorry for those that stay away from their meetings. Some are very old and can not attend very often, but there are others that stay away, some for one thing and some for another, forgetting the promise they made at the water's edge; but we know they are in God's hands and that in a day to come they will have to give an account of their stewardship. I do sincerely hope that those that are indifferent now will wake up to their responsibility before it is too late, for we are told that the Spirit of God will not always strive with man.

We are very thankful to our blessed Master for the way he has blessed us and for the Spirit which is made manifest from time to time, although it is discouraging as to the few which attend our meetings; yet we know that it is for us to see that we do our duty and that the talent which has been intrusted to our care is not wasted, for we know that just as much as the church is suffering through our neglect, whether it be not attending our meetings or not paying our tithing, just as much will it be to our condemnation.

I am very thankful to my heavenly Father for the way he has blessed me, both in health and strength, food and raiment. I had occasion the other day to speak to a London city missionary, and try and present some gospel truths to him, but he said he could not preach that gospel, as the London City Mission would not allow it; and so we go on dropping a few words by the way, leaving the result with God.

I must say in conclusion that I am thankful, at this the beginning of another year, that I still have that great desire to go forward with more determination than ever to do the Master's will.

Ever praying for the triumph of this glorious gospel,

Your brother in Christ,

J. T. NEWTON.

20 BRENTON STREET, LIMEHOUSE, LONDON, ENGLAND.

Miscellaneous Department

Conference Minutes.

SASKATCHEWAN.—District convened January 1 and 2, 1910, at Ribstone, Alberta. At 10.15 conference was opened by President T. J. Jordan. Organized by appointing Elder J. L. Mortimer president, associated by the presidency of the district; secretary, Grace Diggle; assistant secretary, Elder H. J. Davison; chorister, Charles M. Walrath; organist, Sr. Cleveland Walrath; ushers, Forest Walrath, John Levett; administering committee, Elders A. W. Burton, S. Tomlinson, and C. Walrath; press committee, H. J. Davison, T. J. Jordan; credential committee, H. J. Davison, S. Tomlinson, and F. A. Rowe. The assembly by vote of delegates was turned into a mass meeting. President Jordan and counselors, J. Dobson and J. R. Beckley, reported verbally. Treasurer W. E. Nelson reported. Branches reporting: Ribstone, Millet, Iowa, Weyburn. Moved and seconded that we petition General Conference to make the line between the Winnipeg District and Saskatchewan District on the west side of range 2, west of second meridian. Bro. George A. Burton was ordained to the office of priest. Grace Diggle, secretary.

SPokane.—Semiannual conference of Spokane District convened at Spokane, Washington, December 11, 1909, at 10 a. m., called to order by President A. V. Closson. Ordered by the conference that Brn. F. A. Smith and A. V. Closson preside and that Oliver Turnbull, secretary of the district, act as secretary of the conference. Motion that the presidents of conference provide for the speakers, nature and times of meetings, ushers, chorister, organist, etc., prevailed. Reports were then read from the following branches: Colum-

bia River, 31, gain 2; Ellensburg, 13, loss 3; Roslyn, 37, gain 3; Sagle, Idaho, 51, gain 10; Spokane, 225, gain 20. It was moved that the chair select a committee of three to audit Bishop's agent's books. Motion prevailed and S. S. Smith, A. J. Smith, and W. J. Brewer were selected. Ministerial reports were received from A. V. Closson, S. S. Smith, A. J. Layland, Hale W. Smith, G. W. Wilcox, W. J. Brewer, Fred Williams, W. W. Fordham, W. F. Yates, G. S. Wightman, J. R. Allen, and J. F. Dunlap. On account of being unable to reach Brother Snyder by letter, it was ordered by the conference that he and Brother George, who had been declared illegally baptized, be given until the next semiannual conference to be rebaptized before their names be dropped. Bro. Hale W. Smith was appointed as chorister and Sr. Margaret Fordham, organist, with power to choose assistants. Reports of Bishop's agent, also of auditing committee, were read and adopted. Amount received as tithes and offerings, \$896.86; amount expended, \$811.60; balance, \$87.26. Motion that the president be authorized to provide for the ordination of Oliver Turnbull to the office of elder whenever he sees fit to accept, prevailed. The following were selected as delegates to General Conference: A. V. Closson, F. A. Smith, Hale W. Smith, S. S. Smith, W. W. Fordham, J. B. Bell, Emma Bell, L. W. Silvers, H. P. Jenkins, F. T. Coats, Oliver Turnbull, Dora Smith, A. J. Smith. Motion prevailed that the delegates present be authorized to cast the full vote of the district, and in case of division to cast a majority and a minority vote. The matter of holding a reunion in Spokane District was brought up and discussed and laid on the table. Moved that when this conference adjourns it does so to meet at Spokane on the second Saturday and Sunday in June. Carried. The evening hour was occupied by Hale W. Smith, assisted by W. J. Brewer. Sunday morning after Sunday school, S. S. Smith occupied, assisted by F. T. Coats. At 2.30 p. m. prayer and sacrament service, F. A. Smith and A. V. Closson in charge. Resolution prevailed that next Sunday be set apart as a day of fasting and prayer for Bro. Joseph Smith. Preaching at 7.30 p. m. by F. A. Smith, assisted by A. V. Closson.

WESTERN MAINE.—District convened at Mountainville, November 27 and 28, 1909. Conference was called to order at 2.30 p. m., by President J. J. Billings, and organization affected by choosing the following officers: Daniel Macgregor and J. J. Billings, presidents; F. M. Carter, secretary; Louise McDonald, organist; J. N. Ames, chorister; branch janitors to serve as ushers. Reports were read from the following branches: Mountainville, 46; Little Deer Isle, 77, gain 1; Stonington, 174, gain 68. These reports were accepted, with one exception. Ministerial reports read and accepted from J. J. Billings, J. N. Ames, and H. R. Eaton. Bishop's agent's report, previously audited and found correct, showed accounts as follows: Receipts from August 27 to November 26, \$499.34; expenditures, \$220; balance, \$279.34. It was ordered that the next conference be held at Stonington, in May, 1910, at the call of the presidency. Daniel Macgregor, U. W. Greene, and J. J. Billings were chosen to represent the district at the General Conference, those present empowered to cast the full vote. J. J. Billings, J. N. Ames, and H. R. Eaton were by vote sustained as presidents; F. M. Carter, secretary; Pearl Billings, treasurer. The order of meetings for the conference was left with the presidency, who appointed as follows: Preaching at 7 p. m. by H. R. Eaton, prayer meeting at 7.30 a. m., Sunday, presidency of conference to preside; Sunday school in charge of Sr. Maggie Macgregor at 11.15 a. m.; preaching at 2.30 p. m. by Daniel Macgregor; preaching at 7 p. m. by J. J. Billings. The call of James Robbins to the office of elder was sustained by the conference and he was ordained. F. M. Carter, secretary.

Convention Minutes.

FAR WEST.—District Religio convention met in Saint Joseph, Missouri, January 8 and 9, 1910. The following locals reported: Kingston, Far West, Cameron City, Stewartsville, Mount Pleasant, and DeKalb. Officers for the ensuing year are B. R. Constance, president; Sr. Zilla Moore, vice-president; Sr. Fannie L. Ehlers, secretary; T. H. Hinderks, treasurer; member of library board, S. H. Simmons; and home class superintendent, Sr. Edith Cochran. The following were chosen as delegates to the General Convention, and in case of division were to cast majority and minority vote: P. I. Rogers, V. M. Goodrich, S. H. Simmons, J. S. Andes, Bro. and Sr. T. J. Sheldon, R. L. Henry, Sr. Edith Cochran, W. P. Pickering, G. L. Swenson, Ora Goben, Lizzie Spillman,

Lula Crosby, Will Farr, Giles Koger, C. P. Paul, D. C. Wilke, Violet Wilke, Mary and Ethel Kinnaman, Carrie M. Lewis, Will Flanders, H. D. Ennis, Addie Uphoff, Tillie Uphoff, Bro. and Sr. F. B. Farr, Bertha Warrington, Albert Bailey, Sr. McCormick, Sr. Gartside, Sr. John Baker, Austin Dobson, Elma Dobson, Roy Slye, L. F. Ferguson, Sr. Eva Worden, Bro. and Sr. H. A. Sturdivant, Mabel and Ethel Knipschild, Bro. and Sr. G. W. Mauzey, Emma Ehlers, Mary Smith, Bro. and Sr. W. W. Scott, and B. R. Constance. A talk by Louise Palfrey Sheldon on what to read and how to read it. At night a talk on normal study by Brother Gunsolley. Special music in charge of Sr. Mary Kinnaman, and a paper, "Qualifications of a teacher," by Louise Palfrey Sheldon. On Sunday a Religio session was held, also talks by V. M. Goodrich, J. A. Gunsolley, and others. Fannie L. Ehlers, secretary.

SOUTHERN INDIANA.—District Sunday school convention was held with the school at New Albany, January 1, at 2.40 p. m. Officers for the year were elected as follows: John Zahnd, superintendent; Charles H. Fish, assistant superintendent; E. A. Jeagers, secretary; Alma H. Brown, treasurer; delegates to General Conference were John Zahnd, Effie Miller, Charles Davis, E. A. Jeagers, Edith Tempest, Jacob Hall, D. H. Baggerly, E. O. Byn, Allie Ford, James Wynn, James Ewliitt, Erma Zahnd, Charles H. Fish. Delegates present were empowered to cast majority and minority vote. Five schools reported, with a total enrollment of 130. The watchword was onward and upward, and one of the most pleasing features was the intense interest of the little ones. All the sessions were interesting and inspiring and, taken all in all, the convention was a success. E. A. Jeagers, secretary.

Conference Notices.

Conference of Eastern Oklahoma will convene with the Wilburton Branch, February 12 and 13, 1910, at 10 a. m. Branch clerks will see to it that reports are on hand and approved by branches. Brother Quick and others of the missionary force will be in attendance. Let us come praying that we may have a season of rejoicing and be better prepared to carry on the work in this section the coming year. D. O. Harder, secretary.

Portland District will convene at the Saints' church at Montavilla, Portland, Oregon, February 26, at 10 a. m. We would like to have reports from all branches and all local ministers. We will also elect delegates to the General Conference. M. H. Cook, president.

Spring River District will meet for conference February 19, 1910, at Pittsburg, Kansas. Sunday school and Religio convention February 18. Mollie Davis, secretary, 115 West Jefferson avenue, Pittsburg, Kansas.

The conference of the Northern Nebraska District convenes at Blair, Nebraska, Saturday, February 5, 9 a. m., for prayer service; 10 for business. Branch clerks and presidents are requested to see that their reports are in on time. Miss Anna Hicks, secretary, 3019 Pinkney street, Omaha, Nebraska.

Texas Central District will meet with the Cookes Point Branch, Saturday, February 13, at 10 a. m. We want a full report of every branch sent to C. M. Mitchell, clerk, Cookes Point, Texas. Let every officer report, that we may know the condition of the Lord's work. J. M. Nunley, president.

The semiannual conference of the Utah District will convene with the Salt Lake Branch at Confederation Hall in Salt Lake City, on February 18 to 20, 1910. A full report from each branch is hereby urged and will be expected, so that the secretary can make out an accurate report for the year, that we may be properly represented on the church books at the next General Conference. Friday, 18th, will be devoted to the auxiliary societies; an entertainment will be given at night, and it is hoped that each society will come prepared to take part. Some important business matters will be before the conference, also delegates to select to attend the General Conference, to be held at Independence, April 6. Let all the Saints rally to the conference, bring the Spirit of the Master with you that we may have a time of rejoicing together. G. J. S. Abels, secretary.

Gallands Grove district conference will be held at Dow City, Iowa, February 19 and 20, 1910. Statistical reports are expected from each branch, as well as from all branch officers. Delegates to General Conference will be appointed at this time. Remember to send in all reports early to Edith Dobson, Deloit, Iowa.

The New York and Philadelphia District will convene in conference at Scranton, Pennsylvania, on February 12, 1910, at 5 p. m. R. E. Hockman.

Eastern Colorado District will convene at Colorado Springs, Colorado, February 26 and 27, 1910. Send all reports to F. A. Russell, 728 North Institute street, Colorado Springs, Colorado. F. A. Russell, secretary.

Eastern Oklahoma District will convene February 12 and 13, 1910, with the Wilburton Branch. We would be pleased to see all the branches represented. Send in your statistical reports in proper time for conference. John S. White, president.

The Fremont District will convene with the Tabor Branch, northwest of Tabor, February 19 and 20, 1910. Branch clerks will please be prompt in reporting and see that reports are properly filled out. C. W. Forney, secretary.

Eastern Iowa district conference will be held at Davenport, Iowa, in the old Elks' Hall, corner Brady and Third streets, Saturday and Sunday, February 19 and 20, 1910. Warren Turner, president.

Northeastern Missouri District will convene at Bevier, Missouri, February 26, 1910, at 10 a. m. We earnestly desire all who can to attend this conference. Bro. I. N. White is expected to be present, also the missionaries of the district. Send all reports to F. T. Mussell, Bevier, Missouri. W. C. Chapman, secretary.

Alabama District will meet with the Lone Star Branch on Saturday, February 19, 1910, at 10 a. m. All the branches please report. We will be glad to have the missionaries attend if practicable, also all the local officers. J. R. Harper, president.

The Lamoni Stake conference will meet in Lamoni, February 19, 1910. Prayer meeting at 9 a. m. Business session at 10 a. m. Delegates for General Conference will be elected. John Smith.

Idaho District will convene February 26 and 27, 1910, at 10 a. m. Let all reports be sent to the secretary at an early date. All should have the business of the district at heart. Let as many attend as can. Irven Condit, secretary, Hagerman, Idaho.

Convention Notices.

Northern California semiannual Religio convention will be held at 162 South First street, San Jose, February 25, 1910, at 10 a. m. Locals, please send in your credentials at once. Delegates to the General Convention will be appointed. A joint entertainment by the district Sunday school and Religio will be given Friday evening. Pauline O. Napier, secretary, 2130 Jay street, Sacramento, California.

Sunday school association of the Gallands Grove District will convene at Dow City, Iowa, February 17, 1910, at 7:30 p. m. Religio will convene the following day at 10 a. m. Annual business sessions will be held during these conventions and a large attendance is desired. Floy Holcomb, secretary.

Northeastern Missouri district Sunday school convention will be held at Bevier, Missouri, on February 25, 1910, at 10 a. m. Among other business will be the election of district officers. Let all schools report. Willie May Chapman, secretary, Higbee, Missouri.

Auxiliary societies of the Northeastern Kansas District will meet in convention February 25, 1910, at Atchison, Kansas. Ethel Bayes, secretary.

Northern California district Sunday school association will convene at San Jose, California, February 25, 1910. Election of officers and delegates to General Convention. Home class workers and local secretaries, please send in your credentials not later than February 20, to Mrs. Lizzie Day, secretary, 3031 Sixteenth street, San Francisco, California.

Kirtland District Religio and Sunday school associations will hold their annual meetings at Sharon, Pennsylvania, Friday, February 11, 1910, for the transaction of such business as may rightfully come before them. The Religio officers desire a strict delegate convention; locals will please note and elect delegates, sending proper credentials to the undersigned. Friday night our annual entertainment will be given. Come prepared to do your part if called upon. C. B. Keck, Religio and Sunday school secretary.

Portland district Sunday school association will convene at Portland, Oregon, February 25, at 10 a. m. Officers for the year and delegates to General Convention are to be elected.

Each worker is urged to be present. Mary Harvey Shippy, secretary, Gresham, Oregon.

Northern Nebraska District Sunday school and Religio associations will meet in convention at Blair, Nebraska, Friday, February 4. Sunday school session at 3 p. m.; Religio session at 8 p. m. Officers for the coming year and delegates to the General Conventions will be elected. Let all who possibly can, come. H. A. Scott, Sunday school secretary; Mrs. M. A. Peterson, Religio secretary.

New York and Philadelphia District Religio association will convene in regular business session on Monday February 14, 1910, at 9 a. m. A joint Religio-Sunday school institute is expected on the day previous. Election of officers and delegates to General Convention will be the matter before us. We will meet in connection with the district conference at the hall of the Scranton Branch, Scranton, Pennsylvania. Locals will elect delegates and submit reports as also credentials as soon as possible to Orrin K. Fry, secretary Religio, 3147 North Eighth street, Philadelphia, Pennsylvania.

Sunday school convention of the Nauvoo District will meet at Burlington, Iowa, February 11, 1910. All reports should be sent to me at 1315 North Eighth street, Burlington, Iowa. Miss Clara Ortleb, secretary.

Des Moines District Sunday school association will meet in convention at Runnells, Iowa, February 4, 1910. Pearle Shannon, secretary.

Semiannual convention of the Seattle and British Columbia District Religio will be held on Friday, February 11, 1910, at 10 p. m., in the Seattle Branch's new church, corner of Kilbourne street and First avenue northwest. Directions for reaching the place will appear in the conference announcements. We earnestly urge that all Religians be present who can, and who are at all interested in the progress of the work. Leonard S. Rhodes, secretary, Centralia, Washington, Box 871.

The Religio convention of the Nauvoo District will meet at Burlington, Iowa, Friday afternoon, February 11. This is the time for the annual election, and we should like to have all attend who can possibly do so. Ethel A. Lacey, secretary.

Central Oklahoma District Sunday school association will meet in convention at Ripley, Oklahoma, February 11, 1910. Mrs. Alice McGeorge, secretary.

Central Oklahoma District Religio will meet in convention at Ripley, Oklahoma, February 11, 1910. Sunday school and Religio workers are expected to be present as their assistance will be needed. J. E. Hughes, president.

Northern Wisconsin District will meet at Porcupine, February 12 and 13, and Sunday school convention will be held Monday, February 14, at Porcupine. Come and bring the good Spirit with you. S. E. Livingston, president.

Sunday school convention of the Pottawattamie District will convene at Council Bluffs, February 11, 1910. Religio and Sunday school will hold a joint social service at 9:30 a. m. Programs are being sent to different schools. Come all who can. J. A. Hansen, superintendent.

Reunion Notices.

The Winnipeg, Manitoba, reunion takes place in Winnipeg, February 18, 19, and 20.

Notices.

The Sunday school association of the Clinton District will meet in convention February 11, 1910, at Rich Hill, Missouri. Business session at 10 a. m. Religio association will meet at same place and date in the afternoon. Program in the evening. Zora Lowe, secretary, Eldorado Springs, Missouri, R. F. D. No. 1.

Quorum of High Priests.

To the Quorum of High Priests; Greeting: All who have changed their address since March, 1909, will please notify me at once, as I am now preparing to send out report blanks for the annual report that is required by the quorum, and should be mailed to the undersigned on the first day of March.

Your fellow-servant,
ROBT. M. ELVIN, Secretary.

LAMONI, IOWA, January 19, 1910.

Transfer of Missionary Appointment.

To Whom It May Concern: In order to subserve the interest of the church better, as we believe, Patriarch Ammon White is transferred from Kansas to Independence Stake. Branches throughout the stake that are desirous of evangelical work, revival meetings, which are so often necessary to spiritual life, are advised to take the matter up with Brother Ammon. Address him at 309 South Fuller street, Independence, Missouri.

I. N. WHITE,
J. F. CURTIS,

Ministers in charge of Mission No. 2.

Approved by Presidency, INDEPENDENCE, MISSOURI,
January 20, 1910.

FREDERICK M. SMITH, *Secretary Presidency.*

Eleventh Quorum of Teachers.

The Eleventh Quorum of Teachers of the Pittsburg District will meet in Wheeling, West Virginia, during conference, February 5 and 6. All who can not attend, please report. Joseph Ebeling, president, 4735 Eoff street, Wheeling, West Virginia.

Twelfth Quorum of Teachers.

The Twelfth Quorum of Teachers of the Kirtland District will meet during the conference to be held at Sharon, Pennsylvania, February 12 and 13, 1910. All members are requested to attend.

MARTIN AHLSTROM, *President.*

Request.

We request Bro. John Grant and all the ministry of Eastern Michigan District to call on us and assist us in our work, for we need help, counsel, and advice. Write to me at Deckerville and I will meet you, or come to the J. Leitch farm and we will arrange meetings.

Box 88.

In gospel bonds,
J. W. BURGETT.

Church Secretary.**DELEGATE CREDENTIALS TO GENERAL CONFERENCE.**

Delegate credential blanks, provided for by action of General Conference, will be sent to presidents or secretaries of the various districts, also to officers of branches not in districts. Such officers are requested to forward credentials of delegates appointed to represent their districts or branches at the General Conference of 1910, to the Church Secretary, as soon as possible, that a complete roll of delegates may be prepared, as provided for by resolution of General Conference, to facilitate prompt organization and work of that body. Credentials of delegates appointed at fall or winter conferences should be forwarded without delay, and those yet to be appointed, immediately after appointment. It is desired that all credentials be in hand as early in the month of March as possible.

One certificate for each delegation, with number of members in district or branch, and names of its delegates, signed by the president and secretary of district or branch appointing, with name of district or branch and place and date of conference or business meeting, is sufficient. Separate, individual credentials to delegates are not necessary. Please insert "total membership" in all cases; also report of delegates are authorized to cast majority and minority vote.

Any failing to receive blanks will be supplied on application to the undersigned.

The rules governing "representation" and the "restrictions of delegate voting" provide as follows:

"Each district shall be entitled to one delegate for every twenty-five members of said district, and one vote in conference for each delegate to which they may be entitled. Scattered members in districts, including those enrolled on records of disorganized branches, who are not recorded as members of other districts, may be included in the enumeration of membership.

"The delegates present at conference from any one district shall be entitled to cast the full vote of the district of which they are delegates, unless otherwise instructed by their district conference:

"Provided, that in case of a disagreement of views among the members of said delegation (the full delegation not being present), they shall be entitled to cast only their individual votes as said delegates.

"No one delegate shall be entitled to cast, as representative in the same conference, more than twenty votes.

"Each regularly organized branch of the church not included in an organized district, shall be entitled to one delegate, who shall have the same privilege as delegates of districts. But when the membership of such branch exceeds twenty-five it shall be entitled to one delegate for each twenty-five members."

For further information concerning representation, choice, and instruction of delegates, etc., see Rules of Order, chapter 17.

R. S. SALYARDS, *Church Secretary.*

LAMONI, IOWA, January 21, 1910.

The Bishopric.

The following elders have sent in financial reports to the Bishop's office for 1909, up to date, January 22, 1910:

Allen, Arthur	Dutton, Jasper O.	Lewis, William
Anderson, A. C.	Earle, C. W.	Long, E. E.
Anderson, Peter	Ebeling, F. J.	Longhurst, R. C.
Arber, Joseph	Ellis, W. D.	Madden, S. J.
Anderson, William	Elvin, R. M.	Manriner, W. H.
Aylor, W. M.	Enge, N. C.	McClain, J. R.
Bailey, J. J.	Erwin, E. W.	McConaughy, J.
Baker, A. M.	Ethridge, C. W.	McDowell, W. A.
Baggerly, I. P.	Etzenhouser, R.	Macgregor, Daniel
Bailey, O. H.	Evans, R. C.	McKiernan, James
Baillie, James	Farnfield, J. C.	McKnight, J. W.
Baker, J. M.	Farr, F. B.	Metcalf, J. W.
Baker, J. H.	Farrell, R. W.	Miller, O. R.
Baldwin, D. R.	Fields, S. H.	Miller, C. Ed.
Baldwin, R.	Flinn, P. A.	Mintun, J. F.
Becker, J. A.	Foss, J. C.	Moler, James
Beebe, G. W.	Gamet, Levi	Moler, H. E.
Berve, Amos	Garver, J. F.	Moore, L. C.
Blackmore, J. H.	Garrett, G. H.	Moore, A. J.
Booker, Alma	Goodenough, E. J.	Morgan, E. B.
Booker, N. L.	Goodman, J. C.	Maloney, R. M.
Bond, M. H.	Goodrich, V. M.	Muceus, Peter
Bootman, W. P.	Grant, J. A.	Newton, William
Braun, H. V.	Greene, U. W.	Okerlind, O. W.
Brookover, G. J.	Greenwood, W. H.	Palmer, D. S.
Brooner, W. A.	Gregory, Fred	Parkin, C. A.
Brown, S.	Griffiths, G. T.	Parsons, A. H.
Bullard, R.	Grimes, J. F.	Paxton, J. W.
Burr, C. H.	Haden, W. E.	Peak, W. E.
Burr, A. E.	Hansen, H. N.	Pender, W. S.
Burt, G. W.	Hanson, Paul M.	Peterson, J. W.
Buschlen, George	Harp, John	Petre, J. F.
Bussell, P. B.	Harpe, C. E.	Phillips, A. B.
Butterworth, C. A.	Halb, Jacob	Pickering, W. P.
Campbell, Duncan	Harrington, G. E.	Pierce, F. J.
Carmichael, A.	Hawn, O. J.	Pitt, F. G.
Carpenter, J. A.	Hayer, Eli	Plumb, P. T.
Case, Hubert	Henson, E. L.	Porter, C. H.
Chase, A. M.	Hills, L. E.	Prettyman, C. W.
Chatburn, T. W.	Holloway, L. G.	Pycoc, J.
Chatburn, F. J.	Houghton, Leonard	Quick, Lee
Christy, W.	Howlett, R. B.	Rannie, Edward
Clapp, J. C.	Hull, E. B.	Reiste, S. M.
Closson, A. V.	Hunt, C. J.	Renfro, B. F.
Cochran, A. S.	Humes, Ira W.	Riley, J. T.
Cook, M. H.	Jackson, J. W.	Roberts, I. N.
Cooper, F. M.	Jeffers, S. J.	Robertson, E. F.
Condit, J. H.	Jenkins, George	Robinson, W. P.
Condit, S. D.	Johnson, William	Roth, J. S.
Craig, James	Jones, Thomas	Rushton, J. W.
Crabb, J. C.	Joehnk, C. C.	Salyards, R. S.
Curtis, J. F.	Kaler, J.	Sawley, F. L.
Davis, James	Keck, F. C.	Sparling, Henry
Davis, John	Keeler, E.	Sparling, William
Davis, E. A.	Kelley, W. H.	Self, R. O.
Davis, J. Arthur	(Lamoni)	Self, W. M.
Davis, John Alfred	Kelley, W. H.	Scott, C.
Davis, William	(Indiana)	Scott, S. W. L.
Davis, J. W.	Kelley, J. E.	Sheehy, F. M.
Davis, J. T.	Kelley, T. C.	Sheldon, T. J.
Davison, H. J.	Kemp, Henry	Sheldon, N. V.
Day, George W.	Kemp, James	Siegfried, M. H.
Derry, Charles	Knisley, Alvin	Shields, John
Devore, L. R.	Koehler, A.	Shippy, G. M.
Dowker, William	Lambert, J. R.	Shupe, E. F.
Dowker, D. E.	LaRue, W. E.	Silvers, A. C.
Dowker, J. A.	Layland, A. J.	

Simmons, S. W. Standefer, W. R. Turner, Warren E.
 Simmons, Jesse M. Stebbins, Henry A. Turpen, M. M.
 Skinner, W. O. Sorensen, S. K. Twombly, Samuel
 Slover, F. M. Stead, J. D. Vanderwood, J. E.
 Smart, W. H. St. John, B. Vancleave, Albert
 Smith, James M. St. John, S. G. Waldsmith, I.
 Smith, Heman C. Stone, A. E. Walters, R. T.
 Smith, Hale W. Stubbart, J. M. White, I. N.
 Smith, S. S. Sutton, J. R. Whiting, Alonzo
 Smith, W. A. Swenson, C. A. Whiting, Birch
 Smith, F. A. Swenson, Swen White, Ammon
 Smith, Joseph W. Tanner, J. A. Whiteaker, A. L.
 Smith, H. O. Taylor, Thomas Wight, L. L.
 Smith, Joseph Taylor, F. E. Wight, J. W.
 Smith, David Teeters, J. A. Wildermuth, J. B.
 Smith, Isaac M. Terry, J. M. Wildermuth, L. O.
 Smith, W. R. Thomas, T. U. Wildermuth, E. M.
 Smith, Edgar H. Thomas, O. B. Wildermuth, J. E.
 Smith, G. A. Thompson, J. T. Wiles, J. F.
 Smith, John Tomlinson, G. C. Willey, C. E.
 Snow, C. L. Tucker, D. E. Yates, James E.

Died.

GUBSER.—Robert Gubser, of Lees Summit, Missouri, departed this life January 12. He was confined to his bed some three weeks, but had been ailing six or seven years. He was born in Switzerland, but came to America with his parents when about six years of age. Was raised in the Roman Catholic faith. For some years he seemed to be dissatisfied and was an earnest seeker after the true gospel. He united with the Zionist movement at Chicago, but soon lost faith in it. After a time he heard of the restored gospel and was baptized in Lamoni, Iowa, at conference two years ago. He died in the faith. He leaves a wife and two sons, besides a number of Saints and friends to mourn his loss.

BOWMAN.—At the Saints' Home, Lamoni, Iowa, January 19, 1910, Bro. John S. Bowman, at the age of 74 years and 4 days. He was born near Cincinnati, Ohio, January 15, 1836. He and his wife came from Brush Creek, Wayne County, Illinois, in 1899, to the Home. She died in September, 1905. He was baptized in 1889 by Bro. Isaac A. Morris and died without fear, saying he was submissive to God's will. One son survives him, in Illinois. Funeral sermon by Bro. John Smith, assisted by Brn. William Anderson and H. A. Stebbins.

MCGUIRE.—Mary A. McGuire was born December 5, 1838, at Chittenham, Gloucestershire, England. Became a member of the Reorganized Church, March 16, 1879, at Fall River, Massachusetts. Died November 13, 1909. For the last twelve years of her life she was confined in the hospital, a helpless invalid. Her continuous example of patient endurance will long be remembered by those who knew her. Funeral services were held at the home of her son, Bro. Thomas McGuire. Sermon by Elder H. W. Howlett. Interment at Oak Grove Cemetery, Fall River, Massachusetts.

SNIDER.—Jacob Snider was born in Bartholomew County, Indiana, January 13, 1835. Died December 30, 1909, at his home four miles south of Hamilton, Missouri. Located in this county (Caldwell) 1851. He was second lieutenant of Company H, 44th regiment, Missouri Volunteers; participated in several hard fought battles in the civil war. Married Miss Juliet Gillett, November 16, 1869. To this union were born two children, Mrs. Alice J. Craven and Coleman Snider, who, with their mother and seven grandchildren, are left to mourn the loss of a faithful husband and affectionate father. He was baptized by Elder W. P. Bozarth, June, 1873. He held the office of elder for thirty years. Was laid to rest at Kingston on New Year's Day, in the presence of a large gathering of friends, among whom he was esteemed very highly. Funeral sermon by William Lewis, assisted by W. P. Pickering.

FRASER.—Sr. Millie Morgan Fraser, beloved wife of James Fraser, whose tender care left nothing undone through the weary hours of pain following a surgical operation, and later a paralytic stroke. Calm and implicit faith in God and the gospel, with unwavering patience and deepest appreciation of all done for her, failed her not. She had won a host of friends. The Methodist church was tendered for the funeral, the pastor, Rev. S. D. Williams, feelingly assisted in the services, and showed every other possible courtesy, as also did the choir, the Order of the Eastern Star, and Ladies' Advance Club, in which Sister Fraser held membership. The

schools closed, as also did the business places of the town. The floral offerings were beautiful and profuse, the business men presenting a large floral anchor, the Eastern Star as elegant a piece, and others beautiful pieces. Though two near by funerals drew from the town, the spacious church was packed. The community was sadly but fondly in deepest sympathy. Mr. Fraser's son Earl (by his former marriage), Ada, Millie Belle, and Viva, darling daughters, two sisters, and six brothers, with other relatives, mourn. Prayer was held at the home by Elder B. St. John; at the church by Reverend Williams; sermon was delivered by R. Etzenhouser, followed by the service of the Eastern Star.

DAVIS.—Priscilla Davis was born at Bath, England, March 16, 1832. Died December 22, 1909, at Mound Valley, Kansas. Funeral was conducted by Brn. E. A. Davis and Masters. Sister Davis was married to Bro. Rice Williams in Utah in 1851. To them were given eight children, four of them dying while infants, the other four of them still living: Sisters Mary, Pearl, and Sr. Ralph Hendra at Mound Valley, Kansas; Bro. T. W. Williams, at Los Angeles, California. Bro. Rice Williams died in 1881 at Syracuse, Ohio. In 1888 she became the wife of Bro. R. H. Davis who died in 1908 at Mound Valley, Kansas. Sister Davis went to Utah in 1848 or 1850; underwent much hardship for what she believed to be the work of God. She soon became dissatisfied with conditions, but had faith in God and the gospel. She received the message from Bro. James Gillen, at Goshen, Utah, and became an active worker, making many converts within a few days. By her the message was carried to R. H. Davis, John T. Davis, Brn. John and J. A. Davis, and to many others at Goshen and other places in Utah. Her life was devoted to the work of God.

HARBOTTLE.—Alice Scott Harbottle was born at Labanon, Yorkshire County, England, August 24, 1844, and departed this life December 31, 1909. On July 24, 1861, she was united in marriage to John Harbottle. The ensuing six years they lived in England. In May of the year 1867, Mr. and Mrs. Harbottle came to America and made their home in Pennsylvania. In 1871 they came west and finally settled in Nebraska, where they have resided until the present time. Thirteen children blessed the union of Mr. and Mrs. Harbottle, eight of whom, with the husband, survive her.

GIVENS.—At Independence, Missouri, January 13, 1910, Daniel Givens. Born in Munro County, Ohio, May 24, 1845, and was married to Miss Nancy King, June 8, 1865. He was a member of the Baptist Church, but a firm believer in the latter-day work. Was laid to rest in Mound Grove Cemetery. He leaves a saintly wife, two brothers, and three sisters. Funeral services at the Saints' church by Elder J. C. Foss, assisted by George Harrington.

HOFFMAN.—George A. Hoffman, who has lived in the vicinity of Mountain Home for twenty-one years, died at his only daughter's, Mrs. T. R. Wilson's, Boise, Idaho, Christmas night, of dropsy. Was born in Bandera City, Texas, June 21, 1858. He leaves a wife, one daughter, and four sons: Mrs. T. R. Wilson, of Boise, Henry, John, Orton, and Corda, of Mountain Home, to mourn his loss. Funeral at Baptist church, Wednesday, 29th, conducted by Pastor Dean Hamilton. Was a member of the Reorganized Church.

GODFREY.—Mary Elizabeth Godfrey was born in the State of Pennsylvania on March 20, 1840, and died December 9, 1909, at the home of her son, William T. Godfrey, near Tryon, Nebraska, after being paralyzed for eight years. Her husband, Bro. George W. Godfrey, preceded her to the other side about three and one half years ago. She was baptized June 1, 1893, by Elder James Caffall. She leaves ten children (all members of the church but two) and thirty-six grandchildren and two great-grandchildren. She was laid to rest in the Ellis Cemetery. There was no elder here at the time, so the funeral sermon will be preached as soon as practicable.

RUBY.—Sarah Pauline Ruby was born March 24, 1840, in Meggs County, Ohio. Her maiden name was Page, and at the age of thirteen she removed with her parents to Illinois, and in 1858 she was united in marriage to Elder Jerome Ruby, at Buffalo, Iowa. To this union were born two sons, both of whom died at an early age. She resided with her husband at Buffalo, Iowa, until his death in 1896, when she removed to Angus, Iowa. Three weeks before her death she went to Colfax, Iowa, to visit at the home of her nephew. On Thursday, April 23, she was stricken with apoplexy, a second stroke soon following. She sank rapidly until death came to her relief on Friday, April 24, 1908. She and her husband

had for many years been members of the Latter Day Saints' Church, and were known to have lived consistent Christian lives. She is survived by two nieces, Mrs. George Dalby, of Angus, Iowa; three nephews, William Bell of Pilot Mound, Iowa, Arthur Bell of Colfax, Iowa, James Bell of Angus, Iowa, and other relatives. The funeral services were conducted by Elder J. W. Davis, and interment in the Buffalo cemetery, at Buffalo, Iowa.

PRESTON.—Sr. Minnie S. Preston, Jan. 22, 1910; at her home in Springfield, Nebraska, of dropsy, from which she had been a constant sufferer for more than a year; but through it all her faith in God and the gospel was unwavering, calling many times for administration, and always receiving temporary relief. She was baptized and confirmed July 6, 1879, at Plattford, Nebraska, by Nelson Brown. Was born at Monmouthshire, England, May 3, 1848; was married to C. K. Preston July 18, 1869. There were born to them five children. One son and two daughters were present at the funeral, two sons having preceded her in death. Funeral was held in the Methodist church at Springfield; sermon by J. M. Baker, assisted by the Congregational minister of that place. Was laid to rest in the city cemetery.

POWELL.—Catherine Powell was born January 1, 1822, at Nerivan, Glamorganshire, Wales. Died in Lucas, Iowa, December 28, 1909, at the home of her daughter, Mrs. R. D. Williams. Her husband died in 1869, leaving her with six children, five of whom survive her. She united with the old church at the age of sixteen, joining the Reorganization in 1866, becoming a member of the Lucas Branch in 1879. She passed peacefully away with the hope that the gospel brings to the faithful. Funeral sermon preached by Elder J. R. Evans.

GRAY.—Bro. Robert S. Gray, born April, 1835, at Durham, England, died at his home in Lucas, Iowa, December 15, 1909. He was baptized by Elder James McDiffitt, August 16, 1876, at Chariton, Iowa. Funeral sermon December 19, at the Saints' church by Elder John R. Evans, assisted by Priest Thomas Hopkins.

The Size of Raindrops.

Raindrops do not always have the same size or weight, and this is primarily due to the fact that they are not formed like the drops of water that fall from a wet cloth or the spout of a pitcher, or the drops that rush out of the small holes in a garden sprinkler. In all these latter cases a solid stream of water is broken up into drops; but the raindrops are formed in the cloud by the accumulation of minute atoms of water drawn together into one drop, and sometimes by the melting of a large snowflake or a solid little icy hailstone. When a drop is thus formed in the clouds, it begins to fall, no matter whether it be large or small, and observers in balloons state that all sizes of drops are to be found within the clouds themselves, from the finest fog and drizzling mist up to the heavy rain. It is commonly said that the bigger drops fall faster than the smaller ones and overtake them and grow bigger. This sounds reasonable, but no one has really proven it.—From "Nature and Science" in February St. Nicholas.

Ancient Thebes.

In the January *Chautauquan*, Prof. James H. Breasted in the fifth installment of his fascinating series entitled, "A reading journey through Egypt," writes of the wonders of ancient Thebes. This famous city long the capital of ancient Egypt contains to-day remarkable evidences of its former greatness. Situated far to the south Thebes was not subject to the repeated attacks of conquering races although at one time it was thoroughly laid waste by the Assyrians. Of its tremendous temples much still remains which makes possible a reconstruction in imagination of the city as it was in the days of the great Pharaohs.

The vast site of Thebes is now occupied only with the ruins of these ancient architectural wonders and by the two small cities of Karnak and Luxor. In each of these is a temple famous the world over and Mr. Breasted in his article tells as only a scholar can the significance of these temples which are interesting both historically and architecturally. Some idea of the wonders of the Temple of Karnak may be obtained from the simple statement that one of the many rooms is sufficiently large to include within it the whole of the Cathedral of Notre Dame of Paris. The columns which survive from one of the unfinished halls are sixty-five feet in height and of such bulk that one hundred men can stand on the top of each. These and other wonders

are vividly described by Professor Breasted in his article and a large number of excellent halftones makes vivid what can not be described in words.

Some Causes of Failure.

Long years of experience have demonstrated to the seekers after the underlying causes of business failure the fact that, generally speaking, four fifths of all failures are due to faults inherent in the person, while about one fifth are due to causes outside and beyond his own control. This proportion varies slightly in some years of stress, but on the whole the percentages are so constant that in themselves they constitute a virtual guarantee of statistical accuracy. Under the head of faults due to the subject himself the following causes are grouped by Bradstreet's:

- Incompetence (irrespective of other causes).
 - Inexperience (without other incompetence).
 - Lack of capital.
 - Unwise granting of credits.
 - Speculation (outside regular business).
 - Neglect of business (due to doubtful habits).
 - Personal extravagance.
 - Fraudulent disposition of property.
- On the other hand, the following causes are classed as not proceeding from the faults of those failing:
- Specific conditions (disaster, panic, etc.)
 - Failures of others (of apparently solvent debtors).
 - Competition.—From Frank Greene's "Business success and failure" in the *Midwinter Century*.

Perpetuation of the Coal Supply.

Until recently there has been little thought of economy in coal production or utilization. For every ton mined another ton or more has been wasted either in the shape of coal dust or slack, or coal left in the ground. Mining methods have, however, improved, and the loss now amounts to 40 per cent, as against 60 per cent, a short time ago. In many mines as high as 75 per cent of the coal is recovered. Likewise much higher efficiency is being secured in the utilization of the coal. A single example will serve to show the possibilities in this line.

In extensive experiments made by the Technologic branch of the United States Geological Survey it has been found that by first converting the coal into gas and then using it in a gas engine double and in some instances over three times the efficiency can be secured that is achieved under the ordinary steam boiler. For industrial purposes, therefore, we at one step practically double, if not treble, the coal area of the country. Moreover, the sensational discovery was made by the Survey tests that the low-grade lignite of the Northwest and Texas, underlying an area of some 100,000,000 acres, when used in gas engines, developed more power than the best Pocahontas coal under ordinary steaming methods. From the Pocahontas coal the Geological Survey steam plant produced .28 horse-power per pound, while the gas-producer generated .96 horse-power per pound, or 3.34 times the efficiency for the gas-producer plant over the steam plant. These lignitic coals have been looked upon as of little if any commercial value; now the regions where they are found are considered as possible great industrial centers.—From "Our coal supply to-day," by Guy Elliott Mitchell, in the *American Review of Reviews* for February.

Money in the Vegetable Garden.

The 61st issue of Vick's Garden and Floral Guide has just been received, and the first thing which attracted our attention was the \$1,040 in Premiums offered by James Vick's Sons for the best vegetables and Asters to be exhibited at the New York State Fair next September. Everybody is invited to enter this contest; there is no entrance fee, and the only condition is that both vegetables and flowers be grown from Vick Quality Seeds. This issue of the Guide contains an instructive article by Prof. L. B. Judson, of Cornell University, on "Seeds and Seed-sowing," as well as simple directions for planting all vegetable and flower seeds. It seems to us that it is better and more comprehensive than any previous issue. Our readers may secure a copy by sending their name and address on a postal to James Vick's Sons, 143 Main street, Rochester, New York, and thus learn about the Premiums as well as securing much valuable information on gardening. The Guide is free to all who ask for it.

CONTENTS

EDITORIAL:
 Lo, the Poor Indian - - - - - 125
 The Work in Toronto - - - - - 125
 Convict No. 6861 - - - - - 126
 A Mighty Project - - - - - 126
 Notes and Comments - - - - - 127

HYMNS AND POEMS:
 The Shadow of the Cross - - - - - 128
 Write Them a Letter To-Night - - - - - 128
 Because - - - - - 128

THE STRAIGHT ROAD:
 The Old Paths - - - - - 129
 Is Baptism in Water a Saving Ordinance - - - - - 129

ORIGINAL ARTICLES:
 The Visions of Mrs. White, by James D. Schofield 131
 The Constitution of God's Government, by Charles E. Butterworth - - - - - 135

OF GENERAL INTEREST - - - - - 136

MOTHERS' HOME COLUMN - - - - - 137

LETTER DEPARTMENT - - - - - 139
 Mrs. Alex Mellon—B. F. Short—Florence Braden—William Dowker—A. Jenson—William Wilson—S. D. Condit—Lilly A. Peek—F. T. Dobie—Mrs. Ida Dorsett—Romanan Wight—J. M. Stubbart—J. T. Newton.

MISCELLANEOUS DEPARTMENT - - - - - 141

THE SAINTS' HERALD

ESTABLISHED 1860.

Joseph Smith, Editor; Elbert A. Smith, Associate Editor; Israel A. Smith, Assistant Editor.

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All articles, letters for publication, notices etc., and communications concerning the same, should be addressed to "Editors Herald." All business letters should be addressed to Herald Publishing House, Lamoni, Iowa, and all remittances should be made payable to the same. All errors in the filling of orders or rendering of accounts should be reported immediately, as receipts for money received are sent within two days after reaching the office.

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

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This firm was organized July 1, 1908, electing W. A. Hopkins, cashier of the State Savings Bank of Lamoni, as president, and Oscar Anderson, assistant cashier of the same bank, as vice-president, and G. W. Blair secretary. The members of the firm have resided in Lamoni and vicinity for the past thirty years, and are therefore familiar with the country in all its details, including land values, fertility of the soil in different sections, etc., and for this reason we believe we are in a position to give good advice to prospective investors. We act as agents for the buying and selling of farms and city properties.

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 Lamoni Land & Loan Co.
 G. W. BLAIR, Secretary.

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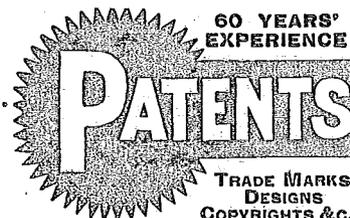
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"If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free."—John 8: 31, 32.



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

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Editorial

HE THAT ENDURETH TO THE END.

In the sixteenth verse of the sixteenth chapter of Mark one may read the great promise of the gospel to the penitent sinner, "He that believeth and is baptized shall be saved"; in the twenty-second verse of the tenth chapter of Matthew is found the gospel promise to the baptized believers, "He that endureth to the end shall be saved."

Looked at from the other side of the waters of baptism, it may seem to the candidate that the matter is fully stated in the promise first quoted; but viewed from this side, it is gradually borne in upon the Saint of God that the first promise finds its complement in the second.

The individual who accepts the first promise and acts upon it soon finds that he is placed in a position where his endurance is being tested. This test is designed not alone with a view to determine his endurance but rather to strengthen and develop it.

There are few who are too weak to acquire a degree of fortitude and usefulness if they will but patiently submit to the processes of Christian development; there are none so strong that they can resist the soul-destroying blight that settles upon those who persistently rebel after having enlisted to obey. Following these divers courses, the strong and mighty perish, while the weak and poor grow and flourish as the palm-tree or as the cedar in Lebanon. Proud but rebellious Saul was a child in the hand of the aged Prophet Samuel.

It might seem strange to some that the process of Christian development should include anything calculated to test endurance; why not the "flow'ry beds of ease"? Because neither mental, physical, nor spiritual vigor comes from resting upon flow'ry beds of ease. The muscle that feels the twist and strain of the oar is strengthened; the brain that studies and solves problems becomes active and powerful; the Christian character that is put to the test, that endures, resists, and achieves, becomes great, and is saved at the end of the struggle. Such a character is worth saving; and it is saved, because it has, with God's help, overcome all that would destroy it and has become in a measure like Christ, who said that all power was given into his hand.

Saints are not promised that they shall escape all the cares or even afflictions of life; the promise is that all these (with all other experiences) shall work together for their good. They are not promised that they shall escape all the burdens of life; the promise is that they shall be given a yoke that is easy. If there is an implement that is typical of labor that implement is the yoke. If the Master did not intend his disciples to labor after they had taken his yoke upon them he made a mistake in his choice of illustrations that was quite foreign to his judgment and to his method of discourse.

His call is to those who are weary and heavy laden and they are promised rest, often best found in congenial activity. The unprofitable burdens of sin and ignorance, of the world, the flesh, and the Devil, are to be cast aside, and in their stead is given a line of work that will bring a glorious reward.

There are many experiences that come to an individual, even in the course of a short life, that test the powers of endurance. These are of such a severe character that in the world thousands who have no hope, other than the world offers, seek relief in suicide. The new recruit to the army of the living little realizes the character of the warfare upon which he enters, almost at birth; soon, though, he finds himself fighting against temptations and sorrow and pain.

Often as an individual advances in years the tendency to become discouraged increases; how then shall one endure to the end? The answer is found in that gospel through which he first received the promise conditioned upon endurance.

James names the gospel law as the Perfect Law of Liberty. This law sets men free. "Ye shall know the truth, and the truth shall make you free."

No man could ever be free if he were constantly threatened by evil forces that were stronger than he; and the excellency of the perfect law of liberty is seen in the fact that it makes men sufficiently strong to overcome these forces of evil, and so they are "free indeed." This desired end is accomplished by virtue of that increased spiritual energy bestowed upon those who accept Christ,—who came that we might "have life and have it more abundantly," to whom the promise is that the Spirit also shall help their infirmities, and by virtue of that process of

education, the scope of which is indicated by the declaration that the individual shall be guided into *all* truth. God never attempts to give liberty without knowledge, for such a condition could not be maintained; nor does he propose to bestow zeal, enthusiasm, and riotous energy without bestowing the proper wisdom to guide and control.

Thus is revealed the only way in which one can hope to endure to the end. An otherwise hopeless conflict, though severe and long continued, may become more joyful as it progresses, until at last the Christian shall cheerfully face the last enemy that shall be conquered—death. **ELBERT A. SMITH.**

ENGLAND IN EVOLUTION.

It is somewhat difficult for the average citizen of the United States, who is scarcely up to the standard as to the relative claims of the different political parties at home, to judge of the status of political affairs in England. The following statement evidently from a correspondent of the *Kansas City Journal* in London seems to be clear upon one of the main points at issue in the controversy between the House of Commons and the House of Lords. We take this from the *Journal* for January 31. It appears from this that the aggressiveness of the people of the United Kingdom as manifested in the House of Commons, the representative body elected by the people, is on the increase; and that as the House of Lords many years ago curbed some of the prerogatives and privileges enjoyed by the king when they wrested from King John the Magna Charta, so now the people, by their representatives, are endeavoring to curtail the House of Lords from the exercise of privileges and prerogatives which that body may have exercised heretofore, to conserve the interests of the hereditary members of that body.

It is within the prerogative of the king to create from the people peers, making them dukes and lords, and thus in a sense ennobling them because of the innate worth which it may have been proved that they possess; but it is certainly a grave mistake to continue a House of Lords in which body the only claim to membership is the right of birth, by individuals in whom there may be lacking every possible qualification fitting them to enact laws to conserve the interests of the whole people.

Without doubt there are members of the House of Lords whose right to sit in that august body has come down to them by descent by those who swelled the camp of William the Norman, and in whom may be found all the noble qualities of manliness which qualify them to watch over the interests of the people and make provisions to conserve the best interests of all. But while this is true, it is not possible that all who bear the name of Lord, though they

may be members of that body, are entirely worthy of the confidence of the people. The selfish interests conferred upon their progenitors by that military chieftain, known as the conqueror, however worthily these may have been bestowed upon those who followed his fortunes and shared in the triumph which he won, and received the royal bequests which parceled the conquered kingdom among his adherents, have come down with the estates with which he endowed them, and necessarily have conspired to increase the selfishness of those who may have degenerated in the succession of those vast estates.

The picture presented is an unfortunate one, looking at it from the viewpoint of those who have, by force of these ancient bequests, been shut out from the just occupation of the soil which should have been their inheritance but for the continuance of the prerogatives of the crown and of the House of Lords. We commend the reading of the extract from the *Journal* to the readers of the *HERALD*.

LONDON, January 30.—With Premier Asquith on the continent and Chancellor Lloyd-George closely following him, the politicians are all resting on their arms, discussing what lines of battle will be taken up in the new parliament. The moral generally drawn from the elections is that the country does not want radical changes in the House of Lords or in the government policies. The spirit of conciliation, therefore, is abroad, and schemes for a compromise are being debated.

The conservative papers propose the most interesting plan:

That a joint cabinet be chosen from the most moderate men of both parties to carry on the government for about two years, and that a truce be declared on party questions in the meantime. A royal commission to investigate the country's fiscal policy and to make recommendations regarding tariff reform is proposed.

The newspaper scheme of coalition government is not taken seriously by the Liberals, who, having won a victory, even if it is a narrow one, object to having their opponents dictate the program. Lord Roseberry's name is put forward for the premiership in the compromise cabinet, but Roseberry has for a long time refused office, and his popularity now is at a low mark, because of his course on the budget issues.

HOUSE OF LORDS REFORM.

The reform of the House of Lords seems to be the one thing assured. Both parties support it now. The conservatives and the lords themselves are willing to adopt moderate changes immediately, lest reforms which would knock the foundations from the upper house be carried.

The result is likely to be the abolition of the hereditary principles, and no longer shall the second and succeeding generations be given a vote, except those who shall prove their fitness to legislate, by service in the House of Commons, in civil office, or in the army or navy.

The conservatives are willing that the lords shall be deprived of the power to hold up taxation bills, if the plan be adopted, whereby nothing which could be considered new legislation shall be included in those bills. The Liberals want to deprive the House of Lords of the power to veto any bill whatsoever.

THE BAILEY-ROBERTS DEBATE.

Elder C. E. Willey writes from Fort Madison, Iowa, under date of February 6, as follows:

As the Bailey and Roberts debate, held at New London, Iowa, has passed into history, we thought a word in regard to it would be in order. It commenced the 18th of January and continued twelve nights, and if we were to say that (from commencement to finish) it was a victory of truth over error, we feel that it would be no exaggeration.

It was evident to all in the commencement that there was much prejudice in the minds of the people, but from the start to the close of the debate Brother Bailey, by his logical and clear-cut arguments, and by the fairness with which he treated his opponent, and his gentlemanly demeanor toward all, was gaining friends to our cause, and by the time the debate was half over Brother Bailey would be cheered every time he came into the hall. The debate was held in the opera house which will seat about four hundred people, and we had a full house throughout the entire discussion. We think Brother Bailey fully sustained his points in the affirmative propositions, clearly defining our position as a church and its object and mission in the world, also clearly setting forth the teaching of the Book of Mormon. We believe that he established all that the book claims for itself in the minds of all fair-minded people.

Mr. Roberts' stock in trade throughout consisted in charging the Saints with every misdemeanor that was ever thought of, from burning a town to jugglery of the lowest character, continually seeking to blacken the character of Joseph Smith. He garbled the statements of our books, quoted from other's statements and called them our own works. His most strenuous efforts were made on section 113 of Book of Covenants, trying to make it appear (and so asserted) that we put Joseph Smith ahead of Jesus Christ. He branded the Book of Mormon a fraud and proved it by the boat with a hole in the bottom, but tight like unto a *dish-sh-sh-sh-sh*, the rent that was waved from the top of a pole, and with contumely he heaped abuse of every kind upon us until it liked to have caused a division among their own members, some of them quitting the debate and declaring he was no representative of their church. One thing I desire to mention which worked against them. Some of their members placed two beautiful bouquets upon their table one evening, and one could hear from all quarters, "If they are Christian why did they not divide them?" Next evening there was a nice bouquet on our table, placed there by the citizens of the town. At the close of the debate the citizens gave Brother Bailey a purse of twenty-five dollars and fifteen cents with this statement, "For the defender of a worthy cause." They also asked Brother Bailey to preach on Sunday evening, which he did to a full house, the

citizens paying the hall rent and giving Brother Bailey and the writer one dollar and fifty cents each.

I want to say that I consider Brother Bailey just the man to meet men like Roberts, for he rapidly disposed of Roberts' assertions, and under the influence of the Spirit set our work before the people in such a light that all could see that desired to see.

Just a word about the worthy chairman, Mr. Walters, who so ably presided and helped to make the debate a success. It certainly is a pleasure to know such men as he. His rulings were fair to all concerned. A Mr. Foreman acted as moderator for Mr. Roberts. The writer acted in like capacity for Brother Bailey. We believe this debate has done good, that the Saints are encouraged and rejoice in the truth. Many heard who never heard before, and we believe will sometime obey.

NOTES AND COMMENTS.

Our readers will notice that we are still behind in the publication of letters. We have a large number on hand and will try to have them appear as soon as possible, without doing injustice to any. Will correspondents let us know what they prefer, to have their letters published late, at once or not at all, or boiled down to an extract?

From the many notices of conferences and conventions we think it wise to caution district secretaries and clerks to send in their minutes in as concise a form as possible. Cut out the nonessential features, for we will likely be swamped with minutes from all directions, and you will probably prefer to boil down your minutes than have the editors do it. We make the following suggestions. Do not give opening and closing hymns nor names of those who make prayers. Do not mention items so purely routine as, "minutes of last session read and approved." Unless some glaring mistake has been recorded and corrected, there is no need of such appearing in the published minutes, and even in that case, secretaries should remember that the true minutes of conference sessions are only those which have been approved by the body, and therefore the correction of something which has not yet been approved need not appear. This matter could be better handled by secretaries having minutes approved at the last session. The speakers during the conference can be shown, if desired, as also a summary of financial reports, although when accounts have been audited and found correct, we see little advantage in showing figures. It seems to us to be sufficient to say that books have been audited and reported correct. In the organization of a conference it is well enough to show the presiding officers and secretary, but we question the advisability of showing who were appointed chorister, organist, ushers, etc., though we have no suggestion in regard

to the minutes as kept by the secretary. We speak only of the minutes as they are to appear in the HERALD. There are good reasons for publishing conference minutes, of course, but we believe secretaries should keep in mind those things which make it necessary to publish them. It will be well to be careful in showing the names of those chosen to represent their districts at General Conference, for in the absence of other information, the published report will serve to show who are entitled to voice and vote. We think it quite useless to record motions made and amendments offered, etc., unless they are passed and become an action of the body, when said motions are not specially important. Discussions of important questions when no action results, can be mentioned in a brief manner.

"William H. Spry, governor of Utah, and his party, who have been to the christening of the battleship *Utah*, stopped yesterday at Independence and were the guests at luncheon of S. O. Benion of the Central States' Mission of the Mormon Church. In the party were Mrs. Spry and daughter, who had the honor of christening the *Utah*; Mr. and Mrs. John C. Sharp, Judge and Mrs. Stewart, Mr. O. Gardner, president of the state senate of Utah, and Mrs. Bonnemort, who is known through the West as the 'Sheep Queen.'

"Governor Spry was at one time president of the Southern States' Mission of the Mormon Church, the post now being held by S. O. Benion. During the afternoon the party made a call on Joseph Smith of the Reorganized Church and were well pleased with their visit with the venerable prophet. The party left for Kansas City to take a fast train to the West."—*Kansas City Journal*.

We note by a recent press dispatch that the Chicago Federation of Labor has adopted resolutions demanding that the National Pure Food Commission investigate charges that peanut shells are used in the manufacturing of breakfast foods. The president of the federation declared that as a result of a railroad wreck occurring recently in Michigan, it was discovered that several freight cars were loaded with peanut shells consigned to the manufacturers of a certain well-known brand of breakfast food. There seems to be no safety in having recourse to any food that is put upon the market. The man who flees from the dangerous pork chop and begins to live upon fancy breakfast foods, discovers that he is simply eating peanut shells and sawdust.

On account of the delay in issuing our Jubilee HERALD, a number of conference and convention notices were used in the issue for February 2, which appeared rather late. Under the circumstances we did the best we could.

We are indebted to the kindness of Bro. E. F. Hall for the three-color work on the Jubilee HERALD cover. The plates used in this work belong personally to him and represent considerable outlay of expense and labor. We wish to acknowledge his special assistance in getting out the Jubilee number.

F. M. Arnold, Texline, Texas, writes as follows: "A large schoolhouse is ready for any passing elder, and we hope it may be soon."

TO EVERY MAN HIS WORK.

Let me but do my work from day to day,
In field or forest, at the desk or loom,
In roaring market-place or tranquil room.

Let me but find it in my heart to say,
When vagrant wishes beckon me astray
"This is my work; my blessing, not my doom;
Of all who live, I am the one by whom
This work can best be done in the right way."

—Henry Van Dyke.

"It is unthinkable that this world should be the end. Human beings from the beginning have believed in another world, and, with progress in education and civilization, their beliefs have grown more and more beautiful and worthy."

Hymns and Poems

OLD HUNDRED.

(It is not certain that Kethe was the author of this stately version of the 100th psalm. But soon after its first appearance in the psalms of Sternhold and Hopkins, in 1605, it generally was credited to him. He belonged to that group of reformers and spiritual leaders of which Knox was the chief, being exiled with him in 1555—the year by the way, in which the Bible first was divided into verses. The hymn always has been sung to the same tune, which has therefore come to be generally known as "old hundred.")

All people that on earth do dwell,
Sing to the Lord with cheerful voice;
Him serve with fear, his praise forth tell,
Come ye before him, and rejoice.

The Lord, ye know, is God indeed,
Without our aid he did us make;
We are his flock, he doth us feed,
And for his sheep he doth us take.

O, enter then his gates with praise,
Approach with joy his courts unto;
Praise, laud, and bless his name always,
For it is seemly so to do.

For why? the Lord our God is good,
His mercy is for ever sure;
His truth at all times firmly stood,
And shall from age to age endure.

—William Kethe.

Elders' Note-Book

THE FINANCIAL LAW.

I have often wondered how persons can profess to be doing the will of God as members of the kingdom of heaven, and ignore a part of the law to govern in the church on earth. How strange it is that we can see the other one's fault or error or lack and not see our own. We certainly ought to know that what is required of one is required of *all*. "For there is no respect of persons with God." This is one of the conditions that ought to be appreciated greatly by all, and no doubt is by many, to get the benefit of any law, it *must* be kept, observed, complied with. How clear that is with respect to persons *entering* the church. Why, all will agree that to enter there is but one door, and those who try to do so by any other way are treated as "thieves and robbers." How absolute the demand is upon all here. Why not in our maintaining our *good* standing? Can we do it and leave off part? No, no. "Be not deceived." You must be a doer of the law. "Desire the sincere milk of the word that you may grow thereby." You should not let the sound of the word strike your ear with the effect "water has on a duck's back." No, get the nutriment of it so the growth designed may, can follow.

The law is that *all* shall be tithed, pay a tenth of their net gain, living according to the law of economy. Some people say, "I have no tithing." But how do you live? It seems to me the Saint who assumes that attitude is not a real Saint; he has not a true conception of divine law, and how can he grow? Thy will be done on earth in me, should be our earnest effort. We have no excuse because we have little. Give the little, and until you do, you can not expect the Father's special blessing. "Oh, but," say some, "God's blessings follow people of the world." There are exceptions to all rules, and besides these people may be following all the light they have. Some one else's failure is no excuse for me. Can a person, a Saint, ignore the law and be in *good* standing? Think about it. And if not in good standing, and you continue that way, where will you be when the Lord sends his angels to take the offenders out of his kingdom? Better think *now*, and not only think but do as it is written. No wonder the Master said five of the ten virgins were foolish virgins, as we look at conditions in the church to-day. Just think, fifty-five thousand members, and only about ten thousand who honor the Lord with the tithe. In Northern California only one hundred and twenty-eight paid tithes, offerings, and consecrations, when we have over seven times that number of members. What are the rest of these people thinking about? They certainly are not doing much on this line. To those who do not pay their tithing

this appeal is made. What excuse can you give the Master for not honoring his law? If the gospel is worth anything, it is worth the best effort we can make.

Do the best you can. No more is expected of you, but you are not free until you do that. "If ye *continue* in my word, then are ye my disciples indeed." What is the antithesis of that? Why, if ye do *not* continue you are *not* my disciples. What are you then? Of the class who say, Lord, Lord, and do not. Oh, let us be "wise servants" that the future shall bring us no regrets, is my earnest desire.

CHARLES A. PARKIN, *Bishop*.

"POSSIBLE AND PROBABLE EXPLANATIONS."

We note in HERALD of January 12 a letter of Bro. J. W. Wight, relative to "a possible solution for the difference in the Lord's prayer as appearing in the Book of Mormon, and the Inspired Translation." The solution as it came to the sister mentioned, was given us some years ago. We had thought the matter over often; had heard criticism passed by members and outsiders upon the difference, as both books claimed inspiration and we accepted the Inspired rendering as superior. We strongly desired "a reason," as it came to us forcibly, and with us it was original then, that the error was humanly natural as "the seer" was dependent wholly thereon, until coming to the Lord's prayer familiar to him, he naturally dictated it from his mind or memory and gave it as he had previously learned it. The assumption is clear, when if you have had experience in making a true and careful copy of *unknown* matter you adhere closely to the original in hand, but when you come to *familiar* passages, verse, or poem, you write from your own mind, or memory.

The fact, too, that the Book of Mormon was produced before the Holy Scriptures gives support to this solution. It came as satisfaction to us, we might say inspiration. We have used it effectively and think it "good ground." We might add too, that as we were about to enter the pulpit on one occasion an "agnostic" friend said, "I wish you would explain to-night, how Moses, if he wrote the books attributed to him, could tell of his burial and events that transpired after his decease." For a moment we hesitated in thought, opened the grip, took out the "Holy Scriptures" without knowing why, and read therefrom a revelation given to Joseph the Seer, June, A. D., 1830. We then said to everyone who believes in God and that he can show things past, the admission must be made that he (God) can reveal the future as well; and in this revelation it is stated that God said to Moses, Behold, and "he [Moses] looked and beheld the world upon which he was created, and as Moses beheld the

world and the *ends* thereof, and all the children of men which *are*, and which *were* created, . . . behold not with mine natural, but my spiritual eyes. . . . And he also beheld the earth, and the inhabitants thereof, . . . numberless as the sands upon the sea shore," which must have shown future generations, etc. I read it all. I preached from this, and at the close, the friend took me by the hand and said, "You have made me see much more than you intended in your reply." Might it not be wisdom to make future editions of Book of Mormon conform to the better rendering of the Inspired Version and defend the change, than as now defend the difference in the Lord's prayer as found in the two?

Very truly your brother,

ALMA M. FYRANDO.

MAGNOLIA, IOWA.

Original Articles

THE BIBLE AND SCIENCE.

I do not presume to present thoughts herewith presented because the subject is new, for it is one that has often been written upon, especially by those who do and have called the Bible in question, have doubted its divine origin. The relations of Holy Writ to the teachings of astronomy; the seeming contrariety of the one to the other have often been discussed by doubters of the Bible and others.

Of late our attention has been called to this matter by those opposing the Book of Mormon, because of what Helaman and Mosiah say regarding the earth moving while the sun does not rise and set, as it was believed to have done in olden days. (See Helaman 4: 61, 62; Alma 16: 54, 55.) The expressions, "the sun rises, sets," or the sun "arose and went down," are quite ancient, and these forms of expression accord with what seemed to be the case. A round earth moving around the sun is now fully susceptible of demonstration. The sun and earth and all the planets that constitute the universe is our earth and heaven. (Inspired Translation, Genesis 1: 1.) It has been charged that the Book of Mormon is a modern composition because of these references to modern ideas of sidereal heavens found in it. It seems not to occur to the objectors that the relation of the Israelites to the Egyptians of early times would beget just such ideas as were expressed by the ancient Americans; would be just what we would expect to find, it being what it claims to be. The ancient Egyptians taught the earth's rotundity, the difference in time between places of different longitude, knew the causes and laws of eclipses, and constructed tables which gave the motions of sun, moon, and planets. The annual motion of the earth around the sun produces an apparent annual revolution of the sun among the planets, and their apparent revolu-

tion was perfectly understood in the earliest historical times. The annual course of the sun was mapped out on the heavens, and divided into twelve signs, known as the signs of the Zodiac.

Johnson's Encyclopedia, volume 1, pages 308 and 1150, says:

The year was known to consist of three hundred and sixty-five and one fourth days and the connection of the seasons with the position of the sun in the Zodiac was thoroughly understood and described.

Again in A Miracle in Stone, by Joseph A. Seiss, page 75, we find:

Modern science ascribes the discovery of the sphericity of the earth to Thales, 600 B. C., but here in Egyptian Pyramids it is more perfectly represented than Thales ever knew, more than one thousand five hundred years before Thales was born. A fixed axis would imply motion, and the making of the sides of the pyramid to record an even fraction of the earth's axis of rotation just as many times as there are days in the year, proves that the builders had the idea of both motions of the earth, and a knowledge of the number of times it revolves on its axis in making its annual revolution around the sun.

I am informed by Elder S. W. L. Scott that the dates here given would carry us back to thirty-five hundred years before Copernicus or Galileo flourished. He also reminds me that Mr. Alexander Campbell states: "Pythagoras obtained his knowledge of Ennphis from an Egyptian priest of Heliopolis, the city of the sun."

In People's Encyclopedia, volume 1, page 68: "Pythagoras taught 500 B. C., the theory, the truth of which has since been established, that the sun is the center of the planetary world and the earth circulates around it."

We might remark that astronomy of to-day in its calculations of the distance of the earth from the sun, is approximately the distance as indicated in the pyramids of Egypt. See Defense of the Pearl of Great Price, by S. Reynolds. Any of the dates of the authorities here cited antedate the times of either Mosiah or Helaman. Some knowledge of these things was possessed by the writers of the Bible, we believe.

David affirms:

The heavens declare the glory of God; and the firmament showeth his handiwork. Day unto day uttereth speech, and night unto night showeth knowledge. . . . In them hath he set a tabernacle for the sun, . . . *his going forth is from the end of the heaven, and his circuit* unto the ends of it: and there is nothing hid from the heat thereof.—Psalm 19: 1-6.

The sun, then, goes forth on his circuit, but while this is going on the earth in its orbit moves around the sun, as indicated by Helaman.

In Job 26: 7, he tells us, "He stretcheth out the north over the empty place and hangeth the earth upon nothing." This writer noted that the earth hangs in space upon nothing tangible, so far as the eye even aided by scientific glasses of the greatest

power can discern. But does the Bible refer to it as a globe or sphere? Let us see.

Christ, in Proverbs, chapter 8, says:

Before the mountains were settled, before the hills was I brought forth: while as yet he had not made the earth, nor the fields, nor the highest part of the dust of the world. When he prepared the heavens, I was there: when he set a compass [or circle, marginal reading] upon the face of the depth: when he established the clouds above: when he strengthened the fountains of the deep: when he gave to the sea his decree, that the waters should not pass his commandment: when he appointed the foundation of the earth: then I was by him, as one brought up with him: and I was daily his delight, rejoicing always before him; rejoicing in the habitable part of his earth; and my delights were with the sons of men.

"When he set a compass [circle] upon the face of the deep." How grand this language! We can almost see the outline of the processes of creation. A compass or circle, what is that? To inclose on all sides; to surround on all sides; to surround, to encircle. To encircle—to form a circle about; to inclose in a ring. Webster: To make the circuit of. Orbitat motion is implied in the above language of Proverbs. God ordained the spherity of the earth, as of all other orbs, their circles or revolutions around their centers, concentric planes, his mechanical instrument, compass. The moving of these bodies revolved them into orbs, as shot are formed by revolving in space. Force is invisible to the natural eye, is silent to the ear, but by noting its results in motion, formation and sound production, we know that force of power is there; and it is the force of wisdom of infinite intelligence,—order. But intelligence is not manifest in operation or in effect to us independently of personality, or if you please, an organized brain, personal mind.

The law of motion is involved in the moving of these mighty orbs, but neither does the law of motion or any other law enact or execute itself. So, neither does a watch, engine, airship, telegraph, or telephone enact or execute itself. Independently of the continued application of intelligence to them, they dissolve, cease to be, and by analogy the same would be true of the vast universe that shines and exists in harmony throughout infinite space.

It would hardly seem reasonable that Adam, Enoch, the Egyptians, Noah, and Joshua should have been ignorant of these things. But did these ancient worthies understand regarding the orbital movement of these orbs? A peculiar statement stands recorded in the triumphant song of Deborah, when the Lord delivered Israel out of the hand of their Gentile enemies; when Jaban, king of Hazor, sent General Sisera to subdue Israel. But Sisera fell before the God of Israel:

The kings came and fought, then fought the kings of Canaan in Taanach by the waters of Megiddo; they took no gain of money. They fought from heaven; the stars in their courses fought against Sisera.—Judges 5: 19, 20.

What were these courses of the stars but the paths or orbits in which they moved around their centers? Since the intelligent Jewish women of the eleventh or twelfth century B. C. knew of the moving of the stars or planets in their courses, orbits, or paths, need it form an objection to the Book of Mormon that some of its writers knew and spoke of the revolution of the earth around the sun? This objection is, therefore, by the foregoing considerations, entirely nullified. It vanishes as the mist before the orb of day.

We submit another testimony from the Bible along an additional line. Not only is the spherity of the heavenly bodies taught in Holy Writ, but their orbital revolution also. We invite attention to Isaiah 40: 21-23:

Have ye not known? have ye not heard? hath it not been told you from the beginning? have ye not understood from the foundations of the earth? It is he that sitteth upon the circle of the earth, and the inhabitants thereof are as grasshoppers; that stretcheth out the heavens as a curtain, and spreadeth them out as a tent to dwell in; that bringeth princes to nothing: he maketh the judges of the earth as vanity.

The word *circle*, as a noun, means a round body, a sphere, an orb; as a verb, to move around, to revolve around. Before the earth was created, it "was without form and void." Void of form, light, production, or regulated motion, was no part of an organized system; nor was it a world or an indispensable part of the universe as now.

At this late date we need not argue the spherity or the revolution of the earth around the sun. But the Prophet Isaiah seems to wonder why the people did not understand, since it had been declared since creation that the earth revolved in its path, orbit, or "circle" by the creative power of God. Sitting enthroned in space infinite or boundless, as the universe is, displaying a light supernatural to man, and glory and a systematic motion on which man is dependent for his very existence. Is it any wonder that Isaiah wondered why man from the beginning of his existence had not seen it, demonstrating God's infinite power controlling it, and his light reflected by and through it? Is it any wonder that Paul could declare:

For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead.—Romans 1: 22.

We therefore see no reason why Mosiah and Helaman might not have understood that the earth and heavenly bodies revolved around the sun. We men have not been forced to depend upon comparatively modern scientists to give us all the scientific truths to be known. Some discredit the ancient past as to astronomy altogether. Some, in some respects, venerate the olden ages to the extreme. People of the older ages knew some truth, yet in many things they

were superstitious. So the people of the present age are both ignorant and superstitious in regard to some things, especially as to religion and the revelations of God. Intelligence and wisdom are not born of ignorance and superstition. Light, either natural or spiritual, is not begotten and born of darkness. Both do not occupy the same mind or the same space at the same time. This is a mental and spiritual impossibility, as demonstrated in all experience. Nor can the mind or eye of man discern or see light or truth so long as they choose to remain full of darkness. Light and darkness are opposites. Light has power to banish or overcome darkness. Light saves and delivers and redeems, but darkness leaves decay and destruction, physical, mental, and spiritual. The light of the physical universe did not originate with the finite or what man knows as the natural, therefore, it must have originated with the infinite and the supernatural. Physical light is neither self-originating nor self-existing. It was not originally created by man, the finite; and hence originated with the infinite. We know that light by man is his creation, therefore light was *created* by the infinite. Man has discovered to a degree the use or design of light, and hence is forced to admit an original designer.

It is asserted by astronomers that the sun and all the solar system is moving, some say towards the constellation Leyra, at the rate of hundreds of millions of miles annually. Some say towards the star marked "Pi" in the constellation Hercules, with the enormous velocity of over twenty-three millions of miles per year. Now the Bible says that in what we may recognize as the last days the earth shall be "moved exceedingly," and shall be *removed* like a cottage." (Isaiah 24: 20.) Since the sun, attended by all its planets, comets, and satellites, is sailing through space, the earth, maintaining its structure, as when a wrecker moves a house, is being moved also as a cottage.

Some eyes do not see light, but light is just the same. Some ears do not hear sound, but sound is. But sound, light, and heat are the effects of things, principles in operation, and go back to cause or causes. Effects can not exist without causes. This experiences demonstrate. Anarchy may temporarily interfere with effects, but it can not remove causes. Being based on principle causes are indestructible; principles in their nature are eternal. The infinite application of principles will, if not interfered with, in operation and effect, result eternally in identical effects or results. No law is suspended in working what we call a miracle. A sick man may be instantly healed of disease. It is only placing him back instantly into harmony with laws of health from which he fell, the result of which was his illness. When we grow into a knowledge of the laws we are unacquainted with as yet, they will

be what will then be called natural. Immortality is the result of the natural laws of the celestial world. All law is supernatural that relates to intelligent existence; and yet all are divinely natural in their sphere. A natural law is one that works out its design in the sphere to which it belongs and applies. Get up to where law now supernatural (above natural) to us is in operation, and there it is the natural law of that place, condition, or sphere. Until we rise up to and receive the benefits to be derived from the operation of such law, to us it is supernatural. Not long ago to have held that we could have conversed with persons beyond the Atlantic from New York without some visible means, would have been to believe in the supernatural. But not so with wireless telegraphy. Laws do not always operate as they appear to us. Otherwise it would have been quite natural to see the earth move around the sun, as did Mosiah and Helaman. The sun would not apparently arise and set.

When selfishness has been sufficiently driven out of the hearts of Saints, so that they can love their Father in heaven "with all their soul, might, mind, and strength, and their brother as themselves," the questions of coöperation and equality will have been solved, and it will not be thought that we will have to await the next generation to see the redemption of Zion. Those who attain to the fullness of these two commandments can live Zionic conditions, can redeem Zion. But questions may arise: "Can those who fail to attain to that condition to observe aright the two great commandments (including all the other commandments) attain to celestial glory? Who can attain to the state of heart contained in the two commands? To all laws there are bounds and conditions, said the martyred prophet, and those who can not abide the celestial law can not abide a celestial glory. This is as logical as life's course. Nor can Zion be built up unless it is by the principles of the law of the celestial kingdom. A generation, therefore, who can not redeem Zion, because not regenerated sufficiently to carry out the principles by which Zion is to be redeemed, can not attain to celestial glory. Principle and law based thereon, are the bases of eternal things.

Those who get low enough down in the valley of humility to rise to such eminence as to realize what these principles are, will, like Isaiah, behold the planets borne aloft along in their courses, paths, or orbits by the power of God.

As also he is in the sun, and the light of the sun, and the power thereof by which it was made. As also he is in the moon, and is the light of the moon, and the power thereof by which it was made. As also the light of the stars, and the power thereof by which they were made. And the earth also, and the power thereof, even the earth upon which you stand. And the light which now shineth, which giveth you light, is through him who enlighteneth your eyes, which is the same light that quickeneth your understanding; which

light proceedeth forth from the presence of God, to fill the immensity of space. The light which is in all things; which giveth life to all things; which is the law by which all things are governed; even the power of God who sitteth upon his throne, who is in the bosom of eternity, who is in the midst of all things.—Doctrine and Covenants 85: 2, 3.

And again, verily I say unto you, He hath given a law unto all things by which they move in their times, and their seasons; and *their courses are fixed*; even the courses of the heavens and the earth; which comprehendeth the earth and all the planets; and they give light to each other in their times, and in their seasons, in their minutes, in their hours, in their days, and in their weeks, in their months, in their years: all these are one year with God, but not with man.—Doctrine and Covenants 85: 11.

All these kingdoms, worlds, planets move "in the midst of the power of God. . . and any man who hath seen"—*seen*, mark you—"any or the least of these, hath seen God moving in his majesty and power." (Section 85: 12.)

He that hath seen these things moving and noted their design, purpose and accomplishments by that same light by which the worlds are lighted, and their movements, hath seen that by the power of the infinite God, supernatural, they exist and consist.

But it is true to experience that "the natural man received not the things of the Spirit of God, neither can he know them because they are spiritually discerned." It is just as true concerning the natural heavens as the spiritual, for the law governing both are of the same source, "the one God." He ordained both worlds and the code of law governing each. Is it any wonder David said: "The heavens declare the glory of God, and the firmament showeth his handiwork"? They daily and to all ages speak forth and reflect to all who truly seek to see, his eternal power, glory, wisdom and Godhead. "Day unto day uttereth speech, and night unto night showeth knowledge." Who will darken this counsel of God, plainly revealed from day to day, ages on ages, by words with knowledge?

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THE MEAT STRIKE AND THE WORD OF WISDOM.

In view of the fact that Cleveland has gained some notoriety of late by inciting a rebellion against the meat trust, and high prices of foods in general, it seems reasonable to send a few lines to your columns from the storm center where twenty-five thousand people have signed the beef trust boycott, and the movement has raced like wildfire across the country. It is worthy of note, remarkably so, that this is the same locality from whence the Lord sent out counsel to his church many years ago (section 86), warning and forewarning his people against the combinations of mercenary men who would enslave the people, taking advantage of their lack of wisdom in providing the necessities of life. This, to me, is one of the brightest gems in the diadem of revelation

that crowns this latter day work, because it is positive, because it is practical, because it is verifiable within the purview of the weakest of Saints.

The "meat strike" is born of the worldly wisdom of man, and will prove futile, as all movements of a selfish origin must. It lacks the principle and the philosophy and the reason propounded in the Word of Wisdom, and so must work into the very hands of the enemy, and what is rejected and spurned now will be paid for dearly and eaten greedily from "cold storage" some months hence. Those who fast against their convictions are not apt to exercise moderation when the reins are loosed. One paper calls this movement "betting on the stomach against cold storage!" And a Socialist paper calls it a "hunger strike" in which "thirty thousand people, depriving themselves of the necessities of life, is a sight pathetic as it is absurd."

Amongst the columns of utter nonsense on this subject—vain squirmings of the victims, one note is refreshing indeed, advocating "a more sparing and economical use of meat, intensive cultivation of land, making every acre produce more than under the present careless way."

Otto Carque, the economist and socialist, in Foundation of All Reform, draws attention to the fact that man instead of taking from the soil at first hand the bounty of God and nature, "diverts one hundred million bushels of grain, potatoes, etc., into alcohol, in the United States alone every year, and feeds the offal of the distilleries to the hogs which he takes back in the form of scrofulous pork." He proclaims that enough cereals are thus transformed as would "feed three such cities as New York, and nourish every pauper on the face of the earth." Here we are getting down to "bed rock"; reform must begin at home, in the individual. Our personal appetites and desires must be reclaimed, naturalized, reborn, not remain so dependent upon the old ideas and the false standards of the world we forsook for Christ's kingdom. Let us look forward to those conditions we shall love to experience with Him, and train ourselves and desires toward that end. "Seek *first* the kingdom." Let us read again and honor the preparatory counsel he has given us in the Word of Wisdom, and turn but to the world to see it verified.

Those who complain most in this "strike" are those who have most voluntarily sold themselves into the bondage they deplore. They have desired flesh and liquor *first*, but rebel at the *monetary cost* thereof; we can not afford for cattle the land which will produce ten times the food stuffs of other kinds, in view of the increasing millions of humanity. Bradstreet's commentary says of the wheat crop, "Last year's crop was the second largest ever grown, while in Canada it was the largest, but in spite of these facts the visible supply of grain in stock is

the smallest for six years back," or thirty million bushels smaller than a year ago!

It is interesting to read the opinions of farmers and commission merchants in Cleveland papers as to the reason of high prices: "It does not pay us to fatten hogs or cattle for market with corn retailing at ninety cents a bushel."

"Little pigs we sold for one dollar and fifty cents last year, sell for six dollars a pair. The reason is the corn of the country goes into paper boxes instead of hogs and cattle."

"Meat has been going up for the last ten years; the reason, fewer animals raised for consumption and a growing demand for meat. The remedy, stop eating so much meat."

"The demand for certain parts of the carcass are far in excess of the supply, hence the price is raised to offset the effect, but the poor take it to signify the worth."

Meats will continue to grow dearer in spite of strikes and boycotts, but a gleam of light strikes through the angry clouds, for surely some one will be brought in touch with the fact that a vacation from the usual heavy meat meal for some time does not mean physical weakness to ensue; but Saints (of all people) should experience a healthy reaction in increased spirituality first, a better comprehension of "the more abundant life" physically and mentally, and certainly some financial recompense from reduced butcher and drug store bills. I speak from observation.

EARNEST WEBBE.

Mothers' Home Column

EDITED BY FRANCES.

Advisory Board, Daughters of Zion.

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[The following letter was not intended for publication, but upon solicitation we have been permitted to use it. Let us say in advance that as "to the pure all things are pure," so to the truly modest no violation of modesty will be found, but such gems of truth and wisdom as should prove beacon lights to all who have assumed the marriage relation. Had all sons such a father, and they willing to follow his example, the question of divorce, which is now exciting both church and state, would, we believe, soon find a happy solution.—EDITOR.]

A Father's Letter to His Newly Married Son and Wife.

My Dear Children: I had hoped to have an opportunity to have a talk with you by ourselves while you were here with us; but there did not seem to be any time for it; and I am going to put down on paper some of the things I should have said if it had been practicable. You have both, probably, heard most of it, and perhaps know all of it; but I want you both to carefully consider it together, as a message from me;

and I hope that you will not take it as "preaching" in any way but in the spirit in which it is given—as coming from one who has only your best interests at heart, and who wishes you to get all the happiness possible out of your new relations to each other. There is no other earthly happiness that can compare with what can be attained in the perfect marriage; and when marriage begins with the perfect love for and trust in each other, which you have, they ought to continue and increase all through life, and they surely will unless something is done to interfere with their growth.

Ever since our marriage, we have always tried to do the very best we could for our children, not only because it was our duty, but because we loved them; and we never did anything for them grudgingly, but were glad to do what we could, and did our best to learn how best to do it. At that time, there were not many opportunities for obtaining information upon the subject, and we were in a large measure obliged to work on general principles. But we loved each other devotedly and we loved our children; and when anything came up about which we were not very sure, we talked the matter over together and tried to put ourselves in the place of the other, and then did what seemed to be the thing most likely to secure the desired results. And, in the main, I think that we were fairly successful; for we both had a reasonable amount of common sense, and when that was mixed with *unselfish* love, we were not very likely to go far astray.

From the time I first knew your mother well enough to be considered even an acquaintance, she began to influence my life for good, and her influence continues with me now. I felt at once a desire to be worthy of her friendship long before I dared to think of winning her love; and when I found that both had been given to me, I was more than ever desirous that nothing that I might do, or fail to do, should ever lessen her respect and love for me. She filled the measure of my ideal from the first, and she still does, although that ideal has always been a high one, she is still my own dear, pretty, little sweetheart. We never outlived the honeymoon; and each new day that dawned brought more love and happiness to each of us. . . . We have had trials and sorrows, as all have; but they served only to draw us more closely together. We never allowed anything to come between us, and never had a misunderstanding that was not cleared up the day it came; in fact it is almost an exaggeration to say that we ever did have a real misunderstanding of any kind. We have both always felt that we were wonderfully blessed in our love for each other and the love of our children, and that such great happiness as we have had was not given to many. And yet we have never been able to see why it should not come to all those who begin as we began, and as you are beginning; and it is with the hope of helping you to have all that we have that I am writing this.

It goes without saying that the highest type of love can not exist without respect; when that is lessened or ceases to be, love can not thrive. Neither can it thrive without unselfishness, for that is the essence of true love. But it is true of this, as it is of other spiritual mysteries, that, the more you give, the more you receive; and if young people could only realize how much more comes to them out of such a life than from one where self comes first, we should not hear of so many unhappy marriages. When the husband's first thought is for his wife's happiness and comfort, she receives the things she prizes in the sweetest way imaginable, and *vice versa*; what each gives is returned many fold, and in no other way can their mutual happiness be so increased.

I do not think that, without the religious feeling, the reverence for and trust in the Lord, there can be the sure foundation for deep and abiding happiness together. We thought at first that we were as happy as was possible; but after I came

to understand things more clearly and felt that I could put my trust in Him, there came a peace and a certainty that were not there before, that helped us with each other and with others; and we were never before as happy as we have been since that time.

When we entered upon the marriage relation we felt that it was incumbent upon us, for our own sake as well as for the sake of the children that might come to us, to give our children as good a start as possible, and then do all that we could to have them continue in the right way. Your mother had never used tea or coffee, and, although I had used both quite freely up to the age of eighteen (doing simply as I had been taught), at that time, through the example and advice of a boy friend, I discontinued their use, and very rarely thereafter even tasted either for many years, not until after all our children were born, and then rarely except when used to keep me awake when I had night work to do. I have never used tobacco or alcohol. We were both of the same temperament; and, ordinarily, the children of such parents would be physically and perhaps mentally inferior to the parents. But I think that our children have been, as children should be, an advance over the parents; and I think that I can say truthfully that they are all above the average. I am, however, quite certain that if we had lived as many people do, our children would have been below the average, physically, mentally, and morally. When we were married, my wife's health was poor, in fact, her father told me, some years afterward, that he did not expect that she would live two years; and, if I had failed to love her and cherish her, as is sometimes the case, it is very doubtful if she would have outlived that period. She was a confirmed dyspeptic at the time of our marriage, and I didn't myself know much about taking care of anyone. My mother was the daughter of a doctor, and was a good practical doctor, and a good nurse; and while, as a small boy, I had pretty much everything in the way of disease that came along, they bothered mother a great deal more than they bothered me; and after I was nine years old, I had only one serious illness (typhoid fever, the second year after our marriage), although I have had a good deal of nervous trouble all my life until a few years ago; but since I cut out breakfast that has almost disappeared. Our doctor told us that my wife could not expect to get over her dyspepsia unless she would discontinue drinking anything at her meals, and within half an hour before and an hour and a half after. As we were anxious that she should get well, and as it would make it easier for her to follow the doctor's advice, for a year and a half we never had any liquid on the table, except when we had company, and even then we of course did not drink anything ourselves. The result of this course was that she outgrew her dyspepsia and improved in health, although I always had to take care of her.

My wife wore a corset up to the time of our marriage, and wore it tight, although she thought she did not. But after I had persuaded her to try leaving it off for a week, or two, she found that she could not wear it as she had done before, and admitted that it must have been tight. She wore that as I had used tea and coffee—because her mother had taught her to. She derived much benefit from leaving it off, and gave her daughters the benefit of her own experience. The corset question is a difficult one to solve, on account of the styles of feminine apparel, and the natural dislike of a woman to appear differently dressed from those about her; but I do not think that any well informed person will deny that, the less of it there is the better. The compression of the delicate pelvic organs in a woman leads to untold weakness, misery, and suffering; and, for my part, I do not understand how they can endure such things as they do. A man has nothing inside to be hurt in that way by

constricted clothing; but it would make life miserable for me in a little while if I had to dress as most women do.

Neither my mother nor my wife's mother, apparently, had any proper idea of how a bridegroom should treat his bride in the sexual relation—perhaps I wrong them—it may have been that they thought that they knew (that their experience and that of other women had taught them) that it was idle to expect that any man would show any consideration whatever for his wife at the one time in her life when it was most needed. However that may be, their advice to her was simply shocking to us both—to my wife at the time, and to me when she told me later; and it has been an unceasing cause for thankfulness on my part ever since that my little wife found that her husband was as respectful and considerate as her lover had been, and that we can both look back to our wedding night as the happiest night of our lives.

We made it our first business, after we were married, to get the best books we could find treating on the marriage relation, and the care that the wife required then and during pregnancy; and when we found that the latter condition existed, she was given all the care and attention that love could devise. She dressed loosely, was careful as to her diet, and took all the sleep she could get. I used to let her sleep as long as she could, and managed, after some coaching, to get a simple breakfast ready for her, so that she got through that part fairly well. Then I gave her a sitz bath every night, and gave all the abdominal region a thorough rubbing with glycerin; and, as a result of it all, not forgetting a large quantity of love thoroughly incorporated with the rest, she slept well, had a good appetite, improved in health, had a most beautiful pink and white complexion, and was at her happiest and prettiest in every way during the period that with many women is quite the reverse, and after the first birth, had scarcely any trouble at confinement.

Of course all this took considerable time and work, and there are many men who could not if they would give as much time to it as we did; but in my case it was altogether practicable; and there has never been anything that gave better returns on the investment to us both. There is an old saying that "Love lightens labor," which is true; but when a man is doing something for the wife he loves, it is not labor, it is pleasure. So I received double pay as I went along, the pleasure of taking care of my wife, and her increased love because I showed her that I loved her.

After the children were born, we took the best care of them we knew how, dressed them sensibly, gave them plain, wholesome food, read to them, played with them, got them plenty of good books suited to their years, and, in a word, treated them as one should his own flesh and blood, and always loved them and let them know that we did.

There was a good deal of hard work in all this, and some self denial; but there has been nothing that we have done that paid us better in every way. If our parents had known more than they did, and had taught us as we have tried to teach our children, our children would be better than they are; but we did the best we knew how; and we want you to profit by our experience and have still greater happiness than came to us. However, if you have as much, you ought to be satisfied.

We have always taught our children that there is only one standard of morals, and that our daughters (and other people's daughters) have the right to expect equal purity, uprightness, consideration, etc., in the men who become their husbands, as our boys have to expect those qualities in the girls whom they marry; and that all through their lives it is incumbent upon the husband to show the same deference to and consideration for his wife that he has shown to his sweetheart. Incumbent is really not the proper word to use

in that connection; when there is the real, true love, nothing is done from a sense of duty; it is a privilege to be permitted to express one's affection for one's wife in all these various ways.

One thing I wish to impress upon you is the importance of confiding fully and unreservedly each in the other. Of course you will understand that this does not apply to other people's affairs that may be intrusted to one—such things are not his, any more than their money would be. But as to all of your own affairs, everything should be plain to both. And never let anything that anyone else may say come between you—find out at first hand about everything. If there should ever come a time when, through overwork or worry or illness, one's nerves get raw, remember what causes it, and let the well one clasp the other still closer and remember that love is the best doctor that can be found.

Another thing: there may come times when it seems as if a little more money than one has must be found, and there may be temptations to overlook in a degree the methods by which it can be obtained. But there are many things that are worse than to go shabby or live in narrow quarters or to forego even necessities, or to go hungry. Do not ever allow anything to tempt you to do anything that even leans toward unfairness or dishonor, or that would tend to cause you to be less considerate for those around you. Anything that you would gain in that way would be as apples of Sodom; self-respect is a thing that, once lost, is hard to regain, and no fleeting temporal benefit could possibly recompense one for its loss.

Don't be chary about letting each other know of your love, at the proper times of course. Love thrives wonderfully when cultivated, but withers under neglect; and whoever neglects it is throwing away his most precious possession.

There are a great many things for you both to learn in regard to your relations with each other and with those around you, and it will be your privilege and happiness to do this together. One may be superior to the other in certain kinds of knowledge; but they are all to be shared and assimilated and used for the common benefit.

I have had some talk with C—— lately about the things he should know; and we have counseled with our children at all times as much as seemed practicable. With the knowledge you both have and can acquire, and with the love and respect which you have for each other, there will be no difficulty in your knowing what is the right thing to do in any case and in doing it.

There is one thing more that I am going to say, and I am going to speak plainly. C—— has used tobacco for the last two or three years, perhaps longer. It is a very offensive habit to those who do not use it; as he knows himself, if he will think back to the time he was out in Wyoming. I have his letters, and can quote his own testimony on the subject. The least of the objections to its use (but which alone is sufficient to condemn it) is that it takes off the edge of one's susceptibilities. No man can be a real gentleman who is not considerate of the rights and feelings of others; and no man can use tobacco without lack of consideration for those around him. In addition to that, everyone knows that the physical effects of tobacco are injurious, often even when used in moderation, and certainly when used immoderately. As a matter of fact, C—— has been using tobacco to excess for some time past, as I know personally; and he has been drinking too much strong tea and coffee, both of which are injurious. Coffee is a strong sexual excitant, as is also tobacco, the latter perhaps more so than coffee.

One of the most imperative requirements for a truly happy marriage is that the husband shall be considerate of his wife in their sexual relations. There is nothing that will bind a woman who loves her husband more strongly to him than

consideration in this regard; and there is no other way in which the husband can get as great happiness out of that relation as he can by treating his wife as he would wish her to treat him, if he were the wife and she the husband. It is generally acknowledged by the medical profession, I believe, that it is harder for a man to control his sexual desires than it is for a woman—throughout the animal creation the male is the wooer and the female is to be wooed; and most men will admit that it is harder to control themselves in this way than to yield. But a man should be his own master, and should control his desires; if he can not control himself, he is the slave of his passions, and under such circumstances he has no right to take the happiness of a pure, sweet, lovely woman into his keeping only to wreck her life. The wife has more at stake in the marriage relation than has the husband. In a way, it is an incident in his life; to her, it is life itself. She leaves her home and her family, and her life is merged in that of her husband, that is, of course, speaking generally; and it must be so in the very nature of things, and in a true marriage it is all right and as it should be. If there are mutual respect and love and consideration, there is no other earthly happiness that can for a moment be compared with it; and it is a very small price to pay for all this that a man should simply be decent and act fairly to his wife. If the situations were reverse, there is not a man but what would demand all that is required of the husband, and would dissolve the relation forthwith if it were not granted.

Now, there is no question but that in a majority of cases where two young people marry for love, the husband is really desirous of doing all that he should, as a husband, because he loves his wife and because he wants to act as a gentleman should; and this is an instance of the truth of the statement that the people perish through lack of knowledge. Many men do not know how they should act. But it is also true that some men who know how they should act, and wish to do so, are unable to control themselves because habits of life and conduct have weakened their mastery of themselves, and the result is that what would have been an ideal life for both is wrecked.

It is often said, somewhat flippantly, that if coffee or tobacco or alcohol is a poison, it must be a very slow one, because people have attained a great age who have indulged in one or more or all of them. It is true that they have indulged in them, perhaps to excess, for many years, and are still alive, and apparently in fair or good physical health. But is that the proper test? Are their wives happy and fresh and fair, as they should be; and is there nothing in their lives that could have been bettered? Have they received the care and love that was their due? Are their children healthy and happy and pure-minded and intellectually bright, as we all want our children to be; or are they, as is so often the case, weakened physically and morally, and often mentally, bringing their fathers' gray hairs in sorrow to the grave? I have seen many cases, right here at home, where these results have followed, in their worst aspect; and it is only fair to assume that lesser evils follow in other cases, that would not have resulted if the parents had been as careful as they should have been in their own preparation for the marriage relation.

Now, when two people enter the marriage relation, and assume the responsibility of bringing children into the world, they owe it to these children to do the very best they can to give them a good start, and then to train them carefully until they are able to take their own places in the world in turn. The best is none too good for us, in ordinary matters of life, then why should we not all do everything we can to fit ourselves for this most important duty that can come to parents?

If we had neglected these things with our own children, to their detriment, they could rightfully censure us; and, if they

neglect them as to their children, they will be censured. And believe me when I tell you, as the result of our own experience, that there is nothing else in life that can come to a man or woman that can compare with the respect and love of his wife or her husband and children; with them, he is richer than Croesus; without them he is poor, though he has the heaped-up wealth of the world at his command.

It is _____ years and _____ months to-day since C_____s mother left us; and if that great sorrow should come to him, he will find his greatest consolation in the thought that nothing he ever said or did to his wife lessened her love for him.

And now may the Lord keep you both, each for the other, and give you the happiness that comes to those who truly love each other and seek to serve Him.

Your loving
FATHER.

Requests for Prayer.

An aged sister, Mrs. Harriet Kennedy, wishes the prayers of the Saints in her behalf that she may be given strength, that while her life is spared she may not suffer, as she is alone a good part of the time. Her great faith in the prayers of the Saints will surely be rewarded.

Brother and Sister Middleton, of Fort Collins, Colorado, desire the earnest prayers of the Saints for their daughter, Emma, who is sorely afflicted. Request sent us by Elder Columbus Scott.

Letter Department

Editors Herald: As I am renewing my subscription for the church papers, will write of the work in these parts. It is improving, meetings have been better than usual lately. Our branch is scattered, but they are faithful members here. My prayer is that the Saints may lay aside the pride and sins which do so easily beset us, and come up higher.

Your brother,
W. C. ROTH.

CHARLES CITY, IOWA, January 3, 1910.

Editors Herald: There are only five members here but we have a Sunday school of ten members. We are trying in our weak way to keep up Sunday school and prayer meeting. We have not had any preaching here since last summer, when Elder McKiernan was here and held meetings for a week, but with little interest. We can not help but think that there must be some honest hearted souls here searching for the light.

We can not get a hall or building of any kind to hold meetings in, but our homes are always open.

We are willing to bear all the expenses of an elder and help pay his way to the next place he wishes to go. Hoping that some one in the Des Moines District will see this and try to do something for us, we remain,

Your brother and sister in the glorious gospel,
MRS. H. S. OTT.

311 BLAIR STREET.

BANDERA, TEXAS, January 1, 1910.

Dear Herald: On this New Year night I take my pen in hand to drop you a few lines, as I am lonely, being alone with my two little boys, and they are asleep. The HERALD is our only preacher now. So it is indeed very dear to us.

Our branch meetings are fifteen miles away. It is impossible for us to attend often. When I wrote before we were having meetings once a month six miles from here, but that is a thing of the past. We seldom see any Saints. Myself and husband are the only ones here in our community.

We long to be with the Saints, but we are not discouraged, for we have plenty to be thankful for, though we are alone. We do not feel altogether alone for our heavenly Father is ever near us.

Sorry we did not get our HERALD in time to join with the rest of the Saints in fasting and prayer for our beloved prophet. We hope and pray the Lord may see fit to spare him, but His will must be done in all things. Let us prepare for whatever might come. Life is uncertain, but death is sure.

I want to say right here, that we get lots of encouragement and spiritual strength by reading our church papers. We can not do without some of them at least. Would like to be able to take them all. We certainly enjoy the letters, Historical Series, and all the rest. It could not be beat, in our estimation.

All Saints will do well to consider the prophecy by Bro. John Smith in last HERALD (December 22). How I long to be in such a meeting as that was. Saints with such privileges do not know how to appreciate them. I hope our next move will be to Zion, if we are permitted to move any more. I ask the prayers of all the Saints for myself and family. My prayer is for you all and that Zion may soon be redeemed. A happy New Year to one and all.

Your sister in the gospel,
RENA SECREST.

COALVILLE, IOWA, January 16, 1910.

Dear Editors: I will try to inform your readers as to the work of the Lord here. I am thankful to be in this work and hope by the grace of God to continue in it, for it is the only place to find true joy and peace. When we are trying to do right we have this comfort in our homes, and when we are performing our daily labor, as well as at church, in fact, every good deed shows that we have the peace of God with us, and it is true worship to him. People can talk about having a good time in going to worldly pleasures, but it is no comparison to the pleasure and comfort in this work. The true light is not to be found in worldly amusements. I am speaking from experience.

The condition in the branch here is like that in many others. Some are advancing and preparing themselves for greater usefulness, while some are not. The Saints last year in our branch have honored the tithing law to the amount of eighty-six dollars and seventy-five cents, and we truly believe the good Lord has blessed and encouraged us in doing so. We have had some very spiritual meetings the past year, which is very encouraging to those interested in the Master's cause. I hope to see the work move on until all the honest hearted ones are gathered in to this church.

In looking at the college question all I can see against it is the argument that it is not a good thing for the church and the country, because it gives the young as well as the old a better chance to get learning. Some tell us that the best men are those who never went to college, but who remained at home and taught themselves. This I do not believe. They may be as good, that is, as smart; but would it not be better for anyone to go to college for a year or two where they could get an education with less hard work and get it sooner? I think it would be foolish to labor so hard for a thing that could be gotten with less work. Suppose I wanted to get to a certain town ten miles away, would it not be better to take the most direct route than to go so far around, making it so hard for me to get there? And by a little help on the part of all members of the church the college can be made to give an education to every boy or girl, no matter how poor he or she may be. The more I grow in the light of this glorious gospel the more beautiful the college is to me. Zion will flourish and show forth its colors in splendor, yes, beautiful to behold,

through the college as in other ways. Yes, it will do its part if we will give it a chance. I look for the time when a great many things will be worked out and brought to light through the college. Breathe a prayer in its behalf; the prayer of a righteous man availeth much. The college will bring learning to thousands.

I hope that those who go to places of learning will stop and think for a moment that we can be selfish in this line as well as in other lines, for, to get an education just to command a big salary for our aggrandizement, is evil; but let us seek knowledge to bless others as well as ourselves, and this I believe is the desire of those running the college, as also the desire of the church.

Some seem to think that a man does not need learning to be a coal miner or to work in a brickyard or any other public works; but this is not so. To make life more pleasant it is better to cultivate the mind, so that we can do our work with much greater skill and much easier. Brute strength does not always accomplish the most, but a good, clear mind can do a great deal towards making our burdens lighter, and a good education is a comfort to anyone. Sensible working men are needed everywhere. What would the world do without the miner or the street cleaner? We expect to have all these in Zion, and their time and labor should be paid for as much as any man's. We want to see everyone have a good education.

In bonds,

JOHN JORDISON.

Editors Herald: In reading the HERALD I find it filled with such a lot of good reading from members situated in different parts of the world, particularly from brethren and sisters in America, and so little coming from the British Isles, that I thought I would try to fill up the breach by a letter or short article occasionally. The following which I write is the result of an expression made by a brother: "I would not have a trade union workman in the place," which place signifies the factory or workshops of which he has the management.

At one time this brother did belong to a trade union, and now as an employer he ignores such, refusing to have anything to do with either it or its members. Now my contention is this: That if my brother is right now, he must have been wrong before; or if he was right before (which I assert that he was) he certainly must be wrong now. As a fundamental principle I have cultivated (as my duty to my fellows) the desire to try to elevate those who are unduly oppressed and prevented from obtaining even the bare necessities of a miserable existence, and to assist such in a manner which will enable them to become free from those who "oppress the hireling in his wages," and that they may receive a just recompense of reward, instead of a miserable pittance. This state of things is quite bad enough even where adults alone are concerned; but when thousands of helpless children are involved, the case becomes appalling. First of all, I ask my brother these questions: Does he believe in himself? Does he believe that he is a separate entity? And as such is he composed of one or of many members? If many, we are occupying then respective positions fulfilling their various necessary functions. If such is his present condition of outward form, then I maintain, and I believe that it will generally be conceded, that he is in possession of one of the finest organizations (or collected organisms) extant, which same is governed and controlled by "the head" (mind). Such being the case he also as a Latter Day Saint is a member of the most up-to-date and complete organization to be found upon this planet. In view of this fact, will my brother still refuse to recognize organized society, union (trade), or whatever he may be pleased to call it. But perhaps he may argue that the one is carnal or worldly, while the other is spiritual or heavenly. Granting that the first is, to some

extent, carnal, I venture to state that attached to a very large percentage of trade unions lies fundamentally a principle which, (I am referring now to the care and provision made for widows and orphans by trade unions,) while it seemingly does not occupy a position of paramount importance to some people, yet to attempt to live an otherwise devoted life in Christ's service and to ignore this principle, make not only life a farce, but religion a mockery, especially seeing that we have it recorded in the Scriptures that "pure religion and undefiled before God is to visit the fatherless and the widows," etc.

Again my brother may argue that trade unions are chiefly selfish. Granted, but in so doing we take into consideration not merely one union or a thousand or every union in existence, but the whole of humanity is brought under the minute gaze of a searching microscope. Then what do we find? We find that selfishness has ever been the stimulating force which has caused man in every age to seek out a maximum of reward for a minimum of labor. We can see this demonstrated every time we see those who after their day's work is finished hurry off to some night school. What for? That they may become more proficient in their respective callings, that they may eventually better their positions, that they may obtain a maximum of reward for a minimum of labor. Selfish? Aye. Why, selfishness has been the cause of the production of the latest up-to-date machinery, ever improving, thus making it easier for others to obtain a living.

Thus we find upon examination that throughout the whole of the universe there exists a voluntary, yet natural, unconscious coöperation. Now what are trade unions but organized societies of men, voluntarily and also consciously (in this case) coöperating with each other in order to obtain the best results for themselves and others by their unity, each member interesting himself in the labor problems of the day, and by so doing trying to obtain more tolerable conditions. If (and it is plainly manifest) untold blessings have been acquired through unconscious coöperation, what must be the result of conscious coöperation through the aid of organized society? I venture to say that the blessings obtained thereby must of necessity be of greater advantage.

From a Latter Day Saint's standpoint I fail to understand another's position who already acknowledges that the church to which he belongs is in advance of all other organizations, yet at the same time refuses to acknowledge members of other organizations which, while they may fall below our brother's ideal, have at least one "religious phase," if not more, which we as members can well afford to emulate. Then again our ministers everywhere declare from stand, rostrum, pulpit, and street corner, that "unity is strength," exhorting sinners to repent and unite their efforts with us as a church to bring about that altogether perfect union of unions in which every unionist will "live and reign a thousand years," who has voluntarily coöperated and obeyed the necessary principles.

Experience has taught me this fact, that there are groups of individuals who, while they have it in their power, still refuse to share with others the immense benefits they are continually reaping and heaping unto themselves. This unjust method is only relaxed, a just reward is only parted with, when the oppressed, smarting under the yoke of tyranny, unite their efforts and by organizing make bold to lay their too often just claims before their oppressors, and in many cases enlist public sympathy. Then again there are those who constantly refuse to join a union. Thus we are confronted by two separate bodies; those who are organized and those who are not. Now my contention is this, that just so long as workmen remain unorganized, just so long will tyranny and oppression hold sway. Now comes the question of equality. I believe that as a church we teach that prin-

ciple. Such being the case, if as members we do not attempt to carry such principle into our daily lives, such nonpractice will totally unfit us for the carrying of it out in the millennium. Then again we see where an elder, located in a strange town, by dint of persistent effort obtains members and finally a branch is organized by reason of their unity (union), each member cooperating with each other, thus making the organization a success. Now let such elder or president refuse to recognize such organization, or try to hinder cooperation in any way. How long will he have a branch to preside over? We also find that to have a healthy body we must have healthy members, and without such maintained progress is impossible. This healthy condition is typical of what must exist in the millennium. The strength of any society depends upon the weakest unit. Strong, healthy units produce strong, healthy branches, which in turn produce strong, healthy combinations, and if such are stimulated by the pure desire of unity (union) and unselfish conscious cooperation, they will not only produce a standard of perfection, of intense love and purity, but a solid organization, forming an impenetrable barrier against outside selfish influence, which, like a cork, will float on top until impregnated by some weightier substance, then sinks.

The following is an extract taken from a daily paper called *The Daily Dispatch*. It expresses my idea exactly:

"APATHETIC SHOP ASSISTANTS.

"A very small attendance of shop assistants at a meeting held in Harpurhey, New Manchester, last night [September 23, 1909], in support of the shop hours act, led Counselor W. L. Jackson to say that the spareness of numbers showed the assistants' lack of power to organize. It appeared they had not the ordinary *animal instinct* to look after their own interests."

In conclusion let me say that to my mind the man who ignores organized society in the form of trade unions, not only puts sprags in the wheels of progression, not only retards the amelioration of thousands of little children who suffer daily ("Whose angels do always behold the face of their Father"), but stands in his own light by forgetting that the first law of nature is self-preservation.

Of course I don't expect to convert everyone to my way of thinking, still I do not see any harm in trying. There may be some who are quite able to prove that I am wrong. If such proof is forthcoming, I will bow in recognition of the superior ability, but until such is produced, I shall endeavor to retain my position with the utmost, yet respectful tenacity.

I am your prother for liberty's sake,

WALTER BYEFIELD.

2 GORSEY LANE, WARRINGTON, ENGLAND.

NORTH BEND, OREGON, January 14, 1910.

Dear Herald: We isolated Saints glean much spiritual food from your bright pages from week to week, and we would be lost without your weekly visit. You often have articles on subjects that our mind has been occupied with, things which we could not understand until you have enlightened us. There have been many things that did not instruct us, and it seems they could have been left out with advantage, to us at least. There are so many Saints situated as we are, isolated from church privileges, and we have to depend on the church papers for our spiritual food. We feel as though we should have the pages of the *HERALD* and *Ensign* filled with food from the Master's table rather than husks from some learned (?) M. D. or young student.

For instance, there was a lengthy article in the *HERALD* some time ago about the lost tribes—where they were supposed to be, etc. The idea was advanced that this old earth

was hollow at the ends and the tribes were supposed to be there, and a whole lot of wind about the climate there, etc.—husks, every bit of it. Jesus said in *Doctrine and Covenants* to preach repentance to this generation, and while I do not hold that the elders should preach nothing but repentance in the strictest sense of the word, yet I do hold that they should "feed the flock over which the Holy Ghost hath made you overseers," and that with "the full corn in the ear," not husks.

I do not wish to pose as a crank, but my heart hungers and thirsts after the food that satisfies. I believe with Bro. J. C. Clapp, that some of the tracts are a little too strong meat for the children of this world and are dangerous doctrines to preach other than to the Saints. *Doctrine and Covenants* says that the mysteries of the kingdom we should keep within ourselves and not give that which is holy to dogs.

I believe Jesus spake the truth when he said that he that will not hear you and obey the gospel by being baptized in water, that he might be baptized with the Spirit, shall be damned, and where he and his Father are they can not come. Dear Saints, this comes from one whose whole heart, mind, and spirit are in this latter-day work, who loves the truth above all other things.

We live near the Myrtle Point Branch, but do not get to go very often. We plan to go in the summer to reunion if the Lord wills. My mother, brother and wife, and sister are in the fold. I would like to ask the Saints to pray for my mother (Sr. Sardinia Murray) who is afflicted with a bad stomach trouble and dizzy head, especially those Saints who know her personally. Glad to hear of the blessing that Maine is having. We hope to have Bro. A. A. Baker labor with us soon. With love to the household of faith,

Yours in bonds,

MRS. OLIVE A. M. SYKES.

STEWARTSVILLE, MISSOURI, January 13, 1910.

Editors Herald: I take the *HERALD*, *Autumn Leaves*, and *Ensign*, and feel I can not do without either one. I love to read the letters and articles in the church papers; it seems to strengthen my weak faith, and it is my heart's desire to overcome self and be prepared to meet the Lord when he comes in his glory. I had a dream last night: An unseen hand had placed around my neck a string of beautiful white pearls; was put around twice. Can anyone interpret this dream?

Your sister in Christ,

R. F. D. Box 39.

MRS. MARY HAWKINS.

GIRDLETREE, MARYLAND, January 14, 1910.

Editors Herald: I came here on the 6th from Elk Mills, where I have been laboring for some time, eleven having been baptized while there, the interest being still good. We expect to return to that place and continue labors there. Bro. Ira W. Humes, one of our young missionaries, is with me. We have a small company of Saints here struggling against great odds. Opposition rages strong. Some threats have been made since we have come, but we place the matter before the Lord, and he has so ruled that we have been able to make friends where we once had enemies. One who was once opposed has opened his house to us and we have preached there several nights with good hearing and good liberty, and we were hopeful of a good work being done here. The people here are, in the main, very poor but hospitable. Bro. Walter Smith opened up the work here in March of last year, preaching a few sermons, baptizing two in George Morris' family, formerly of Michigan. He having wandered down here and marrying paved the way for the opening up of the work in this place. So we find that the Saints in their scattered condition can be of great assistance to the

missionaries in getting the gospel before the people in their several communities. If all would do what they could the work would move on with greater strides than it does now. As the Lord has said the time has come when the church (the people, of course,) must rise and occupy where he would have them.

Much remains to be done. We as Saints are called to do it. Are we occupying and doing what we can? Ever praying for the welfare of Zion,

Your cōworker,
WM. ANDERSON.

WARRENSBURG, MISSOURI, January 5, 1910.

Dear Editors: I have been a constant reader of your valuable paper for over twenty-eight years. The good I am satisfied it is doing in its mission work, can not very well be estimated. Many are the times when I have been discouraged and things looked gloomy, I have taken up the HERALD and the clouds have passed away, and I have received renewed strength by reason of the encouragement from some good brother or sister or from the editors.

I moved here last June from Knobnoster. Warrensburg is a lively little town of about four thousand inhabitants, the county seat of Johnson County, Missouri. Many new buildings went up this last summer, and from what I can learn the same will take place next summer, and it seems some can not wait till spring opens, for I am now putting up a foundation for a good-sized house. The church has a branch organized here. Number of charter members thirty-two. Present number is about forty, and I would judge there are about ten or fifteen more in the town that have not as yet joined. This doesn't speak very well for the teacher, but I will not give him away. I will leave that for some one else to do. We have a good little branch, made up of very good material with the exception of the teacher. He, I am afraid sometimes, is not of much force, but I believe he is trying to do the best he can. I seem to have it in for him, but I will not say who he is. If I have to tell I will not be afraid to do it. What he lacks the president, priest, and deacon makes up, so I feel safe in regard to the welfare of the branch.

Since the branch has started we have had some good spiritual meetings. The Lord has given us to understand by his Spirit that he will be with us in building up his work here, if we are faithful, and we feel quite confident along that line, as we have a good presiding officer, Bro. John Bailey, who is alive to the work, and has the push in him to keep us awake, stirring us up to our duty. Thanks to the Lord for so much. Do not think I think he has no faults, but the beauty of it is he tries to keep in a penitent condition, and I feel confident the Lord is blessing him; so let us members of the branch uphold him by our faith and prayers.

Yours for the truth,
J. W. WILSON.

MARSHALL, OHIO.

Dear Herald: A few days ago the writer closed a three-week series of meetings held in a vacant Methodist church, situated in the northwestern part of Vinton County, where Bro. James Lacy and family settled last spring. Having held the banner of Prince Emanuel aloft in a conversational way with the neighbors, supplemented by an example of good works during the summer, Elder A. B. Kirkendall, probate judge of Vinton County, was called to strengthen the work by holding a few meetings in said church, creating such an interest as prepared well the way for a series of gospel sermons, for which we were called by Bro. G. T. Griffiths and the request of Brother Kirkendall.

The meetings were well attended and the interest was indeed all that could be desired. More profound attention

was never given, and such cordiality is not often met in a new place. By invitation we visited twelve homes, not including Brother Lacy's. At each place the day was spent in earnest Bible talks. For the greater part we went with those inviting us from the meeting each night. Right here we pause to say that we have never been able to strictly observe the command of the Savior given the Seventy as recorded in Luke 10:7, last clause: "Go not from house to house." If we shall be called to account in the judgment day for disobedience in this respect, we must take the consequences. I can not turn down that cordial invitation, "Come, go home with us to-night." Returning to the account we add, that a few of the younger people were ready for baptism, but waited for older ones to "take the lead." The older ones, who were very near the door, are halting till the house can be purchased by the interested people to be placed in the hands of Latter Day Saints with this condition, that it shall be open for funeral occasions of all denominations. Earnest solicitation by the friends secured from the writer a promise to ask for southern Ohio for next year. The kindness of these good people did not stop with making us welcome while with them, but was extended to providing for our further necessities. I must not forget like hospitality by the Saints in West Virginia where our summer's work was done, neither of Creola Saints, where a few days, including Sunday, were passed very pleasantly.

Here we are comfortably domiciled (this wintry weather) among the Saints of the Highland Branch, near Sinking Springs, holding meetings in their commodious, rural church, with fairly good and very attentive audiences. Three evenings, however, the weather has been against us, but we are hoping for the best. Neither is cordiality wanting here.

More anon,
O. B. THOMAS.

WINTERSSET, IOWA, January 24, 1910.

Dear Herald: As I sat thinking of the HERALD, what a good paper it is, I thought that the readers of the HERALD would like to see a letter from this part of the vineyard to let you know that we enjoy reading the papers. We enjoy reading the sermons and letters, as the *Ensign* is our silent preacher. We have Sunday school ourselves here at home. I can say that I know this church is right. I was baptized when I was thirteen, and have always tried to live right. I think we all ought to live right. We are some of the isolated Saints, and so far away from the Saints we can not meet with them. I would like to correspond with some young industrious Latter Day Saint. I am twenty-four years old. The Doctrine and Covenants says if we marry out of the church we are weak in the faith. There are no young Latter Day Saints around here, and it is so hard for me to mingle with the world.

MISS BESSIE WEEMS.
R. F. D. No. 3.

SACRAMENTO, CALIFORNIA.

Editors Herald: After writing last time Brother Farr returned home a real sick man. Hope he will be returned to us in the spring. Later Elder H. L. Holt came and preached good sermons for us. It was a real good time I had talking over the experiences we have had in the gospel since we were boys together, and of the hope we have of a part in bright glory when the Master comes.

A man came to where I was working sometime ago and asked me for the two strongest proofs that I had that Joseph Smith was a true prophet of God. He insisted that I give it at the earliest possible moment. He said he wanted to investigate the proofs. I had no books or tracts with me. I said, "Well, there are so many strong proofs, that I hardly know which is the strongest." Then, quick as a flash there

came to my mind the words of James, and I said, "The first one I will give you is found in James. 'If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him.'—James 1: 5." He had just told me he "belonged to the Church of Christ," (a branch of the Campbellites). I said, "You believe what James, the Lord's brother according to the flesh, said? Now if you want to know whether Joseph Smith was a true prophet, you ask the Lord for that wisdom, and don't stop asking. He will answer you just according to your faith; for James tells us so in the next verse. And the second proof I refer you to is the prophecy on the Rebellion, where it should start, the cause, and magnitude, and the particulars in detail, and was given years before the war took place, as you can see in the histories published by our enemies."

It is good to be engaged in so glorious a work. I used to say I would like to send word to all who did not know that I was a Latter Day Saint. Says one, "Then everybody would be watching you." Yes, and that is just what I would like to have everyone do who sees me. What a proof that would be that the gospel does make one better! Not that I think I am perfect, by any means, but I hope to be perfect sometime, and if everybody was watching me, I think that would help me to be more careful to do just as I think the Lord Jesus would do were he in my place.

Last Sunday we had our district president, Elder J. M. Terry, with us. He preached two very good sermons for us. On the evening of the 23d we had our Christmas tree and entertainment which was quite a success, I thought.

Ever praying for God's people that we all may come up on a higher plane of spirituality the coming year, I am,
2118 J STREET. W. N. DAWSON.

Editors Herald: I will add a testimony concerning Cook and Peary of the North Pole explorers. I have said in my heart that neither parties have found it as yet. They can not reach it as long as the hand of the Lord is not in it.

I will relate a dream that I had: It seems that I was carried in the clouds of heaven very far north (my spiritual body). I was let down in the midst of a people very comely, clad very common, and sociable. It seemed that I had two books with me. I was there a very short time with them. I can not say anything of the country or climate of that land, but it was very far north. I knew then it was the lost tribes, for I am pretty sure that the two books were the Book of Mormon and the Inspired Translation. I have often wondered why the Lord does not open the way, that we can assuredly know of a truth of the matter. As in a dream I saw the mansions, as the Lord has spoken of in the Scriptures, in the beyond as was open to my view. I wanted to be there rather than here. I saw the people and the Holy City, also that this world that we are living in was shown to me. It was a black or dark picture, I assure you. I hope and trust in my day I will have a knowledge of that people literally as openly.

In the gospel of our Lord Jesus Christ,
S. WHITE.

CLAY CENTER, INDIANA.

Editors Herald: I love to read the encouraging letters in the HERALD. They are indeed a great blessing in giving spiritual strength and encouragement. But if we all read and none wrote, the letter department would be void of good things. I am willing to do my part.

I rejoice greatly and praise my heavenly Father that I have been worthy to hear and heed the latter-day angel message. For eleven years I was a member of the anti-society,

anti-organization of the Campbellite Church. I preached that doctrine, believing I belonged to the church. But I could see that the saints of old had something that we did not have. For years I tried to understand the teaching of the Scriptures concerning the Holy Spirit. I could not; I did not have the ability, the brain capacity to reconcile the doctrine of that so-called "loyal church of Christ" with the Scriptures on that subject. "Open thou mine eyes that I may behold wondrous things out of thy law," had been my constant prayer for months when I heard the first angel message sermon. "That is false," was my verdict at first. "Those people have the truth or 'tis a gigantic fraud," was my sober conclusion, so I went to investigating with the determination to fight it hard if I found it to be false and accept it if I found it to be true. Within sixty days, after asking questions, reading debates, and studying the Scriptures almost day and night, I accepted the latter-day message from heaven.

"He is losing his mind," "He is crazy," "He has been deceived," "He has joined the Mormons; he will have five wives," such were the comments of former friends. The Devil said, "I'll drive him to infidelity." The sorrow, distress, doubt, and gloom that came at times because of these things can not be told. But praise the Lord, for the blessed light of the Spirit that has kept us from falling! My companion has shared these trials and blessings with me.

I have been greatly blessed of late in preaching, and angels of God have assisted in confirming the gospel to the hearers. Many are rejoicing because the gospel has reached them, and we look forward with pleasure to the visits of the missionaries; for they bring the Spirit of God with them to bless their labors. How great is the light now in contrast with the darkness we were formerly in! We ask an interest in the prayers of the faithful.
CHARLES F. DAVIS.

SPRINGFIELD, NEBRASKA, January 18, 1910.

Editors Herald: Some one has made a mistake. A letter appeared in HERALD of January 12, page 38, dated Mitchell, South Dakota, with the names of several brethren who are in Canada. There is no branch in Mitchell, South Dakota, and there is no "preaching every Sunday at three o'clock," and while I am making corrections I will note that one of our "bonnie" Scotchmen, William Keill, on page 39, the brother whom I corrected, quoted Paul as saying: "Money is the root of all evil." My correction consisted in adding "the love of," and if I was mistaken in reading my brother's letter and learn of that fact, I will make due apology, both public and private.

From a half "bonnie" Scotchman,
EDWARD RANNIE.

DES MOINES, IOWA, January 18, 1910.

Dear Herald: The Register and Leader, of this city, in its issue of Sunday, January 16, gives nearly a full page to Graceland College, of Lamoni. The article is illustrated with the following pictures: one of Graceland, one of the college farm house, the Marietta and the Patroness Hall dormitories, the Brick Church, the Home for the aged, the faculty and students of Graceland, and fine portraits of Mrs. M. Walker, President Gunsolley, and his honor, Mayor Elvin.

The article says: "Among the institutions of learning of which southern Iowa is justly proud, is Graceland College at Lamoni, Iowa, founded and supported by the Reorganized Church of Latter Day Saints, a religious organization as little understood, and as often unjustly criticised and misrepresented, as any in the entire country."

"The college was organized in order to provide an institution of higher learning for the members of the church. But the church has charitably thrown open the doors of its college to all denominations and does not teach sectarianism."

"The church of the Latter Day Saints now has organizations in thirty-four counties in Iowa. In southern and western Iowa church organizations have been maintained for over half a century.

"Frequently this church has been unjustly confounded with the Mormon church in Utah, but polygamy is denounced by it as a sin, and the church has actually sent at its own cost, missionaries to Utah to fight polygamy in the courts of justice. . . .

"Although the Latter Day Saints have lived exemplary lives in Iowa; although their elders have been preaching the gospel for half a century, denouncing polygamy in open violation of the Bible, as against the belief and authority of the founder of the church in 1830, and the Reorganized Church of 1853; although they have been fighting against polygamy in the courts of justice for years, yet occasionally, ignorant scoffers unjustly accuse the members of the Reorganized Church of advocating the sin of polygamy, a sin of which they are no more guilty than any other church organization in Iowa. No people contend more earnestly for the purity of the home. The revelations which they claim to have received as a church, teach them to obey and respect the laws of the state, to live soberly, labor industriously, to walk uprightly, and to be honest in their business transactions with all men."

The article gives the facts in regard to the founding and the building up of Graceland, and the names of those who have occupied as presidents of the college from the first.

The article will do much to bring to the people of the State the facts concerning Graceland and the work which the church is doing, mentioning as it does Liberty Home, and the Saints' Home, at Lamoni, the Home at Kirtland, Ohio, and the Sanitarium at Independence. *The Register and Leader* under sworn statement, claims an average daily circulation for the month of December of thirty-six thousand sixty-nine copies, and to see this fine, well-written, and illustrated article concerning Graceland and the church go to that many people is something which will have its influence for good.

The press is a mighty power for good, and slowly and surely is the press of to-day presenting the facts concerning the latter-day work

Kindly,

A. A. REAMS.

Editors Herald: My heart has been made to rejoice in reading the many good things in the HERALD, to see how God is working with his people; and my eyes melt to tears thinking of his care and love for his children. He has comforted me so many times and I do so much want to please him. I am impressed, and I believe by the Spirit, to write these words of encouragement to Bro. Elmer Moler, a dream I wish to relate.

I saw his book, it seemed to be a large, very large tablet; the pages were very white and clean. At the top was writing; just a few lines neatly written. I was not permitted to read, but to see, and as I turned over in the book the pages were full of writing and the most beautiful drawings of flowers. Oh, that I knew my life was so beautiful.

If this will encourage Brother Moler this letter will not have been in vain.

A SISTER.

OHIO.

Editors Herald: In reading over the many and beautiful letters and articles I was impressed to write a few lines. How greatly I appreciate the HERALD. I look for its coming as a welcome visitor. Please try and write through the HERALD that should there be any elders near Buckley, Washington, if they will call on Mrs. Ella Masters they will find a warm welcome. She is an isolated Saint, having had church privileges only a few short months. Her heart is honest and true

and would gladly give a welcome to an elder and help make an opening. I think they live a short way in the country.

It makes our heart rejoice to read of the many coming into the church. God grant the time will soon come when we can dispose of our property here and move to Zion. We have a hotel of twenty-one rooms which we would like to trade for land around Lamoni or Independence. It is the only hotel in town and has on an average of twenty steady boarders at four and a half and five dollars a week.

The Methodists have steadily lost ground here. I would so like to see an article on Methodism in the HERALD. I want to understand it more thoroughly. Will not some of our brethren please write it up?

Ever hoping and praying for the welfare of Zion, and hoping to be able to stand at the great coming of our King, I am,

Your sister,

NETTIE HEISZLER.

(The address of this sister is not shown on the letter, and the envelope being lost, we must ask her to write us, and we will use this letter again with address.)

LEEDS, ENGLAND, January 11, 1910.

Dear Editors: I will pen a few lines to let our friends over on your shores know how their Leeds brethren are progressing. We have a small branch in Leeds, kept up by a few consistent Saints? There are a number who have left and wandered into devious paths, but we are ever praying for their return. The world is full of snares and pitfalls for the unwary and many are the Saints who go and find their pleasure there and forget about the duty towards God and the church. But we are hoping for the redemption of Zion and looking forward to a glorious reunion in Christ when the day comes.

If this should meet the eye of Bro. F. J. Pierce, Brother and Sister Howden, Sister Barrett, and Brother and Sister Booker, they will perhaps think about their old friends in England. We have here at present Bro. John W. Rushton, who sometimes comes up and delights us with his beautiful sermons. We have also had Bro. W. H. Greenwood, of Manchester, a brother of whom we are proud. We have also a young president of the branch, H. Lykes by name, who shows great promise of being a pillar to the church.

Life is full of trials and tribulations, but we must look above the mean things of earth and look up to Christ who is our example.

"From strength to strength go on,

Wrestle and fight and pray;

Tread all the powers of darkness down

Till yours a perfect sway."

S. W.

CALABASAS, CALIFORNIA, January 19, 1910.

Dear Herald: I have been reading the HERALD and seeing so many good letters from the brothers and sisters, but not many from anyone I know. I should like to see some from Bro. Thomas McKee's folks. I don't know where they live; also Sister Goff, of Kansas, who is an aunt of my husband; and many other Saints that I would be glad to know that they are alive in the work. If I am not, I am glad to see others that are. I want to be, but it is so hard to be isolated from any church and live as one should, but I long to be among the Saints where we could go to meeting. We do not know what we are missing.

We have a good home and everything we need and plenty of work to keep us busy, but that does not satisfy our longing to be with the Saints. Pray for us that we may be more faithful and strive harder to live our religion. A letter from Brother Starkey, Chico, California, would be read with interest by us.

MRS. ANNIE BROOKS.

News From Branches

SAINT LOUIS, MISSOURI.

As we start forth in the work of the new year we trust it is with an earnest and sincere desire to improve upon the work of the past and that its close will find us far ahead and more worthy of God's blessings than in the past.

On the first Sunday of the year our sacrament service was held. It was our rally day and a goodly number were present, many of whom gave thanks to God in prayer and testimony for many blessings received, and expressions of desires for renewals of effort were uttered.

God's arm has not been shortened, for he has ever been ready to reach out after his children in their every need.

The past month much good instruction has been given through God's servants which, if we will but heed, will indeed be of great benefit to us, as well as to those with whom we associate.

Brother Dowker, of Independence, *en route* to his field in the South, stopped off in Saint Louis and gave us two good sermons.

The Sunday school and Religio are doing nicely. They have recently had their election of officers and the result is agreed to be for the best good of all.

Two of our promising young men received diplomas this week, graduating from the grammar school. They are Brn. David Archibald and Leroy Remington. They are young in years and we trust they will be blessed in all their efforts in attaining that knowledge that will fit them to occupy wherever necessity demands. They have our hearty congratulations.

Yours for Christ,

E. M. PATTERSON.

PLANO, ILLINOIS.

Having recently been appointed as branch correspondent at Plano, Illinois, and as this was once the largest branch of the Reorganized Church and the seat of the First Presidency and the publishing house of said church, we believe that a brief statement of the spiritual and temporal status of the present condition of the Plano Branch would be of much interest to your many readers.

Our people are migratory. So many have moved to other places, besides the grim reaper—death—has not passed us by, but has taken his share to the silent tomb, so that only the skeleton of the branch is left. The city resident Saints are represented in twenty-three families and eight families outside of town, consisting of fifty-five members. Most of the members are middle-aged or quite old people. Not very many young people. Consequently it is hard to organize and maintain a Religio class. Quite a few of the members are careless and indifferent to the true duties and privileges of Saints and the consequence is that the average attendance at our church services is not as large as it ought to be. But I am pleased to state that a majority of the Saints of this branch are an honest, earnest, gospel-fearing people; so much so that they are considered by the business people of the town as composing a part of the best citizens of Plano. There is scarcely any prejudice existing towards us on account of our religious belief. The name of our beloved President Joseph Smith is held in reverence by those who knew him when he lived here. The priesthood is yet pretty well represented here, as it is the home of F. M. Cooper, C. H. Burr, Henry Southwick, H. W. Pomeroy, L. O. Wildermuth, and Eli M. Wildermuth, besides some of the lesser priesthood.

At the annual business meeting of the branch which was held last night the following named persons were chosen to constitute the retinue of officers for the ensuing year: L.

O. Wildermuth president; Silas Cook presiding priest; Eli M. Wildermuth associate priest, branch correspondent, and book agent for church publications; Joseph Blakely deacon; George Blakely chorister; Charles Blakely organist; Nellie Blakely assistant; C. A. Blakely clerk.

The Plano Branch furnishes preachers for Aurora and Sandwich part of the time. Besides our Sunday school we have a large class that has taken up the home study department. Elder Southwick has been confined to his house for six weeks or more with heart trouble and other complications.

Ever contending for the triumph of the precious gospel faith,

In gospel bonds,

ELI M. WILDERMUTH.

LOS ANGELES, CALIFORNIA.

As a diversion, we recently attended a two-week series of meetings at the Boyle Height's Christian Church in this city. Rev. Harvey Hazel, a one time associate of Bro. Rudolph Etzenhouser, pastor.

Mr. Hazel spent the first six evenings in giving an historical resume of the Latter Day Saints and their work. He vilified the memory of the dead and impugned the motive of the living. The last four nights were devoted to a defense of "the church of which I, Harvey Hazel, am a member." Bro. Arthur W. Ballard and the writer were given seats on the platform. A large crowd of our local church membership attended each evening, a happy, joyous band of people. We have reason to appreciate their loyalty. They gave Mr. Hazel respectful attention and thereby won friends for the cause.

Our two-day meetings in the district are a success, the one at Los Angeles particularly profitable. Harmony and union were the keynote to service. Good will and fellowship in evidence all around.

Our late district Sunday school institute held during the holidays is bearing fruit. The Los Angeles Sunday school is thoroughly organized and fully graded from beginners to adults. Eleven classes; attendance nearly a hundred. We are working the "double up" stimulus; attendance climbing each Sunday. The pastor is superintendent; Charles Warren assistant; Edna Budworth secretary.

The Los Angeles Religio is taking on new life, with bright prospects for 1910. Frank Gregg is president. May Belle Jackson vice-president.

Branch election was held January 5. Pastor reelected; S. H. Garner priest; B. F. Ordway teacher; Niels Paulson deacon; Charles Warren clerk; R. T. Cooper chorister.

Conditions have been shaping favorably to our work at San Diego for the past year. Sister Pickles has been the "lone star" in the spiritual firmament for many years. The last year has witnessed several accessions. First Brother Ward and family; then Brother Rulin and family; then came Evan Davis, the photographer who made Independence, Missouri, famous. Shortly afterwards one of the fair daughters of Zion was irresistibly drawn to the coast and, in the presence of the Los Angeles pastor, she and Brother Evan mutually agreed to be each other's companions "till death doth us part," and erected their altar in the "city by the sea."

Bro. F. G. Pitt has been in San Diego for several weeks assisting and directing the work. They have rented a hall, organized a Sunday school, and Bro. F. A. Smith goes there on Monday to effect the organization of a branch.

Bro. F. A. Smith reached Los Angeles Monday, January 25, and will remain in Southern California until February 20. He will be in San Bernardino next Saturday and Sunday, thence to San Diego, Garden Grove, Cucamonga, Los Angeles, and Santa Ana.

Bro. C. E. Crumley is doing good work in San Bernardino. Sister Crumley is proving an efficient aid in Sunday school, Religio, and choir work.

Bro. George Wixom, our genial California "Job," has been confined to his bed with another accident; this time a bicycle. He is convalescent.

Our aged Bro. William Gibson has been very sick—an operation—improving slowly. His long consistent stand for the truth is surely an inspiration.

Bro. F. G. Pitt has been elected president of the Santa Ana Branch. Bro. Levi Hemmingway and the brethren have done efficient work in the past. The sisters have been behind in no good work.

The Newport Branch, under the presidency of Nathaniel Carmichael, and Cucumonga, under the presidency of F. B. Vanfleet, report growth and increased interest.

We have a foothold at Hemet. Bro. Thomas Brown, Frank Burton and families reside there. They have a small meeting house and are holding the fort. We hope to see a branch organized before long.

"Comet 1910 A" has been very brilliant in the heavens for over a week now. No sign of Halley's as yet.

SCRIBBLER.

DES MOINES, IOWA.

At the election of Sunday school officers Sr. Hattie Clark was elected superintendent, and Bro. Clarence Skinner assistant superintendent.

The Religio elected Joseph G. Carpenter president.

The branch held a business meeting January 10, selecting of branch officers as follows: Emsley Curtis president; J. R. Epperson priest; George E. Davis teacher; and Fred Chandler deacon. The attendance has been good at all the services of late, considering the slippery walks.

Mr. James H. Mather and son Russell, of Chicago, were at the morning services January 23. His presence at our services sends a ray of cheer to the hearts of all those who know him best.

The conditions of the health of Sister Christy and of the city missionary's companion are but little changed, the latter being quite poorly during the last week, but now improving again.

Bro. James McKiernan, assistant minister in charge, was here, and is now holding interesting meetings in association with Bro. W. Christy near Garwin.

Mr. and Sister Dawes and daughter, of Shenandoah, Iowa, worshiped at the Saints' chapel last Sunday.

We learn that Bro. E. O. Clark does not anticipate returning home till the spring. His wife is with him on a visit among his relatives in western Illinois.

Late reports are that the Ladies' Aid Society is more active, several new members being added.

Several contemplate attending the coming conventions and conference at Runnells, Iowa, February 4 to 6.

Cottage meetings are being held by the city missionary, assisted by others. A few are being reached in that way more effectively than could be otherwise. Indifference and other hindrances prevent the many from attending. There is more room in the "broad way" for these "many."

Some remarkable cases of God's power in relieving and healing the sick have been experienced of late, for which our gratitude to God for his wonderful kindness has been increased.

Elder O. Salisbury has visited Fraser and Boone in the capacity of district president, to give encouragement and help to the churches in these places.

A convention of "divine healers" has been called for the near future to be held in Des Moines, and at a meeting held last Tuesday the committee of arrangements was enlarged,

and the time agreed upon, to continue for three days, with speakers from many parts of the world to express their ideas and give testimony of God's healing power in answer to prayer. More definite information of this convention will be given later.

The secretary of the First Seventy is being reminded by letters of another General Conference nearing, and deep interest is being expressed in renewed devotion for God's gracious work, and some of the matters of business that may be considered.

The marriage of Sr. Minnie Harvey and Bro. Frank Brundage has made grandfather's home lonely. The young couple are enjoying home life in Mason City, where Brother Brundage is employed.

The anti-meat disease is quite contagious, and it is making several of the retail butchers sick. If the Saints have been practicing the instruction of the Word of Wisdom it will not be hard for them to endure the conditions of this disease. The price of foodstuffs of all kinds has been almost prohibitive, and the missionaries' families have been especially made to feel the pinching effects as a result of trying to keep within sight of pay day. However, those who have lived strictly in harmony with God's wise instruction will find they have more with which to meet the necessary requirements than those who have treated lightly the wisdom of God.

J. F. MINTUN.

TORONTO, ONTARIO.

That the city of Toronto is rapidly rising in importance and population is not only evidenced by the most recent census of population and the custom-house returns, but from the strenuous efforts of railways and large business enterprises to gain admission into the city, with the statutory powers to run their lines into the heart of the city, or to erect large building plants as the case may be.

The Lord's work in Toronto is also attracting more and more attention from the thinking people, despite the most strenuous and persistent efforts of the "enemy of all righteousness"; and I feel sure that a brief resume of the changes and developments of recent months will prove interesting material for your columns, and will give pleasure to many among your widely extended circle of readers.

To begin with and as a most conclusive proof of the virility and the vitality of Bishop R. C. Evans' popular lectures during the five past years at the Majestic Opera House, and of their intense hold upon the population of this city, a movement having for its object the frustration of our respected brother's labors in that building has so far culminated and gained in strength, that the manager has now (after making various promises to Brother Evans) been *compelled* to close the doors of that theater against the lectures on Sunday evenings, on pain of the *ban of his church* being placed upon him. This applies also to a neighboring theater, the Grand, which is under the same management. At this critical juncture, a gentleman, Mr. Smith, owner of the largest, most commodious, and best appointed skating rink in the city, most kindly came forward and offered Bishop Evans the use of this large auditorium, with incandescent lights, and heated throughout; also containing a twenty-five thousand dollar organ, absolutely free of charge.

Immense audiences gathered here to the lectures until the frost drove them away; for it was found that owing to the height and lateral expanse of the building, it was next to a physical impossibility to heat so large a structure in time for the opening hour of the meetings, three p. m. The Saints of Toronto will not, however, forget Mr. Smith's kindness in thus coming forward with an offer so creditable

to himself and so acceptable to the Saints and numerous friends in Toronto.

It is likewise no small compliment to Bishop R. C. Evans that no less than one thousand people would thus risk taking cold rather than miss the chance of hearing our brother. An agreement has now, we understand, been made, whereby another theater, the Princess, a very handsome structure, though not of so great a seating capacity as the Majestic, has been obtained and for the first time was opened to Brother Evans on last Sunday evening, to listen to his very able lecture on the nature and destiny of man, the exact subject being, "Man; his past, present, and future." The large audiences, many hundreds having been refused admittance at the doors, showed most palpably and plainly their appreciation of the lecture and their respect for the lecturer, and sympathy in his treatment by the Majestic folk, after giving Brother Evans every reason to believe, down to the almost final moment, that he could have their opera house as in former years. The audiences, too, seem to comprise many of the best and most cultured people of Toronto, among them being Mr. Coatsworth, ex-mayor of the city, Mr. J. T. Davies, an ex-alderman, besides a number of prominent lawyers and king's counselmen. It is no exaggeration, in fact, to state that our bishop's hearers comprise an audience the intellectual equal of which could probably not be found in any other church in Toronto.

While from motives of delicacy, which all thinking readers will appreciate and understand, Elder Evans' pen has been silent in the HERALD columns regarding his work here, the fact is simply irrefragable that a work is going forward, the extent and value of which eternity alone will reveal. The lecture of last Sunday night was practically in refutation of the argument of one of the most eloquent and expert advocates of the soul-sleeping theory that ever labored or lectured in this city or in any other city of the civilized world. I allude to the world renowned Pastor Russell, of Millennial Dawn fame, who had been giving one of his able and truly characteristic presentations in Massey Hall during the afternoon of Sunday last. The result was that many of that vast audience came primed and prepared to give added attention to Elder Evans' reply, and the intense, even breathless, interest with which every point made was instantly recognized and approved by the audience, was a scene eminently worth witnessing.

When question time came at the lecture's close, the excitement visibly deepened and culminated, many of the listeners having come primed with interrogations, and it seemed as though the writers thought Bishop Evans to be a sort of a walking compendium or encyclopedia of all the physical sciences, and of all the "ologies" that ever were, or are or ever will be, worlds without end! That the people were evidently quite satisfied with the medicine contained in our brother's replies, was abundantly evident to everybody, for again and again the speaker was accorded a truly hearty ovation. The branch president, High Priest A. F. McLean, also his partner, and Sister Evans, and the other ladies of the church, who have so well and faithfully assisted by their talents and their means, to aid the well-begun work, deserve high and honorable mention.

We humbly trust and pray that the Lord of the harvest will continue to set his seal upon the work that is being done for his name's honor and glory here in Toronto.

F. R. TUBB.

INDEPENDENCE, MISSOURI.

The snow lies in little patches here and there, the sun and balmy air woo our spirits into thoughts of springtime, and all save a few things conspire to bring to us cheer and comfort. There seem always to be a few sick and afflicted ones

among us, just now Brother Spurlock and Sisters Kaler and Davis and others who are at the Sanitarium, beside several of those who have long been afflicted at their homes. We regret to note Brother Hilliard's sudden attack of illness, but we hear he is a "little better" to-day.

Our beloved Brother Joseph, with his snowy locks and careful footsteps, yesterday was seen wending his way toward home from "town," making us all feel grateful that he has so far recovered toward his wonted health.

Our meetings are all as well attended as usual, and our numbers are still increasing. Good sermons and good interest are also encouraging.

MRS. ABBIE A. HORTON.

[Write often, Sister Horton.—EDITORS.]

Miscellaneous Department

Conference Minutes.

MOBILE.—District conference met at Bay Minette, Alabama, December 18, 1909, at 10 a. m. President W. L. Booker was chosen to preside, with T. C. Kelley to assist. Secretary being absent, N. L. Booker was chosen secretary *pro tem*; Sr. Nora Warr organist; and Jason Booker chorister. A communication from district secretary was read. Branches reporting: Theodore, 78, loss 1 by death; Three Rivers, 131. Reports from ministry: Elders N. L. Booker baptized 9, G. W. Sherman, W. L. Booker, W. J. Booker baptized 2, F. M. Slover, G. T. Chute, T. C. Kelley; Priest C. R. Mizelle; Teacher E. A. Bankester. Report of Bishop's agent, W. L. Booker, was read and referred to an auditing committee consisting of G. T. Chute, N. L. Booker, and A. G. Miller, who reported it correct. Report as follows: On hand last report, \$67.02; collected, \$28; paid out, \$54.24; balance \$40.78. Treasurer's report was read and referred to auditing committee, and they reported it incorrect. Financial report of secretary was read: Paid out, \$4.05. Motion prevailed that the shortage be paid to secretary by the treasurer. Conference adjourned to meet with the Theodore Branch on Saturday before the third Sunday in March, 1910, at 10 a. m. F. M. Slover, N. L. Booker, and T. C. Kelley were the speakers. N. L. Booker, secretary *pro tem*.

Conference Notices.

The quarterly conference of the Southern Missouri District will convene at Springfield, Missouri, Saturday, March 12, at 10 a. m. Ministry and branch reports should be forwarded to the undersigned at least two weeks before conference, as per former resolution, in order that they can be compared with former reports before the work of conference begins. We hope to see every branch in the district represented. Benjamin Pearson, clerk; Tigris, Missouri.

Southwestern Texas District will convene with the first San Antonio Branch, at end of car line on South Flores street, San Antonio, Texas, February 18, 1910, at 7.30 p. m. All missionaries in this district that can conveniently attend will be expected. If Brother Aylor can come, we would be glad to have him with us. Ed. N. McRae, president, 609 Ruiz street, San Antonio, Texas.

The annual conference of the Birmingham, England, District will convene at Eastertide, March 26, 27, and 28, in Priestly road chapel, Birmingham. The opening session will commence at 7 p. m., March 26. A spiritual report will be required from each branch, in accordance with rule 7. All elders must report their labors; also priests, teachers, and deacons not engaged as branch officers are required to report. (See rule 3.) It is expected that Apostle J. W. Rushton will be present. Intending visitors will please notify Elder Charles Walton, 22 Lee Crescent, Edgbaston, Birmingham, at least one week before the convening of conference to enable the necessary arrangements to be made. In the meantime let us pray that God's Spirit may direct, so that in all things our conference will be a decided success. Joseph Ecclestone, secretary.

Convention Notices.

The Eastern Colorado District Sunday school association will meet in convention at Colorado Springs, Colorado, Friday, February 25, 1910, 10 a. m. Mrs. Charles E. Everett, secretary, 129 South Logan street, Denver, Colorado.

Sunday school convention of the Eastern Iowa District will be held at Davenport, Iowa, February 18, 1910, at 10 a. m. Election of officers and delegates to General Convention. Cora E. Weir, secretary.

The semiannual convention of the Eastern Colorado District Religio society will convene at Colorado Springs, Colorado, on Thursday, February 24, at 7.30 p. m. All locals and home classes please take notice. Mrs. M. A. McConley, secretary.

Religio convention of the Utah District convenes at Salt Lake City, February 18, 1910. Election of officers and appointing of delegates to General Convention. All are invited to come with the interest of the work at heart to place those in office that will advance the work. Mrs. Anna V. Layton, secretary, Toppliff, Utah.

Notice of Reinstatement.

On May 4, in our business meeting, we expelled Bro. Ph. Green and upon authority of the branch a notice to that effect was published. This is to notify all parties that Brother Green has complied with the law and has been reinstated in good standing.

ALBERT E. MARTIN,

Secretary of the Ridgetown Branch.

RIDGETOWN, ONTARIO, February 2, 1910.

Quorum of Twelve.

NOTICE OF MEETING.

This notice is to remind the members of the Quorum of Twelve that they elected at their last session to meet again on March 16, 1910, at Independence, Missouri. The Stone Church will be the place, at 10 o'clock a. m.

We know of no special urgency requiring, at much sacrifice of time and means, a full attendance of the quorum at this session, desirable as it is to have all present. So each member is left to decide for himself as to the wisdom of his attending, considering his circumstances, inclination, and present distance from the place of meeting. All should have in mind, however, the character and importance of the work engaging our attention and remember those who do meet, and the conference, in petition before the Lord, that divine wisdom and guidance may be given in our councils. Human wisdom alone, as all are aware, is not adequate, to guide to success in so great a cause, hence the need of seeking God for light and wisdom and guidance.

We should strive to be in accord with one another in order that there may be no hindrance to the free direction of the Holy Spirit.

WM. H. KELLEY, *President.*

LAMONI, IOWA, February 2, 1910.

Notice.

The Latter Day Saints' chapel at Valley Center, Michigan, was dedicated for the service of the Lord on Sunday, January 23, 1910. Elder J. A. Grant, assisted by Bro. R. D. Weaver, officiated. Valuation of church property, five hundred dollars.

H. E. C. MUIR.

Addresses.

William Lewis, 1021 Ridenbaugh street, Saint Joseph, Missouri.

The Bishopric.

ADDITIONAL LIST OF ELDERS REPORTING.

R. Burgess, J. A. Dowker, L. H. Lake, Elbert A. Smith, W. W. Smith, G. R. Wells, T. W. Williams.

Pastoral.

To the Ministry, Both General and Local, of Mission No. 1, Iowa, Nebraska, the Dakotas, Minnesota, Wisconsin, Michigan, Indiana, and Northern Illinois; Greeting: The general ministry in sending the March 1 report will please state whether married or single. If married, the number of children and ages. Also state whether present allowance is sufficient. Your promptness last time permitted me to report to the Presidency by January 10. Please give all items as required by blanks so that in turn I can report to the Presidency, and they can thus see just what each man is doing.

I will also be glad to get a report from every local man

holding priesthood, of the work done for the year. Please state sermons preached, baptisms, etc. The promptness of all in mailing not later than March 1 insures to me the opportunity to report promptly. (Home address, Lamoni, Iowa.)

Trusting that none will delay. Yours in bonds,
J. W. WIGHT.

CHICAGO, ILLINOIS, February 1, 1910.

Died.

WINN.—At Kansas City, Kansas, December 9, 1909, Zemri Winn; born August 6, 1852. He leaves a wife and three children. Funeral services conducted at his residence by Elder J. O. Foss.

BULLER.—Joseph H. Buller was born in Westchester County, New York, March 26, 1848; was married to Mary C. McMullen, June 2, 1870. To this union were born sixteen children, five sons and thirteen daughters. He united with the Reorganized Church of Jesus Christ June 24, 1900; was baptized by D. R. Chambers. He died December 26, 1909, at the age of 61 years, 9 months. He leaves to mourn, his wife, thirteen children, and a host of friends. Sermon by Joshua Carlile.

WRIGHT.—Robert Kenneth, infant son of Mr. W. H. and Sr. Flora T. Wright, was born September 10, 1909, and died January 20, 1910, aged 4 months and 10 days. The funeral services which were in charge of E. H. Lewis, sermon by Elder J. M. Hooper, from the M. E. church, were very largely attended. May the Lord bless and comfort the bereaved ones.

BINS.—Mary M. E. Bins was born at Linden, Texas, September 14, 1877. She united with the Reorganized Church May 3, 1903, being baptized by Elder P. B. Bussell, since which time she has lived a consistent Christian life, doing all seemingly she could under the circumstances for the cause of the gospel. She died very suddenly January 21, 1910. Funeral services the following day, sermon by P. B. Bussell. She leaves a husband, four children, and a host of friends to mourn her loss.

FARNSWORTH.—Mr. Joel D. Farnsworth, of Rogue Bluff, Maine, departed this life December 2, 1909. He was born March 21, 1871, in Jonesport, Maine, and married Sr. Almeda Snowdeal November 23, 1893. Six children were born to them, four of whom are living, three boys and one girl. Funeral services were held in the Baptist church, Elder U. W. Greene preaching the sermon.

A Distinguished American Essayist.

Louise Collier Willcox, author of *The Human Way*, the recent volume of essays which London, always so critical of the essay, has praised without dissent since its recent publication, is another writer who comes from the Middle West. Mrs. Willcox was educated, however, elsewhere; in Paris, in New York, in the Black Forest, in the English Midland Counties, in Virginia. "Neither a German boarding-school, nor the seat of a university, nor her father's charge of a Unitarian Church in the great provincial town of Birmingham," said Royall Convers, writing a personal sketch for *Harper's Weekly* of this author who has contributed so valuably to its editorial page, nor her own going to balls and dinners in American society for a little while under the charge of a relative who was also a woman of fashion, could quench in her the passion for books, for study and thought. Therefore, when she married and accepted as home a small seaport town with few people who cared for books, and no books for those people, she only studied and thought the more. She lined her sunny working room with bookcases that grew up to the ceiling and ran out along the halls and passageways, and even crept down the stairs and up into the attic. And all the time, too, she was writing." Mrs. Willcox is said to have a happy faculty of being interested in the ideas of many sorts of people. It is easy to see how such a book as *The Human Way* should grow out of this broad fellowship.

The Importance of Hebrew Architecture.

We do not ordinarily think of the Hebrew as important in the art history of the world. For the reason that they were many times subject to other peoples, much of their art was imitative. Yet they did have a decided influence upon architecture and the study of the most beautiful of Greek temples takes us back for their origin to the Mosaic tabernacle.

Mr. Lewis F. Pilcher, writing in *The Chautauquan* for Feb-

CONTENTS

EDITORIAL:

He that Endureth to the End - - - 149

England in Evolution - - - 150

The Bailey-Roberts Debate - - - 151

Notes and Comments - - - 151

HYMNS AND POEMS:

Old Hundred - - - 152

ELDERS' NOTE-BOOK:

The Financial Law - - - 153

"Possible and Probable Explanations" - - 153

ORIGINAL ARTICLES:

The Bible and Science, by C. Scott - - - 154

The Meat Strike and the Word of Wisdom, by Earnest Webbe - - - 157

MOTHERS' HOME COLUMN:

A Father's Letter to His Newly Married Son and Wife - - - 158

Requests for Prayer - - - 161

LETTER DEPARTMENT - - - 161

W. C. Roth—Mrs. H. S. Ott—Rena Secrest—John Jordison—Walter Byefield—Mrs. A. M. Sykes—Mrs. Mary Hawkins—Wm. Anderson—J. W. Wilson—O. B. Thomas—Miss Bessie Weems—W. N. Dawson—S. White—Charles F. Davis—Edward Rannie—A. A. Reams—A Sister—Nettie Heiszler—S. W.—Mrs. Annie Brooks—E. M. Patterson—Eli M. Wildermuth—Scribbler—J. F. Mintun—F. R. Tubb.

MISCELLANEOUS DEPARTMENT - - - 162

THE SAINTS' HERALD

ESTABLISHED 1860.

Joseph Smith, Editor; Elbert A. Smith, Associate Editor; Israel A. Smith, Assistant Editor.

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A Successful Woman Architect.

Among the many features of special interest to women readers in the February *Human Life* is Ada Patterson's story of Fay Kellogg, one of the best known women architects in America.

While not the first woman to enter this profession, Miss Kellogg has been one of the most successful, and her pluck, her determination and cleverness have brought their reward, as they do to every good climber on life's long ladder.

To every woman who has her own way to make in the world, and no less to those who look on at the arena of business life from the sheltering bars of the home, the story of this plucky girl's fight to gain recognition in her beloved calling is one of absorbing interest.

And these are some of her achievements: The splendid Hall of Records in New York City bears the stamp of her genius, skill and infinite patience. The grand staircase, one of the largest and handsomest in the world, is exclusively her design. A sixteen-story building in San Francisco, a great office hive in New York City, a railroad station and innumerable lesser works stand to her credit.

Every step in her upward climb is full of encouragement to other ambitious women, from the start grudgingly given her in an architect's office at \$5 per, to an office of her own, where she makes her own contracts and is her own master.

Her views on the eternal question—marriage or a career for a woman, are decidedly interesting, if somewhat unique and oddly phrased.

"To be always intending to live a new life, but never find time to set about it," says Tillotson, "is as if a man should put off eating and drinking until he is starved to death."

ruary, points out that the Parthenon and the other beautiful Greek temples owe their general shape to the tent-like structure used by the Jews to protect the Ark of the Covenant. The Jews in their forty years' wandering were obliged to carry with them their religious outfit and this fact necessitated a very light temple structure. The Mosaic tabernacle was therefore little more than a richly embroidered tent with a ridge-pole and pitched cover. In this the tabernacle differed greatly from the temples of surrounding civilizations. These were almost invariably flat roofed.

The Greeks derived from the Jews this idea of pitched roof and incorporated it in stone in their most beautiful temples such as the Parthenon. Also they raised their temples upon a slight foundation, an idea which was derived from the Hebrews who placed their tabernacle upon a slight elevation so that the surface water might not flow in.

Many preachers seem to think that folks are only scum to be washed up to the heavenly shore on tides of emotion.

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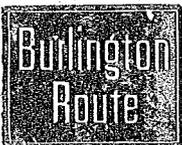
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THE SAINTS' HERALD

Official Publication of the Reorganized Church of Jesus Christ of Latter Day Saints

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

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



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

VOLUME 57

LAMONI, IOWA, FEBRUARY 16, 1910

NUMBER 7

Editorial

CONCERNING THE JEWS.

Herewith we reproduce two short articles on the Jewish question. The first, taken from the *Literary Digest*, January 22, deals with the Jewish attitude toward Christianity. It seems by this article that Jews are becoming a little more tolerant. Some of them even go so far as to accept Jesus as a prophet. It is not likely that these advanced thinkers represent any large portion of the race; but they show the present tendency of Jewish thought. If presently he becomes generally accepted as a prophet among them a little later it will dawn upon them that he must be accepted at the full value of his claims or not at all. He confessed to Peter that he was the Son of God. He told the truth or else he was a deceiver. There can be no permanent stand on half-way ground:

The Jews within recent years have changed their attitude toward Jesus. While not acknowledging him as Christ (the Messiah) they recognize him as a prophet, and a successor to the prophets of the old dispensation. Many of them would tear out the blank leaf that separates the Old from the New Testament. Such is the opinion of an eminent Jewish scholar, Dr. Isador Singer, who writes as follows in *The North American Review* (New York):

"In view of the well-known fact that the overwhelming majority of so-called Jewish converts in Austria and Germany—there are very few of these pseudo neo-Christians in Russia, and almost none in other parts of Europe or on this continent—enter the church for merely selfish reasons, a Jewish wit offered the following definition of them: 'A Jewish convert is one who pretends to believe in dogmas and to follow traditions which the educated Christian himself is gradually abandoning.' I know this statement will be a hard blow to those pious Christian souls who contribute to the Jewish missions; but there is consolation for the millions of genuine followers of Christ in the other fact that thousands, yea, tens of thousands, of educated and noble-minded Jews in our day, while firmly standing upon the monotheistic platform of the synagogue, are gradually giving up the attitude of their forefathers toward the central figure of Christianity—which was a pathetic mingling of ignorance, antipathy, and fear.

"I can bear witness to this momentous change from my own personal experience. When I was a boy—that is, between thirty-five and forty years ago—in my little native town in Moravia, had my father or any other member of the congregation heard the name of Jesus uttered from the pulpit of our synagogue, he would have immediately left the building in indignation, and the rabbi would have been

summarily dismissed. To-day, however, it is not strange in many synagogues, especially in this country, to hear sermons preached eulogizing this same Jesus."

This change in Jewish opinion with regard to the Founder of Christianity has been confirmed in a very striking manner as related by Doctor Singer in the following words:

"In 1899, at the suggestion of Dr. I. K. Funk, a number of the most eminent Jewish theologians, historians, and philosophers in Europe and the United States were circularized with a view to ascertaining what some of the representative contemporary Jews have to say about Jesus and his teachings. Twenty-six gentlemen participated in the symposium: twelve theologians (six American, six European); seven students of religion, historians, philosophers (one American, six European); and seven prominent laymen (four American, three European). The chairman of this little Sanhedrin was Dr. K. Kohler, the leading Jewish theologian of the American continent and president of the Hebrew Union College at Cincinnati, Ohio."

Doctor Kohler himself, in answer to the question, replied that "Jesus, the living man, a paragon of piety, humility, and self-surrender," presents to "the Jew of to-day" "an inspiring ideal of matchless beauty." "The long-hoped-for reconciliation between Judaism and Christianity," says Professor Jastrow, of Pennsylvania University, will come when once the teachings of Jesus shall have become the axioms of human conduct." "Jesus is soul of our soul and flesh of our flesh," declares Max Nordau, the famous author of the pessimistic "Degeneration." "Putting aside the Messianic mission, this man is ours." "He was the heir and continuator of the old prophets of Israel," says Dr. Theodore Reinach, formerly president of the *Societe des Etudes Juives*. Jacob H. Schiff observes: "We Jews honor and revere Jesus of Nazareth as we do our own prophets that preceded him."

Commenting on these statements Doctor Singer speaks as follows:

"A new theology is knocking at the pulpits of priest, pastor, and rabbi. Everyone of them feels the old theological platform giving away under his feet. The hour seems to be at hand when Roman Catholic, Protestant, and Jew, and whoever believes in one personal God and the moral order of the universe, shall be able and willing to gather about the same monotheistic banner. Are we Jews ready to claim the New Testament, which was written in an Aramaic idiom, written almost entirely upon the soil of Palestine by Hebrew writers, for a mainly Hebrew audience—are we ready to claim this work as a continuance of the Old Testament, tearing out the white leaf which separates Malachi from Saint Matthew?"

This work of union can best be begun here, for several reasons thus stated:

"No other Jewish community on earth is so well qualified to start on this work of salvation for the house of Israel and for humanity at large, as that of the United States, which is a kaleidoscopic composition of the Jewries of the entire globe. In order to inaugurate its great spiritual

world-mission, it will only have to modify its central religious dogma so as to read: 'Hear not only O Israel, but all humanity, the Lord our God is one God.'

The second article quotation is from an editorial in the *Burlington Hawk-Eye*, February 6:

Travelers report marvelous activity in Palestine since the New Turks sent the old wicked ruler into banishment and took the Government of Turkey into their own hands. The Jews have been moving into their old home from all directions. They are turning to farming, and the old slipshod farming that was practiced under the old rule by Mohammedans, has given way to modern intensive, scientific farming. Trade and banking is almost entirely in the hands of the Jews and they are filling up the surrounding country as well as their ancient capital, and they are *de facto*, if not *de jure*, again in possession of the home from which they were expelled some nineteen hundred years ago. They have been a long time on the road, and it is one of the grandest things in history, this people coming into their old home again long after the empire crumbled into the dust, that drove them forth. It was the dream of this home-coming that kept the Jew and strengthened him through his nineteen centuries of wandering upon the earth.

As to whether full and absolute independence and sovereignty will be achieved immediately for the new Zion, that seems doubtful. But the Young Turks found an empty treasury and a country without regular sources of revenue, and they will need money, much money, and that the Zionites have, and the Zionites can get more and ever more. And while the near future may not see the new state established and recognized among the nations of earth, for all practical purposes, Palestine will soon be as Jewish as it was when Emperor Titus destroyed their city and drove the people forth to wander over the face of the earth, to a fate such as no other people has ever survived.

It will be seen by this that the movement involving the return of the Jews to Palestine and the possible establishing of a national government is gathering momentum. This is in fulfillment of prophecy and is something that Saints watch with great interest. Contemporaneous with the return is the changing sentiment among Jews that will prepare them to receive the gospel. E. A. S.

TO CELEBRATE APRIL 6.

The first day of the next General Conference, April 6, will be the fiftieth anniversary of the date on which President Smith was received and ordained as President of the church. The junior members of the First Presidency, feeling that this important day should be properly celebrated, have appointed a committee to arrange a suitable program for the event. This committee consists of R. S. Salyards, Heman C. Smith, John W. Rushton, R. C. Evans, E. L. Kelley, G. E. Harrington, and Ralph G. Smith.

R. S. Salyards, chairman of the committee, by appointment, will communicate with other members of the committee, and with those who may be placed upon the program, so that a suitable program may be arranged at the convening of conference. If the conference when it assembles shall approve of this

action, the entire day will be devoted to the celebration.

NOTES AND COMMENTS.

In the article entitled, "Isaac Sheen, first editor of the HERALD," Jubilee number, page 95, it is stated that in 1857 Zenos H. Gurley and Jason W. Briggs were with the Strangites. The date should be 1851. In the statement that a conference was held in Covington in June, 1847, the date should be 1849.

Elder Mark H. Siegfried, of this city, historian of the Nauvoo District for the Latter Day Saint church, has an interesting historical article about the church as it concerns Nauvoo in the last issue of the SAINTS' HERALD. The article is nicely illustrated with pictures. In fact the whole issue is a sort of historical number, is embellished with half tones, and is an artistic typographical work of merit.—*Nauvoo Independent*.

The Business Manager gives notice that no more orders for extra copies of the Jubilee HERALD can be filled. About twenty-five hundred extra copies were printed, but the number was soon exhausted.

A couple of representatives of the Brighamites, of Utah, have been doing missionary work in Chariton, for sometime past, and have challenged M. C. Lorimor to a joint debate, they to present their peculiar doctrines and he to present his peculiar doctrines, but later they notified Mr. Lorimor that they would first have to get consent of the elders. We suppose there would be no danger of their converting each other.—*Chariton Leader*.

Hymns and Poems

(A recent HERALD contained a poem written by Emma Whitford, in memory of Elder E. H. Durand. Two stanzas of the poem were omitted as follows):

Pluck a thorn from some poor, bleeding bosom,
Make strong some faint heart for the strife,
Rouse up the weak ones who are fallen,
Ah, this is the mission of life.

Ask not if this world will applaud you,
No matter since duty is done,
There is one who will better reward you,
With a crown you have faithfully won.

"It can not be denied that the desire most intense and most nearly universal among human beings is the desire for future life, for immortality. It can not be conceived or believed that the kind and just Power which rules this universe would put in man that fixed, most powerful wish, only to thwart it and mock it with extinction."

The Straight Road

CARDINAL PRINCIPLES.

The narrow way leadeth to life and immortal bliss; baptism by immersion in water being the gate in the way. It is apparent to every thinking mind that no way could exist unless there were some peculiar characters or principles designating it from other ways. Jesus said, "I am the way, the truth, and the life," and Paul said, "He was the head of the church which is his body," which would indicate that the church on earth stands as his bodily representative, or the *way* into which men and women must walk to find salvation.

Not that everyone that joins the church will be saved, but he that "doeth the will of my Father" and perfects his character by the discipline of said way.

"I am the door," said the Savior, the only entrance through which glory can be reached; "except a man is born of the water and the Spirit, he can not enter into the kingdom of heaven." Yet men will quibble and try so many methods of evading the real act of a birth in water.

As we noted in our former article, the "Door or gate," now we will take up principles on the inside of the church or way, that designated it from all of those nineteen different churches, bodies or ways, when Christ was manifested in the flesh.

The first principle we encounter in that way after entering the door, is the "laying on of hands" for a specific purpose, as we read, "And they prayed for them and laid their hands upon them and they received the Holy Ghost."

But, says one, that principle was done away with.

When? We want to know! Isaiah speaking for God says:

As the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater: so shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it.—Isaiah 55: 10, 11.

"I speak not of myself, but he that sent me gave me a commandment, what I should say, and what I should speak"; and "except a man is born of the water and of the Spirit" was the Christ's proclamation to man, and if he needs salvation, if the purpose whereunto he sent his word has not been accomplished, then the ordinance of "laying on of hands" is essential and one of those definite articles designating the *narrow way*. The Holy Spirit was promised by Jesus to his followers in the following words, "I will send unto you from the Father, even the Spirit of truth." He will "guide you into all truth," and "bring all things to your remem-

brance whatsoever I have said unto you" and will "show you things to come."

And Peter, the noted apostle, said, "For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call." That settles this question: while we are off several centuries and the Lord is calling, the promise is to us, hence observe the means of "laying on of hands," as this was God's word and must accomplish the purpose whereunto it was sent. The professed Christian is barren of the fruit of the Holy Spirit. And why? Because he fails to do His commandments. "Fruit of the spirit is love, joy, peace, long-suffering, gentleness, goodness, faith," and then there are the gifts of the Spirit: wisdom, knowledge, faith, healing, miracles, prophecy, tongues, interpretation of tongues.

Here are nine different gifts and with the nine different kinds of fruit gives us a clear and concise presentation of the operation of the Holy Spirit conferred by the laying on of hands.

Another cardinal feature of this way is the sacrament of the bread and wine in remembrance of our Lord, and through it spiritual strength comes, providing we eat worthily,—if not, death. No one can be a proper participant of this sacred sacrament unless he lives and walks in all the commandments of our God.

If we can truly and understandingly say, "Forgive us, as we forgive those who trespass against us," and love our neighbors as ourselves, then we are in proper condition for eating.

Bro. John Wesley befittingly illustrates the condition of his age, and are we any better now than they?

The gifts of the Holy Spirit were no longer to be found in the Christian Church, because the Christians had turned heathens again, and had only a dead form left.—Ninety-fourth Sermon.

Again he says:

I doubt whether you ever knew a Christian in your life. I believe that you never did, and perhaps you never will; for you will not find them in the great and gay world, and none are Christians but they that walked as Christ walked; though they are called Christians. Yet they are as far from it as hell is from heaven.—Sixty-sixth Sermon.

Volumes of evidence can be produced to prove that the church apostatized from the New Testament order.

Tithing, one tenth, is another cardinal principle and causes a great deal of confusion, because it strikes right at and uproots (if we comply) our selfish desires. To equalize condition and place the church in a financial position to care for her poor and the families of the ministers who are called to give their time to ministering the word, the Lord said to this church,

All are called according to the gifts of God unto them; and to the intent that all may labor together, let him that laboreth

in the ministry and him that toileth in the affairs of the men of business and of work labor together with God for the accomplishment of the work intrusted to all.—Section 119: 8.

Each line of work is necessary and those thus engaged should be equal, each having their legitimate wants supplied, the minister supplying and looking after the spiritual needs and the man of business and work imparting their portion according to the law, by which equality is made practical as well as profitable.

Out of those cardinal principles, when properly applied to our lives, are manifested the graces of proficiency of the Christ life. This law of tithe, one tenth, was no new principle in New Testament times or in latter day revelation, for Abraham gave "one tenth of all he had" and Jacob said "he would give one tenth of all that the Lord would give him."

Again, and not the least in this way, stands God's ministers having authority to make effective the word in the name of Jesus the Christ.

Paul said, "Our gospel came not unto you in word [the Bible] only, but also in power [authority] and in the Holy Ghost, and in much assurance."

This is corroborated by Jesus in the following language, "As my Father hath sent me, so I send you." "Ye have not chosen me, but I have chosen you and ordained you." Here is authority bestowed: "Go ye into all the world and preach my gospel to every creature," for God gave unto Christ "authority," so he sent his ministry.

There are three major principles which compose the gospel system and each has its minor characteristics. First, is the word of God, which is the life of men, spiritually, when it is properly administered. Second, power or authority to administer it. Third, Holy Spirit accompanying the administration by the laying on of hands, and these elements constitute a living power, as Paul said, "unto salvation," which leads up to "much assurance."

Many souls are hungering for such experiences, but tradition and self-called ministers throw so much dust in their eyes they can not "find it," just as Amos said.

May the God of glory help the honest in heart to shake loose from such environments and embrace the golden opportunity of hearing the angelic message of latter days, of which the prophets, Jesus, and the apostles spoke and wrote so much.

In bonds,
A. H. PARSONS.

"Solon said it was never safe to call any man happy until he was dead. Unhappiness is equally uncertain. If you are poor now you may be rich to-morrow. If you are unknown now you may be famous to-morrow. If you are even in the penitentiary now you may be running a street car system to-morrow."

Original Articles

THE LAW OF MOSES WAS NOT A PLAN OF SALVATION, EITHER BEFORE CHRIST OR SINCE.

THE GOSPEL THE ONLY CELESTIAL LAW EVER GIVEN TO MAN.

In July, 1909, there appeared in the Sunday School *Quarterly* the doctrine of salvation before Christ, through obedience to the law of Moses. In the same paper for a number of years, the law of Moses has been exalted out of the place intended by its author, to the place of the gospel. More has been made of that law than the facts will warrant, according to our understanding of the Scripture. I am sure the standard books of the church and the writings of Joseph Smith the Seer will not support such a position. If the error is allowed to pass without a protest, future generations will appeal to it, some for support of their error and others for material against us. For one I refuse to be bound by the position assumed by the *Quarterly*. Already if the *Quarterly* should fall into the hands of the Adventists or the Brighamites, our effort to prove God unchangeable, would be met with our own publications as against that position.

I believe I shall be able to prove that the gospel was the only plan ever established for man's salvation, either before Christ or since. This position is the only one that will harmonize with the unchangeable nature of the Creator, as revealed either in nature or religion. Our natural senses teach us, that God is the same in all ages of the world, and that the conditions and positions of men do not change God's laws either in nature or the gospel, since the fall of Adam. True, there may be different laws to accomplish different results, but only one law to accomplish the same result. Man may rise to one set of laws or he may descend to another, but the laws are immutable. The lesser law will not accomplish for man what the higher will. Only the celestial law of the gospel will save anyone in the celestial kingdom. God's laws in nature have never changed since they were first set in operation. We see these laws as our fathers saw them. The law of growth is the same as at the beginning of man's probation, and nature will produce the same crops, and as abundantly for the black man as the white. The law of gravitation is the same now as before Christ, and a pound in weight has never varied to suit man's fallen or exalted position. The law of heat and cold is the same in a civilized age as in the times of barbarity. The coming of Christ did not change these laws. Then why should we think his coming changed other laws of this same Creator, although applying to the soul? The laws that govern our physical natures are the same that all our ancestors, "for a thousand generations," have ex-

perienced, and these laws were the same before Christ as since. Why should we suppose that the laws that govern the other part of man—the spiritual part, be changed? The laws of the spiritual realm must be as immutable as those in the physical, and each show the imprint of his hand who “changes not,” as they are administered by the “Prince of Peace” who is the “same yesterday, to-day and for ever.” (Hebrews 13: 8.)

Christ but restored that plan which man received from God at first, but which the children of Israel had no faith in. (Hebrews 4: 2.) They descended from the higher plane of the celestial law to the lower level of the law of Moses, and needed to be trained to obedience by that schoolmaster which would finally bring them up to the higher level again. The gospel being the “power of God unto salvation” (Romans 1: 16), the law of Moses was only a help to aid them to keep the celestial law. It was not intended as a plan of salvation. The principles of the gospel were twenty-two hundred years older than the law of Moses and have continued nearly that long since. It is the “old way” (Jeremiah 6: 16); “The everlasting covenant” (Isaiah 24: 5); “The everlasting gospel” (Revelation 14: 6). And being revealed again from heaven since the Dark Ages, is properly called, “The new and everlasting covenant” (Doctrine and Covenants 20: 1). Moses and the prophets often referred to parts of the gospel, but only as remnants of the “perfect law.” The statement of the Psalmist, “The law of the Lord is perfect, converting the soul” (Psalm 19: 7), is a statement in point; for, as we shall repeatedly prove, the law of Moses did not bring conversion. It pertained to the overt act as Jesus so plainly showed in the sermon on the mount: “Ye have heard that it was said by them of olden time,” etc.

When the Lord brought the children of Israel out of Egypt, he promised to make of them a great nation, and he was in duty bound to give them a national constitution. That constitution when given was the law of Moses, and was to them what our Constitution is to us. Both these documents were inspired and both given for a similar purpose. To hold men in check and bring them to a point where the gospel might reach them more easily. Both were in force alongside of the gospel as a help. Parts of each may be similar, but each had its own specific work and formed no part of the other. While neither the law of Moses nor the Constitution of the United States is a plan of salvation, it is readily admitted that one may receive a lesser glory for living faithful to either one. To obtain the celestial kingdom, however, one must keep the celestial law, and the strongest apologists of the law of Moses will hardly claim that it was a celestial law.

To claim that salvation could have been secured

by keeping the law of Moses, is to rob the cross of Christ of its glory, “For if righteousness came by the law, then Christ is dead in vain” (Galatians 2: 21).

The latter day Seer understood this matter differently than the editor of the *Quarterly*. In the *Times and Seasons*, vol. 2, pp. 243 to 247, we read the following:

There is one thing necessary to know in order to have a correct knowledge of the gospel; it is that it was, is, and ever will be the same; that it is as immutable as God himself, or Jesus the Savior, and that the gospel is the scheme of life and salvation; and there was not nor will not be any other, it is the scheme of things by which all that are saved, will be saved, and all who are now saved were saved by it. . . . It originated in eternity, before the world was.

No language need be plainer than this, that is, that God, before he framed the world, had laid the scheme of life and salvation, and before he formed Adam's dust into man, he had predestined that the human family should be made children to himself, through Jesus Christ, and all this was fixed before the foundation of the world.

Having the testimony which we have on this subject, . . . that God had at any period of the world any other way of making sons and daughters but the one.

“At no period of the world,” said Joseph, “had God any other way but the gospel way.” It originated in the beginning, but the law of Moses originated many hundred years later. If the seer taught Latter Day Saint doctrine, then the doctrine contained in the *Quarterly*, that salvation could have been secured by the law of Moses before Christ, is an innovation.

Lesson for July 18, 1909, page 11, column 2, has the following:

It is plainly stated here that while the law of Moses was in force, salvation could be attained by those who kept its commandments, and it is also plainly stated that while this law was in force no one could be saved who did not keep its commandments.

We hold this statement is unscriptural, for reasons that we have given, and others that shall follow.

The basis for the idea that salvation could be attained by keeping the law of Moses before it was fulfilled, is founded on a wrong interpretation, we believe, of Matthew 5: 21 of the Inspired Translation:

Whosoever shall do and teach these commandments of the law until it be fulfilled, the same shall be called great, and shall be saved in the kingdom of heaven.

The words, “these commandments of the law,” as we shall presently prove, by quoting the words of Jesus to the Nephites in this same sermon, do not refer to the law of Moses, but to the commandments which he had just been giving them in his sermon on the mount. (Much of that sermon may not have come down to us.) The expression; “the law,” may either refer to the law of liberty, in the gospel; or to

the law of bondage, in the law of Moses. To which did he refer in this scripture? He does not say, "these commandments of the law of Moses." Why may he not have referred to the gospel law? We will let him explain his own meaning in his sermon to the Nephites. For easy comparison we will set the two texts in parallel columns:

INSPIRED TRANSLATION.

Therefore, let your light so shine before this world, that they may see your good works, and glorify your Father who is in heaven. Think not that I am come to destroy the law, or the prophets; I am not come to destroy, but to fulfill. For verily I say unto you, heaven and earth must pass away, but one jot or one tittle shall in no wise pass from the law, until all be fulfilled. Whosoever, therefore, shall break one of these least commandments, and shall teach men so to do, he shall in no wise be saved in the kingdom of heaven, but whosoever shall do and teach these commandments of the law until it be fulfilled, the same shall be called great, and shall be saved in the kingdom of heaven.—Matthew 5: 18-21.

BOOK OF MORMON.

Therefore let your light so shine before this people, that they may see your good works and glorify your Father who is in heaven. Think not that I am come to destroy the law or the prophets. I am not come to destroy but to fulfill; for verily I say unto you, One jot nor one tittle hath not passed away from the law, but in me it hath all been fulfilled. And behold I have given you the law and the commandments of my Father, that ye shall believe in me, and that ye shall repent of your sins, and come unto me with a broken heart and a contrite spirit. Behold, ye have the commandments before you, and the law is fulfilled; therefore come unto me and be ye saved; for verily I say unto you, that except ye shall keep my commandments, which I have commanded you at this time, ye shall in no case enter into the kingdom of heaven.—3 Nephi 5, 63-68, authorized edition.

Where one account says, "these commandments," the other says, "my commandment which I have commanded you at this time." This explains very clearly what commandments Jesus meant in the Inspired Translation. This statement in the Book of Mormon harmonizes nearly every passage of scripture bearing on this subject. That book also states that "God speaks the same words unto one nation like unto another." In that case we can surely tell what he meant in his sermon to the Jews. He meant the commandments which he had just been announcing to them when he says, "These commandments of the law," and had no reference at all to the law of Moses. I am aware that those who will seek to make the law of Moses a plan of salvation will try to tie to the expression, "till it be fulfilled." If such should be attempted, it will fall to them to prove that the gospel will not at some time be fulfilled. Paul while living under the gospel law wrote: "When that which is perfect shall come then that which is in part shall pass away."—1 Corinthians 13: 10. In the above parallel columns is a complete

refutation of the position assumed in the *Quarterly*.

In Mosiah 1:109-113, the Book of Mormon (authorized version) further explains the use of the law of Moses:

And the Lord God hath sent his holy prophets among all the children of men to declare these things to every kindred, nation, and tongue, that thereby whosoever should believe that Christ should come, the same might receive remission of their sins, and rejoice with exceeding great joy, even as though he had already come among them. Yet the Lord God saw that his people were a stiff-necked people and he appointed unto them a law, even the law of Moses. And many signs, and wonders, and types, and shadows showed he unto them, concerning his coming: . . . And yet they hardened their hearts, and understood not that the law of Moses availeth nothing. . . . There shall be no other name given, nor any other way nor means whereby salvation can come unto the children of men, only in and through the name of Christ.

After quoting the ten commandments this same writer continues:

And now ye have said that salvation cometh by the law of Moses. I say unto you that it is expedient that ye should keep the law of Moses as yet; but I say unto you, that the time shall come when it shall no more be expedient to keep the law of Moses. And moreover, I say unto you, that salvation doth not come by the law alone; and were it not for the atonement which God himself shall make for the sins and iniquities of his people, that they must unavoidably perish, notwithstanding the law of Moses.—Mosiah 8: 3-5.

In verse 90 of this same chapter, Abinadi concludes his sermon on the law of Moses as follows:

Therefore, if ye teach the law of Moses, also teach that it is a shadow of those things which are to come; teach them that redemption cometh through Christ.

Let the Book of Mormon further explain:

For it was expedient that they should keep the law of Moses as yet, for it was not all fulfilled. But notwithstanding the law of Moses, they did look forward to the coming of Christ, considering that the law of Moses was a type of his coming, and believing that they must keep those outward performances, until the time that he should be revealed unto them. Now they did not suppose that salvation came by the law of Moses.—Alma 14: 74-76.

Another quotation from the Book of Mormon will show the difference between what the Nephites taught their children and what the children are being taught among Latter Day Saints to-day.

And notwithstanding we believe in Christ, we keep the law of Moses, and look forward with steadfastness unto Christ, until the law shall be fulfilled; for, for this end was the law given; wherefore, the law hath become dead unto us, and we are made alive in Christ, because of our faith; yet we keep the law because of the commandments; and we talk of Christ; we rejoice in Christ, we preach of Christ, we prophesy of Christ, and we write according to our prophecies, that our children may know to what source they may look for a remission of their sins. Wherefore, we speak concerning the law, that our children may know the deadness of the law.—2 Nephi 11: 45-49.

The main thought in the above is that salvation and the forgiveness of sins were sought by the Nephites before Christ, through Christ and not

through the operation of the law of Moses. This is further explained in Doctrine and Covenants 83: 4:

Now, this Moses plainly taught to the children of Israel in the wilderness, and sought diligently to sanctify his people that they might behold the face of God; but they hardened their hearts, and could not endure his presence, therefore, the Lord, in his wrath (for his anger was kindled against them), swore that they should not enter into his rest, while in the wilderness, which rest is the fullness of his glory. Therefore, he took Moses out of their midst and the holy priesthood also; and the lesser priesthood continued, which priesthood holdeth the key of the ministering of angels and the preparatory gospel, which gospel is the gospel of repentance and of baptism, and the remission of sins.

This shows that baptism was a part of the preparatory gospel and not a part of the law of Moses, as indicated in the *Quarterly*. This was also true of repentance and the forgiveness of sins as we have shown by the Book of Mormon. All these principles were known to Adam several hundred years before Moses. (See Inspired Translation.)

If it still be asserted that men could have been saved by the law of Moses before Christ but not since, my further reply, in addition to what has already been written, is, that truth is always truth and can not be changed. One can not be saved except by the truth. (Saint John 17: 17.) God's definition of truth, in the latter days, is: "A knowledge of things as they were, as they are, and as they are to come"; also, "truth abideth for ever." (Doctrine and Covenants 1: 8.) Are the apologists for the law of Moses ready to admit that the law of Moses abideth for ever? If not, could men be saved by that which was not abiding? The gospel is the only everlasting plan ever given to man, and it was the truth referred to by the Savior, which was to sanctify his people.

There seems to be a golden thread running throughout all of Paul's writings where one may trace an effort to show the superiority of the gospel over the law of Moses, in that salvation could be obtained through the former, but not through the latter, and that, too, without respect to time. If the law could have saved men before Christ, it could do so since, for "God is no respecter of persons," and is "without a shadow of turning."

Before taking a more detailed view of this matter let us remark, and justly too, that our "*Gospel Quarterly*" of late seems to be a misnomer. It should have been "*The Law Quarterly*." The word *gospel* seems to be strangely out of place on the *July Quarterly*.

Another fact with regard to the law of Moses, and one we have hinted at before, is, it was not spiritual but carnal. It pertained to the carnal part of man and not to the spirit. Paul was carnal while living under the law, but spiritual under the commandment of Christ. (Romans 7: 14.)

One can keep the law of Moses and be a murderer at heart.

One can keep the law of Moses and be an adulterer at heart.

One can keep the law of Moses and not repent.

One can keep the law of Moses and not forgive.

One can keep the law of Moses and show no mercy whatever, for those who broke that law died without mercy. (Hebrews 10: 28.)

One can keep the law of Moses and not observe baptism.

One can keep the law of Moses and not receive the Holy Ghost.

One can keep the law of Moses and not observe the laying on of hands.

One can keep the law of Moses and not believe in the resurrection.

One can keep the law of Moses and put away his wife for almost any cause.

One can keep the law of Moses and practice human slavery.

One can keep the law of Moses and take most any kind of an oath, and swear as much as he pleases, just so he does not take the name of the Lord God in vain.

One can keep the law of Moses and think as much evil as he pleases, so long as he does not commit the overt act.

After all these, just conclusions, we think, from the law of Moses, we can not believe that Jesus meant to say that one could be saved by it any time.

The law without the gospel is dead, as our bodies without our spirits are dead. The spirit is no part of the body and the body is no part of the spirit, though they may be alike or similar in appearance. It is not true, then, that a part of the gospel was transferred to the law of Moses, in Moses' day. Neither is it true that a part of the ten commandments or any other part of the law of Moses was reenacted or transferred to the gospel in Jesus' day. I have no sympathy with the thought that Jesus reenacted each of the ten commandments except the fourth, which pertained to the Saturday Sabbath. It was not necessary. All the good in the ten commandments did not equal the good in the gospel. It continued alongside of the law and has continued since Moses' law vanished away; the law is the carnal part and the gospel is the spiritual part. The law became dead to those who kept the gospel perfect. This is so plainly taught in the Book of Mormon, we quote it again and put it in parallel column with the extract quoted in the *July Quarterly*.

BOOK OF MORMON.

Notwithstanding we believe in Christ, we keep the law of Moses, and look forward with steadfastness unto Christ, until the law shall be fulfilled; for, for this end

"QUARTERLY."

Notwithstanding we believe in Christ, we keep the law of Moses, and we look forward with steadfastness unto Christ, until the law of Moses shall be fulfilled; for,

was the law given; wherefore, the law hath become dead unto us, and we are made alive in Christ, because of our faith; yet we keep the law because of the commandments; and we talk of Christ, we rejoice in Christ, we preach of Christ, and we write according to our prophecies, that our children may know to what source they may look for a remission of their sins. Wherefore, we speak concerning the law, that our children may know the deadness of the law.—1 Nephi 11: 45-49.

The parts so conveniently omitted in the *Quarterly* put a reverse meaning on the quotation than appears in the *Quarterly*. The one shows that salvation and the forgiveness of sins were obtained through Christ, and that the law was dead to them. The other seeks to establish the fact that salvation and the forgiveness of sins were attained through keeping the law of Moses, from Moses to Christ. A position that requires omissions of plain passages of scripture, is not safe to teach anywhere, and especially to the young who do not easily unlearn what is impressed on their minds in childhood.

It does not follow that while certain men received the Holy Ghost while living partly under the gospel and also under the law of Moses, they received that gift by obedience to the law of Moses, as stated in the *Quarterly* and in the *July Exponent*, page 162. On the contrary, it was received by living the gospel. Listen to Paul:

This only would I learn of you, Received ye the Spirit by the works of the law, or by the hearing of faith? . . . But that no man is justified by the law in the sight of God, it is evident: for, The just shall live by faith, and the law is not of faith.—Galatians 3: 2, 11, 12.

God took away a part of the gospel and added the law of Moses as a schoolmaster. By observing both, they could in a measure please God, receive a forgiveness of their sins, and obtain the Holy Ghost in a measure, but not as an abiding comforter, which is only bestowed by the laying on of hands. As they did not have the Melchisedec priesthood, they had no one to perform that ordinance. By keeping the law alone, which was about all they had left when Christ came, and even that wrongly interpreted and made void by their traditions, there was no salvation, neither forgiveness of sins, nor spiritual life.

Paul tried to make this matter plain, as we have quoted: "The law was not of faith"; the Spirit was not received by the law, and no man is justified by the law of Moses.

Against the law being a plan of salvation we introduce the following texts:

for this end was the law given. . . . We keep the law because of the commandments; and we talk of Christ, we rejoice in Christ, we preach of Christ, we prophesy of Christ, and we write according to our prophecies that our children may know to what source they may look for the remission of their sins.—Lesson for July 18, 1909, p. 12.

And by him all that believe are justified from all things, from which ye could not be justified by the law of Moses.—Acts 13: 39.

Therefore by the deeds of the law there shall no flesh be justified in his sight.—Romans 3: 20.

But now the righteousness of God without the law is manifested, . . . Therefore we conclude that a man is justified by faith without the deeds of the law.—Romans 3: 21, 28.

Knowing that a man is not justified by the works of the law, . . . for by the works of the law shall no flesh be justified.—Galatians 2: 16.

But that no man is justified by the law in the sight of God, it is evident.—Galatians 3: 11.

Not having mine own righteousness, which is of the law, but that which is through the faith of Christ.—Philippians 3: 9.

For the law was administered without an oath, and made nothing perfect.—Hebrews 7: 19, Inspired Version.

For what the law could not do, in that it was weak.—Romans 8: 3.

For if righteousness come by the law, then Christ is dead in vain.—Galatians 2: 21.

To redeem them that were under the law.—Galatians 4: 5.

For if they which are of the law be heirs, faith is made void.—Romans 4: 14.

For there is verily a disannulling of the commandment going before, for the weakness and unprofitableness thereof.—Hebrews 7: 18.

Wherefore they stumble at that stumbling-stone, not by faith, but as it were by the works of the law.—Romans 9: 32.

The law of Moses was weak and unprofitable all the way along; both before and since Christ. As weak before as after. Christ's coming could not effect it, for it was weak in itself. The expressions, *no man, no flesh, all*, etc., does not limit the weakness of the law this side of Christ. God himself found fault with it when he said, "Wherefore I gave them also statutes that were not good, and judgments whereby they should not live."—Ezekiel 20: 25.

Paul recognized this text as applying to the whole law. As we said before, there is a golden thread that may be easily traced through Paul's writings, showing the efficiency of the law of faith and the inefficiency of the law of Moses, as applied in any age of the world. That seems to have been the cause and foundation of Paul's writings.

Let us show that fact a little more clearly under separate headings.

THE TWO COVENANTS.

Which things are an allegory; for these are the two covenants, the one from Mount Sinai, which gendereth to bondage.—Galatians 4: 24.

Moses, who was ordained by the hand of angels to be a mediator of this first covenant, (the law.) Now this mediator was not a mediator of the new covenant; but there is one mediator of the new covenant, who is Christ.—Galatians 3: 19, 20.

For if that first covenant had been faultless, then should no place have been sought for the second.—Hebrews 8: 7.

Moses was the mediator of the one covenant, and Christ of the other. The first, which was from Sinai, was a covenant of "fault" and "bondage." The ten commandments especially were from Sinai,

and the judgments and statutes were also from there. The contract and the specifications all came in together, all were ineffectual together, and all passed away together, *i. e.*, they were all nailed to the cross. (Colossians 2: 14.)

THE TWO LAWS.

For the law of the spirit of life in Christ Jesus hath made me free from the law of sin and death.—Romans 8: 2.

How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God?—Hebrews 9: 14.

Could a law of "sin" and "dead works" save a man at any time?

THE TWO WOMEN.

Tell me, ye that desire to be under the law, do ye not hear the law? For it is written that Abraham had two sons, the one by a bondmaid and the other by a free woman . . . which things . . . are the two covenants.—Galatians 4: 21-24.

The Reorganization is very positive in asserting that Hagar, the bondmaid, was not the wife of Abraham, but was living with him in open adultery. Shall we now hold that this illicit covenant was a means of salvation? Hagar was all right as a help, but not as a wife, so also the law of Moses which Hagar represents, according to the Scripture, was all right as a help—a "schoolmaster," but not as a plan of salvation.

THE TWO SONS.

Now we, brethren, as Isaac was, are the children of promise. But as then he that was born after the flesh persecuted him that was born after the Spirit, even so it is now. Nevertheless what saith the scripture? Cast out the bondwoman and her son; for the son of the bondwoman shall not be heir with the son of the free woman.—Galatians 4: 28-30.

If the children of God through the gospel are heirs of eternal life, then those who kept the law of Moses will not be heirs with them. This certainly is plain enough so that a child can understand it.

THE TWO TESTAMENTS.

Who also hath made us able ministers of the new testament, not of the letter, but of the Spirit; for the letter killeth, but the Spirit giveth life. But if the ministration of death, written and engraven in stones, was glorious, so that the children of Israel could not steadfastly behold the face of Moses for the glory of his countenance; which glory was to be done away; how shall not the ministration of the Spirit be rather glorious?—2 Corinthians 3: 6, 8.

There is no escaping the conclusion that it was the covenant written on stones that was the carnal law—the law of death—the letter law. This position is the strongest position I know of against the Seventh-day Sabbath, but the *Quarterly* and the *Exponent* introduce many arguments in favor of it.

Compare the following errors in the *Quarterly* and in the *Exponent*, and answer which is really scriptural:

THE "QUARTERLY."

I.

It is necessary to remember that the law given by Moses enjoined faith, repentance, baptism, and a life of love toward God and man.

We have proven repeatedly that faith, repentance, and baptism were principles of the gospel and not principles of the law of Moses. We have also proven that the law of Moses did not require a holy life, that one could do many unholy things and still keep the law of Moses, both in spirit and in fact.

II.

The law of carnal commandments was a great series of object lessons. The Lord sought to teach spiritual things through material means.—Page 12.

As we have proven the law was not spiritual, but was itself the law of carnal commandments. The object lessons were the types and shadows and not the commandments.

III.

This law of carnal commandments prescribed the ritual of the temple service.—Page 12.

Paul shows the ten commandments to be the carnal commandments and not those lesser laws which pertained to the temple service. In verse 11 on this same page of the *Quarterly* the reader is referred to Exodus 34: 2 of the Inspired Translation. That says: "But I will give unto them the law as at first, but it shall be after the law of a carnal commandment." This reference given by the editor completely answers her own assertion and we leave the matter there.

IV.

The mistake of many of Israel seems to have been that they fixed their attention upon these ceremonies, failing to discern by faith what their meaning was and thus failing to receive in their hearts, the principles of God's law.—Page 12.

The law of Moses was not the law of the heart. It was a carnal law and pertained to this life only. The gospel was the heart law.

V.

Those people [the Nephites] kept the law intelligently.—Page 12.

Certainly. And in doing so "they did not suppose that salvation came by the law of Moses" (Alma 14: 76).

VI.

They kept the law of Moses as it was given to Israel on the mount.—Page 12.

And in doing so it is nowhere shown that they expected salvation for doing so.

VII.

There is abundance of evidence in the Scriptures that God sent the Holy Ghost upon those who kept this law in faithfulness and holiness of life.—Page 12.

There is no evidence at all on this point; on the contrary Paul shows, as we have proven, that they

did not receive it by the law of Moses, but by the law of faith—the gospel. (Galatians 3: 2, 11, 12.)

THE "EXPONENT."

VIII.

Was the law of Moses a failure?—Page 162.

No, but the people were, or else the law would never have been added. Is the gospel to-day a failure because it does not accomplish all that God intended? The law was not a failure, in that it was given as a hedge—as a schoolmaster, but not as a plan of salvation.

IX.

From the beginning, his work has widened and deepened, enlarging its circle.—Page 163.

Where are we drifting? Nothing could be further from the facts of history than this. In every dispensation when the truth has been established, it has soon dwindled away, and there was soon need of another restoration. In Noah's day he and family alone were found in favor with God, though there had been thousands previous to that who were acceptable with God. A whole city was taken to God at one time. In Abraham's day he alone was found in favor with God. In Jesus' day none of the sects were in favor with God, and what shall we say of the dark ages since Christ?

What means the great restoration of the latter days, if the work of God continued to widen and deepen and enlarge its circle since Christ? That is a first-rate Catholic doctrine. What of the Book of Mormon and what of the Indian to-day? When the Son of Man cometh will he find faith on the earth?" —Luke 18: 8.

X.

The knowledge of God shall cover the earth as the waters cover the great deep.—Page 163.

Jeremiah has said:

They shall say no more, the ark of the covenant of the Lord; neither shall it come to mind; neither shall they remember it; neither shall they visit it; neither shall that be done any more.—Jeremiah 3: 16.

The Lord desired the Jews to forget the old covenant completely, so that the knowledge through the gospel and not the law might cover the earth. But if the Jew be convinced that the law of Moses was a plan of salvation one time, it will be a difficult task to convince him that it is not that now. In such case the prophecy of Jeremiah will never be fulfilled. Let us teach the Jews to forget that covenant, for it was only a law of bondage, and never a plan of salvation.

Let us get at this matter from another standpoint.

Those who kept the law of redemption through the gospel. (Galatians 4: 5; 3: 13; Colossians 1: 14.)

The law was for those who had fallen from grace. (Galatians 5: 4; 3: 19.)

The holy covenant which pertained to the conscience was not made fully known while the carnal commandments were in force. (Hebrews 8: 8-10.)

The law of Moses was a curse. (Galatians 3: 13.)

The law could not justify. (Acts 13: 39.)

The law was a yoke of bondage. (Galatians 5: 1.)

Grace and truth came through the gospel, and not through the law of Moses. (Saint John 1: 17.)

The new covenant was unlike the first, and was a heart covenant. (Jeremiah 31: 32.)

The first covenant was faulty. (Hebrews 8: 7.)

The first covenant was weak and unprofitable. (Hebrews 7: 18.)

The law of Moses was the first covenant. (Galatians 3: 19, 20, Inspired Translation.)

The blood of bulls and goats could not take away sin. (Hebrews 10: 4.)

God gave the law of carnal commandments in his wrath as a punishment. (Doctrine and Covenants 83: 4.)

The gospel was a better law based on better promises. (Hebrews 8: 6.)

The law was only a shadow. (Hebrews 10: 1; Colossians 2: 17.)

I am more and more convinced that the gospel is the only plan of salvation ever given to man, and only by obedience to it could salvation be obtained either before Christ or since. The law of Moses was a carnal, weak, unprofitable, law of bondage that made nothing perfect, yet was an aid to bring them to the gospel plane. The Nephites who kept the law "intelligently" did not "suppose that salvation came through the law of Moses." We will do well to emulate their example. Let us return to the "former commandment, even the Book of Mormon" (Doctrine and Covenants 83: 8), which agrees with the Inspired Translation and the Doctrine and Covenants in this as in all other points. They all agree that the great salvation could not be secured through keeping the law of Moses, either before Christ or since.

It grieves me that I am compelled to oppose one of my best friends in the discussion of this question, and one who has few equals as a Sunday school editor, but principle must always remain above persons. The fault, if fault it shall prove, may not be justly and wholly laid at her door. It is the result of certain policies in our Sunday school organization that do not properly guard our doctrinal interests. The leading and most experienced quorums of the church should be represented on the examining board,—those who are constantly in touch with the peculiar and erroneous doctrines of both Protestantism and Catholicism, and I might also add, Judaism. Not a Sunday school periodical in the country

can produce the equal to our editor, and this fact has been acknowledged by some of the best workers of other churches. But there is no one, not even the President of the church or the Bishop, that does not need counselors. Why should not our editor? Not a board, for they are bothersome things, but helps, and aids, and counselors. As the church should be greatly interested in what is taught its children it occurs to me that the General Conference should have something to say as to what doctrine is taught, and aid the editor to get it right, and teach it properly. I am sure that she ought not to object to such aid, and doubtless will not.

Very kindly,
J. W. PETERSON.

Mothers' Home Column

EDITED BY FRANCES.

Advisory Board, Daughters of Zion.

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The Husband's Awakening.

I saw a wife with a well-to-do husband, not unkind, but in many ways thoughtless of her comfort, and she allowed it to be so. He never dreamed of ill-using her, would not for a moment have admitted it. They had three children, two little girls and a baby boy eighteen months old.

So she had been tied at home for years. He always expected to see his children nicely dressed, and Sunday morning she must fix them up nicely to go walking with him before church time. But the wife had no time for walking or for church. The morning's work was to be done, baby to care for, and something nice prepared for husband's dinner. And so while he went to church then read the news and rested, she toiled and worked and usually found the day that should be devoted largely to rest, to be the most tiresome day of the week. And even if she did have a little time to sit down, was too tired to even read.

Seven days work each week, month in and month out, was telling on both mind and body, for on no day must he come home from work and find his children with soiled garments. He so loved to see them neat and clean, never thinking of the extra steps and hours of work for her. So she worked and toiled without complaint. True, in later years, when weary with care and loss of sleep, when sickness came to the little ones, she sometimes felt that a little more thoughtfulness on his part would be greatly appreciated, but she never complained, and he never realized how she felt.

About this time a much loved aunt came to visit them, staying several weeks. She noted the pale cheeks and careworn look and pitied the tired mother, who was so changed from the happy, joyous maiden of eight years ago. She missed the ringing laugh that helped to make her father's house a pleasant place to visit, and she was grieved to note the change, feeling that it ought not to be, that there was a remedy, while her niece accepted it as a duty incumbent

upon her as matron of her home, never realizing that it could be bettered till her aunt came, who, before leaving, had some very plain talk with her. When told that her life was not what it should be she looked up with surprise, checking her with, "Why, aunt, I am trying to do the best I can. My strength will not admit of more."

"You do not understand me. You are doing far more than you ought. You have mistaken views about your duties as wife and mother, and I wish to give a little advice that may help you, if carried out."

A quiet talk ensued, which gave the young wife new ideas that seemed practical, and she resolved to carry them out, both for her own sake as well as her husband's, whom she began to realize was becoming very selfish, and that it was largely her own fault.

Soon after her aunt left quite a change took place. First her children were made some plain, dark calico dresses. She selected goods, visited a dressmaker, and had herself a nice suit made. When he came from work one evening he was surprised to see a load of nice, clean sand dumped in one corner of the back yard.

"Who brought that sand here?"

"Mr. Loust brought it by my order."

"And pray what use have you for that sand?"

"Wait and see," was the short reply.

Next day while they were at dinner a man unloaded a pile of lumber by the sand.

"What does that mean?" said Mr. Leslie. "I had supposed I was running things, but from appearances it seems not. I think this is going a little too far."

She made no reply, and he went to his business in no very amiable humor, too angry to ask any more questions. On his return at night a box twelve feet square and six high, with open top stood around the sand pile, and his little girls with dark aprons and—what, could it be possible?—yes, actually barefooted, were playing in that sand pile, and baby brother in their midst digging his toes in this, to them, precious dirt, and laughing in happy glee with his sisters. Truly they were happy, but to say that he was at first shocked would be a mild name for it.

"Oh, papa," cried out both girls, "see our nice sand house, and mamma says we may go barefooted and play here all we want to!"

"I duss you'll want to go barefoot and play with us, won't you?" said the youngest girl. That idea not only brought a smile but a laugh that his wife heard from the kitchen door, as she was watching to see how her liege lord would be affected by it. He soon saw the wisdom of it all, turned and walked in with a broad smile on his face, threw an arm around his wife and kissed her, bringing the moisture to her eyes.

"Well, wife, you have beat me this time, sure. I went away vexed to-day, but it's all right."

In the meantime she had made a clothes bag for the soiled linen, hanging it in the press adjoining their bedroom, telling him that was to put his dirty clothes in as he took them off. But he didn't think, and when a week after she was taken suddenly very ill, and he phoned for a doctor he discovered that the floor looked very untidy with cuffs, collars, shirts, etc., thrown down where he had taken them off during the week.

"This is a pretty looking room to bring a doctor into."

"The clothes bag is swinging in the press. I showed you where to find it a week ago."

The next Sunday morn he wanted the children dressed for church, but she had made other arrangements. A girl came to take care of the children at home, and as she came from her room dressed to accompany him to church, he looked at her in surprise. Was this the woman he had left at home so long? What a transformation! Where had that tired, care-

worn look gone. He had thought her very pretty when a girl, and as he looked at her now in her becoming attire, with the same smile of old, it made him think of his girl bride, and the lovelight of former days came to him as he conducted her to the church they both loved so well, but from which she had so long been absent.

Mr. Leslie did some tall thinking during that walk. His wife was really looking young again. What had caused the change? Then he remembered the sand pile; his children coming in with rosy cheeks and happy looks, and thought how it had improved both her and the little ones. It had given her more leisure, more freedom from worry and care, and gave the rest he now saw she had needed. And so the more he thought about it, the clearer it came that he had been an exacting, selfish husband. She had done her part, done it well and patiently, without any complaint, while he—yes, he must acknowledge it—had settled down into a humdrum sort of life, receiving her attention as his right, but giving nothing in return but the food and clothes she wore. That revealed more to him than ever before, and while it was humiliating to acknowledge to himself, he decided manfully to meet the issue, turn over a new leaf, and be the thoughtful, careful lover of his first married life.

Much of the sermon was lost on him that day, but conscience was giving him a far better one, one he could not forget. So, on their return, instead of taking up the paper and letting his wife do everything, it came so easy for him to build the fire, put on the kettle and brush up, talking so cheerfully all the while he was helping her, with a kiss thrown in. It almost made her feel like a girl once more, and her ringing laugh reminded him of old times.

"I wonder if I have forgotten how to set the table," as he was putting the toothpicks in the salt cellar.

"No, no, not in there. And have you forgotten where I keep the knives and forks?"

"But where are the spoons? I thought they were in this drawer."

"If you look in the spoonholder, I guess you will see them." And so with many a laugh dinner was on the table.

"Now I must get the youngsters in."

They were tired of play and hungry and as he washed them and put clean aprons on them it did him good to look at his wife. He helped her with the dishes, then insisted that she lie on the couch while he read to her, afterward their voices blending together at the organ, which for a few years had almost gone out of use, and he felt when night came that he had spent the happiest day in years, and thought, "God helping me, there shall be many more such in the future."

And what of the wife? She thought, "The past has been partly my own fault, and I thank Aunt Lucy for her visit and timely advice."

M. J. (PHIPPS) SPAUN.

Letter Department

MOUND CITY, MISSOURI, January 10, 1910.

Editors Herald: Brethren, we thought to write a line to your valuable paper. We call it valuable because it carries so much precious news to its readers. I have been a reader of its pages since about the year 1870. I took upon me the name of Latter Day Saint in August, 1876, and I have been made to rejoice in this work ever since. We, of course, have had our dark hours, but that was the fault of this weak mortal body of ours. But, dear Saints, there is nothing that can take the place of this latter day work. There are many things mortal that are enticing to the eye and the taste. Yes, the pleasures of this world draw so many away from the truth, but oh, how weak is mortal man. These pleasures are only for a short time, then cometh the bitter. But when

we just let ourselves think for a moment of the great promises God has made to those that love, serve, and obey him, not only the future but in this life, what great blessings we have received by being obedient children! Everything is for us if faithful. When we see men so careless in church duties, in their family circle, saying things, using words unbecoming, it is hard to bear. This is the weakness of man. The Evil One is continually sowing tares, but finally there will be a separation, then will be the blessed time for the faithful; so let us live for that time when the righteous shall inherit the earth.

Now I want to say to those that want to get homes in Zion and her borders, that there is the time just now for some to buy some good homes here in the Ross Grove Branch, as there is seemingly a spirit moving with the people of moving out from here. It is one of the best farming parts of the country. Land is high, from one hundred to one hundred and thirty-five dollars per acre, and so on.

There is one farm, and a good one, for sale just west of me one half mile, three eighties, two hundred and forty acres. Some man wanting a good farm would do well to see after it soon. Then one cornering me, of one hundred and sixty acres, I believe can be bought for one hundred dollars per acre. Owner wants one hundred and twenty-five dollars. This farm is practically new, fairly good house, large, new barn, cistern, good well. Any inquirer may write me at Mound City.

Your brother,

A. B. ROSS.

INDEPENDENCE, MISSOURI, January 5, 1910.

Editors Herald: Believing that your many readers would like to know something about the Interstate Institute, held in Independence, Missouri, on December 28 and 29, I have thought that I might wisely employ a few hours of my time by telling you my observations and conclusions concerning it. I was merely a spectator, having no official connection with it. The innovation of having members of other churches take part caused considerable comment, both favorable and unfavorable. To attempt to tell what all the speakers said would be a task greater than I am capable of and more space would be required than you can spare in your columns. I can only notice a few points from some of the speakers, but in so doing it is not my intention to convey the idea that the others did not express good ideas, but simply that the ones I noticed attracted my attention more than others, or else I feel my inability to express the thoughts of others.

Mr. H. F. Branstetter, of the Christian Church, spoke of "Special work of committees of organized classes." The idea that he sought to impress was the importance of having something for everyone in the class to do beside the regular lessons, to keep them busy in doing something good.

Mr. S. G. A. Copley, a specialist in temperance work, gave us some excellent ideas on map drawing while he talked to the school, and having traveled in Palestine he told us some interesting things of the customs and habits of the people in that country. He made a strong appeal in the cause of temperance, and spoke in words of great commendation concerning our people because of their strong anti-saloon sentiment.

Mr. J. H. Bryan spoke with special reference to the study of the Bible, and of attempting to get men and women interested in Sunday school work, and then it would be a much easier task to get the children. He was favorable to large Bible classes, from fifty to one hundred or even larger. A story was told of forty members of the Bible class calling during one week on one man whom they were anxious to have come to Sunday school, each one giving him a personal invitation to attend. He preferred the lecture method of teaching such a class. There may be some drawbacks to such a course or method, but it helps one class that other-

wise would be very difficult to get into a class. I have reference to those who are not furnished with the Bible, and do not want to expose their ignorance, which will surely be done if they are asked questions. They are willing to learn in silence.

The work done by our own members was of an excellent quality. Their names are household words and long after my hand is too feeble to write of them their work will live on. The names of those taking part were Srs. Altha Deam, Anna Salyards, M. A. Etzenhouser; and of the brethren, E. L. Kelley, D. J. Krähl, A. H. Parsons, and J. A. Gunsolley. They were two very pleasant and profitable days while enjoying a short vacation from my mission field among friends and home folks. It seemed strange to hear unfamiliar names, people not of our faith, taking an active part. I know not and care less as to what others think, but to me it is the foreshadowing of a better and a brighter day for the church. The spirit of toleration is becoming stronger. We are all learning the lesson that because we can not understand things alike, largely as the result of our education and environment, we need not be enemies. We are not living in the sixteenth and seventeenth centuries when people who could not agree as to the meaning of what was in the Bible, when the stronger cast the weaker into prison or burned them at the stake. If any should present errors there ought to be enough light in us to detect it. We have to do that with our own people, and if we have been observing we can recall times when we wished some of our talkative people only had sense enough to stop before they misrepresented the gospel in its entirety. One of our great needs in the past, and now, and will continue in the future, is *friends*. Not such as come to us from sacrificing the truth, or compromising with sin, but as a result of an honorable and honest life and a spirit of toleration and kindness for those who differ with us. The missionary knows how valuable such a friend is. One who is a newspaper man, an educator, or a business man, can in public or private write or speak a word in defense of our good citizenship and honorable lives in contrast with those who went astray in the "dark and cloudy day." It helps us to a church, a hall or schoolhouse, and admits us into the homes of people when otherwise we would be barred out. At present the cry is ringing throughout the earth, "Read your Bible." Visible and invisible forces are urging people to read it, and by and by they will begin to ask, "Where can I find a people that believes and practices the teachings of the Bible?" Will we be wise enough to make good use of what God has brought to our very doors, and teach them "the way of God more perfectly"? Or will we do like the Pharisees, wrap our garments (of unrighteousness) close to us, turn our heads away and say, "We are holier than thou. We have no room for you in our conventions and much less in our hearts"? I have no room in my heart for the spirit of intolerance, but I have for the honorable men and women in other churches and those in no church at all. My best friends in my youth were honorable men and women of other churches, and when I became a Latter Day Saint they did not turn from me. I have no plea or apology to make for the hypocrite in ours, or in any other church. It is the good and upright in our church, in other churches and in no church at all, that will make this world better because they have lived in it.

Yours hopefully,

709 SOUTH FULLER AVENUE.

EDWARD RANNIE.

WEST BRANCH, MICHIGAN, January 31, 1910.

Editors Herald: Will some of the Saints in Eastern Oklahoma write us. We would like to get information in regard to that country.

Box 101.

M. HEMENWAY.

KEOKUK, IOWA, January 6, 1910.

Dear Herald: Perhaps some of you will be glad to know that we are still struggling, trying to keep the work going on in this place. We are few in number, but we are whole hearted in the work. There is a happy band of Saints here striving to be worthy the name they bear, and press on to the goal, hoping and praying for the reward that is awaiting the faithful. Oh, that we may all hold out faithful till the last; what a joy it will be. We are all here to begin the new year. May God spare our lives that we may put forth a greater effort this coming year than we have in the year that has just passed.

Bro. Albert N. Hoxie passed through Keokuk on his way to East Saint Louis, and while here presented the church with a picture of our dear Savior when a boy. We greatly appreciate the gift. All the Saints join in thanking the brother who remembered us so kindly. Elder James McKiernan was in Keokuk the first Sunday of the new year and gave us one of his excellent sermons. We were all delighted to see Brother McKiernan again and hope we may see him in our midst every now and then during the coming year. We are always glad to see any of the elders. We would be glad to see Bro. A. C. Anderson walk in sometime. We miss him and his family. The Saints often speak of him and wonder if he will ever be with us again. May the Lord bless him and his for he is surely deserving of a blessing. He was always faithful and long suffering to the cause, and never shirked a duty.

We had a fairly good Christmas entertainment. The children did exceedingly well, and enjoyed their treat which was rightly merited. I was pleased to read a letter in the HERALD from dear Aunt Lizzie Smith. May God help and comfort her, is my prayer. It does not seem possible that dear Uncle Alexander is no more. He has gone to a well-earned reward, and is at rest, sweet rest. He was a good husband and father. Oh, that we might all be as well deserving. He never was called but the call he obeyed. He surely did what he could, and will be among the ones that will hear the Master say, "Well done, thou good and faithful servant."

May we all meet in the great beyond, where there will be no more sorrow or death, but life eternal.

Your sister,

ALICE PETERS.

CANAL DOVER, OHIO, January 2, 1910.

My Dear Editors and Readers: I was prompted by the good Spirit to write and tell the great goodness God has blessed me with. I am surely an amateur in writing, which is easy to be seen. The fact of the matter is we are all amateurs in some way or other. Daily do we come in contact with new things.

I am of German descent and of a very determined nature. When I first heard of this church I was wrongly informed, and I remarked that it was a pity that some one did not blow the little church up. Some of the Saints talked good and kind and invited me to investigate this work. The elder stated that I could earn a thousand dollars very nicely if I showed them wherein the church taught anything contrary to the Bible. I always loved justice. I loved God and his Son as best I knew how, and the thought struck me, I am going to investigate and then condemn, which I thought would require but a short time, never thinking I would accept the blessed message of the angel brought to man. God, in showing his wonderful love in sending this message with his selected angel, recalls to us the same love he showed nineteen hundred years ago when the blessed babe was born in the manger, and the angel spoke to the shepherds *glad tidings, joy to the world*. Why should we not repeat these same words when the *truth* came in the latter days.

I left no stones for almost three years. What a battle! Stubbornness, worldliness, false conception, battling with whom? Good Spirit; thanks to God daily, yearly, yes; I hope to thank God and his Son through the countless ages of eternity. I finally was thoroughly convinced that this was the true church, but I was too cowardly to go into the water. I thought, What will the people say and how will I look?

Sunday morning, June 28, 1896, while crossing the river, the still small voice came to my ear and spoke these words: "He that is ashamed of me, of him will I be ashamed in the hereafter." I could see myself before the great loyal King on his throne, Jesus Christ at his side, and when I confronted God Almighty, Jesus turned and would not plead for me. Oh, what a feeling! My Savior was ashamed of me. Can I afford to do this? No, never. The voice came to me three times, so I was thoroughly convinced that every day was the day to act. God had his servant ready to do the burying, that good-hearted Apostle Griffiths.

What a wonderful impression such a servant of the Lord made on me. Well, the Lord came to me as men do with the poor camels and relieved me of part of my burden so I could get through the gate (baptism). How the tears came, and my heart burned within my bosom when the elders laid their hands on me for the bestowing of the Holy Ghost, and the blotting out or the remission of my sins. I surely was a new creature, a babe in the kingdom of God, engrafted into the true vine. The grafting has made some growth, as I can testify to this by some of the fruit.

I have had visions, dreams, etc., which I would gladly relate, if I thought the editors would want to waste the time in publishing them. I do not want to waste too much time as I am just a little afraid that the wastebasket will receive the message before the typesetter gets it. I could not blame anyone but myself. This grand paper is conducted by brainy men, spiritually blessed, and they can not use all kinds of material. The result will be justice.

Just one more thought or event I must speak of, and that is this: I prayed that God would show me the exact and precise dividing line between good and evil. Especially outside of our church one minister will say, You can drink moderately and it is all right. Another says, Not so. Again, Playing cards in sociable, homelike ways is all right. Another will say, Not so. Again, Chewing and smoking moderately is not wrong. Again, If you dance with nice people in a parlor or a select crowd, no evil in that. Another objects, and many more such problems. I could not master the situation satisfactorily, but the Lord answered my prayer. Now listen, reader, what he said and see how you like it:

"All that is good or leads to good comes from God. All that is evil or leads to evil comes from Satan." The Lord spoke this to me and words can not express the great comfort it is to settle disputes of this nature. See how beautiful! Does drinking, card playing, smoking, and chewing, dancing, etc., lead to evil? Yes, a thousand times yes. From what source do they come? Satan. Write this in your pocket memorandum, upon your blackboard of memory. Think of it daily, use this test daily; test your harsh words, in fact, everything.

My helpmeet and I were isolated for years. By the help of God I have made a few souls happy that are linked into the great chain of truth, and thank God, there are a lot of links that are formed now that must be welded in before long in the chain of truth. My aim is to do good, serve the Master, follow his footsteps as close as I can. My desire is to so live that when mortality takes on immortality I may reach the feet of Jesus Christ, and praise him, honor him, and serve him for ever and ever. All honor, power, and glory be to the Father and the Son and the Holy Ghost. May the

goodness of the HERALD increase in a two-fold way every issue, so that the brightness of its light will reach the end of the earth, is my prayer.

A. B. KLAR.

JUNIATA, NEBRASKA, January 16, 1910.

Dear Herald: You are a welcome visitor to our home every week, and we would miss you should you fail to come, for we love to read your columns. We are among the isolated members, having only heard one sermon in about five years, that being by Elder Porter, of Wilber, Nebraska. We had him come and stay over Sunday on his way from Grand Island to Fairfield, Nebraska, and bless our three dear little children, Llye, aged seven; Walter, five; and Helen, three years. My wife and her sister, Mrs. Bay, and myself are the only Saints here that we know of, or near here, although there are some Saints at or near Shelton, about twenty miles from us; but we are not acquainted with them. By a little effort I managed to secure the country Methodist church Sunday evening for him to preach, but it was a stormy night and there were not many out to hear, and he offered to preach the next evening and took a vote, but there were no hands raised in favor and I was told afterwards that they were afraid of our doctrine, but they have never heard it. We expected to have him come again this winter, but the weather and roads have been so very bad all winter we gave it up. I have distributed some pamphlets and am saving some HERALDS to hand out, and have talked with some, but they seem prejudiced more or less and do not treat us as before.

We expect to move out about eight miles northeast of Big Springs, Deuel County, Nebraska, in the edge of Keith County, the first of March, and would like to know if there is a branch near there, also from Saints at North Platte, Nebraska, if there are any living there. We are trying to live so that we may be worthy of a place in the first resurrection when our Lord comes to reign on earth, and hope that we may be able to bring some precious sheaves.

Ever praying for the welfare of Zion, and that we may be able before Christ comes to be located in the bounds of Zion, which is our aim.

Your brother and sister in the faith,
J. B. AND JENNIE E. SCUDDER.

MANCHESTER, ENGLAND, January 26, 1910.

Editors Herald: Please note the following mistakes in the article, "The socialistic church": Page 30, instead of Philip Snowden, M. B., read "M. P.," meaning Member of Parliament. Page 31, instead of twenty-four pence a week, read, "Twenty-four shillings per week."

Yours sincerely,
JOHN W. RUSHTON.

TORONTO, ONTARIO, January 14, 1910.

Dear Herald: How wonderfully true are the lines of that well-known hymn, "We must not wait, for now the time is ours, and while I wait another waits for me."

Nothing whatever having appeared in your valuable columns during the present year, anent the somewhat changeful and remarkable developments which have taken place both spiritually and politically in this city, though I have waited, apparently in vain, for other pens to assume the initiative, and take up the story of Bishop R. C. Evans' labors and experiences of late in the work committed to his hands.

One of the most intensely interesting writers of recent fiction has remarked, with not less truth than emphasis, that at times events seem to move along with such regularity (not to say with such even monotony) that the historian is positively at a loss for readable matter. By and by a slight

change comes, when presto! the entire current of the smooth and babbling brook is forthwith turned into a raging torrent and a veritable maelstrom of whirling and infuriated motion.

The even and gentle tenor of happenings in Toronto has now been broken in upon by forces which, though only of recent origin and development, bid fair to rival Alladin's quick changing experiences and adventures. It may not be known by all your readers, but is nevertheless very interesting to record that Toronto (formerly called York) is in reality a portion of the ancient territory of the Mississauga Indians (a branch of the once mighty and powerful Ojibways) and the word *Toronto* means "place of meeting." The old fort which formerly stood upon the site of the exhibition park was the old time meeting place of the French traders and trappers on the one hand and the Indians who came from incredible distances to meet those merchants, and to trade their bear skins, furs, fox, martin, mink, buffalo, otter, and beaver skins, for the common necessities and commodities of commerce and civilization.

The HERALD continues to be the welcome and looked-for visitor it has ever been during the writer's somewhat lengthy experience. May its shadow never grow less. To this end let us all fervently trust and hope that its next editorial removal will not be to the North Pole! For in that case as our beloved senior Editor pointed out in his able article concerning Doctor Cook, it would have no shadow at all. Bye the bye, I have strong reasons to believe that Doctor Cook is not the impostor that some persons and some periodicals, too, would have us believe. The mere fact that a scientific man of highstrung and nervous temperament can not stand the enormous and perpetual strain of public lectures, or of newspaper reporters who will not allow him either peace or privacy and has gone away to secure a much needed rest, is in my humble opinion no reason at all that he is a fraud, a charlatan, or an impostor. It is, however, a proof of the truth of the old English saying, that "When a man's down, every dog barks at him."

Any of your readers who have taken or who will take the trouble to read that magnificent article by that celebrated arctic explorer, Professor Whitney, in the December number of the *Outing* magazine, and particularly the elaborately reasoned and minute proofs there detailed of the absolutely undoubted veracity of Doctor Cook's statements and calculations, will arise from a close perusal of that article with a more just (not to say generous) estimation of the able and intrepid Doctor Cook and of his circumpolar achievements.

So frequently, indeed, do the HERALD columns blaze and coruscate with sudden and unexpected rays of scintillated thought that one forgets for the time being that it is only the church official organ, and imagines himself perusing the *Astronomical Society's Journal*, or the transactions of some other learned society, or a magazine for the advancement and dissemination of the physical sciences. Recently some such bright gem dropped from the editorial pen of Bro. Elbert A. Smith, in which he tersely alluded to one of the most profound and sublime mysteries of our mundane existence as mortals, viz, the fact of certain pregnant beams of thought or certain wonderful and epoch making discoveries seeming to, as it were, float in the intellectual atmosphere or ether, and to simultaneously communicate themselves to widely differing points on this mundane planet to the intense surprise of not only the two or it may be three immediately interested parties themselves, but to the entire civilized and cultivated world of science or art. Emanuel Karl, Schiller, Taine, and Heine, four of perhaps the deepest thinkers of the entire German nation, wrote and spoke in strange and startling, eloquent terms of this singular phenomenon known to them as the *Leiligist*, apparently a subtle but sublime link between our

inferior sphere and those higher, nobler, and loftier spheres of the great lights beyond.

La Montaigne, the great French philosopher, said that "the world is the weaker and the poorer for the isolation of any truth, however feeble, or of any discovery, however seemingly irrelevant: for the gathering threads of a tangled and purblind humanity, need to be religiously and devoutly gathered up into that vast web, whose center is called time, but whose circumference is nothing less than *eternity*."

In the sublime and magnificent science of astronomy how often has it been found that the loss of just one small and seemingly meaningless fact has led the most able and astute observers and mathematicians millions of miles away, into almost endless and fathomless calculations and hypotheses, while all the time the solution of the entire gigantic problem was contained in this one simple fact, which had apparently not the least bearing on the case. Thus the loss of a twentieth part of a second in closing a shutter at the Greenwich Observatory, near London, England, during a total eclipse of the sun many years ago, led to the belief that the sun is distant from the earth many millions of miles farther than it really is.

One more interesting historical fact upon this sublimest of sciences and I will draw my letter to a conclusion. I read in the pages of the *Astronomical Journal* for January, 1909, upon the authority of no less an astronomer than the late lamented Sir S. Newcomb, of the great Chicago Observatory, that since 1820, a year greatly engraven upon the minds of Latter Day Saints as the period of the angel's first visit to the boy prophet, the moon's motion has been marked by rapid fluctuations, which can be so well traced upon the plate of the micromometer that no description is necessary. Previously the moon's vibrations in longitude could be and had been ascertained and predicted with the utmost accuracy, but the learned observer goes on to say, "I regard these fluctuations as the most enigmatical phenomena presented by the celestial motions, being so difficult to account for by the action of any known causes, that we can not but suspect them to arise from some action in nature hitherto unknown."

The year 1830 was a year (as recorded by the Royal Astronomical Society's Transactions) of such terrible and unprecedented solar activity, as evinced by an outburst of sun spots, almost any one of which could have engulfed a globe nine hundred and seventy-six times the diameter of our earth, while one in particular could have absorbed not only the earth, but Venus, Jupiter, Mercury, Saturn, Uranus, Neptune, and in fact, all the planets of the solar system. This was followed in the year 1833 by such an erratic and awful display of shooting stars that thousands of people, we are told, encamped on Richmond Hill, Regents' Park, Hyde Park, Winchmore Hill, and scores of other open parks in the environs of London, England, firmly and finally convinced that the great day of doom had come. Surely such evidences as these should quench for ever all doubt as to the authority and veracity of Joseph the Seer, as the chosen mouth-piece and representative of Him who hath said: "Before that great and notable day of the Lord come, there shall be signs in the sun, moon and stars"; and I am heartily rejoiced that tens of thousands, nay, tens upon tens of thousands of Latter Day Saints can glory in these great accompanying signs of both the Restorer himself and the restored gospel, and can set to their everlasting seal that, "God is true."

Prayer has been earnestly made for our beloved and respected President, and we look forward to hearing a better account of his physical condition, that all may rejoice together in the prolongation of a life that could be so ill spared, and around whose head cluster so many fragrant and fertile

memories of the days of thrice blessed past and days never, never to be forgotten.

I must close wishing my many readers of the HERALD a happy and prosperous New Year. My next letter will deal with some very interesting and remarkable changes and developments in the Lord's work in Toronto, under the firm and able leadership of our beloved and esteemed Bishop R. C. Evans. In bonds of hope, I remain,

Yours in Christ,
F. R. TUBB.

WATERLOO, NEVADA, December 27, 1909.

Editors Herald: Please find clippings from the Carson City paper of the marvelous healing, as reported by Doctor Youkam, the great healer in Los Angeles, California. I attended four of his last meetings and saw the performance, and hundreds of men and women going mad, as it seemed, for some curiosity, and the lame and the blind and the crippled were healed. Some could walk better, some could walk off without any crutches at all; some drunkards said they afterwards had no desire for liquor at all, and tobacco users no desire for tobacco. Some of the blind, however, said they were worse after being administered to. One of my neighbors went for pain and defect in his hearing, but says he is no better. He said he felt the shock when the hand was laid on his head and was better for a short time.

It is a strange thing to me to see some of my neighbors that heard the gospel preached and explained and the gift of the gospel preached to them, who would not repent and be baptized according to the command of Jesus Christ, now go to this healer and be hypnotized and, of course, pay money for it, and not receive forgiveness as the word of God teaches.

I stayed in the city until it was all over, to see the extent of the excitement. His first meeting was in the Methodist church, and the minister assisted him by putting his hands on the shoulders of the sick. There were two men and two women. After his preaching and exhorting, he would call for a contribution for the institution in Los Angeles which they have for the fallen men and women, and the people that wished to contribute would march around in a row. I think there were three to four thousand people. Then the sick would be called to come one at a time, and perhaps two or three hundred would come and be healed. He would touch them on the forehead and say, "Brother, what is your sickness?" They would inform him, and then he would pray, "Oh, God heal the brother [or sister] in Jesus' name." Then he would say, "Go, and be healed." But the cripple he would have to kneel, and the others that were with him, and in all his administering he would have the three that were with him take the sick by the arm and put their hand on their shoulder.

It looked like mockery to me to see so many going in a row like a drove of cattle. They would say they had some simple ailment as rheumatism or a headache, and he would command them to be healed in the name of Jesus Christ. They held the meetings till midnight till hundreds would go and receive the blessing, as they say.

I stayed in the city for some time after his departure on Monday and we must admit that some good was done as some were healed, whether permanently or not, time will tell. On the following evening, Wednesday, I attended the prayer meeting at the Methodist church where the first healing meeting was held, and I thought the church would be crowded and we would have a glorious time of rejoicing, but to my disappointment only a few, say ten or twelve, were there. Oh, where are the converts? I thought. I was at the station to see some of the cripples lifted into the cars, and when I asked some of them about it, they shook their heads and said nothing either good or bad.

D. R. JONES.

PROVO, UTAH, January 16, 1910.

Dear Herald: After a silence of a few months I will endeavor to jot down a few items that might be of interest to your many readers.

I am more than pleased to note in some of the recent letters in the columns of the HERALD that several of the brethren are succeeding in getting a goodly number to accept the gospel. This, perhaps, will help balance the deficit caused by our being able to get but a few to come into the fold of Christ here in the West.

In looking back over our work for the past year it seems as if our mission has been almost devoid of any good here among the people of back-slidden Israel. During the five or six years of missionary work for me it seems that this has so far been of the least value of any during that time. I often wonder if it really pays either in a financial or spiritual way to keep a General Conference appointee here for months and years and accomplish seemingly so little. Had not the Lord said that it was essential to keep proper representatives here, I would be forced from our experience to say withdraw and allow the people to get in that condition of mind when they will want to hear the pure gospel of Christ. I would not have you think that there are not some good-hearted people here, but the majority care little for pure, undefiled religion. We have some among the membership of the Reorganized Church that are lost in the whirlpool of business and pleasure, and take no interest in the church or the work of its officers; but when I think of others that are making a sacrifice and are always found at their post of duty, it spurs me on and I think, No, we can not afford to leave such to starve for spiritual food.

In conversation with one of the leading Gentile physicians of this city, he told me of many cases of immoralities that existed here among those who claim priesthood authority, which, if only half is true as related to me, would be surprising to know how steeped in sin some are.

We spent a week or two with our assistant minister in charge, Brother Hansen, and accompanied him into the southern part of the State, going as far south as Elsinore. At this place I called on Bishop Jensen and asked for the use of the meeting house, but was informed that the Methodist, Baptist, or any denomination except Josephites, were welcomed to the use of their house, and wanted me to understand we could not have it. I asked why discriminate against us when we had many times opened our places of worship and allowed their representatives to occupy, while upon the other hand the people whom they welcome into their homes here are the ones who will not allow them the use of their house outside of Utah. We mentioned the fact that in Lamoni we allowed sixteen of their men to hold conference and also to speak to our people on several occasions, and now we were refused the use of theirs. This seems to me to be returning evil for good. We were told, however, that we "would be allowed to remain in town without being harmed," which, according to the good bishop's estimation, was granting us all the favor which a Josephite deserved. However, we applied for the Methodist chapel and obtained permission to hold forth in it. A good hearing, compared to former efforts, was had and we trust good was effected. Bro. Hans Lorenson and family reside there, also a few other Saints. Brother Lorenson has the respect of all because of his good living, although he is called an apostate. Sometimes it's an honor to be called such and this is one of them.

We were also refused the Mormon meeting house in Monroe and again obtained the use of the Methodist chapel. For some cause our meetings were not as successful as we hoped, judging from former efforts, so we only occupied four nights.

Conditions were such in Provo that we decided to return

home to care for the work there, so left Brother Hansen to prosecute the work alone. While we have no reason to believe but what the work would not suffer under his hands, yet we felt like staying and helping what we could. Circumstances made it such that we thought best not to do so.

At our election of officers here in the branch, the old officers were all retained. There are times when the clouds break away and reveal the sunlight, but many times everything seems dark and drear with scarcely a glimmer of hope, and during those gloomy times it takes all the perseverance of our soul to keep the very life from oozing out of us. If our people would rally to our rescue and *all* put a shoulder to the wheel, either in prayer or by their presence at the house of worship, it would remove a load that no one but those upon whom great responsibility rests can realize. Surrounded by those that are full of the spirit of darkness, those outside of Utah can hardly realize what the Saints here are called upon to endure. When we see all about us large houses of worship and then go to our little chapel with only a handful to carry on the work, in many cases the Sunday school depending on five or six to carry the burden of all, it can not help but bring depression of spirit. If every member was at his post of duty, how light the work would seem to each of us.

May the future reveal brighter prospects and bring many to the knowledge of the truth here in Utah, is our prayer.

In the conflict,

L. G. HOLLOWAY.

LUDLEY, OKLAHOMA, January 19, 1910.

Editors Herald: We are busy trying to find the scattered sheep and are succeeding in a measure. Since last writing we have participated in the organization of a branch at Seiling, also at Alva. Besides this we have kept busy trying to visit and help the scattered ones, visiting and preaching in or near Cherokee, Helena, Fairview (a new opening), Richmond, Seiling, Alva, Canadian Center, Taloga, Aledo (a new opening), Ray, Texmo, and Ludley. At each of these points we have found and tried to feed hungry ones, and the Master has blessed us in the effort.

One of the causes for the dearth of gospel preaching through this State, is that where there has been a member of our local ministry, priest, teacher, deacon, or sometimes an elder, often he has become so busy looking after the affairs of his farm that he has failed to try to meet the obligation put upon him in his ordination and has not lifted up the warning voice. Why should we forget that we are under the responsibility of *preaching the word*? Even the deacons are to "warn, expound, exhort, and teach, and invite all to come to Christ." (See Doctrine and Covenants 17: 11.)

If these men would all faithfully do this, what a harvest there would be when the elders came along, and some would be gathered by the local brethren. But not the least of the benefits accruing from their efforts would be the development of these brethren. The church would soon have a force of local men who would be laborers who need "not to be ashamed, rightly dividing the word of truth."

Our conference of the Western Oklahoma District meets at Davidson, February 19 and 20. Let all the Saints of this district take notice, and the branches as well as the local priesthood send their reports to Sr. E. T. McKnight, Alva, Oklahoma, so that she, as our secretary, may be able to have them in time to make up her report for the conference. Also do not forget that at this conference our delegates to the General Conference should be appointed. And one more item: Shall we have organizations of our Sunday school and Religio work corresponding to the missionary district of western Oklahoma? If so, let us come prepared to take such measures as are necessary to effect them.

Hoping to see many of the Saints at the Davidson conference, also that we may hear good reports from the brethren and the branches,

Yours for the spread of the truth,

A. M. CHASE, *President.*

MINNEAPOLIS, MINNESOTA.

Editors Herald: We have received some special encouragement in our missionary work during this conference year. In May I went to Comstock, Nebraska, to hold a discussion with a Seventh-day Adventist. We arranged to hold six sessions on the day question, and four on the nature of man. I was shown in a dream that he would lose prestige and courage from the beginning, till he would finally quit the debate before it was finished. I saw the fulfillment of this from the first session, till the close of the ninth. When I arose to begin my speech on the ninth session a sister saw a personage dressed in the garb of the ancients walk up the aisle toward the stand and when he got within five or six feet of me, he disappeared from view. I made an effectual speech. My opponent wearied through his reply and sat down when the time was called. He then arose and said he would not continue the debate any longer, saying, "My opponent is muddling the Scriptures in such a way that he is confusing the people, and I will not be a party to it any longer."

We made many friends and the Saints were encouraged. I baptized two married daughters of Bro. C. W. Prettyman. They are excellent young ladies and have entered into the work with a zeal that is commendable. The prospects in Minneapolis are fair and I feel encouraged in the work.

Yours for Zion's triumph,

2221 FIFTH AVENUE N.

W. E. PEAK.

GLEN EASTON, WEST VIRGINIA, Jan. 19, 1910.

Dear Herald: In looking over your columns we notice in HERALD of January 12, 1910, the address to Glen Easton Saints, which calls our attention to the steep hills in West Virginia and informs us that the hogs in Arkansas are trained; every hog has a slit cut in his ear and when he is on top of the hill he slips his hind leg in the hole in his ear and down he comes rough locked. We were very sad that this was put in the HERALD. We hand our HERALDS to those not members and they say we claim our paper teaches sound doctrine and ask if the Holy Spirit dictated to the brother to write this to the Glen Easton people. Then we feel very flat, for we know we are stung, and we just tell them to ask the one that wrote it, Bro. C. Ed. Miller, of Pittsburg, Pennsylvania. A little sport for the Glen Easton people, not members of the church, at our expense; that suits them. They say they want him to come and train the Glen Easton people how to do this rough locking. Bro. James Craig says he has been traveling over the West Virginia hills for twenty-five years and got up and down all right, and he will not have his ear slit.

Bro. James Craig preached at the branch last Sunday. Will preach next Sunday at a new schoolhouse, new opening. We ask a place in your paper for publication.

C. E. DOBBS, *President.*

[EDITOR'S NOTE.—The writer of the communication mentioned in the foregoing letter requested us to make absolutely no corrections and to omit nothing from his communications on the ground that he had had experience as an editor and would not send in anything that ought not to go. But it seems again what is one man's meat is another man's poison. How about it, Brother Ed.? It occurs to us that the appearance of Brother Miller's little joke in the HERALD will not

cause anyone to apostatize; on the other hand, if the editors had omitted it no one would have suffered. Why not give editors a little leeway? Why, on the other hand, be hypercritical of our brethren who appear in print?]

COUNCIL BLUFFS, IOWA.

Dear Saints' Herald: Entering the mission field again in the summer my first stop on my way to the Pottawattamie District was at Cameron, but failing to meet the one on whom I promised to call, I walked down to our church in town and found the Sunday school in session. At the preaching hour I was asked to preach for them, which I tried to do, being assisted that morning by Bro. Peter Anderson, who has made his home now in Cameron, I understand. I was happy to meet him again. I left on the noon train, and went on to Stewartville where I learned that the Far West reunion was in session, and, of course, the temptation to go on without stopping was too great, and to my surprise when I reached the beautiful camp grounds who should be the speaker but Myron H. Bond. Well, I did feel like saying that the Independence people are to be seen almost everywhere. It certainly was a treat to me to meet so many old acquaintances, and to make new ones. My stay was short, but was one long to be remembered. I preached for them twice, and at the request of the Sunday school workers took up institute work. You certainly have some noble people in Far West. Notable amongst the missionary and local forces present were Bro. H. C. Smith, Charles Harpe, E. L. Hensen, W. Pickering, O. R. Miller, Thomas Howard, D. Powell, D. A. Lewis, E. Corthell, and last but by no means least, Charley Faul, and others I do not remember; but withal a splendid good time was had. I left on Thursday morning for Council Bluffs, where our reunion was in full blast. I enjoyed about three days of it, and that also, like every good thing, came to a close all too soon. Since then I have spent most of my time in the city of Council Bluffs, doing city work. I have done so little, in fact, none to speak of since 1902 and 1903, where we did the last in the city of Glasgow, Scotland. However, we are always willing to adapt ourselves as far as possible to the conditions, whatever they may be. Besides we have preached in McCillard, or near there in the Parker Schoolhouse, and at Underwood, Persia, Hazel Dell, and Weston, where we had the largest attendance I have ever seen at that place, where also we baptized four precious souls as the result of our efforts. I was ably assisted by our estimable Bro. John A. Hansen, son of H. N. Hansen, of the missionary force. On the 11th of September I spoke the words that made Bro. W. M. Self and Sr. Rachel E. Kuykendall companions for life. While Crescent City is the loser, Nebraska City Branch is the gainer.

The Christmas and New Year tide has come and gone, but not without leaving sweet memories of the pleasant time spent with home folks. About the middle of December a number of the good Saints of the branch here thought I ought to go home to spend the holidays, and you may be fully assured I acquiesced in such a movement, they furnishing the means, besides remembering loved ones at home in a substantial way. Many thanks to kind hearts, for withal it helps to lighten the burden and leave behind light spots along the journey of life.

While in Independence it was my privilege to attend the Interstate Institute given by the auxiliaries of the Independence Stake. To say I enjoyed it does not do it justice, for to me it was both profitable and educational, and I hope it will not be the last of such gatherings by our people. Much credit is due the brethren and sisters that so nobly assisted in the work, as well as those not of our faith, especially

Miss Mabel L. Bailey and Mr. L. G. A. Copley, of Kansas City. In fact, they were all just fine.

The weather has been zero much of the time this winter, and snow is in evidence everywhere, and now we are hoping to do some work in the west part of the city in a hall that we had considerable trouble in obtaining, but at last all being well we will commence a series of meetings at Twenty-fourth street and avenue B. I also understand our brothers and sisters in Omaha are making a special effort to reach the people by hiring the Lyric Theater for a series of meetings, beginning February 13. Bro. J. W. Wight and Heman C. Smith are advertised as the speakers. Our district convention and conference convene on February 11, 12, and 13. We look for a spiritual time together. Bro. J. W. Wight was here in December and preached for us on Sunday evening, and what liberty he did enjoy in presenting the bread of life! We all need more of it, to enable us to perform our duty to both God and man.

May our heavenly Father hasten his work in his own time, and give me wisdom to do the right, to become a more proficient servant. With best wishes to all the Israel of God.

1312 AVENUE A.

JOSEPH ARBER.

ROSLYN, WASHINGTON, January 18, 1910.

Dear Herald: I see no letters from this place, and feeling to express my gratitude for your weekly visits and good instruction, I pen these few lines. I hope the Lord will continue to bless the writers and contributors to the HERALD, *Ensign, Autumn Leaves, Zion's Hope* and all the publications, that cheer the soul and give comfort. We can not keep pace with the progress of the work without them. We have some soul-cheering contributions from the pens of such writers as J. W. Rushton, E. A. Smith, T. W. Williams, C. Derry, and many others, too numerous to mention, and we feel to say to the brethren and sisters, go on in the good work, for your reward is sure if you continue to the end.

I am glad that Zion is beginning to put on her beautiful garments and the time is near at hand when she will be redeemed and glorified if her subjects are faithful to their covenant and trustful to her God-appointed agents. Let all our faces be turned Zionward so we can return with songs of everlasting joy.

"How will the Saints rejoice to tell!
And count their sufferings o'er;
When they upon Mount Zion dwell,
And view the landscape o'er."

I came from Iowa to Washington to see a brother that I had not seen for about twenty years. I had stomach trouble and I thought I should die soon and prayed to that end, but by strict dieting, change of climate, and a free use of olive oil, I got better, commenced to work, and sent for my family. They came and prospects looked bright, but lo! my cup of bitterness was not yet full and I had to drink it, for on the 21st of October, 1908, I lost one of my eyes by accident. The other eye had been damaged before, so it left me in darkness to that extent that I could not follow my trade; but notwithstanding all these ills, we have paid for a little home here, but would much rather it was in one of Zion's stakes.

The Saints here have a neat little church, although their numbers are small, because of iniquity. Nevertheless we hold Sunday school at 10 o'clock Sundays and social meetings at 11; Religio Monday evenings, and I think it would improve our spiritual condition if we could have midweek prayer meetings and preaching Sunday evenings. There is room here and a good location for a lively and energetic elder. We have two, but they think they can not preach, so do not try. My eyesight is so bad that I can not take the lead, but am willing to help all I can.

I desire to see this latter day work roll on and am willing to spend all my time and means to that end, if it is only the widow's mite, and when we serve God with all our might, mind, and strength, and subtract all that from our worldliness, there will be nothing left but the genuine article. I am living in hope that God will remove the scales from my eyes and that I shall see clearly again to perform my duty as a father and teacher in Israel, and ask all the Saints that read this, to pray that I may exercise faith and that God may heal me. Letters of encouragement from others solicited. As ever, yours for the conflict and Zion's redemption,

Box 362.

J. R. ALLEN.

INDEPENDENCE, MISSOURI, January 15, 1910.

Editors Herald: I read the letter with pleasure in the last *HERALD* from Bro. S. F. Cushman. My mind went back some years ago when I held forth at Jonesport, some times with a full house. The tidal wave of opposition was against us and I would think some times that my efforts at that place were only valuable time thrown away, but the mind of the good Spirit to me was, Be still and murmur not. The Spirit said to me to tell Bro. Joseph Lakeman, from Grandmanan, N. B., to stay there a few days and he would baptize some and organize a branch. I did so and left the city for Rockland, one hundred miles away. In a few days I got a letter from him stating that he had baptized several and organized the branch. Most of those fourteen were full-grown fellows who meant business. Brother Cushman, these are some of the little boys that I then preached to, and how glad I am to learn of their willingness to fall in line and work for the Master. I verily hope they will be a great help to you while you are there. Drill them as good obedient soldiers for the battlefield.

Glad they were so thoughtful of the preacher's birthday, and as you want to know how to get more birthdays, I may help you on that line a little. Bro. J. C. Foss has two birthdays in this year. The 8th day of January I had a birthday. Sixty-six years ago I came to this earth and I haven't left it yet. Next March, the 11th day, I have another birthday. J. C. will then be forty-one years in the kingdom of God. See if your "born again" day comes in the same year; if so, set the dollars to jingling and eat the cake.

While I was at Kennebec last summer I sent for about twenty dollars' worth of books. I hope you'll beat that at Jonesport. I feel very thankful to the Master on high that you are still holding the Sabbath school, so efficiently carried on by Sr. E. M. Walker nearly forty years ago. I impressed upon the mind of Sister Walker to organize a Sabbath school. Some were opposed to it because they had a union school in full blast then, but by organizing Eliza broke up the so-called "union" and established a Sunday school upon the true gospel foundation, which has nobly stood the test, ever since. God bless the right.

J. C. FOSS.

GLADSTONE, ILLINOIS, January 22, 1910.

Dear Herald and Beloved Saints Throughout the World; Greeting: I am interested in the latter day work, though somewhat isolated. In reading the publications of the church I get so full that I think I must write occasionally, but if you see after examining the tenor of my letters that it will not, in your judgment, strengthen or edify the Saints, cast it into the waste basket. I hope to be able to do more for the church both temporally and spiritually than I have hitherto done. I wish to communicate through your columns to the readers of your columns that which I have been shown, and through my weakness in writing will make a declaration as correctly as I can. In Matthew 24: 30 the Savior said, And then the sign of the Son of Man shall appear in heaven, and

all the tribes of the earth shall mourn. Now the query, What is the sign, and what its significance to the man of God. It is not Halley's comet, but it is the sign of the Son of Man." I understand that every eye shall see it, even the seven thousand men of Israel that God hath reserved unto himself.

The Prophet Micah says in Micah 5: 7, 8, And the remnant of Jacob shall be among the Gentiles, and so on, and the Apostle Paul says in Romans 11, After the fullness of the Gentiles be come in, so all Israel shall be saved, for as it is written out of Zion shall come the Deliverer and shall turn ungodliness away from Jacob. Now the Lord foresaw that Jacob would need delivering or he would not have said so, "for this is my covenant unto them when I will take away their sins. As concerning the gospel they were made enemies for your sakes, but as touching the election they are the beloved for the Father's sake; for the gifts and callings of God are without repentance." Who are the elect but those whom God hath reserved unto himself; who has never been bound to the wing of Baal or the god of this world. The Prophet Nephi foresaw by the spirit of prophecy this very thing that I am writing about and speaks of the time when the work of the Father would commence among the remnant of his people, and also the Patriarch Jacob in Genesis 49th chapter.

Brethren, let us condescend to men of low estate, for the Lord alone shall be exalted; no flesh shall glory in his presence. Pray for me that I may be able to stand. Love to all the Israel of God.

J. L. RUST.

EAST JORDAN, MICHIGAN, January 21, 1910.

Editors Herald: Many times in the past I have been led by the Spirit to write to the *HERALD*, but have neglected it. While studying my Religio lesson I was led to pray for my brothers and sisters in this part of the vineyard, and also for the Saints in general, that we may be on the watchtower. Jesus said in his word, "Watch and pray," and, dear Saints, if we would do this, we would not follow after so many Nehors as did the Nephites of old, but we would be ever found at the post of duty and would be more like Alma who left the judgment seat to devote his entire time to the spiritual interests of the people. I have a desire to come up higher and be found doing those things that will be pleasing to my heavenly Father and receive the crown laid up for his faithful Saints. May God's Spirit be ours to enjoy, is my earnest prayer in Jesus' name.

MRS. DORA MCKINNON.

MAPLETON, KANSAS, January 24, 1910.

Dear Editors Herald: I will write a few lines this morning. I commenced meetings here at our home schoolhouse the 2d of this month, and have been preaching ever since. Brother Jenkins came and helped us for ten days and gave us some fine sermons, but his work called him to move on, so I continued alone for another week, and yesterday (Sunday) we led five into the water, all adults but one, our closest neighbor for ten years. They are some of the best people of the neighborhood. There are ten or eleven more near the kingdom, so the meeting goes on. This is the fourth week; do not know when it will stop; will continue as long as people want to be baptized.

LEE QUICK.

First Kansas City Branch.

Arrangements have just been made with Bishop R. C. Evans, of Toronto, Ontario, to conduct our annual two-week series of mission services which are to be held from March 13 to 27, inclusive.

A publicity committee consisting of Mrs. W. R. Pickering, Mrs. O. H. Riggs, Mr. D. H. Blair, F. P. Hitchcock, and myself have been appointed, whose duty shall be to see that

the meetings are thoroughly advertised. Last year we expended about one hundred dollars in advertising and this year we will do just a little better and extend the work at a cost of perhaps one hundred and twenty-five dollars. One of our methods is to get a list of the relatives and friends from all members and friends of the church and to send them advertising matter concerning the meetings, and we keep account of those who come and follow them up through the year with invitations to our Sunday school and special occasions. A few evenings before the meetings begin we rally the hosts of Religians and go out two by two to the homes around the church with one suitable tract and an announcement of the coming services, a list of subjects to be spoken upon, and a hearty invitation to attend. Last year we visited over one thousand homes in one evening and such work brings some results.

My name was presented to the Ministers' Alliance of Kansas City, for membership by Doctor Small, of the Christian Church, and was referred to the executive committee for consideration and report one month hence.

W. E. LARUE.

Comments on John W. Rushton's Article, "The Socialistic Church."

EXTRACTS FROM LETTERS.

Thomas A. Crowley, Toronto, Ontario: Since becoming a subscriber to the HERALD I have felt it a duty which I owe to you to say that I have been more than pleased with its contents, and each week look forward with eagerness to its arrival, and heartily recommend it to all Latter Day Saints who are not already subscribers.

Indeed I feel to say that the knowledge and information gained from reading one well-written article entitled, "The socialistic church," by John W. Rushton, which has appeared in the last two issues, is well worth the subscription price for the whole year. I gave my copies to an acquaintance of strong socialistic views, who said they were the best he had ever read on the subject, and who sent them to a member of our Dominion legislature for his perusal.

T. E. Harmon, Beardstown, Illinois: The writer begins by saying: "By what method or means shall the ideal be effected? Christianity has the only practical solution of the problem."

I ask has the ideal been effected? Has the problem been solved? If not, why not? Christianity says, We propose to change your character and that will change your conditions; socialists say, We propose to change your condition and that will change your character. The gospel is of two-fold purpose; it must deal with man's present life as well as the future. If he will not change for the blessings of this life, how can he change for a future life that he can not see? The gospel appeals to one man's brain. He receives it with one object in view. He wants to preach to man and tell him what God is going to do for him in the next world. It appeals to another's heart, and prompts him to help his fellow-man and show him like opportunities and possibilities, that are in his reach to change his present condition. Here we have two converts both springing from the same place, a socialist and a preacher.

The socialist, like Israel of old, has become subjected to blindness in part and can not see his way clear. The preacher in trying to solve the problem, has received an impediment in his speech; men can not understand him, he wonders why the people do not come to hear him the second time. The statesman reels and staggers like a drunken man, not with strong drink, but with the spirit of the times. The politician has exhausted his lungs and bankrupted his brain. The

college professor has splattered a volume of paper with ink and worn out his pen. And yet the problem remains unsolved. Justice and mercy are two important factors to be considered in dealing with man. God never deals out judgment to man without mercy. Judgment comes from the brain and mercy from the heart. If a man is constituted properly he is a Christian socialist.

Saint Peter stood in the midst of a little band when they said let us have all things common, put our wealth in one common treasury; but Peter and his little band went down under the anti-socialist spirit. The church can not hope for better conditions within until conditions are better without. There must be a change externally as well as internally. God's plan is all right, but he has put it in man's hands to deal with external things and make conditions better, that the church may be more perfect, but the unsocial Christian refuses to act his part because an unChristian socialist is on the stage, and he proposes to put the whole job on the unfair list.

The writer says: "The method that is favored by the socialist is the violent change of conditions." I say no socialist says that man must adjust himself to the new conditions as they exist at present. The entire civilized world is knit together by telephone, telegraph, cable, railroad, steamship, and printing press; all nations have been brought close together; individualism is no more. Let us turn right face about and look forward and not backward, a self-destructive method.

The writer further says: "It is clear that before such laws could be enacted the work of education must precede every other effort." He would have us believe that man must be educated to stand above the law, before the enactment of the law. A law is for transgressors, only it must be binding and compulsory to be of any effect. Again he says: "In addition to the enormous expenditure in sustaining a force of men to keep the unwilling ones in line, there would be danger of treachery." What does your history show in the expense bill of maintaining a standing army to keep the unwilling ones in line with the old laws that emerged from the ponderous machinery that you spoke of? You say: "The laws applied to the drink problem have been a dismal failure. No man can be made sober by an act of parliament." The law applied to the drink problem is not intended to make sober men out of drunkards, but to keep sober men, sober and practical women and children.

Again, "All history is the record of man's power to make his environment and manufacture his circumstances." It may be so with an intelligent aristocracy, but the reverse with an ignorant democracy. Still further: "The socialist is clamoring for better hours, better education. It is all right, but the socialist is not going at it in the right way." All right, sir, you show us how. We are from Missouri. Just such people have been telling us how for eighteen hundred years and the problem is yet unsolved.

Again: "Is there any evidence that better hours will produce better character, that better hours will increase the efficiency of the laborer, that education will minimize crime." There are volumes of evidence if one wishes to look for it.

During the former administration of Lord Salisbury as premier for England, it was once charged that the tendency of the government was socialistic, that there was a tendency for the government to do things which always had and should be done by the individuals. He was reported as saying in answer to this that it was not a question of socialism, but a question of business. A question whether a community acting collectively has a right to do all things necessary for the welfare of its members that an individual has. I will refer you to Glasgow before and after the municipal and govern-

mental ownership for all the evidence you want. It is so plain you can see it with your eyes shut. Yet we can not compare socialism to a city like Glasgow, as it must get all its crude material from outside.

According to the standard authorities, socialism is an ideal state founded on justice, and in which the benefits of modern inventions and of monopoly shall be enjoyed by all instead of being controlled by a few, and used to make themselves masters of the many. What right has an individual to deny a community of a right that he would claim for himself? The term *socialism* is used as a division only by the ignorant or servile. The thorn in socialism is found by the intelligent aristocracy just where he wants to sit down, and it makes him stand up and take notice.

Again the writer says: "Have we encouragement to believe that by placing the unfortunate inhabitants of the East End slums in the gilded mansions of Mayfair and Picadilly, that this change would produce better characters in these slums?" It is not the aim of socialism to make Saints out of slummers. We leave that for the preacher to do. Socialists propose to take care of a class of people that is more useful to society. We are not so much concerned about the slummers as the aristocracy from which you make your comparison.

W. E. Peak, Minneapolis, Minnesota: The manifestations of intellectual and spiritual growth are encouraging. The completion of the Sanitarium and the progress made in the organization of the Order of Enoch strengthen our faith in the final triumph of Zion.

The Lord works with mankind to bring about conditions for the accomplishment of his purposes. He inaugurates certain movements among the nations to prepare the people for the gospel. Satan works to oppose. Both have their emissaries. Can we always tell them apart?

If we had lived during the formation of our Government, how many of us would have recognized the hand of God in its organization and development? How many of us would have discerned the inspiration of the Almighty in the Constitution? It is possible that some of us would have seen some wonderful mistakes in that document, and would have felt that it was our duty to oppose it with all our strength. If God "raised up wise men" to "establish the Constitution" (Doctrine and Covenants 98: 10), who raised up powerful men to oppose it? I am too far removed from sectarianism to believe that God used to rule among the nations, but that he has entirely ceased working among them now.

In a late HERALD the editor gives us to understand that the columns of this valuable paper will be open to a *limited* number of articles for the discussion of one of these worldly movements, known as socialism. This seems to be wise, as the movement has affected some of our members in a few localities. The infusion of socialistic ideas among us filled pages of the HERALD with articles on "all things common," and led to the attack on section 106.

While the old ship of Zion was somewhat jostled by it, the overwhelming power of Jehovah brought the truth clearer to his people, and good was accomplished by the Lord restating the fact, that "the application of the law as stated by the Bishopric should be acceded to" in the following manner:

"The church has been directed to accede to the rendition of the Bishopric with respect to the temporal law; and *until such heed* is paid to the word which has been given, and which is in accordance with other revelations given to the church, which had been before given, the church can not receive and enjoy the blessings which have been looked for when Zion should be fully redeemed."—Section 129: 8.

This indicates that the "great economic truths" that some have tried to fasten on the church are calculated to prevent the progress of the work instead of advancing it.

In the lengthy articles on socialism in the late HERALDS we have the object of socialism thus defined: "In general it has for its ends the destruction of inequalities in social conditions by economic transformation."

No one should object to this. It is as near our position as the Holiness preacher's definition of "perfection." We believe, "Be ye therefore perfect," as much as our Holiness brethren, and possibly we could find definitions given by them that would define our belief as clearly as the above definition does on the question of inequality; but who would claim that the Holiness preacher was helping to spread the gospel?

This equality or glorified condition is to be brought about in the following way: "Here in plain words is the 'principle' or root idea on which all socialists agree: that the country and everything in the country shall belong to the whole of the people (nation), and shall be used by the people and for the people."

This eliminates all personal ownership. No one shall have any private property. Everything belongs to the whole of the people (nation). This is as far from "Christianity" as the East is from the West. As opposite to the gospel as night is to day. It banishes for ever the hope of prophets and the teachings of inspiration that "they shall sit every man under his vine and under his fig tree; and none shall make him afraid."—Micah 4: 4.

Is it any wonder that when Saints are imbued with this socialistic idea that they should teach that the church ought to own all the property?

This socialistic plan to remove "inequality," or to bring about what they call "equality" is as far from "Christianity" or the gospel plan, as the Holiness method is to reach perfection. It would for ever remove the possibility of the Lord giving inheritances, which has been the hope of the Saints ever since the gospel was restored by angelic ministrations. Inheritances made "secure" by being "deeded unto him." (Section 51: 1.) An inheritance that he can retain even if he is expelled from the church; and he can sell it or trade it if he so desires. (Section 101: 4.)

Individual ownership of inheritances and stewardships, giving individual responsibility, is Christianity. (Section 101: 1-12.) What should we call the opposite? This equality does not mean that all will be equal by all being poor, that is, by all having everything they own taken from them and given to the church or nation, but, "you are to be equal or in other words, you are to have equal claims on the properties for the benefit of managing the concerns of your stewardships, every man according to his wants and his needs, inasmuch as his wants are just."—Section 81: 4.

No thought of all being so poor that none will own anything, nor that all will own an equal amount of property. But each will have a "stewardship," and he will have an "equal" claim on the "treasury" of the Order of Enoch for help in times of need to enable him to manage his stewardship. (Section 101: 12, 13.)

There has been considerable advice given as to how the financial affairs of the church should be managed, but the revelation given last spring gives us to understand that we can *trust the Lord* to work through his properly ordained officers in the temporal department, as well as in other departments of the church.

"The making of friends who are real friends is the best token we have of a man's success in life."

"Keep a good watch over your own conscience, and you will not be likely to judge others rashly."

News From Branches

CLEVELAND, OHIO.

We are having steady winter weather; good sleighing. This town became famous on account of starting the meat strike. It may interest some to know that many of our most active members are confirmed meat strikers. About one third of the average attendance at Sunday school is showing signs of increased activity and vigor since the new year. There is an effort being put forth for a first grade school. We have just commenced regular meetings of officers and teachers and a normal class. If the school keeps up its present effort it will get the banner again. What is needed most is a class or two of young people, such as have not been attending. Let us all unite in this work and build up such a class as this city ought to have. The Religio has shown a larger attendance lately. We have placed in the entry a board to put notices on and a rack to hold tracts, so that nonmembers can help themselves. Our place of meeting is centrally located and is on Wade Park avenue and Seventy-first street. Wade Park avenue cars stop at the door. Visitors tell us we have a nice meeting place.

F. C. WEBBE.

KIMBERLY AVENUE.

Miscellaneous Department

Convention Minutes.

NORTHEASTERN ILLINOIS.—Religio convention met in Chicago, Illinois, at Sixty-sixth and Honore streets, January 28, at 10 a. m. The following locals reported: DeKalb, Sandwich, Mission, Central Chicago, and West Pullman. The following were chosen delegates to the General Convention, and were empowered to cast the full vote and in case of division a majority and minority vote: Pearl Hartshorn, Arthur Allen, J. E. Vanderwood, J. W. Wight, LaJone Howard, F. M. Cooper, Lester Wildermuth, John Midgerton, Mary Anderson, Lottie Kier, Zaide Rodger, Fred Johnson, Mattie Howe, Myrtle Saint John, Chris. Hartshorn, and C. H. Burr. Adjourned to meet at the same place as our district conference on the day previous, and the hour of meeting was left with the district president. Blanche Fairbanks, secretary, 1559 South Homan avenue, Chicago.

Conference Notices.

Texas Central District will meet February 19 instead of February 13, as given in HERALD of February 2.

Owing to the size of the church in Colorado Springs, the district conference which meets in that place February 26 and 27, will hold its sessions in the Carpenter's Hall, corner of Nevada and Kiowa. Sunday school and Religio conventions in the G. A. R. hall, same location. F. A. Russell, secretary.

Notice of Idaho conference two weeks ago should have read: "Conference will meet at Hagerman, February 26 and 27." Please take notice.

Convention Notices.

The time for holding the Southern California Sunday school convention, which was to be held at Santa Ana, California, February 25, has been changed to 2 p. m., February 18. G. H. Wixom, superintendent.

Ohio District Sunday school convention will be held at Middletown, Ohio, on Friday, February 25, 1910. Schools should make a special effort to have at least one of their members at the convention. We elect officers, also delegates to General Convention, take up the standard of excellence, and other interesting features; also an effort will likely be made to organize a Religio association. Send all matter to the secretary, Mrs. Essie Paul, 776 Campbell avenue, Columbus, Ohio.

Idaho District Sunday school association will convene at Hagerman, Idaho, February 25, 1910. Nearest R. R. station is Bliss. Millie Gilmore, secretary.

Church Secretary.

RAILROAD RATES—GENERAL CONFERENCE.

Because of larger attendance being required under reduced passenger tariffs, which we are unable to guarantee, the passenger associations decline to grant reduced rates to the April Conventions and General Conference.

An effort is being made to obtain rates covering several States in the Central West. If able to secure anything will give due notice.

Because of the difficulty in getting delegations together traveling *en route* to conference, the undersigned has not attempted to provide special arrangements for delegations to travel together from given meeting points *en route* east or west, leaving such arrangements to delegations themselves.

R. S. SALYARDS, Church Secretary.

LAMONI, IOWA, February 11, 1910.

Change in Price of Board for General Conference.

At the last business meeting of the Independence Branch, the price of board during General Conference, decided upon at a special business meeting held some time ago, was reconsidered, and the branch authorized the following change to be made, as under existing conditions it was found to be impossible to give satisfactory accommodations for \$3.50 per week.

Sleeping accommodations, \$1 per week.

Meals at dining hall, breakfast, 10 and 20 cents; all other meals, 20 cents.

Uniform price for board and lodging, \$4.50 per week.

LOUISE GIESCH, Secretary.

Notices.

Should any of the Saints in Alberta read this please write me at Red Deer, Alberta, giving description of land where you live, as I would like to locate near some of the Saints.

C. U. GRANT, Red Deer, Alberta.

There is a good opportunity for girl or middle aged woman who wishes to work in a family of Saints. First-class family; good church privileges; good salary. For particulars write Mrs. John Lawrence, Elk Mills, Maryland.

Died.

HOSIER.—Priest John C. Hosier was born March 16, 1822, in Chautauqua County, New York, and died at his home in Edgewood, Iowa, January 24, 1910. He was religiously inclined when a very young man, and has been a faithful Saint since July 4, 1897, being baptized by J. W. Peterson. He and his two sons served in the Union army in 1862-1865. He was laid to rest in Asberry Cemetery, near Elkport, Iowa, on January 27. Funeral preached by J. B. Wildermuth. All the Saints who know Sister Hosier, extend their sympathy and condolence to her in her loneliness and bereavement.

STUART.—Henry Stuart was born near Hartford, Connecticut, November 23, 1837. He was married to Nancy Jane Hyatt March 15, 1865. To this union were born two children, Mary E. and Jesse R. He was baptized into the Reorganized Church August 18, 1892, by Elder Charles Fry, and remained a faithful member until death came on January 24, 1910. He leaves one daughter and several grandchildren to mourn, his wife and son having preceded him several years ago. The funeral was preached at the home of his daughter, by W. E. Haden, and he was laid to rest in the Sidney Cemetery.

CACKLER.—Mary E. Cackler was born in Lucas County, Iowa, November 1, 1873, and died at Clarinda, Iowa, January 29, 1910. She was baptized June 30, 1895, by R. M. Elvin. She was an invalid and a sufferer for many years and death came to her as a relief. Funeral services were held at the Graceland church, Lucas, Iowa, January 31, in charge of A. L. Keen; sermon by J. F. Garver.

KERR.—Sr. Orpha Kerr, born September 8, 1868, at Jacksonville, Kansas; baptized February 6, 1887, at Webb City, Missouri, by Elder A. J. Cato, died at her home in Webb City, Missouri, February 6, 1910. Funeral conducted by Elder James Moler; sermon by Elder George Jenkins. She was laid to rest in the Mount Hope Cemetery, Webb City.

CONTENTS

THE SAINTS' HERALD

ESTABLISHED 1860.

EDITORIAL:

- Concerning the Jews - - - - - 173
- To Celebrate April 6 - - - - - 174
- Notes and Comments - - - - - 174

THE STRAIGHT ROAD:

- Cardinal Principles - - - - - 175

ORIGINAL ARTICLES:

- The Law of Moses was not a Plan of Salvation, Either Before Christ or Since, by J. W. Peterson - - - - - 176

MOTHERS' HOME COLUMN

- LETTER DEPARTMENT - - - - - 183

LETTER DEPARTMENT

- A. B. Ross—Edward Rannie—M. Hemenway—Alice Peters—A. B. Klar—A. B. and Jennie E. Scudder—John W. Rushton—F. R. Tubb—D. R. Jones—L. G. Holloway—A. M. Chase—W. E. Peak—C. E. Dobbs—Joseph Arber—J. R. Allen—J. C. Foss—J. L. Rust—Mrs. Dora McKinnon—Lee Quick—W. E. LaRue—Comments on John W. Rushton's article, "The socialistic church"—F. C. Webbe. - - - - - 184

MISCELLANEOUS DEPARTMENT

194

Joseph Smith, Editor; Elbert A. Smith, Associate Editor; Israel A. Smith, Assistant Editor.

Published every Wednesday. Subscription price \$1.50 per year in advance.

When payment is made, the date on yellow label always shows the time to which you have paid, or the time when your subscription expires.

If not changed within a month after payment is made notify us. The paper will not be sent to persons who are six months in arrears, unless special arrangements are made.

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

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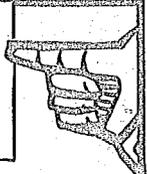
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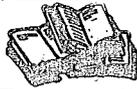
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"If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free."—John 8: 31, 32.



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

VOLUME 57

LAMONI, IOWA, FEBRUARY 23, 1910

NUMBER 8

Editorial

"THE GOSPEL UNCHANGEABLE."

The leader in the *Liahona, the Elders' Journal*, the organ of the Utah Mormon Church at Independence, Missouri, of February 12, 1910, is from the pen of Elder Lewis W. Larsen, president of the Vermont conference of the Utah Church. It appears under the caption, "The gospel unchangeable."

From it we take the following excerpts:

The cardinal principles of the primitive Church of Christ were, Faith, Repentance, Baptism by Immersion, and the Laying on of Hands for the gift of the Holy Ghost, by those "called of God as was Aaron." . . .

We are told that Jesus Christ is the same yesterday and to-day and for ever. Then the principles of eternal life which are his principles must be unalterable. We have no account of him or his apostles ever sanctioning the least deviation from the original plan, but the New Testament is replete with denunciation of gospel perverters. . . .

A gospel that could save souls nineteen hundred years ago can—unaltered—save souls to-day. All other creeds have empty forms of Godliness, and deny the power thereof.

The principles of pure Christianity are truth, and truth is eternal. Any attempt on the part of man to change or omit a single principle or ordinance that Christ revealed is subversive to the spiritual interests of humanity.

The gospel plan is an infinite revelation. At present we know but the fundamentals. It will for ever unfold to our view as we acquire greater spiritual insight and a fuller comprehension of truth. We will go on unto perfection throughout the countless agés, but the rudiments or first principles will retain their validity and their saving virtue for ever. . . . But true Christianity, the great institution of the Savior of men, was perfected from before the foundation of the world. Do we not have here an infallible test for genuineness? Any church that bears the slightest evidence of departure from the scriptural standard is a spurious counterfeit of the original and any man who advocates any such thing as evolution of the primitive gospel proclaims himself an impostor. . . .

As there is "one Lord, one faith, one baptism," so there is one authorized Church of Christ, and only one. If you aspire to salvation in the kingdom of God, you must be duly admitted into his church.

But to find his church is the problem. There are hundreds of claimants, but only one that he would recognize and call his own. If you are a sincere searcher after truth give the Church of Jesus Christ of Latter-day Saints a fair consideration. Test its claims by comparing it with the Church of Jesus Christ of former day saints. If they are identical in organization, doctrine, and authority, be assured you have found the one divinely appointed religious institution.

In the light of these statements made in this

leader, it is really interesting to read some things which the Lord has said to the church in these last days, beginning as early as July, 1828:

Behold, this is my doctrine: Whosoever repenteth and cometh unto me, the same is my church; whosoever declareth more or less than this, the same is not of me, but is against me; therefore, he is not of my church.—Doctrine and Covenants 3: 16, Lamoni edition, 1905; Utah edition, sec. 10.

Again in April, 1830:

Behold, I say unto you, that all old covenants have I caused to be done away in this thing, and this is a new and an everlasting covenant; even that which was from the beginning. Wherefore, although a man should be baptized an hundred times, it availeth him nothing; for you can not enter in at the straight gate by the law of Moses, neither by your dead works; for it is because of your dead works, that I have caused this last covenant, and this church to be built up unto me; even as in days of old. Wherefore, enter ye in at the gate, as I have commanded, and seek not to counsel your God. Amen.—Doctrine and Covenants, Lamoni edition, sec. 20; Utah edition, sec. 22.

Again the Lord said, in October, 1830:

Repent, repent and prepare ye the way of the Lord, and make his paths straight; for the kingdom of heaven is at hand; yea, repent and be baptized every one of you, for the remission of your sins; yea, be baptized even by water, and then cometh the baptism of fire and the Holy Ghost. Behold, verily, verily I say unto you, This is my gospel, and remember that they shall have faith in me, or they can in no wise be saved; and upon this Rock I will build my church; yea, upon this rock ye are built, and if ye continue, the gates of hell shall not prevail against you; and ye shall remember the church articles and covenants to keep them; and whoso having faith you shall confirm in my church, by the laying on of the hands, and I will bestow the gift of the Holy Ghost upon them. And the Book of Mormon, and the Holy Scriptures, are given of me for your instruction.—Doctrine and Covenants 32: 2, 3, Lamoni edition; sec. 33, Utah edition.

Again the Lord said, in 1831:

And this is my gospel: repentance and baptism by water, and then cometh the baptism of fire and the Holy Ghost, even the Comforter, which showeth all things, and teacheth the peaceable things of the kingdom.—Doctrine and Covenants 39: 2, Lamoni edition; sec. 39, Utah edition.

He commanded the church to go from New York to Ohio in 1831, and promised that he would give them his law to govern his church; and when they had gathered at the Ohio, in February, 1831, he gave them his law, and from that we quote as follows, which is strikingly remarkable under the caption of this leading article in the *Liahona*, from which we

have quoted. Let everybody open their ears and hear:

And again, the elders, priests, and teachers of this church shall teach the principles of my gospel which are in the Bible and the Book of Mormon, in the which is the fullness of the gospel.—Sec. 42, par. 5; same in Utah edition.

One item of the law referred to is as follows: "Thou shalt love thy wife with all thy heart, and shalt cleave unto her and none else."—Section 42; paragraph 7; same section in Utah edition.

In order to show that the Lord has made no mistake in what we have already quoted from the revelation, we quote again from the same law, clearly and unmistakably establishing the governing influence of the Scriptures upon the people to be known as the church:

Thou shalt take the things which thou hast received, which have been given unto thee in my Scriptures for a law, to be my law, to govern my church; and he that doth according to these things, shall be saved, and he that doeth them not shall be damned, if he continue.—Sec. 42, par. 16; same section in Utah edition.

In the same year, 1831, a commandment was given unto the church at Kirtland, Ohio, in which a certain rule of conduct was prescribed for the members of the church; and in which the eternal and unchangeable character of the gospel and all its adjuncts were clearly pointed out. As before, let every one open his ears that he may hear:

And again, I say unto you, that whoso forbiddeth to marry, is not ordained of God, for marriage is ordained of God unto man; wherefore it is lawful that he should have one wife, and they twain shall be one flesh, and all this that the earth might answer the end of its creation; and that it might be filled with the measure of man, according to his creation before the world was made.—Sec. 49, par. 3; same section in Utah edition.

In 1831, the church was commanded to observe the church covenants and church articles to do them, and it is fair and reasonable to believe that when the Lord gave the commandment respecting the gospel and signified its unchangeable character, as the leader in the *Liahona* asserts, he intended the rules prescribed in the church articles and covenants to be of the same immutable and unchangeable character.

Let no man think that he is ruler, but let God rule him that judgeth, according to the counsel of his own will; or, in other words, him that counseleth or sitteth upon the judgment seat. Let no man break the laws of the land, for he that keepeth the laws of God hath no need to break the laws of the land; wherefore be subject to the powers that be, until He reigns whose right it is to reign, and subdues all enemies under his feet. Behold, the laws which ye have received from my hand are the laws of the church, and in this light ye shall hold them forth. Behold, here is wisdom.—Sec. 58, par. 5; sec. 58 in Utah edition.

The Lord Jesus Christ, in the sublime hour in which he laid his soul bare before his Father in the memorable prayer which shows the complete unity between the Father and the Son, invested his words to the disciples with all the significance and power

possible for him, and every disciple, from that time until time should be no more, should hearken and pay heed to what the man Christ Jesus then bore witness: "Sanctify them through thy truth; thy word is truth."—John 17: 17. We have here the key to the solution to the question which the writer in the *Liahona* has stated with regard to the eternal character of truth. Let us now find what the divine one said, with respect to what he had been proclaiming unto his disciples:

Now they have known that all things whatsoever thou hast given me are of thee. For I have given unto them the words which thou gavest me; and they have received them, and have known surely that I came out from thee, and they have believed that thou didst send me. . . . I have given them thy word; and the world hath hated them, because they are not of the world, even as I am not of the world.—John 17: 7, 8, 14.

As a corollary of testimony concerning the doctrine, we quote from the Book of Nephi in reference to the visit which Jesus made to this land, and the institution of the gospel at the time of that visit:

Behold, verily, verily I say unto you, I will declare unto you my doctrine. And this is my doctrine, and it is the doctrine which the Father hath given unto me; and I bear record of the Father, and the Father beareth record of me, and the Holy Ghost beareth record of the Father and me, and I bear record that the Father commandeth all men, everywhere, to repent and to believe in me; and whoso believeth in me, and is baptized, the same shall be saved; and they are they who shall inherit the kingdom of God. And whoso believeth not in me, and is not baptized, shall be damned. . . . Verily, verily I say unto you, that this is my doctrine; and whoso buildeth upon this, buildeth upon my rock; and the gates of hell shall not prevail against them. And whoso shall declare more or less than this, and establish it for my doctrine, the same cometh of evil, and is not built upon my rock, but he buildeth upon a sandy foundation, and the gates of hell standeth open to receive such, when the floods come, and the winds beat upon them. (These quotations are from the fifth chapter of the book of Nephi, Lamoni edition of the Book of Mormon of 1908, verses 32 to 36 inclusive; also verses 41 and 42.)

A quotation from the second Book of Nephi, referring to the doctrine of Christ, is given to show uniformity of the testimony of the Spirit to the Nephite brethren, and that of Jesus borne by himself in person:

And now behold, my beloved brethren, this is the way; and there is none other way nor name given under heaven, whereby man can be saved in the Kingdom of God. And now behold, this is the doctrine of Christ, and the only and true doctrine of the Father, and of the Son, and of the Holy Ghost, which is one God, without end. Amen.—2 Nephi 13: 31, 32.

We have here an array of testimony which, taken together, proves conclusively that when, through the ministration of an angel, the gospel was reinstated upon this land, it was intended that it should be understood as reestablishing the doctrine of Christ as it was in the beginning, according to the testimony of section 20, in which it was called the everlasting covenant, even that which was from the beginning; and it is also called the last covenant. The

continued quotations from the Book of Covenants show what that doctrine was in effect. The commandments are clear, that the united officers of the church were to preach and teach and administer the gospel as the same had been given in the Bible and the Book of Mormon, and this should constitute their authoritative teaching; and that upon this gospel, as upon the rock, the church was to be built.

The writer in the *Liahona* has stated four of the principles of the doctrine of Christ, leaving out the closing two as enumerated by the Apostle Paul in the sixth chapter of Hebrews, namely, the resurrection of the dead, and eternal judgment; and he calls these four the fundamentals, meaning foundation principles. Now, it so happens that the Apostle Paul, whom this writer quotes in giving his version of what the principles of the doctrine of Christ were, enumerates six of them, as found in the opening of the sixth chapter of Hebrews. Notwithstanding the writer in the *Liahona* is striving to show that the positions assumed by the churches (which he styles sectarian) are faulty, in their attempt to excuse themselves for changing of the ordinances, he has fallen into the same error as they, in claiming that the apostle authorized the leaving of the principles of the gospel of Christ, in order to go on unto perfection; for, this writer uses the same statement they use, as follows: "The same apostle who charged the people *not to change* the gospel, admonished them to *leave* the first principles and *go on* unto perfection." It is strikingly inconsistent for this writer in the *Liahona*, advocating the unchangeable character of the gospel of Christ, to adopt this faulty construction of the sectarian churches of the apostle's teaching. The prophet Joseph Smith, whose authority should be recognized by this writer in the *Liahona* as paramount to the teaching of the Apostle Paul, has written this passage of scripture as follows:

Therefore not leaving the principles of the doctrine of Christ, let us go on unto perfection; not laying again the foundation of repentance from dead works, and of faith toward God, of the doctrine of baptisms, of laying on of hands, and of the resurrection of the dead, and of eternal judgment. And we will go on unto perfection if God permit.—Hebrews 6: 1-3, the Holy Scriptures as translated and corrected by the Spirit of revelation.

Both this version and the King James agree in the matter which follows in the context, in which it is provided that those who have once been made acquainted with the power of the gospel and have tasted of the fruits of the gospel by obedience thereto, and have fallen away by transgression or by willful perversion of the gospel, either by taking from or adding to, can not be made partakers again of the heavenly gift. This position taken by Joseph Smith the prophet in this rendition of the opening portion of the sixth chapter of Hebrews, is amply supported by the texts which have been quoted from

the revelations of God to the church in the Book of Doctrine and Covenants and in the Book of Mormon. The question of how long the validity and the force of these principles of the gospel and the articles and covenants commanded of God to the church are to continue, is clearly set forth in the terms given: Thou shalt teach the things which are written in the Scriptures to be my law to govern the church until he comes to reign whose right it is to reign. And the Lord has borne the strongest testimony that he could bear to the divine character of this commandment, by the closing sentence, "Behold, here is wisdom." The eternal character of the gospel and the features of the law which we have quoted are clearly enunciated and emphasized by the statement that the covenant was restored as being from the beginning, and the one respecting the marriage covenant as given in section 49, was, according to the creation of man, before the world was made.

The writer in the *Liahona* concludes by asking the readers to make a test of claim advanced. The position taken by him is clear, that the gospel instituted by Jesus Christ nineteen hundred years ago would save men then, and he assumes that it will save men now; and as we have shown, the salvation is a salvation in the kingdom of God. Hence, any claim made for any other requirement than obedience to that gospel, as being essential unto conferring that salvation, can not be maintained, and he who makes such claim is an impostor.

From April 6, 1830, to June 27, 1844, is a little over fourteen years of time. During that period, under the preaching of the restored gospel by Joseph Smith and his compeers, something like two hundred thousand conversions had been made and communicants added to the church. Up to the time of the death of Joseph Smith no additional doctrine or theory of salvation had been added to the faith of the church, and none had been preached, and none advocated in the accredited journals of the church, or circulated by sermon or tract. Soon after the death of Joseph Smith and his brother Hyrum, Brigham Young assumed leadership, not long after which a dogma and practice were adopted completely at variance with that which was declared by the Lord to have been instituted at the beginning and intended for the government of man before the world was made. It was privily taught, whispered in secret corridors, and was fed and fostered by secret practice, covered by deception and openly denied. Few were initiated, and these were President Young and his leading supporters. Under the fostering care of this secret regime, a large number of those who had accepted the gospel prior to the death of Joseph and Hyrum Smith were forced to leave the State of Illinois, leaving the homes which they had built and the city which they had founded, their temple unfinished.

A little over three years from the death of Joseph and Hyrum Smith, Brigham Young was chosen as president of the fleeing hosts, and continuing with that host he journeyed into the depths of the wilderness of the West. They were taking with them, under the rule of President Young, a dogma and practice contrary to the laws of the States of Illinois, Ohio, and New York—the States where the church was organized, the first temple having been built at Kirtland where they had found refuge after the expulsion from Missouri.

Five years after reaching Great Salt Lake Valley, Pres. Brigham Young caused a public declaration of the dogma and the practice of plural marriage, afterwards bearing the title of polygamy. This declaration was made August 29, 1852, and Orson Pratt, the first speaker in the church, openly declared that it was the first time he had ever spoken in favor of the dogma. This was eight years and two months after the death of Joseph and Hyrum Smith. This dogma was claimed to be a new covenant, requiring obedience as a prerequisite to salvation, and proclaiming provisions for the conduct of members of the church contrary to the saving provisions of the gospel of the New Testament as enumerated by the Apostle Paul, and materially adding to the words of the Lord the Savior himself as uttered by him in the prayer found in John, seventeenth chapter, and which would not have been permitted under the law of the State where the church was organized in 1830, nor in Ohio, where the first temple was built, nor in the State of Illinois, whence President Young and followers took their departure.

Another feature which originated with President Young, and which must enter into the examination of the claim made, is that upon arriving at the Salt Lake Valley it was required of those who came to the valley that they should be rebaptized, under the apparent plea that the covenants in baptism which they had made in obeying the gospel when they first heard it and believed, were not sufficient or had been vitiated by the experiences through which they had passed in crossing the plains.

We have made diligent inquiry among many hundreds of those who crossed the plains in regard to this requirement of baptism upon reaching the valley. The only reason they were able to give, was that President Young had declared that everyone who crossed the rim of the mountains *must* be baptized.

Among those of whom we made inquiry, was a most excellent man in heart and disposition, by the name of David Garner. We met him at the house of his brother, John Garner, in San Bernardino, California. He repeatedly tried to evade giving the reason why he and others had been rebaptized acknowledging that he could see no reason why he should have been baptized; but finally he said that

he knew of none, only that President Young had required it.

Another man whom we met at Provo, who with his wife were nominal members of the Utah church, stated that he had been baptized five times, and that he told the elders after his last baptism that they had baptized more devils into him than they had ever baptized out.

Another, a most excellent woman from Scotland, whom we met at Beaver, Utah, was greatly exercised in mind by the constant demands made by the elders of the church that she should submit to rebaptism. From conversation with her and from evidence of the Spirit to us, we were satisfied that she had received the gospel in good faith in her native land, had obeyed it from the heart, had been accepted of the Lord, and had received his Spirit, signifying her acceptance with the Lord. She feared that if she yielded to rebaptism, it would amount to an admission that her original obedience was not sufficient, and that by such submission she would forfeit her right to that acceptance of which she had received an assurance.

From these and similar experiences from hundreds with whom we have conversed, it would appear that this act or requiring a submission to baptism under such condition, was a departure from the gospel rule, and was an addition to the gospel once delivered to the Saints, and renewed by divine command in these last days.

Another seeming addition is that made by President Young, disparaging the history of the birth of Jesus as given by Matthew, in which the immaculate conception of Jesus is virtually discredited. This is in direct contravention with the teaching of the three books of the church, Bible, Book of Mormon, and the revelations given in the Doctrine and Covenants. It is an addition to the gospel, as proclaimed by Paul, as subjecting the person so adding to divine anathema. It is alike in contravention with quotations we have given, establishing the doctrine of Christ, from the Book of Mormon and the revelations of God to the church.

As we have shown, the law of the Lord required that the church membership should live in obedience to the law of the land. What Brigham Young taught and has passed into a doctrine and practice, can not be observed without breaking the law of the land, which the Lord declared should be kept until he comes to reign whose right it is to reign. We conclude, therefore, that the application of the text, "The gospel is unchangeable," defeats the argument of the writer in the *Liahona*, and the test applied is fatal to the claims he makes for the Utah Church.

God is unchangeable, and the rule by which men will be judged will be that uttered by the Savior; "There is one that judgeth you. The words which I have spoken; they shall judge you at the last day."

Original Articles

REFLECTIONS AND PROSPECTS.

I have heard it said, "Our life is what we make it." I believe it. I believe in the gospel of choice; also in the choice gospel. We have a right to choose; God fixed that as a law in the beginning of creation; and since he can not lie, nor contradict himself, it is quite impossible for him now to change that law. Hence man's salvation, his opportunities, and all that pertains to his entrance into the kingdom of God will surely depend upon the choice man makes in life.

This consideration of choice, however, is not confined to the choice we make in first accepting the gospel or joining the church. That is where so many make a mistake. They having been wandering in darkness of mind, doubt, and uncertainty, have now found the pearl of great price—the restored gospel—the angel's message—the church of the First-born, and in this they rejoice. They have good reasons, too. They have hitherto been homeless, as it were, wandering alone, depressed in mind and spirit. They are like the blind man: "One thing I know, that whereas I was blind, now I see." They are so elated at the sight of land and the glorious truth now unfolded to them, that they begin to cast anchor and go ashore, thinking their voyage is at an end. But there are many leagues of travel yet ahead of us "over life's tempestuous sea." We have not yet reached the haven of rest; we have not finished our journey. While I am not a sailor, yet I opine that it takes skill to rig a ship and manage it safely over the waves. There is need of vigilance, much need in knowing the waters ahead, where the shoals and reefs may lie, where the unseen rocks would wreck our craft and leave us lifeless there.

There are so many times and places in life when nearly all we have dear to us depends upon the choice we make. If our choosing be right, happiness is the result; if it be wrong, we can not avoid the result, the loss. We have read and known when people have made the wrong choice in selecting a companion for life. It has often resulted in distressing, dismal loss, loss that can not be retrieved, a loss that can hardly be described by words or pen. We furnish the following lines as coming from one who made this wrong choice.

"In vain thy glories bid me rise to hail the newborn day,
When all my morning sacrifice is but to weep and pray.
What are all nature's charms combined to one whose weary
breast
Can neither peace nor comfort find, nor friend whereon to
rest.

"Oh, never, never, while I live, shall my heart's anguish cease.
Come, friendly death, thy mandates give and let me be at
peace."

This is a sad picture, but it represents thousands in the world to-day. The wrong choice has brought

them into the whirling avalanche of sorrow; their powers of escape are gone; it was their choice.

As a bricklayer I was one time working on a seven-story building. Below us was an alley paved with vitrified brick; nothing to prevent a fall to the pavement should one start. The derrick swung out of balance and fell across the joist near us. By quick action one man saved another from falling over the wall, and no one was hurt, no damage done. But the occurrence had a very peculiar effect on several of us who were near by. Something got the matter with our nerves, or our muscles, or our blood, bones, or brain. We were not hurt, we were not cold, but we shook, shivered, and trembled. This reference does not involve the idea of choice, altogether, but the occurrence was impressive; it was an opportunity for danger: It was avoided; we rejoiced because we escaped. So in like manner have many of us while engaged in the building of life's characters often stood near the heavy derricks of temptation and they have fallen near us. Many times we have quickly thrown out our arm and kept a fellow-laborer from falling over the wall into the depths of sin below. Many times when we have reflected over these escapes we have trembled with fear. And I here venture the statement that that fear is godly fear and should not be obliterated from our considerations.

We hope to impress our readers with the sublime necessity of choosing right. The opportunity for choosing is always before us; it is like the good and the bad, it is always present. To-day is ours; yesterday is gone; to-morrow many never come. We can profit, however, by the experiences of yesterday. We do not lose our memory because the day is gone. There seem to be two distinct worlds, one visible, the other invisible; one material, the other not material; one human, the other divine; one physical, the other spiritual. We live in both now. We are compelled to consider the things of this material, physical world by reason of our being here. We are invited to consider two things belonging to the spiritual world because of the fact that we sometime expect to dwell there. It is man's nature and disposition to take the things which are in sight. He often does so without questioning the result or consequences. Man is naturally bold and defiant; he really does not intend to be so, however. He desires to be independent and somewhat important, yet he will preach humility. He refuses to be led; he sees the crowd run, then he runs. Some one asks him, "Why do you run?" "Oh, I don't know; just because others are." This man has chosen to run because others are running. So we find ourselves, even now, out in the invisible world of thought, study, and reflection, wondering if it is a fact that there is a reason for all things. If so, why should a man run without knowing why? We do not intend to express a

doubt, by using the word *if*, but we do pretend to say there is absolutely a reason for all things. We may not be able with tongue or pen to express it so others may have our view, but we are confident that we know some things, even as the blind man said, "One thing I know, that whereas I was blind, now I see."

I was born a Latter Day Saint. My parents long before I was born were members of the church. My mother's father, Richard Hewett, was among the first elders in the days of Joseph the Prophet. This parentage, however favorable, is not sufficient as a reason why I am now in this work, in this church. There should be a better reason than that, or it would crumble to folly. But I have not anticipated in this writing to furnish a comprehensive reason for being a Latter Day Saint. God gave me the right of choice, and no man has the privilege of taking it from me. My life is what *I* make it; your life is what *you* make it. The simple fact of having membership in the church is no guarantee of a joyous and happy life or of salvation in the kingdom of God. When we enter the church we are just born—"newborn babes in Christ." How foolish for us to suppose that we should not continue to grow. Just as literally as we are to grow physically from babyhood to manhood, so also we are to grow spiritually, morally, and mentally.

The prospects before us are good, more valuable than gold, yea, than fine gold; more to be desired than rubies and diamonds. The training of our mind and conscience to conform to the divine mind is indeed a sublime task. It requires divine assistance. It can not be accomplished without it. We can not with any degree of reason expect the assistance of the divine mind or Spirit unless we seek for it,—seek for it in real earnestness. Things of this world that are considered worthy of possession are sought after with diligence, energy, and perseverance. Men hazard their lives, their health, and all sometimes to earn wealth—that wealth that perishes. It is not always wealth of money that drives men forward into the hazardous conflicts of life. That store is deceptive, delusive, and fading. It is like the beauties of the rainbow, not permanent. It seems to be a matter of record that the men who possess an abundance of wealth are not happy, not satisfied. There is still an aching void.

The other incentive referred to which drives men to hazardous conflicts, is more dangerous and delusive, if possible, than avarice. We refer to emulation or ambition. "Vain pomp and glory of this world, I hate ye," is the statement of a man who had labored long and hard to reach the summit of fame on the wings of pride and worldly ambition, but who had fallen, as he said, "never to rise again." It will be noticeable to the casual observer of men and human events, the abundance of ambition in the efforts of

men to outdo and overcome others in the desire for station in the affairs of life. We think at times we see it in the church. But wherever it be found it is evidence of weakness and the evidence of a wrong conception of the means of advancement.

That class of people called actors and actresses; those who perform behind the footlights, are influenced largely in all their work by what others think. The love of applause is their food and their drink. That same feeling has entered into the ranks of the ministry (referring to all the churches) and in consequence they have not sought the souls of men, but have sought the loaves and fishes. Because if the preachers (God pity them!) did not please the people, the people would stop their salary and they would be out of a job. So they work for the applause, the praise of men, like the actors behind the footlights; for if they did not the people would not come to their show, and that is all it is, just a show, a worldly show at that. "The world is still deceived with ornament." The statement of Paul, "If I still preach to please men, I am no longer a servant of Christ," has always sounded good to me. And yet I am continually confronted with the implication that I should try to preach to please the people. It is, I imagine, a lovely experience for ministers of the gospel to be carried along in the arms of friends; it would be fine if we could always be in a flower garden, breathing the sweet fragrance and feasting our eyes on the roses and lilies. It would be fine if we could enjoy communion of Saints and friends always in our gospel work. But that is not possible. We sometimes see the sparks of this love-for-praise-of-man beam forth when we are among the Saints. It is so natural that we could hardly expect it to be otherwise. Yet we feel sometimes like Paul said, "I am jealous over you with a godly jealousy."

We are anxious to see the Saints concentrate their love in the work of the Lord; in those things that will bring them life, joy, and peace; that will save them in the kingdom of God. There are so many things that hinder our progress; that prevent our development; and it is very hard to get people to believe that these things hinder. My experience is that it is just as hard to get people called Saints to respond to the law of life and be governed by the law of God which applies to them, as it is to get the prejudiced, creed-bound Gentiles to accept the angel's message.

The word of God says, "Tobacco is not good for man," and "avoid the use of tobacco and be not addicted to the use of strong drink in any form." But we have the right of choice, don't you know. Hence, a great number of the Saints choose to use it rather than to deny themselves. Notwithstanding Jesus said, "If any man shall come after me [be saved in his kingdom, is that what it means?] let

him deny himself and take up his cross and follow me." Paul in writing to Titus referred to some in his day who "profess that they know God, but in works they deny him." Jesus said in John 12: 47: "My word will judge you at the last day." And when the Lord said to his chosen prophet, "Avoid the use of tobacco," he surely meant for us to deny ourselves that and quit it. So does the appetite and passion crave and call for many things contrary to law—both the law of the land and the law of God. But we are under the direct command of God to deny ourselves. We have the right of choice. "Choose ye this day whom ye will serve." "Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness." Are we obedient unto God when he has said, "Avoid the use of tobacco," and we continue to use it? What is our prospect? Is it death or life? Life is the result of obedience; death the result of disobedience. We use the word *life* to mean a place with God, Christ, and the redeemed; *death* to mean banishment from God. We have the right of choice. It is ours to-day. "Seek ye the Lord while he may be found; call on him while he is near."

The friendship of this world is enmity against God. We can not serve God and cater to the world and its ways. In the prayer of Jesus for his disciples he says: "They are not of the world, even as I am not of the world." Therefore his Saints should not conform to the foolish vanities, fashions, and pride of this world. How many times, oh, how often, has the Lord warned his Saints, against pride, vanities, and worldly fashions. Can we not remember the loss, sorrow, and rejection of God's people in the past because they sought after the things of the world?

In the Book of Mormon worldly pride is referred to as a crime, then it must surely be a sin; and "God can not look upon sin with the least degree of allowance." It is not sensible nor safe for us to lean too far over the precipice of sin and worldly pride. "Thou shalt not tempt the Lord, thy God," can well be applied to all ventures of evil. It is gloriously true that "God is merciful" and that "Jesus intercedes for us." It is also true, as it is written: "But I say unto you that every idle word that men shall speak, they shall give an account thereof in the day of judgment." But humanity is naturally venturesome, bold, and daring, unruly and disobedient. I confidently believe that salvation, any kind of salvation, is conditional. "Save yourselves from this untoward generation"; "Work out your own salvation with fear and trembling"; "Choose ye this day whom ye will serve"; and "Blessed are they that do his commandments." These texts convince me that we have the right of choice. All our success in this world, as in the next, depends on the choice we make.

Some people think and contend that this idea would rob Christ of his glory and diminish the importance of his mission—the atoning blood. They say it would change the order of things and make man his own Savior instead of recognizing Christ as his Savior. Oh, no, it would not. It should be well understood that man was in a lost condition, "without God and without hope" of salvation; no possible way of escape; not a shadow of a chance to save himself. But in the mission of Jesus Christ the door was opened; the wall or partition between us and redemption was broken down; the means were provided for our transportation into eternal life; the railroad was built; the old ship of Zion was launched on the ocean of life, and man was invited to get on board. It was not by works that we have or had done that this door was opened, the means provided for us and our salvation; but it was by pure, unselfish, and uninvited *grace*.

"God so loved the world that he gave his only begotten Son that whosoever believeth in him shall not perish, but have everlasting life." Who is so blind that he can not see that our salvation depends *now* on the choice we make? God and Christ have performed their part; we have something now to do. "Choose ye this day whom ye will serve." But poor, weak, frail humanity, having an abnormal appetite, his eyes blinded with the creeds and traditions of men, having followed the customs of generations, is confronted with a glittering, glaring, whitewashed, hypocritical world of fashion and show, so that even professed Christians and Saints have seemingly supposed that they must conform to most, if not all, of this foolish pride, vanity, and worldly nonsense, in order to be saved in the kingdom of God. If they do not suppose that, then why do they do it?

I would especially invite your attention, and invite you to visit our General Conferences and reunions, or other large gatherings of the Saints. Have your mind in tune as revealed in the Bible, Book of Mormon, and Doctrine and Covenants; please also remember the many warnings given by the Spirit, in prophecy and tongues to the church; have your mental and spiritual vision open to the things that God has said about our manner of dress and adornment; then compare our people with the congregations of the world, and tell me if you can discover any difference in dress. As a matter of course you will find many poor among the Saints, but my observation shows but few exceptions, that we are doing all we can to keep up with the world of fashion and pride. Yet we can take comfort in singing, "Jesus, I my cross have taken, all to leave and follow thee." But the song of the siren is musical; it has a fascinating charm.

In the choosing of the three caskets to win fair Portia, it was the gaudy, glistening gold, and glimmering silver that dimmed the eyes of judgment and

reason, which ever resulted in a wrong choice. But He that hath chosen not by outward show, and gave us the beautiful sentence, "The world is still deceived with ornament," called for the key to unlock the leaden casket, saying, "Here choose I, and joy be the consequences."

In this mortal race of man he is ever confronted with the three caskets which contain the results and prospects of our choosing. One casket contains a "carrion death" of sin, evil, and vice; another the "blinking idiot" of pride and fashion, the other less attractive one contains the "fair counterpart" of Jesus the Christ, and his saving gospel with all its comfort, glory, and power. Give me the key to unlock this one, and "Here choose I, and joy be the consequences!"

R. M. MALONEY.

Of General Interest

ANOTHER BURNING QUESTION.

Perhaps on no subject are people so sensitive and averse to innovation as that of the disposal of the dead. Behind our present methods of burial stands all the force of age-long custom, sentiment and religious faith. It is for these reasons that cremation has made such slow progress in the past, though its superiority from a sanitary point of view is admitted practically by all.

It is rather significant, therefore, to note the fact that at a recent national convention of cemetery superintendents held in this city, the opinion was expressed that in the near future the law will provide for compulsory cremation, and that this seemed to be the opinion of the majority.

Commenting on this, the *New York World* in its editorial columns expresses agreement and gives an adequate explanation why cremation is destined to supplant the present method. It says:

"Cremation has long been urged on sanitary grounds. *The force of economic reason is now being accumulated on the same side of the issue.* Great urban districts, rapid in their expansion, feel as obstacles to growth in desirable directions the appropriation of large tracts of land for cemetery purposes. Smaller outlying places object naturally to having their fields turned into burial places for the cities. Manhattan's encroachments upon near by territory have become of much note since the passage of a law forty years ago forbidding the opening of new graveyards in New York City or County."

The *World* has no possible use for the socialist theory of economic determinism, and in all probability the cemetery superintendents never heard of it. Both, however, recognize its dominance as a deciding factor over every other consideration.

If the explanation of the *World* is correct, and the facts given are as stated, then despite religion, sentiment or custom, it's the furnace for us eventually—in this world at any rate, if not in the next.

THE SPIRIT OF CHEERFULNESS.

A gloomy person is not inspiring in any line of work. His presence throws a damper over the zeal of those who would otherwise be earnest laborers. Such is our relation to each other that we impart our experiences to those with whom we associate. If we are of a melancholy disposition we cast a sort of gloom over the circle that we enter. But if we are

bright and hopeful we communicate an inspiration to our associates. They extend to us a welcome because our very presence is uplifting.

A gloomy nature is sometimes the result of disease. We are sick in body and the world does not seem to contain much for us. The appetite is bad, sleep goes from us, and we are depressed. What we need is rest from toil, or a good dose of medicine, or a change in work. Sometimes we are gloomy because we are self-centered. We can not think too much about self without becoming impressed with the idea that somebody has mistreated us, or we have been neglected and we are not appreciated. That sort of gloom is enough to make anyone miserable. All the remedy we need is to get out of self and put ourselves into the self of somebody else. Self-forgetfulness is a good medicine. It is our duty to be cheerful, to be hopeful. God does not want us to hang our heads and mourn life away. He wants us to look toward the morning and smile. There is too much good in the world for us to go moping around in search of the bad and the disagreeable. The sky above us, the sunshine, the shower, the bird songs, the hills, the plains, the rivers, the brooks, happy-hearted children—in fact, everything about us, tells us to be glad and rejoice. Let us then fill the soul with religion, go forth to bless some pilgrim in life's journey, and happiness will force itself into spirits. Then our faces will smile instead of frown, our hearts be glad instead of sorrowful, and men and women will welcome us when we approach their circles.—*Texas Christian Advocate.*

PHOTOGRAPHING THE INVISIBLE.

Since the days when the instantaneous photograph first showed an incredulous world the grotesque motion of the race horse in flight, and established the fact that there could not be such a thing as exactly a dead heat, the camera has accomplished such wonders that we have almost ceased to marvel. The nickel show has made us indifferent to what a very few years ago was one of the wonders of the age, the moving picture. And now the moving picture has been cultivated into one of the marvels of the scientific world, the ballistic kinematograph, by means of which the old-style moving picture seems relegated into the stationary class, much as the canal boat compares with the ocean greyhound.

This achievement of the camera enables man to see what hitherto has been invisible, for Professor Kranz, the inventor of the device, is able to take absolutely clear photographs, singly, in silhouette, in the inconceivable flash of time represented by the term one ten-millionth of a second. The most rapid movement of nature or the swiftest artifice of man can thus be recorded for the purpose of close scientific study. Professor Kranz's mechanism works so speedily that, allowing for the working of shutter and the shifting of film, five thousand separate and distinct pictures of a moving object can be taken in a single second. This compares with an average of fifty per second in the ordinary moving picture outfit.

This miraculously delicate instrument is bound to be of great service in the prosecution of scientific study of natural phenomena. The observer intent on a surgical operation or a military problem now may have an invaluable aid to dissect the mysteries hitherto hidden. The swiftest moving phenomenon known may be put on record, whether it be the soaring of an insect whose wings vibrate invisibly, the whirl of a wheel, the flight of a bullet or the destruction of a target by projectile or of matter by explosive. The fleetest of moving objects will be caught as if at standstill and problems that have been too deep for military men, for surgeons, and experts in other fields, are brought within the possibility of solution.—*Omaha Bee.*

Letter Department

MAGNOLIA, IOWA, February 14, 1910.

Editors Herald: Either by omission on your part or ours, an error exists in our article of HERALD for February 9, entitled, "Possible and probable explanations"; to wit: after the words, *the Seer*, should appear "Translating by the Urim and Thummim," to give clearness and force to our idea.

Very respectfully,
A. M. FYRANDO.

ADKINS, TEXAS, January 20, 1910.

Dear Herald: After living for several months in the city of San Antonio and enjoying the privileges of the church, it is indeed very lonely to live out in the country twenty miles or more from the church.

I became a member of the Reorganized Church seventeen months ago. I am still rejoicing in the good work. It grows grander to me every day I live. Sometimes I wonder how it could ever be that I should be so blessed. I can hardly realize how I was brought out of the shadow of doubt into the glorious light of the gospel. I had been reared from infancy in the Roman Catholic faith and was quite sure that I was in the right church. I had heard very little of the Latter Day Saints and I was of the impression that there was no difference in the doctrine of the Latter Day Saint and the Utah Mormon.

In 1905 a Latter Day Saint was employed to teach the school here at this place. And through him I became acquainted with the doctrine of the church. About this time I had a dream that I did not think amounted to anything at the time, but afterward I believed it pointed to my being helped out of the Catholic Church. I dreamed that by some way or other I had fallen into the Mississippi River and was about to drown, and at last I thought this same Latter Day Saint came along and helped me out of the river. Now, there does not seem to be much, at a careless thought, to this dream, but to think carefully of it, you will see that the Mississippi River is the father of waters, having so many branches and tributaries, so also is the Catholic Church the mother church and the Protestant churches are the branches. Therefore I believe the river in this dream meant the church. Soon after this Elders D. S. Palmer and John Harp came to this community and preached the gospel to these people. Brother Palmer came once again and the next time he came I was baptized, and soon my mother and sister were baptized also. The Baptist is the leading church here and their members are bitterly opposed to the Latter Day Saints, but I hope that it will not always be so.

I wish I could live in a branch, for I feel that I should do something for the advancement of this grand and noble cause. I desire to live faithful before the Master wherever I may be. I do not see how I could live now if it were not for the hope that I have in this work. I know the work is good and the reward is sure if I hold out faithful till the end, ever trying to obey his laws and commandments and overcome my faults and weaknesses, and doing what I can for the upbuilding of his great cause and kingdom on this earth. I ask the prayers of the Saints that I may ever be found doing what the Lord would have me do and saying what he would have me say and going where he would have me go.

With kind wishes to all, your sister in the one true faith,
MARY LARMANN.

DETROIT, MICHIGAN, February 15, 1910.

Editors Herald: Having been intrusted as I was, with the responsibility of determining the genuineness of certain relics I had at the General Conference at Lamoni in 1909, naturally enough there would be more or less interest on the part of

many and report due, especially to those who invested means in the project.

My almost entire silence thus far has, no doubt, to some at least, seemed strange. Having mentioned the matter publicly as I did, and refraining from further publicity and counseling silence, has been referred to by some of my friends, thus: "All this attempt at secrecy, as well as your foolish actions, of announcing publicly, etc."

Be that as it may, results will show it has worked well. Naturally enough what is folly to some is wisdom to others, and results a better gauge than mere opinion.

Others had prior rights, they owned the relics, and not consenting to wide publicity, there was no other course open to me, since some must know of it to enter into and sustain the enterprise.

Should results achieved be measured by the amount of relics I may have to deliver at reporting time, it, perhaps, could not be counted a large success; but, far more to be desired than a large consignment of copper, clay, and stone, is the evidence centered in the whole of it by whomsoever owned.

This, happily, has been accomplished, as well as the dignity of our cause carefully guarded, which was really of first moment; evidence next, and then, relics in the amount available.

The data promised in connection with photographs shall be fulfilled. It puzzled many why it was not given out at first; the delay, more. It would have facilitated the handling of photos, yet not practical to do so, neither is it yet.

As to our exploration work, nothing was furnished the press by Mr. Daniel E. Soper, Rev. James Savage, or myself, but the little I stated in the HERALD, and that was almost exceeding my privileges.

Some of our friends gave out a few items, and were called to time by my colleagues, not because they had anything to fear, but they were not ready to have it done.

It has finally been decided to publish plates of the relics, the attendant matter to be limited to cover announcement, very short general statement, and brief data. No theory advanced or explanation attempted, so that no bias shall be engendered. Upon this plan only was publication now permitted. To be privileged to publish the specimens is so great advantage as to make it very desirable to conform to such requirements from those having the right to make them.

The data as agreed upon for book, may be republished elsewhere as soon as the book is out. As conditions may warrant and consent is had because of developments, other things may be given out.

Whatever disappointment this engenders, the result will many times repay. Fuller publication at the start would be of great advantage in the sale of the book, but better and fuller results to be reached, and the whole interest better served and earlier, by the present plan.

Our worthy historian asked for an article for the *Journal of History* months ago. It was not furnished simply because it was not expedient, neither is it as yet.

It will be, however, when it becomes practicable. The Historian is so informed and he heartily acquiesces.

Bro. E. E. Long wrote in reference to using the photographs in debate. Upon advice that it was yet untimely, he judiciously refrained. His consistency is appreciated.

In the limited use I have made of it in my personal work, the greatest care has been taken to conform to that course suggested for others.

The testing as to genuineness during the year by exploration is complete as for certainty, thirty-one finds being made widely separated and mostly from far distant localities from all former ones, new places where the taint of suspicion could not in sane judgment apply, all of these thirty-one

differing from each other and from all former ones, yet having the same general characteristics and markings, identifying them as representing the same culture. The conditions relative to finding such as to disarm all doubt to intelligent minds.

These are not only my conclusions, but of those I have been coöperative with, also some of our principal men, and in addition, one man of repute in science.

This is my report for the present time and conditions. Let the rest come in its time. Should caution have failed me (to which I do not for a moment consent in this case), I should be now admonished by the North Pole muddle to be wise, act sanely and safely. What the fears of Cook or Peary may be, I do not know. In the case I have in hand I have none. Unlike that far-off North Pole zone, the one in the case of Michigan relics is here accessible readily and the test can be oft repeated; we can not depend on not being caught.

The scientists generally, will soon be after us. We may not win them all, but operations on the ground will never bring discomfiture for us, for the test is complete; how fast, and by how many accepted, is another thing.

The book goes in immediately to press. Its appearance will not relieve others or myself from restrictions stated or implied in the above. As early as can be we all will be relieved from much embargo. Steadily onward,

R. ETZENHOUSER.

ENFIELD, ENGLAND, January 15, 1910.

Editors Herald: I have read with delight and interest the account of our president, Brother J. W. Rushton, together with Bro. W. Leggott, on their mission in London District.

They appear to have found a very good ground for labor among our very small population of over seven million people, and were much taken up with the favor they seem to have found among the people regarding the gospel of Christ. From appearances, London was void of this gospel until they went there, which is shown by the interest with which the people seemed to regard them and their work. It gladdens our heart to know that the gospel has the power to attract the minds of men as something sensible, reasonable, and useful in life to such a degree that they declared that they ought to stop and take a hall there that the church might be represented in London. When we come to the memorial card of the London hall, in Brother Leggott's report, we can not help feeling that that notice posted up, "This building for sale," should have underneath it, "On account of the God of this place having gone for a walk, those responsible for the place have decided to sell the place as no longer required."

I guess Brethren Rushton and Leggott were ashamed to tell those people where the church was and the kind of a place it was that represented the church of Jesus Christ amongst seven million people. And it is strange that this is really the case, for by the same report, I read that they have still in mind the day when the church was famous amongst them there, that they boast of some of the brightest men of the church and the best of teaching, which to my mind they must have put on paper and lost it again, for it failed to have any effect, apart from a few, struggling to let their candle illuminate the minds of seven millions of people. Strange, too, that I have seen but a few years ago, between forty and fifty Saints assemble at that same hall in Bow Common Lane, and now it has come to a few who assemble there but once a month to partake of the sacrament. This means that the hall is closed forty Sundays out of the year, so if anyone happens around as a result of the preaching held there, between these times of it being open, they will see the hall closed and the notice posted up, "This place for sale." This

branch claims one hundred and twenty members, that this place was good enough to be baptized in and receive the laying on of hands for the gift of the Holy Spirit, but now having discovered that it is like a sandwich, between two public houses, that the people are poor and conditions surrounding the place bad, they have grown disgusted with it, and wish to remove to some other place which will be clean from the Devil's works and influence, which seems to have frightened all the people away from the hall in Bow Common Lane.

I listened to a preacher this evening talking of the wise and foolish virgins, and the bridegroom coming and how the foolish virgins ran to buy oil, and I thought if he came to London about now Brother Goullee would have a good trade, for he is in the oil business. What is lacking? It is not our surroundings that keep us from complying with Christ's statement when he said, "Wist ye not that I must be about my father's business"? The general idea of some people is that he meant, "Wist drives things." There seems to be plenty of it going on in other religions, but it is a love that is real that we need in our hearts for the gospel, and without it we ebb and flow like the ocean tide, or as one man has put it, we are like jelly fish with no backbone attached to us, and hence we take offense when offense is not meant, and become jealous when it should be our duty to honor and love each other. I would that the oneness that Christ spoke of might be perfect in us, that we might raise up seed unto Jesus Christ, that we might glorify almighty God by the oneness that we manifest in each other, for, unless we are agreed to combine together for the success of God's work we become a failure.

It has been suggested, I believe, that our mission conference for this country be held in London, which accounts for the mission work done last year in London, as a means of bringing more clearly to view by demonstration the knowledge of the gospel of Christ as possessed by the Latter Day Saints; also to broaden the minds of the Saints, that the work which they say they hold dear, that this light of the truth is not surrounded by a little world of its-own, but that we all may realize what kind of work we are engaged in. The duty it requires of us is great, for when we sing that hymn, "Am I a soldier of the cross?" we must remember that it does not mean that we are only reimbursements to make ourselves when some one special is around.

If it is so that the mission conference is to be held in London, and the work demonstrated by hiring a hall for the occasion and drawing the people to hear the gospel, and possibly converting some to the truth, after it is over, where are those that represent the church going to point the people to that they may worship God and receive the teaching that is necessary for their maintenance as members of the body of Christ? Will it be to the hall in Bow Common Lane? If so, they may get frightened by the awful appearance of the place and surroundings, and would lose ground on what they are believing, for they would be but babes just born into the fold of God, and they might become as those of old that had ears to hear but did not; eyes that see the truth but fall away into blindness again. I doubt if the gentleman of Hyde Park would turn his footsteps down Bow Common Lane.

Has this church body and parts and passions? Will it not extend the same to England? We are a part of the body, and the passion of God was love. In the same HERALD I read, Will a man rob God of pounds, shillings, pence, or the spirit of the work he has given him to do? The only places that we in England can boast of in all the places I know, where the work is represented, are over shops and halls, and in the south of England the church is unknown. In London, one little hall instead of twenty. Why is it? The

answer is that you have not paid your tithes enough to spread the work more. The rich man pays his tithes and hardly feels the law, pays his tithes and feels free; at the same time the poor struggle to pay what little they can under the burden, with their own hall expense to pay as well. Hence, Will a man rob God? Tithes are for the spread of the everlasting gospel and the keeping up of the church, the expenses of which are a great deal more than many Saints imagine. It grieves one to think of one man misusing the money and making the work twice as expensive, and the church to suffer generally for the want of funds.

We are quite satisfied with our mission president, for if advice or teaching could have built churches we would have had lots of them. We realize that we are only working as a mission, but, at the same time we do not want to be forgotten, but would like to see our Island ring with this latter day work as in the days gone by. Trusting that God will bless his work both at home and abroad in this new year, I close these remarks, trusting they may be of interest.

Your brother in the one hope,

60 CHURCHBURY ROAD.

J. A. SMITH.

SAINT GEORGE, UTAH, January 28, 1910.

Editors Saints' Herald: I have no great results to report, so far as additions to the church are concerned, yet I am still alive and in the conflict for truth. I am at the capital of the Mormon "Dixie" country, where Brigham Young and his people reared their first temple. This is a hard looking country, but the climate is fine for winter, and if they had a railroad here it would no doubt become quite a winter resort. I am informed that this is a very fine country for fruits of various kinds, but the distance from market is a drawback in every respect.

Modena, on the San Pedro, Los Angeles, and Salt Lake Railroad, is the nearest railroad point and is sixty-five miles distant; but by the time one makes the trip over the difficult road, with the kind of conveyances in use, the distance seems to be one hundred miles or more. The road passes near the place known as Mountain Meadow, which has become historic and widely known by reason of the terrible tragedy enacted there in the early history of Utah.

My first labor in this part of Utah was in the town of Washington, about six miles from here. I held a series of meetings there last week that were well attended and some interest was manifested. The only non-Mormon in the place, a Mr. Homelton, who with his wife attended all my meetings, stated upon parting: "I am glad that I had a chance to hear your side of the story, and I am free to confess that my opinion concerning Joseph Smith has undergone a considerable change." His wife expressed herself about the same. Also among the Mormons did I find friends, and they ministered to my necessities while I was with them.

At this place I could find no building to preach in. There seemed to be a disposition on the part of all the men in authority that I should not be heard, but I did not feel like giving it up, so when the mayor of the city, Mr. Whitehead, told me, "You can preach on the street all you want to," I concluded to try that, and I am glad to report that it has proven quite a success, as far as getting a hearing is concerned. I began my meetings Tuesday afternoon, the evening too cool, and I expect to continue during the remainder of the week and over next Sunday and perhaps longer.

At my first meeting I was attacked by David H. Cannon, a younger brother of the late George Q. Cannon. I noticed the gentleman's uneasiness while I was speaking, and as soon as I finished he began speaking. It was amusing to behold the crowd, with what eagerness they came closer. Bishop McArthur, who with some of his brethren had been listening a little distance away, came closer, now wearing

the broadest kind of a smile, and it was evident that he expected this lonely "Josephite" would soon have the foundation knocked from under him, but I am sure they were disappointed in Mr. Cannon's efforts.

I had said nothing in my discourse about the unpleasant things that make the chief differences between us, but had preached Christ as our chief leader and the head of the church, and his gospel the plan of salvation. It was evident that Mr. Cannon hardly knew where to take hold as he could find nothing in what I had presented that he could condemn. He made the admission that what I had said was all true, but claimed that I need not come here to harangue the people about Christ and the gospel, because they all understood that. He then proceeded to tell the people about what he knew, and I can assure you that he was chuck full of knowledge and literally boiling over. He knew that Joseph Smith was a polygamist and condemned the sons of the prophet because they did not know it. He was present when Joseph Smith rolled all the responsibility upon the Twelve Apostles, and he knew that they had all the keys. He was present upon the occasion when Brigham Young spoke with Joseph's voice, and knew that the mantle of the prophet had fallen upon him. He said that he wanted to tell the people these things as he was present and knew all these facts, and he thought that in the face of such testimonies there was no room for "Josephites" to occupy.

When he got through I only called the people's attention to the fact that nearly sixty-six years have passed since the martyrdom of the prophet and patriarch, and here we have before us a man who professes to know so much pertaining to church affairs because of his actual knowledge and personal experience, and I said, "This man must be much older than his appearance indicates or else he was only a mere babe or a little child in the days when he claims to have received such wonderful knowledge." I saw that I had hit the nail on the head. Cannon himself looked down his nose, the bishop's smile had vanished, and it was clearly apparent that there was a general disappointment, and that Cannon had not accomplished what was hoped for.

Mr. Cannon has not been seen at my meetings since, but there have been others who are anxious for a wrangle, but none that desire to meet the issue fairly and squarely. Several of the Mormon people have admitted that Mr. Cannon made a fool of himself.

Being alone among so much opposition it brings on peculiar feelings sometimes, yet I have not been discouraged, as I feel that I have a right to hope that the Lord will stand by me. Perhaps it is well that my face is somewhat tanned, from exposure to the mountain air, or I might have become affected like Bro. H. C. Smith, when he encountered the Utah boys in Lamoni last June, at which time it is said that his face became as white as a sheet(?). One peculiar feature that I meet is that I can not hold a meeting, but what some one will introduce an argument in favor of polygamy, whether I have touched that theme or not. I noticed that the "Jots Man," writing from Salt Lake, a while back, declared that polygamy was a dead issue. If he will come down to southern Utah, he will find it a very lively and kicking corpse.

Before reaching this part of the State I spent some time in Sanpete and Sevier counties. Brother Holloway accompanied me as far as Elsinore and Monroe, but conditions soon required his return to Provo, and since then I was left to plod alone, which is not the most desirable, nor in harmony with the Lord's direction; but we must often be governed by circumstances when it can not be otherwise. Together we preached at Monroe and Elsinore; the attendance being only moderate, the severe cold and the nearness of the holidays no doubt militated against our efforts. While in that part of the country we made our home at Bro. H. Lorensen's,

who, with his family, treated us with true saintlike kindness. Brother Lorensen's home has been a sort of headquarters for our elders for about twenty-five years, when I first met him, and when I had the pleasure of administering to him and companion the ordinances that made them members of the Reorganization.

No public house could be had for the preaching of the word in Richfield. When I applied to Bishop Coons for the privilege of speaking in the warehouse, he replied: "We let you into our house when you were here before, and we had a hell of a time, and we think that was enough." He evidently had in mind the time when six years ago Elder Swenson and I met Bishop Young and Elder Stewart in debate; but did not know before that they felt so bad over the matter. However, I preached twice in Bro. Joseph J. Jensen's home, to his neighbors who came to hear, some of whom seemed somewhat interested in the truth. Brother and Sister Jensen were the only ones of the faith that I met in that place, but like as upon former occasion, I felt at home in their abode.

I preached four times at Salina, twice in the Mormon meeting room and twice in the Presbyterian chapel, with good attendance. Bishop Lorentzen commended me on my efforts, saying that I had presented our faith in a way with which he could find no fault, and not like some of our elders who he claimed had pursued an ungentlemanly course.

At Manti I did no preaching, but stopped a few days with Brother and Sister Rasmussen, who in this place for years, have been the only ones of the fold and at whose home the elders always find a welcome. Brother and Sister Rasmussen are well advanced in years, and feel the effect of age. May the Lord comfort and encourage them in their declining days.

Here I am making my home principally with Mr. A. P. Hardy, who with his companion has treated me kindly. Mr. Hardy is one of the early pioneers of the country and has volunteered me much information pertaining to the early history of Utah. He is a Mormon, but says he is not very religious. Of course a man need not be very religious to be a good Utah Mormon, for if he pays his tithing and sustains the authorities he is considered all right. Mr. Hardy informed me that he was for nine years the sheriff of Washington County. That he has filled several missions among the Indians, being appointed by Brigham Young. He was in the "Mormon War," under Lot Smith, in the region of Fort Bridger, stampeding mules and horses belonging to the army and burning up the supply trains. But he stoutly asserts that he had nothing to do with the Mountain Meadow Massacre, all of this without me asking any questions. He also asserts that Brigham Young was not responsible for the terrible deed, and claims to have seen orders from Brigham Young in regard to the emigrants, which were to the effect that they should be permitted to pass through the country unmolested; but the orders did not reach the scene until the deed was done.

I have no doubt written enough for this time, so will close by saying I am yours in the conflict for truth,

H. N. HANSEN.

LEXINGTON, TENNESSEE, January 20, 1910.

Editors Herald: I am now back in my field of labor. Moved my family to Knobnoster, Missouri, the last of November and remained there preaching and administering to the sick until the 12th of this month. Then I came to Timberlake, Tennessee, and preached a few times and baptized one lady, the wife of Bro. Alex. Rush. My labors in Knobnoster were well received by Saints and friends. I met a number of good Saints there, but some are not striving to let their

light shine. There were a few outsiders at our meetings who expressed themselves as well pleased with the effort. I tried to make it plain that I was not in Missouri to abuse or make fun of anyone's religion or church, but to preach the gospel as I understood it, and I believe I made some friends. Some seemed to think that I had fixed some of the outsiders so they would never come into our church again. I asked them why they thought so, and their answer was, "The outsiders and some of the Saints are just carried away with your preaching, and now they will stand right where they are." I remarked that I thought it was a little strange that men would stay outside of the church because they liked the preaching. He remarked, "You are too light on them; I believe in stirring them up." Well, we didn't argue the question any further. I could see that he was one who believed in hanging to the line as they call it. I had been told by some outsiders that they scarcely ever attended our meetings because the elders, as a rule, abused them and made fun of their religion, but I can't vouch for all I heard. I preached largely from the Book of Mormon, and some outsiders told me that they believed the doctrine I taught.

We have a good Religio there at Knobnoster. I found that many of the Saints know little of the Book of Mormon teachings.

One thing I find in Zion that is discouraging, and that is the spirit of speculation is bringing lots of Saints to Zion and moving lots of them away from her. My advice to all Saints coming to Zion is to stay clear of all land agents, even if they are Latter Day Saints. We have some good men in the land business, but you don't always know who they are. One of the commandments given by Christ was to watch. Why not live by that word of God? Most of the land in Zion is hardpan or has been water killed, and hence the necessity to have some agent who knows where the good land is, as it won't do to trust your own judgment, of course. Land agents are very nice and accommodating, but they are like anybody else, they are looking out for themselves, and you will not fall out with them if you do the same thing. So do not get in a hurry to buy land in Missouri. Remember the Lord's instruction is not to be in haste, but let everything be prepared before you.

Well, I find things in Tennessee about as I left them, except some of the Saints have moved away. As a rule the Saints here in Lexington are very poor. The land is poor and they are compelled to live very closely, and it is about all they can do to live at all. But I learn that some of our elders do not mind begging them for money "to grease the car wheels," as they call it. I have been preaching here for years, opened up the work years ago, and I have never yet asked one of the Saints for money. I will buy a tie ticket and walk before I will do as some have done. Some lay around and then ask the Saints for money and perhaps they have five times as much as it needs to take them where they are going. We have only had a few of such elders labor in Tennessee and Kentucky, and they did not do much good, except to help out the railroads. They will receive a letter from the missionary in charge requesting them to push out into new fields; then they will pass the hat and hustle off to some other branch, or to where a lot of Saints live, and flatter themselves that they are in a new field. Pretty soon they are rushing to see loved ones and to await the action of General Conference to see where they will be sent. I have seen so much of the above work that I am tempted at times to raise my voice against it from the stand. Let none take exception to this that is not guilty. I do not mean you; it is the other fellow of course.

Trusting this may be received in the same spirit that prompted me in writing it,

Yours in Christ,

C. L. SNOW.

CONIFER, COLORADO, January 19, 1910.

Editors Saints Herald and its Twenty-five Thousand Readers: We desire to greet you in the opening of this New Year of grace, 1910, one thousand nine hundred and ten years since the coming of the Messiah, our Savior Jesus Christ, to ratify and make binding on the nations of the earth the everlasting covenants promised to the prophets, Abraham, (Genesis 22: 16-18); Moſes, (Deuteronomy 18: 17-20); David, (Psalm 89: 19-37; Isaiah 9: 8, 9; 49: 6-12; 55: 3-6; 59: 19-21; Jeremiah 31: 31-34; Daniel 9: 25-27; Micah 5: 2-4; Zechariah 9: 9-12), and to others too tedious to mention.

Israel rejected this messenger of the covenant, because he, after being born in Bethlehem, abode for a time in the town of Nazareth, saying, "Can any good thing come out of Nazareth?" and because he did not then set Israel, unregenerate as they were then, at the head of the nations, and be crowned a temporal universal ruler. They did not understand that before this could be, Israel, both Hebrew and Gentile, must be converted from their sinful ways, be regenerated, be of one heart and soul, united in desires, purposes, and intentions, in harmony with God's will and purposes. (See Psalm 51: 6-13; Jeremiah 31: 33, 34; Jeremiah 3: 14-16.) Instead of turning to the new covenant their hearts turned, and we are sad to write it, they still turn back to the covenant made at Sinai and "the ark" that contained that law of death, and refuse to heed the pastors sent to them then and now, not being able to see that the new is not like the old covenant. Israel set their stakes thinking the Lord would come to them, but he has not, nor will he. They must be converted to the Lord's "own way" that makes us of one heart and soul, be converted to him. (See Jeremiah 32: 39, 40.) Israel has always, ever since coming out of Egypt, gone backward and not forward, has backslidden. (Jeremiah 2: 27.) May not modern Israel be able to learn a lesson here? Let our past teach us the duty of faithfulness to the divine Law Giver, is our only success. We can not do the work intrusted till we, under chastisement, learn that "Zion can not be built up, unless it is by the principles of the law of the celestial kingdom." (Doctrine and Covenants 102: 2, 3; 127: 7.) Can anyone in the stakes of Zion fulfill the principles of the celestial law and not possess their possessions "according to the law of consecration which I have given"? (See Doctrine and Covenants 102: 8.) Can they and be in harmony with the law? It is time we, as children of our heavenly Father, look his law squarely in the face. We ask the world to do this when preaching the gospel to them. (See section 106: 1, 2. This law surely applies to all living in the present and future stakes of Zion. Are not the stakes of Zion Zion? Are not those living in the stakes of Zion living in Zion? Answer as you will answer at the final tribunal. (See Psalm 50: 4; Isaiah 11: 27.) (We think the "judgment" of this latter text is righteous, legal, inspired, good, just, sense, enlightened by the law and the Spirit. See on this Doctrine and Covenants 126: 10 and 129: 8.) But let us as a people not forget that God will judge his people as well as the world. (Psalm 122: 4, 5; Matthew 19: 27-29; 2 Corinthians 5: 10.)

Brethren, the times of the Gentiles are now closing. They were to be fulfilled in the generation in which the gospel was restored. (See Doctrine and Covenants 45: 4.) A generation did not exceed seventy-five or eighty years in the stated generation referred to by our Savior in his time. (See paragraph 3 of same section.) "This generation of Jews." Compare the "desolations" here spoken of with any history of the Hebrews and Jerusalem. A generation in Abraham's time was about one hundred and eight years. (Genesis 15: 16; Exodus 12: 40, 41.) In regard to Israel's wandering in the wilderness prior to being permitted to enter Canaan, that generation was forty years, specified. (Numbers 14: 33,

34; Deuteronomy 1: 35.) Three score and ten years were a generation in the time of David. A race is sometimes denominated a generation, a family when so specified. (Deuteronomy 1: 35; Psalm 95: 10, 11. See also Matthew 4.) A people living at a given time. (Matthew 3: 7, 8.) We are not of the opinion that the words, "This generation of Jews," or "in that generation," as used in Doctrine and Covenants, are absolutely defined as to years, nor used in the sense of a "race" or a family; but we can not concede that "that generation" exceeds one hundred years. If we begin the "this generation of Jews" of paragraph 3, in A. D. 33, the "generation" did not exceed forty-two years. But if it began at A. D. 1 it did not exceed eighty to ninety years. The desolations there foretold had come on the Jews by that time. The times of the Gentiles evidently began at or soon after the destruction of Jerusalem, A. D. 65 to 72. And the abomination spoken of by Daniel set up, (see Luke 21: 20-24; Mark 13: 14.) "And for the overspreading of abominations," it has been desolate unto this day. Idolatrous Roman abominations, (oriental conquerors.) Then the contentions of one Peter the Wanderer, and the Mohammedans who with slight intervals continue to sustain their mosque on Mount Moriah, where once stood the temple of Solomon. (Daniel 9: 26.)

"The fullness of my gospel" broke forth among those who sat in darkness in A. D., 1823 to 1830. "And in that generation shall the times of the Gentiles be fulfilled!" Can we realize where we are, brethren, in that history of events? The Savior deals here with events directly related to his ancient covenant people, the children of Abraham. They have been a long time learning the folly of setting their stakes and rejecting the gospel because Jesus came out of Nazareth, but they will learn yet that they will have to begin at a Nazareth where it has been thought no good can come from, even with the great restoration, the foundation of which was laid by "that young man," spoken of in Zechariah 2: 1-4, and Doctrine and Covenants 45: 4. The messenger of Malachi 6: 1. See Doctrine and Covenants 17: 2, 3.

At the opening of the Gentile times, the Hebrews went "into outer darkness," where to them has been "weeping and wailing and gnashing of teeth." They ceased to be the Lord's people in any adopted sense. They did not cease to "be a nation" or a race. Their house was "left unto them desolate." They were "blind leaders of the blind." They fell "into the ditch," from whence they have not to this day been pulled out.

Will a like fate now overtake the Gentiles at the fullness of their times? As the Hebrews filled "up the measure of their fathers," or cup of iniquities, has it now happened so, or is it happening so with the Gentiles? When Israel's time had fully arrived they became absolutely indifferent to their eternal welfare. (Acts 13: 46, 47.) Will it soon be so with the Gentiles? Do they—a majority of them—now seem indifferent to the gospel of Christ? If any of you doubt, just take a year's mission, go without purse or scrip, as do Christ's ministers, declare the same principles and doctrine he did, and be convinced. The proof of it will be trying it. We do not say there are yet a minority of exceptions. Were the masses convinced in the days of Noah and Lot? (See Matthew 24: 37-39; Luke 17: 26-32, and Luke 21: 35.) Does the world knowingly permit itself to be taken in snares? Somehow all that dwell on the face of the whole earth Jesus says will not know when the day of his coming is near or at hand! What an astounding statement of truth! Are the Saints alive to their own interests as they relate to the redemption of Zion?

We can see the tares are ripening. It looks like mature fruitage to note that the Colorado state board of pardons are allowing prisoners to buy for money their liberation from the state prison, regardless of what their crimes may have

been. This is now an open fact, charged and commented on by the public press, who to-day are the conservators of the peace and safety. Saints, we must not think for one moment that it remains for the next generation to *begin* to redeem Zion. Any indication of willingness on our part to pass the beginning of this work on to the next generation would plainly show that we are not prepared to enter celestial glory, where and when the celestial law governs. The test is, anyone who loves God with all his soul, might, mind, heart, and strength, and his brother *as—as—as* himself, is ready to enter upon the work as God directs.

As to the work in the Eastern Colorado District, some have been added to the church by baptism. We do not know of many, if any, who have fallen out by the way. The missionaries have been busy, so far as we know, so far as circumstances have conducted. We need not wonder at the trial the seasons may bring about in our day when we consult the questions propounded by the Lord to Job on this subject:

"Hast thou entered into the treasures of the snow? or hast thou seen the treasures of the hail, which I have reserved against the time of trouble, against the day of battle and war?" (Job 38: 22, 23. See also what Isaiah says is to be almost associated with the resurrection, 26: 20, 21. See also Doctrine and Covenants 45: 4-6.)

We note a spiritual advancement among our membership here in this Rocky Mission. A closer notice is being taken of the law relative to temporal duties. Since the advent of Bishop R. Bullard into this field quite a number of the Saints are rendering their "inventories" to determine how they stand with the Lord financially, and are coming forward with their tithing where they may be in arrears. God's blessings are attending richly, and their souls are enriched by the Spirit's approval.

God is with Brother Bullard with special power. Am satisfied that the Lord sent him to this mission. Saints at Wray and Denver are up in line along this move to give the work financial impetus. I surely will be pardoned for reference to the financial phase of the work. I think a good example ought to be emulated. Paul sometimes praised the Saints of his day for good examples, but refused to praise their selfishness and failures in duty. The Denver Saints have been divinely approved for their efforts to build a church to the name of the Lord in this city. You will all rejoice when I tell you that astonishing progress is being made on the building considering they are building it during this hard winter. They now expect to occupy the basement for worship by the 15th of February. We are looking for more "workers for the Master" soon, as indications now point. Am writing this from the tops of the mountains, eight thousand feet above sea level. Bro. James Kemp and family still keep "the camp fire blazing" away up here like a Lot to this generation; but we need Lots now, and Noahs as well, as in other days. We are trying to press on in the Master's service against the odds against us, hoping and laboring for the prosperity of Zion temporally and spiritually, and noting the progress being made in the late increase in numbers being added to the fold, the moving of the Holy Spirit on the hearts of many Zionward, the activity of the ministry, the opening of the Sanitarium, the soon hoped for development of the Order of Enoch, and the advancement the ministry and Saints are making.

From November 20 to December 23 I was over in southwest Yund County, where a small number of Saints reside with Bro. Ed Crawford in charge as priest. Snow was from seven to ten inches deep, but congregations numbering from eleven to twenty-five or thirty greeted us nightly, almost, to whom we preached with power of the Spirit. Here live Bro.

J. O. Colpitts, who is postmaster at Fox; Brn. Sherman Johnson, Father Zimmerman, the Willoughbys, and Brother Bellmore, Sister Bacon, and others who are trying to keep the faith. I think others there will yet learn and obey the gospel. They have lately furnished a place to hold their services in, with new seats, new lamps, and a new organ, a place which we hope the ministry near there will occupy.

I spent Christmas with Saints of Wray, sharing the "turkey" with "Aunt Ellen Bullard" and some thirty or more of her children, children-in-law, and grandchildren, and although I had not expected to get in anywhere on a Christmas tree this time, yet I was well remembered.

I pray the Lord to bless his Saints in all the world and save them in glory.

Your unworthy colaborer for Zion's weal,

C. SCOTT.

HOLDENVILLE, OKLAHOMA, January 27, 1909.

Dear Herald: The working of the Spirit upon the minds of men in many instances works out the purposes of the Lord in such a quiet and unassuming manner, that the very individuals most forcibly wrought upon do not recognize the miraculous features of the work; and they are therefore inclined to withhold praise from Him to whom all praise is due. He who will not recognize the service of his spiritual enlightenment by yielding obeisance to God, curtails the one window twixt himself and heaven; blocks the straight way to greater fields; diverts the very stream which enlivens his own soul.

That our Lord may have all the praise and some Saint the benefit of this faithful testimony, I relate the following faithful manifestation: On the 14th day of March, 1909, while engaged in the Lord's work in Kingfisher, Oklahoma, there came to my mind such a forceful and well-defined Spirit presentation concerning one T. S. Martin, of whom I had heard but whom I had never met since he was at our home thirty-five years before, when I was but an infant. It was such an impressive view of the future before him that by positive and prophetic dictation it was recorded in my journal that day, that this T. S. Martin would yet be led into the church through my ministration.

After writing this prediction with a "Thus saith the Spirit," I was myself astonished to read it and survey in my mind all the curious circumstances and the fact that this was written of a man who knew me not, nor I him, and who was then over a hundred miles away, and, for aught I knew (of myself), determined to live and die outside of the kingdom. But I dare not change that writing, for its truth was too impressive. Day followed day, weeks grew to months, and months numbered nearly a year, when on January 25, 1910, by the seeming fortunes of time and chance, I met Bro. T. S. Martin for the first time, and was filled with joy in the happy fulfillment of the Spirit's word, when before the sunset of the same day, I led both him and his worthy daughter of fifteen years under a halo of heavenly peace into the deep waters of the river and the deep grace of God. There we received the assurance that the Holy Spirit was leading and that this erstwhile son of the kingdom, lost for a while and found again, was accepted by the Lord and with joy among the angels.

The Saints who knew Brother Martin will rejoice with us in the fellowship of this prodigal son, who, unlike the scriptural parable, has returned with more than he departed with—a promising daughter. Our work here at Holdenville is encouraging. This is the third week of our protracted effort here, and by the labors of Brother Aylor, who is with us, a united quorum of branch officers, and the cooperation of a faithful membership, we led seven souls through the baptismal door into the kingdom last Sunday, and if there are

not others who accept before we go, it will not be our fault, for we have made our best efforts to present them to the Lamb who taketh away the sins of the world. But the waters will be troubled again.

JAMES E. YATES.

AVA, ILLINOIS, January 27, 1910.

Dear Herald: The writer left home in company with Bro. H. Sparling about two weeks ago and came to this place where we have been preaching ever since to quite an attentive crowd. There are only two Saints living in town, but they are doing what they can to help the gospel along and take care of the preachers. One of them gave us the money to order two Books of Mormon, one for herself and the other for a neighbor, not a member of the church. We have not had any baptisms yet, but there are several who are interested and whom we hope to see embrace the gospel.

We had the pleasure of dining with the marshal to-day. It is a good plan to keep on the good side of Uncle Sam's boys. He comes to our meetings every night, giving both good attention and material assistance. May the Lord help all of his people to work more diligently for character which brings honor in the sight of our Redeemer, who promised Israel the greatest gift, which is salvation, if they obey the law of tithing, with all other commandments.

P. T. PLUMB.

JOHNNIE, NEVADA, January 26, 1910.

Editors Herald: I am in the mountains of Nevada, a little way from Goldfield. I am going to school every day and am learning very fast. I am in the seventh grade. I was born in 1897, so I am thirteen years old. I read the HERALD every week. I came to Nevada March 8, 1908, and like it very much. It has been very cold here, but is warmer the last few days. Pray for me, dear Saints, as I do for you.

EDWARD JONES.

PORTLAND, MAINE, January 22, 1910.

Editors Herald: I wish to drop these few lines to inquire if I did right in a certain incident which happened to me lately. At one of the revival meetings which were being held in this place in the Methodist church, the services were conducted by one Dr. D. S. Tay. After a short sermon and a number of sad stories, the usual questions were asked: Any wishing our prayers raise their hand. Any wishing prayers for a friend or relative, arise; all Christians arise; and finally, All wanting to go to heaven arise. I was the only one who had kept seated under this fire, so far as I could see. Doctor Tay asked me directly, in a loud voice, if I did not want to go to heaven. I shook my head. Right well I knew I would not be allowed to defend myself there, even if I had desired to do so. Of course I felt embarrassed. Doctor Tay made a short prayer to the effect that God should not give me rest day or night until I was converted. Did I do right?

I have since looked up the quotation bearing on this question and find God's people are to dwell on the earth. See Daniel 7: 27; also Psalm 37: 9-11; Revelation 5: 9, 10; Psalm 67: 3, 4; and many others. If I made a mistake in not rising, will some brother please write a short article and advise me what I ought to do in such a case. If I did right, I wish some one would write, that I may show it to some of my friends who think I did very wrong.

W. S. POWERS.

428 FOREST STREET.

AUBURN, NEBRASKA, January 20, 1910.

Editors Herald: In answer to a call, as I was laboring in Plattsmouth on my way to the Pottawattamie District, Iowa, I came to this place to administer the ordinance of the gospel to Sr. Anna Young, who was very sick. When we reached her home we found her feeling some better, as Bro. Alvin

Knisley had made her a call; but we prayed for her and she felt much better and we are in hopes she will recover from her spell of sickness.

While at Plattsmouth I held over and preached for them, and on Thursday evening, the 6th, two gave in their names for baptism. They are the daughter and son-in-law of Bro. Riley Jones, of that place, who are worthy people. There are more to follow at that place soon, if the work is continued. I expect to make a call there to look after the interest of the work from time to time. I was told they intend to organize a Sunday school and do all they can for the work.

While here at Auburn, we are lifting up our voice and there are some near the kingdom. On the 19th, at the evening service, five gave in their names for baptism and there are more to follow soon. We are thankful for the favor of the Lord, for he has truly assisted us in our work. We are still working for the triumph of Zion.

In bonds,
WM. M. SELF.

COLDWATER, MICHIGAN.

Editors Herald: My attention has been directed to a statement of criticism found in HERALD for January 19, page 67. The said criticism was urged against a comment of a writer in HERALD of November 10. On examination, I find the only letter containing the statement to which objection was offered, was written by the undersigned. In justice to myself, I wish to correct, for we believe the criticism to be "misleading." The brother, quoting from my letter says: "The writer said he could imagine Apostle William H. Kelley arising to a point of order, and asking for the law when he was elected to assist the district president." Now, I am responsible for that statement, but I am *not* responsible for the report on which it is based. And why the brother attacked my comment instead of the report of organization of the reunion, I am at a loss to determine, when in direct connection, and as a completion of the sentence, I stated in my letter of November 10: "When he was elected to assist the district president as the item appears in *Glad Tidings from the report.*" Had the brother noticed this latter statement, it seems to me the attack on my comment would have been unnecessary. The criticism says: "Brother Kelley was not elected to assist the president, but was included in the motion to be associated with him." The report from which I received the idea that he was "elected to assist," is now before me, and I copy from it as follows: "Bro. S. Stroh was in charge, with W. H. Kelley and Leonard Scott elected as assistants." —*Glad Tidings*, September, 1909, page 7. If this be true, I am willing to stand by my comment, and if not true, I am not responsible, and the criticism on my statement is wholly unnecessary.

The statement in my letter of November 10, that, "We have some things yet to learn before we are orderly keepers of the law, as were the saints of old (see Acts 21: 24)" I am not yet ready to recant, but it need not be applied exclusively to the Howell reunion.

If an injustice has been done to "that body of people," it is from the fact that the report of the reunion in *Glad Tidings* is the original, and as the criticism stands it is not fair to me.

With good will to all, and the wish that sentiments which educate the people individually, and collectively, may be the correct ones, I am,

Yours hopefully,

S. W. L. SCOTT.

To the Saints: The article from An Observer in a November HERALD, and the experience of a Sister in the HERALD of January 5, in the matter of asking God for guidance in the matter of marrying; inspire the hope that all Saints contemplating matrimony will carry the matter to their Father above. The question of marriage and divorce, the creation

and destruction of a home, is the most important one that affects social conditions to-day. Every good Saint should understand God's laws regarding the marriage relation, the sacredness of the tie between husband and wife, between parent and child, between God and home, before making a choice of their companion for life; then having made their choice, they should be prepared to abide faithfully to the end, never neglecting to watch and pray, lest the corrupting influences of the dance hall, the desire for strong drink, the covetous carnal desires, sins that lead to the divorce court, creep in and destroy their home.

If it is important to consult with God before creating a home, how much more important it is that we should consult with him before destroying a home, for involved with a home there are serious social, financial, and political interests to be considered, and there may be innocent children whose whole life and destiny will be affected. What a terrible thing it is to contemplate the startling number of American homes that yearly are destroyed by the crimes of drunkenness, divorce, and remarriage! What an inheritance of disgrace, what a legacy of shame, what a bitter, distressing memory of home the children of these people must carry through life! Yet, there are ministers, elders, evangelists, men who claim to be servants of God, who support and encourage these crimes against our home by their votes and by the blessings of their official approval.

Dear Saints, let us who have hearkened to the angel's message hark back to God's laws given through Christ's own lips, that no evil be encouraged or done in God's name, remembering that there are no exceptional cases under his laws, asking him to guide us in all our affairs.

ANOTHER OBSERVER.

CHICAGO, ILLINOIS, January 29, 1910.

The Chicago Saints are all smiles and they poke each other in the ribs and say, "Didn't he do it well?" All this because Bro. J. W. Wight reached way down and brought up the very best he had in store on the subject advertised in the pamphlet: "The difference between the Utah church and the Reorganized Church." We want to whisper that we never saw a man so rivet the doctrine of monogamy and leave so little excuse for a belief in polygamy, as did Brother Wight on this 27th day of January. He did it in the presence of a full house, including about ten Utah elders, and we don't believe they enjoyed the sermon; for when a man takes every prop from under a roof that you think a great deal of, and lets it go to the ground with a bang, why, you would rather be somewhere else when the trick is being done, and this the expression some of their faces plainly manifested.

After the roof fell our Utah friends had an opportunity to ask questions,—yes, more than this was granted them. They had an opportunity to express their opinion on the floor, and more than this,—the opportunity to crossexamine Brother Wight. He certainly made a good witness.

But that is not all: We want to whisper that Brother Vanderwood was on the platform with Brother Wight, and he is an old veteran in our cause when it comes to talking to those Utah boys. His eyes were all aglow, and every time Brother Wight would refer to a section in our Doctrine and Covenants, Brother Vanderwood would give from memory where the same might be found in the Utah edition. Brother Wight would get the reference, then look at Brother Vanderwood, who would sway his head, and up would come the reference as found in the Utah edition, and he referred to so many quotations during the sermon, that Brother Wight said he was a real live dictionary when it came to the Doctrine and Covenants. The arguments Brother Wight was clinching received an extra blow from the sledge hammer of Brother Vanderwood that capped the climax.

The special services held at the West Side church are over, and while we did not come up to our expectation in reaching the number anticipated, yet we feel perfectly satisfied with results. Some strangers had an opportunity to hear our gospel, and who can judge as to the fruit these efforts will eventually bring forth?

A very nice folder was arranged, well printed, and about two thousand of them were distributed in the neighborhood. The subjects to be treated were advised, as well as some select scripture, admonishing the people to examine a thing before they made up their mind as to what it contained. The wording of these folders was carefully arranged by Bro. Arthur Allen, our local missionary, and every precaution was used to advertise the subjects to be treated, in a novel and interesting way.

Although the weather conditions were bad part of the time, the Saints manifested an interest in the work by being present, and not only in this way, but also by lending a hand to such strangers as were present. We feel that we must make some comment on the grand spirit of unity and brotherly love that pervaded these special services. We feel that all were in harmony with the Master's commandment, "Thou shalt love one another."

In regard to the Utah elders, we wish to say they conducted themselves like gentlemen and appeared to be a fine class of young men. We were glad of their presence and extend an invitation to them to come again. We are sure that none looked upon them with a spirit of hatred, but rather with sympathy and love. The writer was pleased to shake hands with all of them. He learned that they are laboring in the mission field here in Chicago. Some time ago the Utah church had about twenty-five elders here in Chicago and they made a house to house canvass. Let us take notice.

I wish to say that the singing was in charge of Sr. Dottie Logan and Brother Randell, and the efforts of our choir were certainly in harmony with the grand and convincing sermons that were preached during the special services.

Chicago Saints are still alive and working for the Master.
HARRY PASSMAN.

22 ASHLAND AVENUE SOUTH.

OTTAWA, KENTUCKY.

Editors Herald: The little branch here, called Olive Branch, is still surviving and trying to build up the work in this place. With just ten members we find it a hard task to convince the people that we are trying to teach them the same gospel that Jesus taught. But David tells us to cast our bread upon the waters, and it will not return void.

We have had a twelve-session debate between one W. G. Roberts, of the Church of Christ, and Bro. E. E. Long, Bro. J. W. Metcalf, of Louisville, as moderator. We feel that we gained the victory, while some say that Roberts was the smartest man that ever was in this country. Well, he may be, in worldly affairs, but I am sure he is not in the sight of God. I believe we have gained some friends for the work and hope to gain more in the future. I don't think Roberts proved a single point. All he could say was that Joseph Smith had more than one wife, and then got on to the Book of Mormon.

We had Bro. John Harp with us a few days. He only preached two sermons, and then was called home by the sickness of his wife. We are sorry to give him up so soon, as he seems to gain friends for Christ wherever he goes.

Bro. W. H. Forbes, of Mount Vernon, is trying to build up the work here and in other places in Rockcastle County.

We desire the prayers of the Saints that we may ever be faithful to the One that blesses us so much.

HENRY OLIVER.

BOZEMAN, MONTANA, February 10, 1910.

Editors Herald: This finds me a long way from my appointed field. Was called out here by the serious illness of my father and mother, whom I had not seen for nine years. I am pleased to say that they are both very much better and seem to be on the road to recovery. I am now on the ground of my early childhood; was among the first male children born in this State. Here I met Bro. I. M. Smith, who has been given Bozeman as his objective point. Taking advantage of my presence, he is now laboring in other parts of the State, leaving me in charge of the work here.

I am happy to state that the prospects of the latter day work in this place were never so bright as now. A new branch is being organized with some twenty-five members. Convinced that the past method of meeting in hired halls or in private houses is not the best way to establish the work, they have decided to secure a permanent church home. Bro. Thomas Reese, R. M. Esgar, and John Pritchard, the soliciting and building committee, have been doing some excellent service. They have bought the old Catholic church building with a parsonage attached. When renovated and fitted up for our use there will be a neat little chapel and residence for the minister in charge. It will be necessary to place special help in charge until the branch gets strong enough to carry on alone. The powers that be have intimated willingness to take care of the work, which gives the little flock heart to do something substantial to plant the cause here. The committee set a commendable example by heading the list with substantial donations, and have been working like Trojans to get donations from their personal and business friends. The Saints at other places in the State have been solicited and have responded, so far, nobly.

Every missionary to this State for the last twenty years has come away with the conviction that it is a hard field in which to labor, as far as getting people interested in the message is concerned. It uses up all a man's enthusiasm, as a rule, and draws heavily on his faith and spirituality. What, then, shall be said of the few members who live here? The very air seems devoid of spirituality. Money-making, pleasure, and general indifference to religion are their constant environment. It takes something to stand up against that year after year. It is only right that good, strong men be sent out here to help develop the work in different localities, when the Saints show a willingness to stand by the mission financially and otherwise. The great northwest has, during the last ten years, been developing very fast, and there has been a big influx of new settlers. The railways have been anxious to sell long distance tickets, and advertised the country farther west, thus sending the immigration through this State. In the boom Montana has not had its proper share until just lately. People back East who are looking for desirable locations and business opportunities, are now finding that Montana is on the map. This State is looking for a big influx of new settlers this coming summer.

Will do what I can for the work while here, and expect to return in time for General Conference.

G. R. WELLS.

Evans-Phillips Debate.

The city of London, Canada, has recently been the scene of a lively discussion between the Latter Day Saints, and Christadelphians; the sides being championed by Bishop R. C. Evans, of Toronto, and Pastor R. W. Phillips, of Guelph. It was held from December 13 to 17. For two nights Bishop Evans affirmed the following propositions: The Bible teaches that there is in man an immortal spirit which continues to live in a conscious state after the death of the body, between

death and the resurrection. The King James Bible was to be the standard of evidence.

Bishop Evans began his speech by stating that the object of the discussion should be the desire to elicit truth, rather than obtain victory, and began his affirmative with the statement that man was made a little lower than the angels, quoting Hebrews 2: 7; 7: 9; John 1; Colossians 1: 15-17; Hebrews 2: 14, etc.

We will not attempt to give your readers the scriptural quotations in their succession or wording, as proven by his opponent's statement in his first reply, when he said, "I will not attempt to answer all the scripture Bishop Evans has given us this evening"; neither did he, as the sequel will show; for Bishop Evans not only gave much proof concerning the existence of the Spirit of Christ before he tabernacled in the body, but showed the creation of man mentioned in Genesis 1, had reference to the creation of the spirit, as the second chapter says, "There was not a man to till the ground." The man of Genesis 1 was not a plowman, but had to be fenced about with bones and sinews and clothed with skin and flesh before he could "till the ground." He then went on to show that there is a spirit in man, that man has both spirit and breath, that the spirit of man is the candle of the Lord enlightening the inward parts of the body; that this spirit is conscious apart from, as well as in, the body (Ezekiel 37).

Bishop Evans also showed that Jesus acknowledged in his teaching of the rich man and Lazarus that the spirits of both good and bad were conscious between death and the resurrection; that Christ after his own death went and preached to the spirits in prison, for the reason that all men will be judged according to the gospel (Romans 2: 16). The gospel was preached to the dead, that they might be judged as men who had received the privilege of hearing the gospel in the flesh will be judged; but live according to the law of God in the Spirit, which they could not possibly do if their spirits had no conscious existence between death and the resurrection.

Bishop Evans concluded his first speech by saying that death means a separation, not a state of annihilation, and Paul said, "God is the Father of spirits."

Mr. Phillips began his reply by saying that he and his people claimed to be saints. That the term *saints* meant those that were taken out from the world by the word of God.

"There is not a plain statement in the word of God that says that man has an immortal spirit." He then went on to state his definition of the word *spirit*, saying it had four significations: 1, The breath we breathe; 2, a spirit-being, an angel, spirit-body; 3, an influence from a being, as the Holy Spirit on the day of Pentecost (there was nothing immortal about that), also a spirit of feeling; 4, phantasma—which means a ghost, a nothing.

He then stated that "spirit" does not mean deathless, and that immortality is mentioned but once, and refers to God only, and quoted, "God only hath immortality"; but he did not finish the statement. He then quoted (as though he wished the words applied to himself): "A workman that needeth not to be ashamed, rightly dividing the word of truth," and said that the key to understanding scriptures was the statement of Jesus that "Lazarus is dead," and then claimed that if Lazarus was alive between his death and resurrection, we would have some history of what he saw and heard, and asked the question, "Where was his immortal spirit?" and quoted, "the wages of sin is death, but the gift of God is eternal life." He then said if there is no resurrection all perish; that the resurrection doctrine shows the true meaning of how all are to live again, and said all are sleeping in the dust, and there is not a captive released yet. He then explained the appear-

ance of Moses and Elias on the Mount of Transfiguration as a panorama, and positively stated Moses was not there, Elias was not there. He referred to Jesus' statement to the thief on the cross by saying, paradise is a garden and there is no paradise in existence to-day; the time is coming when paradise will be here.

His reply to Bishop Evans' statement concerning the rich man and Lazarus, was that this was a parable, the rich man signifying the Jew and the poor man the Gentile.

The second night Bishop Evans showed that Mr. Phillips' statement, "God only hath immortality," was not only misrepresenting Paul, but garbling what he said. The statement being, "Who only hath immortality dwelling in the light which no man can approach unto"; that as no natural man can approach unto the light and glory of God's presence, till purified by the power of the gospel, and the body redeemed by the power of the resurrection, body and spirit thus united shall see God.

Mr. Phillips tried to tell the people that Bishop Evans had four persons in one, the night before, as Bishop Evans had showed that a live man was dead to sin, and that the outward and inward man all pertained to one person; and then he went on to show that a man had no preëminence above the beast, for all have one breath, all are of the dust, and all return to dust again; and then exultantly exclaimed, "There, you see the Bible says we are all beasts." Some one in the audience called, "Here! here!" Bishop Evans inquired, "Where? where?" as he would like to see the beast.

Bishop Evans had shown that as in Adam all die, even so in Christ shall all be made alive.

Mr. Phillips in his reply rendered this quotation thus, "As in Adam all die, even so shall all in Christ be made alive," as he wanted some ground work upon which to affirm for two nights the second proposition, namely, The Bible teaches that the wicked, depraved, and the heathen have no immortal spirit, and will be annihilated by death, either the first or second.

Mr. Phillips spent nearly the entire time of his first speech on this proposition by preaching about the coming reign of Christ on the earth. His principal statement in affirmation of his proposition was, "There is a certain class in the world that will never have a resurrection." If Mr. Phillips had not introduced new matter in his last speech on the first proposition, Bishop Evans would have had nothing to reply to in his first speech of his negation.

The following are the principal citations used by Mr. Phillips: Psalm 6: 5; Psalm 146: 4; Ecclesiastes 9: 10.

Bishop Evans showed that these scriptures had reference only to the body of man; that if they proved there was no spirit in man prior to his death, which the Bible says returns to God who gave it, they would also prove that there was no resurrection of the body. He went on to prove by the following that all would be resurrected: (John 5: 28, 29; Matthew 25: 32; Revelation 20: 12.)

At the close of most every speech Mr. Phillips would say he could have given more evidence if he only had the time. Bishop Evans would say, "Bring on your evidence; that is what we want to examine." Nevertheless Mr. Phillips sat down upon one occasion before his time expired.

About the only further scriptural evidences presented by Mr. Phillips were the statements from Isaiah: "The dead can not praise thee as I do this day," and Psalm 1: 5: "The ungodly shall not stand in the judgment, nor sinners in the congregation of the righteous." His comment on this last was, "They won't be there."

When pressed by Bishop Evans to answer whether he believed in a personal devil, Mr. Phillips replied, "Why, the men are all devils." This caused the ladies to smile, where-

upon Mr. P. said, "If the ladies wish to see the devil they may just look in the glass."

Bishop Evans asked him to explain about the devils Jesus cast out entering into the herd of swine causing them to run "violently down a steep place into the sea" (Matthew 8: 32); if there were no good or bad spirits who were a conscious, intelligent entity, or if there was no personal devil? Mr. Phillips said that those said to be possessed of devils were lunatics, and Christ commanded the disease to leave them and go into the swine and it did so.

At the conclusion of the debate the question arose as to how the victory was to be decided. Mr. Phillips' moderator, Mr. Guelphmeyer, stated that he was satisfied his man had sustained his position throughout the entire discussion. Bishop Evans' moderator, Elder R. C. Russell, however, claimed the victory for the bishop. This called for a show of hands from the audience as to whether a vote should be taken by them. On the vote being called as to who was the victor, all excepting some of Mr. Phillips' people (who refused to vote at all), voted in favor of Bishop Evans, with the exception of one man, who voted for Mr. Phillips.

In this discussion the Saints' faith in the restored gospel was increased, and others have become interested and are now investigating the work.

JOHN SHIELDS.

DENVER, COLORADO, February 7, 1910.

Editors Herald: Yesterday, "our Lord's day," dawned upon us with all the brightness of a Colorado morning. The sun in its strength and glory came forth as a bridegroom from his chamber, and kissed the mountain tops in their glistening glory, as their snowy whiteness reflected as from myriads of mirrors the light from its powerful rays. It was just the kind of morning which fills the appreciative mind with admiration and thankfulness to the all-wise Creator for his wonderful arrangements for the blessing of his creatures. Surely the Saints of God should not prove unmindful of the manifold blessings of their Father. This day was of especial interest to the people of God in this city, as part of the new church building was ready for occupancy, and hearts were beating with gladness as they wended their way to their new church home. The capacity of the basement was put to test as the Sunday school assembled, but though the classes were in close proximity to each other, the session, under the faithful supervision of their beloved superintendent, Sr. Louise Fishburn, was one of profit and deep interest.

After the dismissal of the school the Saints assembled to partake of the emblems of the crucified Lamb of God, and surely he was there by his authorized representative, the Holy Spirit. We met in fasting and prayer before the Lord that he would make the occasion one of blessing to his people. A calm settled upon the assembly; the atmosphere took on a celestial peace, for the Master had made his presence felt. What tongue can portray the sensations of this holy calm, as it takes possession of the souls of God's chosen people! Well might David say a day in the courts is better than a thousand, for he had tasted of the sweets of true worship. The emblems were broken, poured and blessed, and the feast was spread. "The song of the heart is a prayer unto me," the Master has said, and surely when the hymn, "Nearer, my God, to thee," was sung, the Spirit which comes from the Father and the Son, came near and within the hearts of the faithful worshipers, and the prayer in song was answered.

Almost immediately after the emblems had been administered, the Spirit enabled them who could no longer restrain themselves, to give utterance to what was imparted to them, and in tongues and prophecy the Lord made known to us his pleasure and acceptance of the sacrifices of his people. Messages of comfort and instruction were delivered to some

whose anxious souls had reached out for needed light from their Father, and their overflowing hearts found relief, as the fountains provided for the outlet of unspeakable joy gushed forth in crystal drops, and coursed down the cheeks of God's happy children.

This occasion seemed to be the beginning of a new era for the people of God in this city, and when the kind Father commands the work and sacrifice of his people, in such a wondrous and generous display of his power and love toward them, we may well look forward to greater faithfulness on the part of his children. If this is the sequel to the efforts already made by the Saints here, in the erection of a suitable building to be dedicated to the true worship of God, and the faithfulness on the part of some to pay part of their indebtedness to the Lord, in "tithes and offerings," what is there in all the promises of God that will not be showered upon his people, when each one makes out and files his inventory with the Bishop, and no longer withholds from the Lord that which is due? Saints, the Lord's hands are ready laden with blessings unmeasured to open unto us, the windows of heaven will open wide to his willing, sacrificing, obedient children, if we will come up to the help of the Lord with our finances as he urges us to do through his authorized servants. We are surely reaching a crisis in our experience as a church, when God will put to the test his people in a manner which will prove their loyalty to him and his wonderful and mighty work. The forces of heaven will unite with the church militant to bring about our heavenly Father's purposes, if we put forth the soul energy we are called upon to exert in the interest of Zion. Our souls should thrill with delight at the mention of the work for Zion, the home of the pure in heart.

Fellow-laborers, and builders together with Christ who gave his life, glory, honor, his place of power with his Father, surrounded with angels of light to bring salvation to man. Let us not be continually crying out for help from our heavenly Father, while the help is right at our very fingers. Let us grasp the opportunities every day brings us. Work for and in harmony with the Master. Consider the honor. You men with means in the church, join hands with the Lord in the work of Zion's redemption. Now is the time to move forward, while it is day and you have the means at hand. Why delay the day of Zion's triumph? Many are extending their business projects so far that their hands are tied, so far as help to the church is concerned, and their obligations to the world are increasing continually, while the work of God is crying out for help. Is not this negligence criminal in the sight of God, while he through the right and lawful channel, is urging all to consecrate to his cause their surplus and what would prove of such help to Zion's cause; while this surplus is placed among the unsafe, ungodly, and dishonest projects for the sake of gain, and they thus leave themselves without a surplus of cash to help the church meet its obligations to the church and its poor? Let us not trespass so far upon the long-suffering and tender mercy of God.

There are some of the true blood here who are doing all they can for the cause of Christ, and are shining lights among their fellows. May their number increase. There is much to encourage, and the promise of a great work to be accomplished in this city is encouraging the Saints to diligence. May we assist the Lord to bring about Zion's redemption.

My work here has been performed under somewhat trying conditions, as my health has not been good. The altitude seriously affected my heart and other organs, which gave me apprehension as to any permanent usefulness among the Saints here; but for the past two weeks I have been much better, and am hopeful of accomplishing a work with the

help of my heavenly Father. The Saints are making a heroic effort to meet the demands made upon them in the erection of their new church building. The building is situated in a very healthful and attractive part of the city, on Speer boulevard and Logan avenue. It is of red brick, with white trimmings, with two towers on front. It is about sixty by forty feet, and will seat in the auditorium about two hundred and fifty, with nicely furnished basement for Sunday school and prayer meetings, nicely lighted with Colorado sunshine, and electricity for night service, ventilation after our eastern method, and best of all, the Saints are bringing into it the good Spirit of the Master which will make hallowed the sanctuary of the Lord.

The brethren most prominent in meeting the expense of the new church are Elder C. E. Everett, E. H. Belrose, W. H. Fishburn, E. J. Williams, and others, whose names do not come to mind at writing; but all are known to him whose work is being advanced through their efforts and sacrifice.

Brother Shupe is to be commended as builder for his faithful service and sacrifice. My association with the brethren and Saints here have been of a most pleasant character, especially while laboring in company with Bro. Columbus Scott whose pleasant smile always makes one feel good. May the Master abundantly bless him in his work of love for him.

1210 SOUTH HIGH STREET.

RICHARD BULLARD.

VALLEY CENTER, MICHIGAN, February 1, 1910.

Editors Herald: The dedication of our little chapel was held Sunday, January 23, as was announced through the columns of your valuable paper. Elder J. A. Grant, of Detroit, assisted by Bro. Richard D. Weaver, priest, delivered the dedicatorial sermon and prayer to an appreciative audience. We expected District President William Grice and Elder O. J. Hawn to be with us, but owing to the blizzard of Saturday it was impossible for anyone from a distance to get here. This was a disappointment, because we expected to have a branch organized, as we will have a membership of thirty-five. The Lord has wonderfully blessed us here. Two years ago Elder George M. Shippy organized a Sunday school, and later Elder R. Etzenhouser organized a Religio society in the home of Thomas Muir, three families attending. The societies soon grew until the attendance was too large to be held in a private house; so last spring we started to erect our little chapel. The Lord blessed our efforts as we had it finished and furnished ready to occupy by the last of November, free of debt.

Elder Grant and Brother Weaver held a series of meetings here a week previous to the dedication to a fair house and good interest. I feel that there is a good work to be accomplished here soon, and if this little band of Saints will continue to do God's will, I know he will help us, and our feeble efforts to further his cause will indeed be blessed. May the Lord prosper and bless his work in all the world.

MARGARET JENNIE MUIR.

The Long-Roberts Debate.

I will contribute a few lines to your valuable columns with reference to the Long and Roberts debate, which was held at Brodhead, Kentucky, from January 3 to 14 inclusive. Roberts' stock in hand was a lot of bombastic braggadocio, just about the same old hash as he went over with Bro. T. C. Kelley. He said that the Lord never organized his church until Pentecost, and the Bible was given to make believers. (John 20: 30, 31.) The apostles were all unbelievers and devils until Pentecost, and there was not a single believer among them, and he said that Long was an infidel and did not believe the Bible, nor he does not believe that Jesus Christ is the Son of God, nor in baptism for the remission of sins, nor in laying on of hands for the gift of the Holy Ghost. And he

News From Branches

TORONTO, ONTARIO.

The work in Toronto is advancing. Our Bishop R. C. Evans had to give in, owing to sickness, February 5, although he held his audience for about thirty minutes. He is around again and is making some of his famous taffy for a church taffy pull to-night, and we all thank our heavenly Father for raising him up and sparing him for the wonderful work he is doing in Toronto, as he is still the talk of the town.

The branch is doing fine and all meetings are well attended.

For myself, I am still trying to hold on to the rod of iron, so to speak. I am isolated, as my work calls on me Saturday and Sunday and holidays, and I am not privileged to attend many services. I catch a sacrament about once in two months. So the dear HERALD is a wonderful lot of help to my spiritual man, although I get all news of services through my wife being able to attend; so I am truly thankful for what I do receive.

I am greatly taken up with the Jubilee number of the HERALD and will prize it very much. Ever praying for my brothers and sisters and the gospel. God bless you all.

S. T. RIDLEY.

PROVIDENCE, RHODE ISLAND.

Having been chosen correspondent I asked what my duties were, and was told, "Just let them know Providence is alive." So here we are on paper, and if one could visit our weekly prayer meetings, you would find we were also spiritually alive, as our meetings are of that kind that are a continuation of good things from week to week.

The Massachusetts district conference convened with us on February 5 and 6. We were disappointed in not greeting our missionary in charge. The conference was a spiritual feast from beginning to end. The Sunday morning sacrament and prayer meeting was one that will long be remembered, as the Lord spoke through his servants and handmaidens, to profit, comfort, instruct, and edify. Especially was this so in the word given by Elder Suttill to the priesthood of the district, admonishing to more faithful service, with some beautiful promises as a result.

Three baptisms at the close of prayer service, one an inmate of a Fall River hospital. As they immersed him I pictured the scene of yore when the lame followed the Master.

Some familiar faces were absent caring for their sick, and ere conference adjourned news was received that Bro. Earl Newcomb, of Boston, and Little Bessie Megathlin, of Brockton, had been called "home." We remembered the mourners in our prayers.

Elder Farrell's evening preaching was in his usual forceful manner, the gist being the shortness of time and danger of procrastination.

The Aid Society has fitted up a retiring room in the vestry of the church, and Sister Saunders has donated a new oak communion table for the auditorium. Such gifts are always acceptable.

Sunday school and Religio are flourishing. On the last Sunday in January, the seventy-sixth birthday of Brother Gondolf was recognized with appropriate exercises and the gift of a large bouquet, his baby grandson Allen conveying the gift, although nearly toppling over by its weight. As he passed the gift he lisped, "Say, Thank you," and smiles were passed around.

Our youthful priest, E. M. Brown, spoke for us February 13.

Our young people are doing well and improving their time wisely by attending evening high school with future plans for "Graceland."

GEORGIE M. SPINNETT.

said, "How does it come that their healings are all within their own selves? I have never seen any of them." No, Brother Long told him, that he always came around to the back door like a tramp for a hand out, is the reason he never saw anything transpire. Then he said that there was no witness to prove that an angel came to Joseph Smith. "I only ask for one." And when Brother Long showed him that there was, then he said he meant in the room and at the fence, and he said that after he had seen an angel he turned his back upon God and became one of the most wicked men. Brother Long showed him that Peter cursed and swore he never knew Jesus, and Paul had to withstand him to the face. He said that the war prophecy was not written until 1841. The Saints had plenty of time to fix up the story. But Brother Long made him drop the war prophecy, and there was an old Methodist preacher present throughout the debate and he said that Roberts' statement was untrue, for he said that when the first guns were shot at Fort Sumpter that it came out in the papers and everybody said that there is the fulfillment of Jo Smith's prophecy, and he well remembers it. Well, he said Joseph became unconscious or crazy after seeing the vision, and therefore he could not tell anything that he had seen for he was unconscious, crazy, and Brother Long referred him to Daniel 8: 27, where Daniel had a vision and he fainted and was sick for some days afterwards. He said, "I'll show that O. Cowdery joined the Methodist Church and that Kelley lied about it. If Joseph Smith had an angelic messenger he was from hell." And Long showed him up with, such reasoning would overthrow the divinity of the Bible, that all such reasoning was being carried on by the infidel world. He said Joseph Smith passed over the river in the night time secretly, therefore Jo was carrying on his meanness in the night secretly. And Brother Long showed how the disciples took Paul by night and let him down by the wall in a basket secretly.

He said that the Mormons believed that Jo Smith would be exalted above Jesus Christ. "They have kicked the Bible out of existence, and he is one of the infidels that reads the books, and they believe that they must look to Joseph Smith for salvation." Brother Long showed him up as one misrepresenting our claims, who wants to make the work of God look as ridiculous as he can. He told the people not to call us Latter Day Saints, but call us infidels. Long told him he would show who was infidel before the debate was over, and he surely did it.

He said we believed there must be another gospel, therefore the Book of Mormon. God never intended for the Jews to gather and rebuild Jerusalem. He tried hard to make the people believe that the Doctrine and Covenants, 59: 8, teaches that Zion must be redeemed by blood; but Long showed that it taught us if it was that our enemies would be upon us.

He made light of Brother Long's bald head, and said an empty house needed no cover; and Long told him that you never see marble tops on cheap furniture. (Laughter.)

Every time he would try to tell something on Long to make the people laugh, Long would turn it on him, until he just about gave it up after the first three or four days.

Brother Long made many friends for the work. I was Brother Long's moderator and a man by the name of Hubbard was Roberts', and we chose a Baptist preacher by the name of A. J. Pike for chairman. He was a fair man. He gave Brother Long and myself a room at his house and treated us nicely. So Campbellism is about dead at Brodhead now. I hope to see the work grow in other parts. The Saints there are strengthened over the victory.

I am your brother in gospel bonds,

J. W. METCALF.

1831 SOUTH SEVENTH STREET, LOUISVILLE, KENTUCKY.

Miscellaneous Department

Conference Notices.

Owing to sickness, some of which is contagious, it is necessary to put off the conference of the Southwestern Texas District. You are therefore to meet on Saturday morning at 10 a. m. before the fourth Sunday in March, 1910. By order of district presidency, Ed N. McRae, president, D. S. Palmer, vice-president.

Florida District will convene at Santa Rosa church near Berrydale, on February 26, at 10.30 a. m. We shall be glad to have a report from each of the priesthood of district. E. N. McCall, secretary.

The Order of Evangelists.

Dear Brethren: Will all the members of this order be so kind as to send me brief reports of labor done during or within the conference year, sending them about March 15, and not later than March 31? If you have done no labor, please tell us why, also your prospects and desires. I shall feel grateful if every member of the order will comply with this reasonable request.

We hope that the permanent and legal successor to our departed brother and president will be indicated at the coming April conference. If so, it will be better for as many of the patriarchs as practicable to be present; and if not, it will be still more important for them to be present. There are a number of matters of more or less importance, which should be passed upon by the order, some of which, perhaps, will not be acted upon until after a successor to Bro. Alexander H. Smith shall have been chosen. Please give these things careful and prayerful consideration, for their importance demands it.

J. R. LAMBERT, *President pro tem.*

LAMONI, IOWA, February 17, 1910.

Priesthood Meeting.

The joint meeting of the quorums of the Lamoni Stake will be held on Sunday, February 27, at 2.30 p. m., and the subject for discussion will be "Our calling to the ministry; what does it mean to us in the Lamoni Stake?"

The discussion will be led by Elder J. F. Garver, and since the subject is such an important and seriously practical one, all should attend who possibly can. All members of the priesthood are invited to attend this meeting.

Notice.

The Southwestern Iowa reunion, comprising the Fremont, Pottawattamie, and Northern Nebraska districts, will this year be held at or near Thurman, Iowa. Particulars will be published later.

BY ORDER OF COMMITTEE.

Request for Prayer.

Sr. Abbie Hatch, of North Penobscot, Maine, requests the prayers of the Saints in her behalf that if it be the Lord's will she may be healed of all her diseases and spared to bring up her children. Her faith in prayer is strong, as she has already experienced God's power and goodness.

Pastoral.

To the Saints of Montana: Last November, Brn. Fred A. and S. S. Smith, minister and associate in charge of this mission, came to this place, and seeing the necessity for an organized branch and feeling the time had come for such a step, proceeded to organize what is now known as the Bozeman Branch.

On January 12, 1910, we held a business meeting and appointed a committee of three, R. M. Esgar, T. Reese, and J. Pritchard, to raise the means and either buy or build a suitable place for worship. January 20, this committee bought a church building, with parsonage attached, and are now trying to raise sufficient money to pay for this property and make such improvements in both church and parsonage as are necessary to make them suitable for occupancy.

We are only few in number, and many of this few are not financially able to help; hence the success of this undertaking depends upon a very few members. Will you help us?

This church building will make Bozeman an ideal place for holding district conferences; elders passing through will find it a suitable place to tell the gospel story, when they stop to see the Saints here; an elder will be located here who can

easily be reached in case of sickness or death; and hence, the purchase of this property, instead of being altogether a local affair, will be for the betterment of our church work throughout the entire district. Again I ask, Can we have your help? All money sent to R. M. Esgar, 629 West Main street, Bozeman, Montana, will be fully appreciated, receipted for, and properly used. ISAAC M. SMITH, *Branch President.*
BOZEMAN, MONTANA, January 25, 1910.

Resolution of Condolence.

At the conference of the New South Wales District, which convened at Hamilton, New South Wales, on December 25 and 26, 1909, we were appointed to draft resolutions of condolence to be sent Sister Smith and Sister Burton, and copies of the following have been sent them:

"Whereas, The Lord has taken to himself our beloved Patriarchs Alexander H. Smith and Joseph F. Burton, and,

"Whereas, We, the Saints of the New South Wales District, cherish the memory of both and are still profiting by their kindly labors of love in our midst, therefore, be it

"Resolved, That we join in extending our deepest sympathies to Sister Smith and Sister Burton, together with their families, in this great sorrow and bereavement."

Signed,

J. W. DAVIS,
W. J. HAWORTH,
Committee.

Died.

DURAND.—Elder Edgar H. Durand, born May 31, 1841, at Leona, Michigan; died November 16, 1909, at his home in Detroit, Michigan. He served as a Union soldier during the rebellion, after which his propensities led him into the ministry, where he served awhile in the work of the Second Adventist Church. He soon discovered a lack of spiritual energy there, and severed connection therewith; though still in religious work along different lines, until 1891, when the gospel was carried to him by Elder W. J. Smith, who in 1892 baptized him. He was subsequently ordained an elder and labored in Michigan, Ohio, Indiana, and elsewhere, where his labors will be gratefully remembered by many whose souls were cheered by his ministrations. Elder Durand had been feeble for a long time, but being anxious to be at work, left home to labor in the Eastern Michigan District, where he was stricken with paralysis. He died at his post. His wife, who is a member of the Methodist Church, feels her loss keenly and desires through the HERALD and *Ensign* to extend her thanks to all the Saints who assisted in caring for Brother Durand during his illness. He was laid to rest in the Woodmere Cemetery at Detroit, to await the final roll call of the faithful. Sermon was preached by Elder W. J. Smith, the Methodist pastor assisting by offering a very beautiful prayer. Brother Durand was a staunch soldier in the army of the Lord, and has gone to rest, where war clouds throb no longer in the paradise of God.

Great Post Card Offer.

The *Kansas City Weekly Journal* is making a great post card offer. Anyone sending the SMALL SUM OF 25 CENTS to *The Kansas City Weekly Journal*, Kansas City, Missouri, will receive that Great Weekly mailed to their address for ONE FULL YEAR, and will also receive their choice of 24 HANDSOME POST CARDS. They can take their choice of ANY ONE SET of cards as follows:

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If you desire to accept this offer, send in at once, as the proposition will not be good but for a short time. Address THE KANSAS CITY WEEKLY JOURNAL, Premium Dept., "A," Kansas City, Missouri.

CONTENTS

EDITORIAL:

"The Gospel Unchangeable" - - - - 197

ORIGINAL ARTICLES:

Reflections and Prospects, by R. M. Maloney 201

OF GENERAL INTEREST - - - - 204

LETTER DEPARTMENT

A. M. Fyrando—Mary Larmann—R. Etzenhouser 205

—J. A. Smith—H. N. Hansen—C. L. Snow—C.

Scott—James E. Yates—P. T. Plumb—Edward

Jones—W. S. Powers—William M. Self—S. W.

L. Scott—Another Observer—Harry Passman

—Henry Oliver—G. R. Wells—John Shields—

Richard Bullard—Margaret Jennie Muir—J. W.

Metcalf—S. T. Ridley—Georgie M. Spinnett.

MISCELLANEOUS DEPARTMENT - - - - 217

THE SAINTS' HERALD

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

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

Miss Eliza Ruhamah Scidmore, the well-known traveler and writer, has written for the March *Century* of "The cherry-blossoms of Japan," than which "no other flower in all the world is so beloved, so exalted, so worshipped."

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OUR STORY IS THIS

Bishop R. C. Evans has turned over to the Industrial Department of Graceland College his book, which is entitled, *Autobiography of Bishop R. C. Evans*. It has been carefully revised, skillfully printed and bound, and is now on sale at the Herald Publishing House for 75 cents per copy, post paid.

166

AUTOBIOGRAPHY OF

Michigan, I learned that I was billed to deliver two lectures. While there I met with an accident whereby I nearly lost my life. It occurred thus: I was riding a bicycle when an intoxicated teamster forced me to go between his wagon and the street car; the passage was so narrow that I ran into the car. I was knocked several feet, arose to my feet and walked a few steps when I staggered and fell to the ground. A physician happened to be passing by in his carriage, witnessed the accident and rushed to my assistance. When he felt my pulse, he said, "His pulse is gone, I fear he is a dead man." I was conscious, and upon hearing this statement I tried to move my fingers and tried to draw my breath, but it seemed as though I was powerless to act. Elder George Shaw, who passing by, was attracted by the crowd that surrounded me. He came as close as he could and recognized me. He made his way to my side and grasped my hand. He, as I was later informed, presented me in silent prayer to our heavenly Father, when instantly I revived, but began to suffer intense pain. It seemed as though my body was broken all down one side, as also my head. In a short time one side of my head and one side of my body was black and blue, and I was cut and bruised elsewhere. When the pain became intense the doctor administered a hypodermic injection into my arm. This was too much for me. I not having had even a cup of tea or coffee for many years, or any other stimulants, my stomach was very susceptible to a narcotic. The doctor then poured brandy into me. The ambulance having

HERE IS A SAMPLE PAGE

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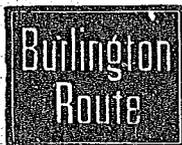
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THE SAINTS' HERALD

Official Publication of the Reorganized Church of Jesus Christ of Latter Day Saints

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

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



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

VOLUME 57

LAMONI, IOWA, MARCH 2, 1910

NUMBER 9

Editorial

WRITERS ON SOCIALISM, TAKE NOTICE.

Since the publication of John W. Rushton's article on the socialistic church a number of the brethren who are advocates of socialism have communicated with us asking if we will give space to an article setting forth the ideals and proposed methods of socialism from a prosocialistic standpoint. We can not give space to all of the articles that we are likely to receive on that subject, but we will make this proposition: Let those who have made a study of socialism, who are in sympathy with it, and prepared to state its true teachings, send in their articles, and from the manuscripts received between now and June 1 we will select and publish the best article. The object is to secure for our readers in the most clear and comprehensive form reliable information on this subject. Articles should be written in an independent manner and not in reply to any articles previously appearing in the HERALD. All articles must be typewritten. We suggest that those who write present the standards of socialism; by this we mean the works of those leaders in socialistic thought that are generally accepted by socialists as being authoritative, so that students may know where to turn to get precise and reliable statements of socialist doctrine.

MAGAZINE NUMBER OF THE SAINTS' HERALD.

"AMBOY TO INDEPENDENCE."

The HERALD editors are planning to issue illustrated Magazine Numbers of the HERALD, at intervals, as matters can be arranged.

The first of these Magazine Numbers will be issued April 6. It will be illustrated and printed on good book paper, with special cover design. The complete table of contents will be announced later.

As the issue falls on April 6, the fiftieth anniversary of the ordination of President Joseph Smith, a part of the number will be devoted to that occasion. It will include some excellent pictures of President Smith never before published.

Bishop R. C. Evans, who has toured the United States, Canada, England, Scotland, and Wales with President Smith, will write of his associate as he

has known him at home and abroad. This article will include a splendid picture of the Brethren Smith and Evans, taken at Bothwell Castle, Scotland. Canadian and British Saints will find this especially interesting.

As the General Conference meets at Independence on the day of publication, a special section will be devoted to Independence. The historian of the Independence Stake and others will contribute to this section. The cover design will include a three-color design of the Independence church. Independence people will be interested in this number.

A group of our well-known pastors is the subject of another article, in which will be presented pictures of and facts concerning some of our best-known elders engaged in pastoral work. This will be a representative group, from the Atlantic to the Pacific.

Articles on archæology, work among the Indians, and social reform will complete an unusually attractive number.

Extra copies may be secured for ten cents, or sixty cents per dozen. Many who did not heed our advice regarding the Jubilee number ordered late and were disappointed, although two thousand and five hundred extra copies were printed. Regular subscribers receive the Magazine Numbers free.

If you desire extra copies of this number order now—at once! Simply specify the "Magazine Number." Orders received after April 1 will not be filled. This number as a memorial of the fiftieth anniversary, "Amboy to Independence," will be worth the subscription price for the year.

WILLIAMS-POOL DEBATE.

(Bro. T. W. Williams writes from Los Angeles regarding his recent debate, as follows.)

Some time ago I received an urgent request from Rev. S. O. Pool, editor of *Biblical Education*, Washington, and a representative minister of the "Church of Christ" (non-progressive) to attend a series of meetings at Riverside, California, the ostensible purpose of the meetings to discover the present status and territorial bounds of the "kingdom of heaven."

Bro. J. C. Powell, of the same place, backed up this invitation with an assurance of "food and shelter." I took Bro. C. E. Crumley into my confidence,

offering to share the good things coming. We needed a vacation anyway. He at once fell in with the plan.

We were not disappointed. Mr. Pool is an interesting study from a psychological standpoint. He is a fluent speaker, a sophist, a dramatist, and withal an adept in pandering to the prejudices of the people.

Brother Crumley was called upon to offer the opening prayer on alternate evenings and made an excellent short talk the last evening.

We have been attending other churches considerable of late, but have decided to refrain—until the next invitation.

We told the missionary in charge of our coming and he acquiesced;—said he would like to come himself.

Under the circumstances we feel ourselves beyond censure. I found Brother Crumley a congenial companion. The last night of the meeting a large crowd of Saints came over from San Bernardino. The little outing did us good, for we return to our work more than ever confirmed in the invincible character of the truth which we have espoused.

Your brother in Christ,

T. W. WILLIAMS.

P. S. The missionary in charge could not resist the temptation. He came over the next to the last evening of the meeting.

T. W. W.

NOTES AND COMMENTS.

By letter from Bishop E. L. Kelley, we learn of the death on Sunday morning, February 6, of Sr. Aggie Armstrong, wife of Bro. William Armstrong, who has been so long the worthy secretary of the British Isles Mission, and who has been serving also as agent for the HERALD in Manchester, England. Sister Armstrong died in Manchester.

The *Bothwell Times*, Bothwell, Ontario, Thursday, February 17, has a half column devoted to the farewell party given to Bro. and Sr. Elijah Gilbert and daughter, who have recently moved to Lamoni. Brother Gilbert will have charge of the electric light and power plant of the Herald Publishing House.

We learn by letter from Philadelphia, dated February 23, that Bro. Walter W. Smith, pastor of the church at that place, is seriously ill, having been operated on for appendicitis at the hospital, Sunday morning, February 20, at two o'clock. He has been very low, but at the time of writing was in a fair way to recover. The prayers of the Saints are solicited.

Elder T. W. Chatburn sends us a clipping from the *Salt Lake Tribune*, February 20, in which it is set forth that the branch of the Reorganized Church of Jesus Christ of Latter Day Saints in Salt Lake City

is contemplating building or purchasing a church suitable for the use of the branch.

A few weeks ago the Sunday schools were requested to purchase rent coupons good for room rent in either of the dormitories at Graceland College, the proceeds to be used in meeting the balance of the cost of erecting Patroness Hall, the dormitory for women. The school at Magnolia, Iowa, on February 22, gave a supper from which they realized \$26.60 which they have sent to the college trustees for this worthy object. By this means they have not only helped the college, but they have undoubtedly promoted sociability in their own branch, and no one has been impoverished. Many more schools could follow this example with profit to themselves without injury to anyone. Who will be next?

The Davidson Record, of Tillman County, Oklahoma, February 11, contains the report of a public address delivered by Elder A. M. Chase in the beginning of a series of meetings to be held at Davidson. The address is in the nature of a historical sketch of the Latter Day Saints Church.

DID PRESIDENT JOSEPH SMITH SLANDER THE WOMEN OF UTAH?

BRIGHAMITE ELDERS ANSWERED.

We are in receipt of a letter from Dan Williams, dated at Ottumwa, Iowa, January 23, 1910, as follows:

Some of the elders of the Utah Church have been in this locality lately, and have been visiting the people and talking to them. One of them showed a statement made by B. H. Roberts' book on the succession, which you will find inclosed. It is from pages 135 and 136, in said book. I would like to know what truth there is in the statement. Answer through the HERALD.

The statements inclosed by this writer as copied from Roberts' book on succession are as follows:

"We challenge the proof that we have aided in the work of misrepresentation." Well, here is the proof: On February 22, 1882, in the course of a speech against the church in Utah, Joseph Smith, the President of the Reorganized Church said: "There were many men in Utah who were single because they said they had no assurance they could find for wives women who were not contaminated. They might go to the farmhouses to choose wives, but could not feel certain that some of the bishops had not been there and robbed the daughters of their virtue."—*The Chicago Daily Inter-Ocean*, February 23, 1882.

"The *Chicago Times*' version of this part of the same speech, under the caption, "A lusty war cry" (issue of February 23, 1882), is as follows:

"There are hundreds and thousands of Mormons in Utah who will not marry wives because they do not know where to get wives that have not been contaminated. They do not know what houses have escaped the invasion of lecherous bishops who have robbed hundreds of women of their purity. The men can not afford to take the risk that marriage means."

Many vile and vicious things have been said of the Saints in Utah, but it was reserved for Joseph Smith, the President

of the Reorganized Church, to say at once the most untruthful, the lowest, the most contemptible, cowardly, and vicious thing, that ever was said of a much-maligned and misrepresented people. And what makes it so utterly inexcusable is the fact that the speaker knew better; for he had been in Utah, and had been among the people sufficiently to know that no such conditions as he describes in that speech existed. It was malicious, willful misrepresentation. He bore false witness against his neighbors. At the time of the speech I noted down the misrepresentation, not from the Chicago papers, but from other papers, for the false statement was widely copied, and I think made a dispatch to the press of the country. Recently I sent to the Chicago papers and had the above quotations verified.

The principal truth in the foregoing quotations from Brigham H. Roberts' book on succession is the fact that the President of the Reorganized Church was invited, in 1882, to be present at a mass meeting called and held in Farwell Hall, in Chicago, on the evening of February 22. This meeting the President attended. At the time the invitation was extended to him, no intimation was given him that he would be the principal speaker at the meeting. At that time Elder T. W. Smith was in charge of the work in Chicago. At his suggestion and in his company President Smith waited upon Hon. John Wentworth, commonly known as "Long John" Wentworth, because of his great height, at his hotel, and there learned it was intended by those having charge of the meeting, that President Smith should be the leading speaker, and that several noted men of the city would be present. Upon reaching the hall, still in company with Elder T. W. Smith, they found upon the platform the Hon. Judge Caton, who had been one of the judges of the State at Ottawa, and who was a member of the Illinois legislature at the time of the Mormon troubles in Hancock, and at the time of the exodus of the Saints from the State; Hon. John Wentworth, member of Congress in 1842, publisher of the *Chicago Democrat*, and a leading politician in the Democratic party at that time; John H. Barrows, afterward president of the Parliament of the World's Religions in 1893; Bishop Fallows; Hyrum W. Thomas, of the People's Church in McVicker's Theater; James R. B. VanCleave, then city clerk of Chicago, now one of the leading bankers of Springfield, Illinois; and a number of others who are not now remembered.

Hon. Judge Caton was chairman of the meeting. A gentleman by the name of E. F. Craigin was secretary. President Smith was introduced to the congregation by the Hon. John Wentworth, and delivered the discourse in which it is said the obnoxious statements quoted from B. H. Roberts' book were made. There may have been reporters from the different papers in the city present at that meeting. If so, President Smith was not interviewed by them nor was his attention called to the fact that they were present. The statement made by Mr. Roberts, after having quoted these obnoxious statements

from the *Inter-Ocean* and *Times* is, that the speech was made against the Utah Church. This is not true, unless the array of historic facts, taken from the history of the church, the accredited books of the church before the death of Joseph and Hyrum Smith, and the official organs of the church published during the same period, and the legitimate arguments deducted therefrom, may be characterized as a speech against the Utah Mormon Church. That particular part of the speech from which are taken the statements objected to by Mr. Roberts and subsequently by other elders of the Utah Church, as stated by Dan Williams and others from whom we have heard, is based upon the relation of the following incident as stated by President Smith.

In a visit made to Utah some six years previous to the date of this meeting in Farwell Hall, President Smith met with a man, thirty-nine years of age, who attended President Smith's meeting at the morning service, and walked with him to the place where he was staying in the city. In the course of conversation President Smith asked this man if he were married or single. He stated that he was single.

President Smith then jokingly remarked, "What! You a single man, in this Territory of much married men?"

To this the young man very soberly replied, "It is no laughing matter with me, Brother Smith, and I am not alone in that condition in this Territory."

President Smith then said, "How is that, there must be plenty of marriageable women in the country, for in taking a walk this morning before church time, I saw at a farmhouse, down here at the south edge of the city, some six or seven fine looking young women, and there must be similar households all over the Territory. Surely a young man seeking for a wife could find one in some of these households."

The reply to this was, "Yes, that is true, that there are plenty apparently, but how do I know, how does any other young man know but when he goes to those houses looking for a companion, that he will not find these young women already married into polygamous families or bespoken for some bishop?"

He further said, "There are hundreds like me in the Territory, who for this reason are not married. They are afraid to make the venture."

From first to last in that speech, President Smith said not one word, neither used any expression that if correctly reported could be construed into an attack upon the virtue and integrity of the women of Utah, or to be derogatory to their character for purity and proper womanly qualities. He simply stated what was said to him by a man who had been raised in the Territory, and this man used no language that was derogatory to the character of the young women of whom he spoke. He represented his condition, as being an unmarried man,

and gave the reason for it, that notwithstanding there were numbers of women in the territory, neither he nor any other young man who desired a wife could feel an assurance, that should he seek for companionship in one of the houses where these young women were to be found, the one whom he might choose to select as a wife would not be already engaged or betrothed to some elder or bishop. President Smith did use the terms, *elder* and *bishop*, but did not apply any obnoxious epithet or use the words, *contaminated*, or *robbed of their virtue or purity*, or *lecherous*, as applied to elder or bishop, as stated in these quotations from Mr. Roberts' book.

These statements as quoted from the *Inter-Ocean* and *Times* of February 23, 1882, by Mr. Roberts, are absolutely untrue, and grossly misrepresent President Smith. He was addressing a large audience in a great city, and in the presence of a number of noted men, some of whom are named above, and he could not afford to indulge in vituperative assertion or to use language unbecoming the position which he occupies, and which would lay him open to the charge of gross misrepresentation. President Smith used the statement of this man, whom he met and conversed with, as representing the extent to which the influence of the principle of plurality of wives, or polygamy (as this particular marital relationship has been characterized in the treatment of the Territory, and of the State of Utah since the adoption of the constitution, under which that State was admitted to the Union) had spread throughout the Territory; and if he used the word *contaminate*, it was only to express the idea that the doctrine had permeated everywhere into the families of the people.

It must be remembered that at the time this meeting in Farwell Hall was held, there was a strong anti-Mormon movement going on all over the country, under the auspices of certain religious persons allied together for that purpose. Meetings were being held in the large cities and throughout the country, and Congress was bombarded by numerous petitions for legislative enactment against polygamous practices in Utah.

The Presbyterian and other denominational churches were allied in this movement. The Reorganized Church was not included in the movement, but the position of Pres. Joseph Smith and the Reorganized Church over which he presided was well known to the leading men of the movement in Chicago, under whose management the call for a meeting in Farwell Hall was made. It was because of their knowledge of the attitude of the Reorganized Church and the personal knowledge some of them had of Pres. Joseph Smith, that the invitation was extended to him to be one of the speakers at that meeting. Every public utterance made by the speakers in the forum or in the pulpit, out of which

sensation could be created and which could be construed into antagonism to the doctrine and practice of polygamy and the church in Utah, was seized upon with avidity by the various newspaper reporters and sent broadcast throughout the country. The action of the reporters for the *Inter-Ocean* and *Times*, as quoted from the issues of these papers for February 23, 1882, was no exception to the rule then obtaining and is in line with other statements of a similar character made by various papers to which Mr. Roberts refers, as having quoted from these papers the obnoxious statements referred to. The *Inter-Ocean* was allied, to an extent, to the influence of the Presbyterian Church, and the *Times* was what it has always been, a sheet largely devoted to sensationalism.

No other portions of the speech are quoted by Mr. Roberts, and it would appear that none were quoted by these papers. The statement made by Mr. Wentworth in introducing President Smith was not noticed, nor were the speeches of Judge Caton, Rev. Barrows, Bishop Fallows, and Rev. H. W. Thomas. The speech of Bishop Fallows was strongly characterized by an antagonism of the condition of things in Utah. It may be safely said of it that it was violent to an extreme. The effort made by President Smith upon that occasion was one affirming the position which he and his people of the Reorganized Church held in regard to the marriage relation. He stated it fairly, advocated it openly, and defended it stoutly and honestly; neither misstated nor misquoted the events of the history of the church transpiring before or after his father's death, nor did he misrepresent the position of the church in Utah, leaving the matter open to them to make their own defense against the attack being made upon them.

How does it happen that these reports from the *Inter-Ocean* and the *Times* do not agree in specific statement? Each of them purports to state what President Smith said, but if they intended to give verbatim statements, why do they not agree? The truth is apparent, that either these reporters respectively colored the salient point in the argument made by President Smith respecting the widespread influence of the doctrine of plural marriage in the Territory of Utah, and its practice as illustrated by what this young man told him, and did this to cater to the general taste of the public for that which was sensational, or they deliberately misstated what he said, and thus misled the public by pretending to quote his words. The one from the *Inter-Ocean* says that President Smith said many did not marry for the reasons stated, and the *Times* says, hundreds or thousands. The one states that President Smith said, "They could not feel certain that some bishop had not been there, and robbed the daughters of their virtue"; the other one says, "They can not know what houses have escaped the invasion of lecherous bish-

ops who have robbed hundreds of women of their purity."

President Smith has secured copies of the newspaper reports in the *Inter-Ocean*, *Times*, and *Tribune*, in their issues of February 23, 1882, and these copies show clearly that there was no effort to quote President Smith verbatim. They do not agree in their opening statements and differ in many material points as to what President Smith said with reference to action of Congress, and otherwise. They simply seized upon those points out of which they could make a sensational report.

The fact that these two reports differ materially as to what President Smith said on the occasion of that speech makes it strongly apparent that he did not say what either report states that he did, but that each reporter put his own construction upon the words used by President Smith, which would not have contained the obnoxious features complained of if they had been correctly reported. It is evident to the fair-minded man that President Smith could not have said what these two reporters state that he did. Which of the two is the more credible? Mr. Roberts by quoting them both detracts from the reliability of both, and President Smith now affirms, as he has from the time his attention was first called to these damaging reports circulated by the *Inter-Ocean* and *Times* and all the other newspapers that quoted from them, that he did not use the language imputed to him, that he had no such thought in his mind, and made no expression that correctly reported would have conveyed any such impression.

The date given for the request made to Joseph Smith by the Honorable Wentworth, as given by these papers in their reports of the speech at Farwell Hall in 1882, by one, was 1844, and by the other, 1854. Neither was right. This should have been 1842, as it does not appear that the Honorable Wentworth was in Congress in 1844;—another irregularity which adds weight to President Smith's contention that he was not correctly reported.

When the attention of President Smith was first called to such report, he made an effort to get the matter corrected by the paper which published it, and at the time he knew of but one. His effort to secure correction was unavailing, for the newspaper flatly refused to publish it. He had previously sought to correct misstatements in the same paper and had met with the same repulse. The prejudice against every variety of believers in Mormonism sturdily intervened and prevented such correction, it evidently being the purpose to avoid presenting any truth favorable to what there might be of good in Mormonism.

An effort was made by President Smith in one of his visits to Utah to secure the publication in the *Deseret News* of his statement in refutation of the accusation made against him, of having vilified the

women of Utah in his speech at Chicago, February 23, 1882.

This paper at that time was in editorial charge of John Nicholson, and these misrepresentations of President Smith had been revived in the *News*, and he thought he was entitled to a fair representation from his side of the matter. His article was refused, and he was politely told, in effect, that having an organ of his own to use he should not appeal to the *News*. A correction was published in the SAINTS' HERALD, June 1, 1882, and reaffirmed on August 15, 1885.

President Smith is now well along in his seventy-eighth year. As a speaker and writer and church man he has been before the public for half a century. His reputation as a careful, consistent speaker, and for frank and chivalrous treatment of those whom he has opposed, is proverbial. He now affirms, as he constantly has done before, that at no time, at no place, either in Utah, in any of the States contiguous to it, or out of it, in the United States, or abroad, has he assailed the character of the women of Utah for virtue or religious integrity. His chivalrous regard for woman has been noted at home and abroad. His character for virtuous and honorable treatment of those among whom his ministry has been conducted has never been impeached until the revival of these inconsistent and justly condemnable reports published in these Chicago papers as restated by Brigham H. Roberts in his attempt to meet and overthrow the claim made for succession in church existence and polity by the Reorganized Church. It is strikingly singular that so flagrant a disregard of the amenities and proprieties of forensic disputation, as these alleged reports charged President Smith as having been guilty of, should have been seized upon by Mr. Roberts to disparage the honor and uprightness of a doctrinal opponent who has been so long in the field against what the Lord by revelation calls an abomination. He avails himself of the one alleged misuse of opportunity and lapse from a well-established habit as a speaker, for the purpose of destroying the force of the statement of facts and argument which such opponent urges against the doctrine and practice of his church. The position of President Smith in regard to the doctrine and practice of plural marriage, or polygamy, in Utah, as fastened upon the Mormon church, lays the burden of its introduction upon the leading men of that church. If it was and is a crime the men were the criminals. If it was and is a sin, the men are the sinners. If it was and is an abomination before God, the men were in guilt for introducing it. At no time and in no place has President Smith consented to the idea that the introduction of polygamy, its advocacy and practice were just and defensible. He constantly has affirmed with his associates that no matter with whom the

doctrine and practice of spiritual wifery, plurality of wives, or polygamy, the marrying and living with two or more women as wives at the same time, originated, they were, and are contrary to both secular and divine law; and from time to time as opportunity occurred, he has presented those evidences which he believed to be conclusive proof in support of his affirmation. President Smith admits that if he used the expression which these purported reports of his speech at Farwell Hall accuse him of, it was wrong and reprehensible. He affirms that he did not use them. If Mr. Roberts had been moved by the charity toward his neighbor that he accuses President Smith as having lacked, when he used the expressions complained of, if he did use them, he certainly would have taken the more consistent and charitable view of the case, and have considered the long and steady course of consistency and fair-mindedness with which President Smith is proverbially credited in his treatment of the differences in doctrine and practice between the Mormon Church and the Reorganized Church, and would have dismissed from his mind the idea of maliciousness of intent with which he charges President Smith in his comment.

The elders who have taken Mr. Roberts' book for their pattern in discussion and who have circulated the evil report to which Mr. Roberts has sought to give countenance, would do well to bear in mind that if President Smith did use the language imputed to him, their circulation of it is not an argument in favor of their advocacy and defense of plural marriage or polygamy, and does not have weight with any fair-minded man in the argument between the elders of the Reorganized Church and themselves. It would have been the utterance of but one man, the one divergence from courtesy in this respect with which he has ever been charged, and which is so contrary to his well-known character as a speaker and disputant as not to be believed where he is known. President Smith has spoken in Utah from Beaver on the south to Malad on the north, in Montana, Idaho, Nevada, Colorado, Washington, Oregon, in Canada from Vancouver to Niagara Falls, in many of the United States, the Middle West and Middle East, in England, Scotland, and Wales, and in not a single instance has he ever violated the principle of uniform courtesy with which he has treated womankind in his affirmation of the views held by himself and his church associates in regard to the marriage question. Why then should he be made an offender of so dark a nature upon such doubtful testimony?

President Smith again affirms that he did not use the words with which he was charged in these newspaper reports received by Brigham H. Roberts in his book on succession, and for this affirmation he will answer before the courts of last appeal.

Elders' Note-Book

PREACHERS' ODD MISTAKES.

The most frequent cause of inappropriate petitions is no doubt the persistence of habit. Certain phrases are used again and again, until they come to be repeated without any thought of their immediate application. We may similarly explain the stories of the workhouse chaplain who prayed that those present might not trust in uncertain riches, and the prison chaplain who besought the Lord that he conduct the worshipers in safety to their respective places of abode. At the Congregational union meeting at Blackpool last year, the minister conducting the devotions at one service so far forgot his surroundings as to refer to the place of meeting—the theater of the Winter garden—as “this hallowed spot.”

The sense of humor must surely have been lacking in the old man of eighty, supported by crutches, who regularly included among his petitions at the weekly prayer meeting the request that he might be kept from running with the giddy multitude to do evil. Familiarity with conventional phraseology was the undoing of the minister, who, after the sermon on the Pharisee and the publican, asked that there might be poured out upon his hearers a double portion of the publican's spirit. Not very complimentary was the use of a well-known scripture passage made by a minister at a wedding:

“May these persons live together in such harmony in this life that they may finally attain unto that state of felicity where they neither marry nor are given in marriage.” As a concluding example of the thoughtless use of familiar language, one may quote this remarkable amalgam: “Oh, Lord, we praise thee that we are thine; we feel that we are thine; we know that we are thine; Lord, make us thine.”

As in a sermon so in a prayer, the attempt to correct a hasty utterance sometimes leads to surprising results. A cautious Scotch elder, it is said, had taken supper at his pastor's house, and in returning thanks after the meal entered upon a detailed exposition of various causes of gratitude. He concluded by invoking the divine blessing upon the pastor's wife as his godly helpmeet, who had always upheld his hands in every good work—“at least,” he added, in a saving clause, “as far as we know.” It is related of a compatriot that in a moment of forgetfulness he once thanked God for “the salvation of all men,” but immediately redeemed himself from heterodoxy by the qualification “which, O Lord, as thou knowest, is true in one sense, but not in another.”

The absurdity of attempted magniloquence in prayer has had two surpassing illustrations. It would be hard to say whether “O Thou who art the *ne plus ultra* and the *sine qua non* of all that is good and great,” or “O Thou that paintest the petals

of the polyanthus," is the more terrible exordium.

There are some men who seem to think that an indirect manner of expression is especially suited to sacred things, as the Scotchman quoted by Doctor Boyd as saying, "For as Thou knowest, men do not gather grapes of thorns nor figs of the national emblem"; and the Englishman who thus pledged himself, "And, O Lord, if thou wilt move the heart of any young man to enter thy service as a missionary, we will show our approval in a way which thou wilt appreciate."

Father Taylor, the Boston sailor preacher, was one of the most direct of men, and on the one recorded occasion when he essayed a roundabout style, nature triumphed over artifice. It was the Sunday before the state elections, and he was praying fervently that a man might be chosen for governor who would rule in the fear of God, who would never be afraid of the face of clay, who would defeat the ringleaders of corruption, who would defy his own party if it yielded to wire-pullers, who—suddenly Father Taylor paused and then exclaimed, "O Lord, what's the use of boxing the compass in this way? Give us George N. Briggs for governor. Amen!"

The temptation to use public prayer as a vehicle for the conveying of information has sometimes been too strong to resist. In his lively reminiscences, published some years ago in the *Wesleyan Methodist Magazine*, the late Dr. Benjamin Gregory recalled how a certain Methodist minister of an earlier generation was accustomed "to convey all necessary directions to his younger colleagues through the medium of the throne of grace." Here is an example: "O Lord, bless thy dear young servant. Thou knowest his appointment for to-morrow is at — and he will have to stop at Brother —'s, who keeps a little shop opposite the church. O grant that thy dear young servant may not forget to let the people have the magazines and to bring home the moneys."

The famous Doctor McCosh of Princeton was accustomed to meet the students in the college chapel every morning, when he would make any necessary announcements as well as conduct devotions. One morning in the prayer with which the service concluded he prayed for the President of the United States, the Cabinet, the members of both houses of Congress, the governor of New Jersey, the mayor and other officials of Princeton, and he then came to the professors and instructors in the college. At this point there flashed into his mind a notice which had been communicated to him orally and which he had omitted to include in the announcements made just before. To the surprise of the assembled students, President McCosh continued: "And, O Lord, bless Professor Karge, whose French class will be held this morning at nine o'clock instead of half past nine as usual."—*The Christian World*.

WHICH ROAD WILL YOU TAKE?

In our travels of this life we certainly have much to contend with. We meet with many trials, temptations, and persecutions, which at times make life seem not worth living. But then we breathe fresh consolation when we read in that blessed book, the Bible, He that is persecuted for righteousness' sake shall be blessed. The main question of life is, Which railroad are you traveling on? There are only two roads: one the Great Salvation which leads from Earth to Heaven. On that route you meet pleasure and happiness, the scenery is unsurpassed; you go by way of Mount Calvary, the River of Life, Paradise Garden, the High Rock; you also go through the Valley of the Shadow of Death. Your trip is by daylight to the Grand Central Depot of the Universe in the City of Gold. On this Great Salvation Railroad there is no change of cars. They have express trains at all hours. All cars are first-class. You arrive at the depot of which the corners are Faith, Repentance, Baptism, and the Laying on of Hands. (See Hebrews 6.) Then line up to the golden rule, "Do unto others as you would have them do unto you." The fare for this trip is your sins. "He that heareth these sayings of mine and doeth them," etc. (See Matthew 7.) Not the hearers of the law are just before God, but the doers of the law shall be justified (Romans 2: 13). (Read also James 1: 22-25): "He that heareth my words and believeth on him that sent me hath everlasting life, and shall not come into condemnation, but is passed from death unto life." Again, "He that believeth and is baptized shall be saved, but he that believeth not shall be damned."—Mark 16: 15, 16. The president of this railroad is the Prince of Light and Life.

The second route is Damnation Railroad, the quick route to hell. The scenery is terrible. You go through Dismal Swamp, Murderer's Gap, Hangman's Gorge, reaching the Valley of Death at midnight, plunging its passengers into woe. You get special trains from Ingersoll's Park, Dime Novel Avenue, Theaters, Smokers' Furnace, and Barroom Square. This is the lightning train from Suicide Avenue. You get an extra excursion train on Sunday. You land at the depot on the corner of Unbelief and Disobedience Streets. The fare for this trip is your soul. This train stops at Worldly depots where proud, formal church members get aboard and take the sleeping car for hell. "He that believeth not shall be damned." The president of this road is the Prince of Darkness.

Which route will you take?

J. E. BOZARTH.

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"If you do not have as much sunshine as you think you deserve, start a little shine factory of your own. In giving to others, you will get some yourself."

PROFESSOR HUXLEY ON MIRACLES.

I am unaware of anything that has the right to the title of an "impossibility" except a contradiction in terms. There are impossibilities logical, but none natural. "A round square," "present past," "two parallel lines that intersect," are impossibilities, because the ideas denoted by the predicates, round, present, intersect, are contradictory of the ideas denoted by the subjects, square, past, parallel. But walking on water, or turning water into wine, or procreation without male intervention, or raising the dead, are plainly not "impossibilities" in this sense. In the affirmation that a man walked upon water the idea of the subject is not contradictory of that in the predicate. Naturalists are familiar with insects which walk on water, and imagination has no more difficulty in putting a man in the place of an insect than it has in giving a man some of the attributes of a bird and making an angel of him; or ascribing to him the ascensive tendencies of a balloon, as the "levitationists" do.

Undoubtedly there are very strong physical and biological arguments for thinking it extremely improbable that a man could be supported on the surface of water as the insect is, or that his organization could be compatible with the possession and use of wings; or that he could rise through the air without aid. . . . But it is sufficiently obvious, not only that *we are at the beginning of our knowledge of nature, instead of having arrived at the end of it, but that the limitations of our faculties are such that we can never be in a position to set bounds to the possibilities of nature.*

The same considerations apply to the other examples of supposed miraculous events. The change of water into wine undoubtedly implies a contradiction, and is assuredly "impossible," if we are permitted to assume that the "elementary bodies" of the chemists are now and for ever immutable. Not only, however, is a negative proposition of this kind incapable of proof, but modern chemistry is inclined toward the contrary doctrine. And if carbon can be got out of hydrogen or oxygen, the conversion of water into wine comes within the range of scientific possibility—it becomes a mere question of molecular arrangement.

As for virgin procreation, it is not only clearly imaginable, but modern biology recognizes it as an everyday occurrence among some groups of animals. So with restoration to life after death.—*Agnostic Annual.*

"Matter and force are indestructible. Who could believe that the brain, soul, the consciousness that direct and control inferior matter and force, should be destroyed in a universe that makes matter and force eternal?"

Original Articles

VAIN REPETITION.

"Christ hath redeemed us from the curse of the law, being made a curse for us; for it is written, cursed is every one that hangeth on a tree. That the blessings of Abraham might come on the Gentiles through Jesus Christ; that we might receive the promise of the Spirit through faith."—Galatians 3:13, 14.

We have here a declaration of the most important fact in the world: "Christ hath redeemed us from the curse of the law." What law? "In the day that thou eatest thereof thou shalt surely die."—Genesis 2:16, 17. Separation from God is spiritual death. "For as in Adam all die, even so in Christ shall all be made alive."—1 Corinthians 15:22. "The law" was, "Thou shalt not." Sin is transgression of God's law. The penalty for transgression is separation from God, that is, spiritual death. "Christ hath redeemed us from the curse of the law." Curse means penalty, and it is penalty which gives significance to law. Where there is no penalty there is no law. And what is the curse of the law from which Christ hath redeemed us? The Scriptures answer, "The wages of sin is death" (Romans 6:23). "The soul that sinneth, it shall die" (Ezekiel 18:4).

Christ "hath" redeemed us. The past tense is so important. It is not something Christ will do in the future, or is even doing at the present time, but something he has done. This man, by one "sacrifice for sins hath perfected for ever them that are sanctified" (Hebrews 10:14). This work has never been done again. Oh, the preciousness of that thought that Jesus' work for us is a *finished* work, once and for ever. He has made it possible for us to return to the presence of our Father.

It is vain repetition to offer up the daily sacrifice of the mass. By teaching the doctrine of transubstantiation, the Roman Catholic Church is teaching that the atonement of Christ was inadequate for our salvation and that it is necessary to recrucify him daily. The Apostle Peter said in 1 Peter 3:18 that one sacrifice was enough to bring us to God. "For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit."

The use of prayer-books, missals, rosaries, and rituals, has a tendency to make worship formal, mechanical, and spiritless. There is a difference between "praying" and "saying your prayers." In the fourth chapter of Saint Matthew's gospel, seventh verse, he says, "But when ye pray, use not vain repetitions, as the heathen do: for they think that they shall be heard for their much speaking."

J. C. GRAINGER.

THE AMERICAN JEW.

"According to Mr. H. Tonder, a Jewish missionary, it was a Jew who first landed on the American soil, by the name of Louis de Toret, who was with Columbus on his trip of discovery. Louis de Santougal, a Jew, and another Jew, by the name of Gabriel Sabceget, persuaded Queen Isabella to furnish Columbus the necessary means to send out the expedition. He further says that the report, that the queen had to pawn her jewels for this purpose, was not true, that the money was furnished by the state treasury. Mr. Toret settled in Cuba and died there.

"Mr. Tonder further says, "that at present we have 2,000,000 Jews in the United States scattered in the various cities. In New York there are 1,000,000; Chicago 180,000; Philadelphia 100,000; Boston 80,000; Saint Louis 50,000; Pittsburg 45,000; Baltimore 35,000; Cleveland 35,000; San Francisco 33,000; Saint Paul and Minneapolis 28,000. In the old Jew Ghetto in New York itself there are 400,000 Jewish men and women and children to each square mile; that would be 625 on each acre, or yet better than this, if there were absolutely no houses on this mile, each individual would then have 48 square inches to dwell on. It is the most thickly settled place on earth, next to Meder in the American Jew. There is found on this square mile 28 public schools with 61,103 Jewish children.

"In the year 1907 there were in the New York public schools 185,000 children, in Chicago 40,000; in Philadelphia 20,000. In the year 1899 the immigration of Jews to this country was 37,415; in 1903, 76,203; in 1904, 106,236; in 1905, 125,000; in 1906, 150,000; the greater part remained in New York, Philadelphia and Baltimore. In the year 1907 about 200,000, of which about 65 per cent remained in New York.

"That not all Jews are peddlers of old iron, the following will show: In a college in New York 75 per cent are Jews; in a normal college in New York over 75 per cent. Mr. Creelman asserts that there are 3,000 Jewish lawyers and over 1,000 physicians in New York. In the New York supreme court there are five Jews. Of professors, we have in the Johns Hopkins College two, Columbia three, University of New York one, University of Pennsylvania one, University of Chicago six, Harvard one, California two, Missouri one, Minnesota one, Michigan one, etc.

"Let us also look at the Jew as a business man. In Philadelphia for instance three out of five of the greatest department stores are under Jewish control. In Chicago they are all, with the exception of two. In New York we have in the year 1904, 514 firms in dry goods, with a capital of \$58,000,000; in clothing 264 with a capital of \$34,000,000; 2,018 other business houses with a capital of \$207,388,000. The Jew controls absolutely the dress trade in New York; he employs 175,000 men; over half of the

ready-made garments in this country are from New York, and has a working capital of \$300,000,000.

"Likewise have we in New York 35 large Jewish banks. About 1,000 tenement houses are being built yearly, almost exclusively by Jews. A Mr. Hastings asserts that the Jews own real estate in New York to the amount of \$900,000,000 and that the great Jewish business houses there have a yearly trade of over one billion dollars' worth. There are now over 115 Jewish millionaires in this country. In a section in New York from Lexington to Park avenue and from Sixtieth to Ninetieth streets there are over 500 Russian and Polish Jews whose valuation is estimated at from \$100,000 to \$1,000,000 each."—*Evangelisten*, December 16, 1908.

The foregoing is a translation from *Evangelisten* and thinking that the information contained in it might be of interest to the readers of the HERALD, I therefore submit it for such use as the reader might make of it. The upward tendency of the Jews, in the commercial world especially, is astonishing; also in the political arena he is coming to the front, which is all in fulfillment of Bible prophecies, that such should be the case in the latter days, and as Isaiah says, the face of Jacob shall not now wax pale, or as Moses says, "And thou shalt lend unto many nations, and thou shalt not borrow. And the Lord shall make thee the head and not the tail; and thou shalt be above only and thou shalt not be beneath." Israel might have occupied this position long ago, had she kept the commandments of God. What about latter day Israel?

S. K. SORENSEN.

Of General Interest

"BANDITTI OF THE PRAIRIES" REFUTED. THE HODGES INNOCENT.

The following article from the *Burlington Hawk-Eye*, Iowa, will be read with interest and profit. It recalls a sad tragedy of an early day. It is evident that two innocent young men, scarcely more than boys, were sacrificed to satisfy frenzied prejudice against the church and to shield the real criminals. In the near future Heman C. Smith will prepare an article for the HERALD explaining the case in detail.—EDITORS.

Perhaps prejudice had very much to do with the ill feeling against the Mormons, when they lived at Nauvoo. It was easy to lay every crime at the door of people, who had been given a bad name, and about whom the neighbors were ready to believe almost anything. There have been cases in this community in recent years, when every crime that was committed in a certain section of the city or the county, as well as crimes that had never been committed were laid at the door of some individual who had been given a bad name. Perhaps the Mormons of Nauvoo were in the same unfortunate predicament. The Hodges became famous in the early history of Burlington. Their execution was the only legal

hanging that has ever taken place here, and for a long time people referred to events occurring before or after the hanging of the Hodges. It occurred in what now is part of the factory district and attracted a vast crowd. The crime for which the Hodges were hung was murder and robbery, committed in Lee County, and the story is familiar to all the older residents, and has been frequently retold in the local papers for the benefit of such of the younger folk, as might be interested in the history of the city. And now the claim is made, that the two lads were innocent and that the crime for which they paid the extreme penalty was committed by a band of robbers, who operated in the upper Mississippi Valley. A correspondent from Logan, under date of February 12, had the following:

The story, Banditti of the Prairies, once a popular story, at the request of many followers of the teachings of Joseph Smith, has been given consideration in the past thirty days by Heman C. Smith, a high official of the Latter Day Saint church organization at Lamoni.

As a result of Mr. Smith's brief examination he has succeeded in removing the stigma that the author of the book sought to place upon the members of the church, and in addition has, it is claimed, established the innocence of the men arrested, indicted and executed for murder over a half century ago, and by a deposition taken in the past few days fixes the responsibility of the murder upon others who escaped punishment at that time.

Heman C. Smith, in tracing the history of Edward Bonney, the author of the Banditti, alleges that he was indicted in Lee County, Iowa, for four different offenses, one of which was murder, and in the deposition it is intimated that he was a leader of one of the bands of desperadoes.

It is alleged that on the night of May 10, 1845, a double murder was committed in Lee County, Iowa, by three men who entered a house in the night time and fatally wounded Miller and Leisy. The murderers made their escape and were alleged to have been traced to the road in the direction of Nauvoo, the Mormon headquarters. Stephen and William Hodges, aged eighteen and twenty years respectively, were arrested, indicted, tried and convicted, and then executed for the alleged crime, and the two boys went to their death protesting their innocence.

The Hodge boys were not members of the church, but other members of the family were followers of Joseph Smith, and it is brought out by intimation that the church was responsible for the crime to a certain extent by the author, Bonney.

Since the Banditti story has been given wide publicity, Mrs. Mary Hines, of Independence, Iowa, it is alleged, published in the *Cedar Rapids Gazette* of January 7, 1910, a communication, in which she stated that her deceased husband had confessed to

her that he was implicated in the murder of Miller and Leisy, and on the 26th day of January, 1910, the officials of the Latter Day Saints church at Lamoni secured a deposition from Mrs. Hines in which she states that she is [was] a member of the Episcopal Church, seventy-four years old, that she was married to John P. Hines in 1855; that after her marriage she gradually learned that her husband had been a very wicked man, that he said it was Bonney who helped Birch and Fox to escape after being arrested for the murder of Colonel Davenport; that Granville Young should never have been hung for the alleged murder of Davenport, as he was at Prairie Du Chien when Davenport was murdered; that the Hodges boys were not present at the murder of Miller and Leisy for which they were executed, and in addition, Mrs. Hines fixes the responsibility of the Miller-Leisy murder upon Mr. Hines and George W. Martin as two of the three murderers; Mrs. Hines also adds that her husband often told her of places along the Mississippi River where they hid stolen property; that the thefts committed along the river were committed by organized bands from the gulf to the lakes and that her husband gave her to understand that Bonney, the author of the book telling of the capture of the murderers of Colonel Davenport, was a leader of one of these bands.

Heman C. Smith also adds that Edward Bonney was indicted in Lee County as a counterfeiter and a murderer and that he fled to the adjoining State and remained there for the reason that the governor would not permit his return for trial.

"Often you can measure a man's greatness by the way he estimates other men and their achievements. True greatness gives credit to others for every degree of ability, even though there may be much of mediocrity. Charity of judgment and breadth of appreciation belong to the truly great."

Mothers' Home Column

EDITED BY FRANCES.

Advisory Board, Daughters of Zion.

Mrs. B. C. Smith, president, 214 South Spring street, Independence, Missouri; Mrs. H. A. Stebbins, vice-president, Lamoni, Iowa; Mrs. F. M. Smith, secretary, 630 South Chrysler avenue, Independence, Missouri; Mrs. M. E. Hulmes, treasurer, 909 Maple avenue, Independence, Missouri; Mrs. E. Etzenhouser, Independence, Missouri; Mrs. E. L. Kelley, 916 West Electric street, Independence, Missouri.

Notice.

All locals of Daughters of Zion Society, and others who have donations for the aid of general work of Daughters of Zion; also those contemplating sending money to the society for Children's Home fund, please do so by March 20.

MRS. M. E. HULMES, *General Treasurer*.
909 WEST MAPLE AVENUE, INDEPENDENCE, MISSOURI.

Failure.

As some great bird,
Whose hurt wing answers not her will,
Still beats the air in useless striving,
And dying—with strong talons holding yet
Her hard won prey,
While with wide hungry beaks, her far off young
Wait, vainly calling;

Or a spent swimmer
Breasting angry waves to save a life,
With dying eyes fixed on the rescuing boat,
And knowing it is all too late,
Makes still his strokes, grown feeblor
With each laboring breath—yields not
The life he gives his own to save;

This is not failure;
Nor bird, nor swimmer gives up purpose.
Long, long centuries

Agone, One walked the earth, His life
A seeming failure;

Dying, He gave the world a gift
That will outlast eternities.
—Louise Houghton.

A Traveler in Twilight Land.

In the barren, gray wilds of Labrador, among the fisher-folk and Eskimos, one might have found last summer an attractive girl from Cambridge, Massachusetts, who has the distinction of having traveled further north along this rugged coast than any other American woman has ever penetrated, —Miss Ellen Paine Huling. She did not go up there to meet the Peary expedition, for no one knew at that time where Peary was, except that he had gone somewhere beyond the Arctic circle. Her incentive was partly that love of adventurous travel which impels a man to exploration, and partly deep interest in the splendid missionary work being done there by Doctor Grenfell and the Moravian missionaries. But while there she improved well her opportunity to study the people and their surroundings, and has already begun putting some of them into charming magazine stories, besides describing them and their manner of life in some very interesting lectures before alumni associations, women's clubs and Young Men's Christian Associations.

Miss Huling has always chosen out-of-the-way countries in which to spend her vacations. Therefore, when one discovers how many a previous interesting trip she has taken, Labrador seems not too far or difficult. Last summer was the fourth of a series passed in that twilight land, on shore among the people, or passing up or down the coast on one of the mission ships, the *Strathcona* and the *Harmony*. A year ago last summer she remained for several weeks in the most northerly of the Moravian stations, Killinek, in Ungava Bay, directly across the Hudson Straits from the Greenland shores, where there is snow all the year around, and where the wind blows an almost unceasing, and icy gale. Like the natives, she subsisted on the seal, whale, deer, and polar bear meat, dried fish, coarse vegetables and rhubarb which, she assures us, really tastes good in that region. The rhubarb is frequently eaten raw with great relish. Stewed, it is the favorite dessert. She took an active share in whatever work her hands could find to do, and a great variety there was of it, from playing the church organ at Killinek, through cooking and mending, to escorting down the coast eight little Moravian children who were on their way home to Germany.

At home in Cambridge, Miss Huling is known as teacher of English and History in the English High School, of which her father was formerly head master for sixteen years. She was born in Fitchburg, Massachusetts, then lived in New Bedford for a time, the family removing to Cambridge in

1893. She received an A. B. from Radcliffe College in 1903, and an A. M. in 1907. All her summers since childhood have been passed in travel. In the earlier years it was a custom for her whole family to spend the warm vacation days with their grandfather and others of her mother's people on a quaint seignury farm on the Richelieu River in Quebec, Canada, where they were surrounded by French folk, and where she and her brother and sisters played with little French children. No wonder Miss Huling can so vividly picture the life of those primitive people in the stories she writes now for *Everybody's* and other well-known magazines. Afterwards, during her freshman year in college, came a delightful expedition with her father into Alaska, up to the famous White Pass Trail, just after the Klondike times. Then there were three consecutive summers among the Laurentian Mountains, where the old Norman custom and dialect linger still; then the Saint Lawrence Gulf region, and Newfoundland; and then, Labrador. Truly, the "call of the wild" is potent.—*Human Life.*

Requests for Prayer.

Sr. C. I. Edson, of Lovell, Wyoming, earnestly requests the faith and prayers of the Saints that God may give wisdom to her and her family, which will enable them to meet successfully the very trying conditions by which they are surrounded, that the name of God may be glorified and his truth upheld. Will the "Sisters Prayer Union" please remember this family.

Sr. M. Johnson desires the earnest prayers of all in behalf of her son that he may overcome the desire for strong drink. He once belonged to the church and was blessed when he was a child.

Letter Department

FAIRLAND, OKLAHOMA, February 4, 1910.

Dear Herald: We are still alive and actively engaged in the Master's work. I arrived at this place three weeks ago and began meetings in our church with small crowds at first; but before a week we had the house well filled with attentive listeners. We continued two weeks when our voice gave way and we were compelled to rest a few days. We closed with the expectation of going elsewhere as soon as we could again do work; but some of the people are so anxious to hear more of the restoration that we thought best to begin here again next Sunday evening and continue a few nights longer. The people seem to be thirsting after righteousness, but whether they will accept it is altogether another question. I find many warm-hearted Saints in this district, also in Eastern Oklahoma District. They have also been mindful of the preacher's needs, and have supplied his wants with that amount of free silver with which to pay his fare to different places, as also his other needs. I have enjoyed excellent liberty in presenting the gospel at this place.

While I have only baptized one the past year, yet so long as I can see that my preaching is having some effect upon the people, I feel that my labor is not in vain, but that the seed sown will be gathered up many days hence. If I can plant I am willing for some other brother to water, so that God giveth the increase. My greatest desire is to see the work of the Lord advance and the honest at heart enter into the fold. There are many calls for preaching, more than we can fill with so few men in the field. Truly the harvest is great and the laborers are few. The more we are in the work the more we can see the need of more laborers in the field, so they can go two and two as the law directs. I see better results when the elders go as the law directs.

The Saints where I have been laboring are moving along reasonably well, but we can see room for advancement all

along the line. Plenty of room to heed the admonition of the Master to come up higher. I see that many of the Saints in this southern country, and some of the priesthood, too, are addicted to the use of that filthy weed, called tobacco.

My prayer is that we all may come up higher and lay aside that which the Lord has said is not good for man, and strive to keep all his commandments.

W. R. SMITH.

MONONGAHELA, PENNSYLVANIA.

Editors Herald: I have been a member of the church for fifteen years; am still far from perfection. I have had many unpleasant experiences and also many pleasant ones. I believe the last three years of my life have been the most interesting and best that I have had. The Saints at Monongahela were organized into a branch December 15, 1909. Seven years ago I came to this city and found no Saints here. Bro. Jacob Reese was the first elder that came to see us. Following are the names of missionaries who have visited this city: L. D. Ullom, J. D. Porter, F. J. Ebeling, R. Baldwin, J. A. Decker, R. M. Elvin, R. Perry, J. C. McConnoughy, J. Raisbeck, W. Shotton, S. Winship, G. T. Griffiths, C. Ed. Miller, L. Curry, E. Curry, R. Etzenhouser, J. Ebeling Wiper, J. Craig Anderson. At this writing the branch consists of twenty-two members. The Lord took Brother Wiper, our priest. We have no permanent meeting place.

Three years ago when my husband was ill I wrote to Brother Parsons. I received an answer in which was a clause which gave me much consolation at the time, and is still strongly impressed on my mind. It was this: "If the good Father sees fit to take away your husband he knows where you are, and will provide." The test came and I can say there never has been a time when we were in want in any way.

Our baby was baptized December 12, 1909, and I am very grateful that all our children came into the church of their own accord and at the proper age. Their names are Leone, Joanna, and Esther. They were baptized at Fayette City.

If I have done anything to offend anyone, I ask forgiveness, as I am always willing to be forgiven. There is a plain clause in the Lord's prayer, Forgive us our trespasses as we forgive those that trespass against us." We are asking God to forgive us like we are forgiving others.

EUNICE BEAM.

LONDON, ENGLAND, January, 1910.

Editors Herald: The HERALD seems to be steadily increasing in value as an educator in everything pertaining to true Latter Day Saintism. Every issue seems to be an improvement and we look for the paper as eagerly as for our wage. We are certainly disappointed when the postman fails to deliver it upon the expected occasion. We think the editors should be more generally encouraged in the great work being done through the HERALD, and the very best encouragement we can give, is for every family of Saints to have at least one subscription paid up each year, even if it entails some considerable sacrifice in order to procure the one dollar and fifty cents. Every Saint ought to read every issue of the HERALD; we do not see how, otherwise, one can keep himself posted on the "doings of the world of men and things," nor how ancient scripture is being fulfilled; for not a number of the paper but is freighted with intelligence condensed and refined in a degree far superior to anything the world or the sectarian church has to offer.

Saints everywhere, let us boost the HERALD, and so gladden the heart of the editor. It does not require very much of a sacrifice to save up one dollar and fifty cents, and it will be one of the most profitable investments you have ever

made. When done with it, pass it on to your neighbor in the world. Who knows how many you may influence for God and the right by so doing! We would not only be doing a far greater work than we are doing, but we would also be doing wonders for the Herald Office by making it possible for the Herald Publishing House to liquidate the debt incurred by the recent outlay in reestablishing the entire plant. Personally we would not know how to do without you, even if the cost were double what it is.

Will some one kindly give us the benefit of his scriptural research and study on the following: Some of us have been taught that at the coming of Christ to establish the millennium, the wicked will be cast out of his kingdom (the church); and that the priesthood will go out from Zion during the millennium to convert the nations as they do now under General Conference appointments. That the nations of the wicked will exist during the period stated is regarded as positive, because they will say among themselves, "Let us not go up to battle against Zion, for the inhabitants of Zion are terrible, wherefore we can not stand."—Doctrine and Covenants 45:13. On the other hand, the Inspired Translation says that the harvest is the end of the world or the destruction of the wicked; and that the field of the parable is the world; that prior to the coming of Jesus he will send his angels to gather out of his kingdom all things which offend and shall cast them out among the wicked, for the world shall be burned with fire. According to the parable of the Master, recorded in Matthew 13, if the field is the world and the harvest time is the end of the world or the destruction of the wicked, does this mean that before the millennium or "at His coming," the wheat (Saints) will be garnered, and the tares (the wicked) will be bound in bundles to be burned? If so, who will occupy this earth during the millennium outside of the Saints and the resurrected dead? "I will say to the reapers, Gather ye together first the wheat into my barn." Does this mean that this gathering "first the wheat into my barn" will be the work of the angels during the millennium and after that, "the tares are bound in bundles to be burned"? Of course, if the latter is the correct outline of that which is to take place, the first position assumed must be incorrect. We think there is a pressing need of some definite, clear-cut teaching along this line of thought, for some hold one view and some another, and others are uncertain as to which is the true position.

Another question of importance is one concerning tobacco. Should Saints occupied in the grocery business handle and sell tobacco in any form? There are parents who are now grieving about their children being addicted to the use of tobacco. They believe the Word of Wisdom and know it is injurious to health, and that Saints should not use it; yet, because they are in the grocery business, they argue that if they do not handle and sell tobacco they might as well shut up the shop, for their business would go down. What is the wisdom of our leaders upon this question?

Again, in speaking from the stand by the ministry, of the evils of the tobacco habit, why not point out the wholesale evil or the general evil, its effect, or the extent of its reach upon the world, upon society in general? How many acres of good food-stuff raising land are misappropriated to the cultivation of tobacco? How large an army of men and women are occupied in caring for the yearly crop? How large a wing to that army are occupied in the various cigar factories and plug tobacco factories, who might be following some vocation fruitful of good results to humanity, instead of devoting their energies to a vocation of life work which must inevitably end in smoke or something as useless and much more offensive?

It seems to us that calling attention to these general conditions of evil and waste would be much more effective among us in establishing the truth and reliability of God's word

than the pointing out the individual waste incurred by smoking or chewing.

We are hopeful in the great cause we love, of its ultimate triumph over every wrong.

P. H. PHILIPPIN.

SAINT THOMAS, ONTARIO.

I have just left Brownsville, where I held a series of nine meetings, and although opposition showed itself to a marked extent at first, yet before we were through we had the best of attention, with not less than twenty at any meeting, and as high as seventy-two once, and the last meeting held we had over fifty. We would have continued them but that we had to hire a hall, and through the efforts of our Methodist friends there, we had to pay as high as two dollars a night for the same; but we were determined that they should have the chance to hear the gospel in that place, and am pleased to say that our efforts were rewarded, and while none have yet embraced the work, yet we realize that more than one is near the kingdom. There were those that had never heard the teaching before, and were interested enough to attend each night, and they expressed themselves as very sorry that we could not stay longer, but I hope to return at no distant date. Much of the success of the meetings is due to the efforts of Bro. J. Skelton, the only Latter Day Saint in the place (I must not forget his excellent wife). He invited me to his home, and cared for me with that way that shows the true Spirit of the Master, and besides this, paid for the rent of the hall for three nights out of his own pocket, and I feel confident that had we a few more like Brother Skelton and his wife a work could be started there that would soon show that the dreaded opposition we were told existed at that place would soon disappear. It was quite amusing to see the foolish efforts to defeat us, and when all other things failed they tried to smoke us out by stopping up the chimney, but this was brought to naught, so then they seemed to give up and we had the best of attention afterwards.

In the meantime I had received a pressing invitation to come to this point from the branch here, and have started in with very flattering prospects of success and pray that the good Spirit may continue with us.

Yours in bonds,

J. C. FARNFIELD.

WHEELING, WEST VIRGINIA.

Our conference has just closed which was held on the 5th and 6th, and was well represented. Brn. Griffiths, C. Ed. Miller, Bishop Becker, of the traveling officials were present, besides quite a few of the officers of the district.

The Sunday school convention was a success and throughout the conference the Spirit of the Master prevailed, and all went away feeling more determined to improve in the financial law as well as in the spiritual.

Brother Becker gave us a good sermon suitable to his line of work, which was fitting for the occasion.

I see the Saints are awakening in many respects, which is very encouraging. One beautiful hymn was sung in tongues, four verses, to the tune, "Let us shake off the coals from our garments." Also one for Brother Griffiths. As a whole the conference was a success. WHEELING CITY BRANCH.

MIAMI, OKLAHOMA, February 6, 1910.

Dear Herald: After reading the letters in last week's HERALD I am encouraged, and refreshed in spirit. Yet, I am often sad when I think of the lack of interest and industry among some of the Saints.

Many times, with pardonable pride, we refer to "our church" as the one true church, and so, indeed, it is. But, dear Saints, we should know, this being one of our specially

strong points in doctrine, that faith without works is of no avail whatever.

My heart is filled with an intense desire to see every Latter Day Saint who is not wide awake and working for the cause of the Master, on his knees praying for more of the gospel light. How can we think to receive blessings when we leave our share of work undone?

Do we imagine our lives can be spent as idly and aimlessly as those of people who belong to churches that have no more resemblance to the holy institution which God placed here on earth than darkness to daylight? That is, of course, if we are expecting a good reward.

But are we really working for a reward? If so, then some of us must be rather indifferent as to what ours shall be, for we know we are to be rewarded according to our works.

Would we inherit the earth? Then be meek.

Would we be called the children of God? Then we must be—not tattlers, but peacemakers.

Now, best and grandest of all, would we see God? There are none that may accomplish this, except by the way of the pure heart.

So let us all begin to-day to do our part surely, faithfully, patiently; then, and not until then can we be sure of the reward that is promised to the faithful.

Your sister in Christ,

VIDA CATO.

RUNNELLS, IOWA, February 10, 1910.

Dear Herald Readers: The conventions and conference of the Des Moines District, which assembled here from the 4th to the 6th inst., was one of the best that it has been my privilege of attending. The effects of it has been of immediate and will be of lasting benefit to the church work in this district.

Six were baptized on the day following the conference, partially as the immediate benefit of the excellent meetings of Sunday, especially the afternoon prayer and testimony meeting, at which time the gifts of prophecy and faith, wisdom, and knowledge were made manifest in much power. Four of those baptized were heads of families, and at the social meeting yesterday afternoon all of them testified of how the Lord had wrought with them, and what joy had come to their souls since yielding to the will of God. It was truly a time of great joy to all present.

The Lord at the conference session emphasized the instruction given to his people that those who bear the vessels of the Lord should be clean, and purge themselves from all filthiness of the flesh, mentioning the habits of using narcotics, intoxicants, and opiates, and of the spirit, mentioning bitterness, hatred, strife, envy, and jealousy, and warning the young to keep themselves pure from these conditions, and instructing them to pay heed to the counsel and advice of their fathers in the faith, giving as a reason that God would soon call them to occupy in the places made vacant because of those who would fail, or fall. The payment of what was due the Lord according to the law was also emphasized. The above instruction came like a refreshing rain, and cheered the drooping spirits, and awakened with new life all the Saints.

It was plainly apparent during the conference that a more determined effort and devoted interest were to be shown in the converting of the sinner from the error of his ways; and the excellent spirit which governed throughout all the deliberations and ministrations during the conventions and conference and since, was such as to draw those without to the Christ, and a good interest is shown in the series of services now being held daily.

The young are feeling much encouraged by the experiences of the past few days, and some have renewed their covenants with the Lord, and with a better comprehension of the duties

of children of God, and of the spirit in which those duties should be discharged have they entered more zealously into the worship of their God. They have observed that the Spirit of God can so lead the servants and handmaidens of the Lord, that while they may differ they may do so without strife, envy, or hatred, but with love and brotherly kindness towards those with whom they may differ, and in the spirit of peace can labor unitedly for the honoring of the law of God, and the character of him who gave the law. This has deepened the respect they have for God's law and those to whom God has given authority to execute his law, and to regulate the affairs of the church in every department of it.

What joy thrills my soul to see this intelligent, spiritual advancement of the people of God, and especially the young upon whose shoulders will rest the responsibility of carrying this work on to ultimate victory, and to see how much more willingly they are yielding to the Spirit's instructions, and thus better qualifying themselves for that which the Lord says is near to come, even the endowment of the servants of God to go forth to give the final warning to the nations of earth ere the end shall come, or the destruction of the wicked.

May God hasten the day of Zion's redemption.

Hopefully,

J. F. MINTUN.

LAMAR, INDIANA, February 9, 1910.

Dear Herald: We were glad to see a letter from Brother Dowker, and to know that he and Brother Halb are getting along so well. We were glad to have them with us for a while and we enjoyed their sermons very much. Brother Halb has not been in the work long, but we feel sure he will do a good work in the Master's cause. I wanted to give him a word of encouragement when I bade him good-bye, but as I had a poor chance and lacked courage, I did not. I hope this will encourage him. I think the few that were present at our meetings were favorably impressed by the preaching and one young man has been reading quite a bit of our literature and says he likes what he has read.

Elders Dowker and Halb administered to my husband's mother, whose health was very much impaired. It seemed she was on the verge of a general breakdown and had been suffering a great deal. The elders and others will be glad to learn that she has recovered and is feeling better than she has for a long time. An affliction which had been bothering her for years has been removed, for which we all feel thankful.

Only a few months ago, I passed through the severest trial of my life, the loss of a happy little child. Those who have had a similar experience know something of a mother's grief at the loss of her babe; but God was very good to me and assured me that it was his will, and showed me in a vision that she was alive and all right, and that I should soon see her. I could not see her features, but I was permitted to handle her little body and hear her breathe. I tried to make a light so I could see her. I could not, but knew that when daylight came I could see her. The day was just beginning to dawn, so the day must not be very far distant. I am trying to live so I will be ready at any time.

Another thing, many of us do not realize how great our influence is on others. Try never to do anything which will cause another to stumble. It may be a little thing, but if it acts like a stumbling-block to others, it should not be so.

We would be glad to have some of the elders come our way again this spring. Would like to see Brethren Dowker and Halb again.

Yours for the triumph of truth,

ANNA M. CUMMINGS.

BILOXI, MISSISSIPPI.

Dear Herald: I enjoy the letters from our brothers and sisters. Their experiences are ever a benefit to me, and each week the pages of the HERALD are read with delight. By reading I find the experiences of the Saints are much alike. None are going through life on flowery beds of ease, but all have hopes and faith in that day of rest which we often sing of in the "sweet bye and bye."

This morning my mind is led to relate a dream to the readers of the paper:

I went to the grocery in our little town and on my way back I came to a very large building, and seemingly it was a show or theater and very nearly all the people in the town were there. Several of the Saints were there and among them were my children. The building had several big doors, and on one side was the door to go in at. Just across the street was a very large log lying alongside of the street and there were several small children playing around that log, and there also was a serpent the old Devil had sent to bite everyone in the house.

I had stopped to sing a song for the children and it seemed the serpent had to bite me first. I told the Devil I was not afraid of him; he would never bite me. It seemed he went out of sight. Then I started to sing a hymn I used to sing when I belonged to the Methodist Church, "Jesus, my all to heaven is gone." When I had sung one verse I saw him creeping up the side of the log near me and the children. I told them to look out, and grabbed a long-handled spade which was stuck in the ground near by. I struck him with all my strength and wounded him so badly he could not go. I then told the crowd to leave while he was not able to cross the log. When I struck him he opened his mouth very wide, and I saw his big forked tongue and four big teeth that were full of enough poison to poison the whole houseful of people. I looked at him for a little time, then went on my way home. At the time of this dream I was not able to walk, only as I walked on crutches.

Dear readers, Saints in particular, take warning. Don't let that serpent poison any of you in a theater. If you have any means to spare, put it to a better use. There are plenty like myself in need, and there is plenty needed in the church work. We are starting on a new year. Let us shun the Evil One. I have been a Latter Day Saint for nearly thirty years. I am proud of the name. I know I am not pure, but I am proud that the Master has made me able to defeat the sectarian world in their arguments against the truth. I have been able in a dream to conquer the Devil to a degree. Pray for me, Saints, that I may hold out faithful, and be conqueror of all evil. I am a Latter Day Saint and when I cross the Jordan of death, I will bear the name there.

Your brother in the one faith,

765 CREASUS STREET.

R. M. KING.

HOLDENVILLE, OKLAHOMA.

Editors Herald: "Therefore leaving the principles of the doctrine of Christ, let us go on unto perfection; not laying again the foundation of repentance from dead works, and faith toward God, of the doctrine of baptisms, and of laying on of hands, and of resurrection of the dead, and eternal judgment."—Hebrews 6:1, 2.

This is an old text and a grand one. The more we study it the higher we climb the ladder, if we apply it to our lives. The part I wish to call your attention to is, "Therefore leaving the principles of the doctrine of Christ, let us go on unto perfection." We do not want to let this escape our attention. We often hear the six principles taught, but not enough said about that, Let us go on unto perfection. Heed this, for it is necessary for us to keep all of the command-

ments if we enter the kingdom of heaven. The one who works receives the reward.

There is something more for us to do than just have faith, repent of our sins, go to the waters and have the preacher baptize us and have hands laid on us for the reception of the Holy Ghost.

What kind of light are you showing? We are told to go on unto perfection and to come up higher. Are we trying to go higher? The Savior said, "The spirit truly is ready, but the flesh is weak." Yet we are praying for the redemption of Zion, and do not our part.

We hold this gospel out to the world and declare it to be the restored gospel, and the power of God unto salvation. We believe this to be true. If so, let us show our faith by our works. We must work if we go on unto perfection and reign with Christ here on this earth with the righteous. Let us heed the commandments already given and God will be more willing to bless his children in this life and brighter will be our own crown in the life to come.

C. T. SHEPPARD.

MOUNT VERNON, WASHINGTON.

Dear Herald: You are one of my weekly gospel messengers, and I could not very well do without you, for I do love to read your pages, especially the letters, which give me renewed courage to go on trying to do the Master's will. We are of the isolated ones, and do not get to hear any preachers, except through the church periodicals. I attended the church reunion at Seattle in August. While there I enjoyed many good sermons and prayer meetings, which were spiritual food for the hungry soul. If one could only meet at such places to part no more, how joyful it would be, for the sorrowful parting is hard to endure; but that will never be until our Savior comes on earth to reign, and it is not for me to say how soon or how long ere he will appear to his chosen ones. I only hope I may be counted worthy to be one of that number.

Brethren Stead and Thorburn were here about a year ago, and preached several good instructive sermons at Riverside, about two miles from Mount Vernon, and I attended all but one. It was quite cold, too, and I had a sick spell afterwards; but what mattered that as long as my spiritual longing was partly satisfied. They were through here again just before the Seattle reunion, but did not preach. I have been looking for them again, but have been sadly disappointed. Pray that the good Lord may see fit to open the way for a branch to be established here, if it is his divine will.

While at the Seattle reunion, I had the pleasure of meeting Bro. Fred. M. Smith. May the Lord bless him abundantly, so that he may fill his venerable father's place, both as a speaker, father, and counselor; also bless his noble wife, who is an able companion, to help him fulfill all the responsibilities resting upon him. May God put words in his mouth to speak like his father before him, in my earnest prayer. I ask the prayers of the Saints for myself and family, that we may be able to stand till Christ comes to gather up his jewels.

I have a year's file of the HERALD, *Autumn Leaves*, and *Zion's Ensign* that I will be glad to send to anyone who will write for them.

Box 114.

ALICE SAVAGE.

FULTON, KENTUCKY.

Editors Herald: Has any Primitive Baptist or Millennial Dawnist ever left their theory and church and become a member of the Reorganized Church of Jesus Christ? If any of the Saints know of such a convert, please let me know as soon as you see this inquiry. I will thank you very much.

I am glad to say that my interest in this marvelous wonder is stronger than usual, and I delight in the grand work. Such articles as were offered by Luff, Kelley, and Williams of late, will almost instill life into the dead, if the dead will hear.

I once knew a brother who dearly loved candy, and it would act severely on a certain organ of his body, so he would quite frequently take a dose of turpentine to counteract the effect of the candy. I see the likeness of the above action among some of the people who are brethren in Christ. I believe all the members of Christ's body really wish to order their lives by the instructions of Christ, but some of us would be glad if the teachings would change to our established ways and traditions, rather than for us to change to his ways, or yield to any new progressive principle of the day. Remember, brothers, every gift of God and every degree of light has had a very difficult time in being established among men. We are instructed to study all good books; to prove all things and hold fast to that which is good. The present distress and oppression, the strikes and lockouts, the mine disasters, the standing armies, the warships, the paupers, the millionaires, the king on the throne, the peasant in his rags, are the result of a woeful cause. What is it? If we can discover the cause and cooperate with God in removing it, the effects will disappear, and there is no question about God knowing the cause, and there is no question about every soul on this earth knowing the cause, and the remedy, if they will try to learn aright. Of course, you can not see without you examine, neither could you see how you crucified Jesus Christ until you examined. Nevertheless we are guilty of his blood. We did that through ignorance, however, but this is condemnation, that light is come unto you and you prefer old ways and evil, unjust systems through ignorance. Is the glory of God ignorance? Brothers, let us progress, and press onward, and look for the cause of the present miserable condition and meekly assist in changing this for a better one, that God's will be done on earth as it is in heaven. Yours for more real glory on earth,

J. W. WILLIAMS.

THREE OAKS, MICHIGAN, February 3, 1910.

Dear Herald: I am very anxious to see the work started here. I believe it will flourish if handled with wisdom and love. I so often see desires expressed in the church papers for new openings. Do we consider that God's work has always been one of sacrifice? Do we always mean what we say when we sing, "I will go where you want me to go, dear Lord"? Do we realize it takes strength of character, and true love, deep and strong, to go against our own wishes and desires, to sit at the feast and be filled? Do we realize that while we sit at ease and enjoy the blessings of other's labors, perhaps there are others who are longing to be filled, yet have not been invited to the table of good things?

We know we are only in school in this world. Why not, as we are taught, turn and teach others? If we have not the talent to teach, we surely will be willing to divide our means with God's servants who have the talents. We need not fear, God knows whom he has chosen to handle his money. I have heard some say that perhaps they will not handle the money wisely, and at the same time be willing to listen to teaching along other lines, and say, "That was a good sermon." Now how much more important are our spiritual affairs than our temporal! I should far rather trust men with my money than with teaching me the way to eternal life, because the things of this world end with life; but how about the spiritual? If God set the right officers in the church to govern our spiritual affairs, or lead us by teaching us, he certainly has just as much wisdom and love for us in setting the right man in the right place in all the offices of the

church. By doubting, and ill thinking, and ill acting, we only hinder instead of help the work we say we love so well.

None of us wish to have taken from us what we have, yet the dear Lord has told us it will be, if we do not improve our talent, or prove faithful stewards. It may not be to-day or to-morrow, but there are trying times to come, times that will take all the strength we can gain in these days of peace. We have a very merciful Father, yet a just and truthful one.

I have put this plan of salvation to a long and practical test and I *know* whereof I speak. Now do not let us be of a doubting mind, but let us rise up and say, "For me and my house, we will serve the Lord," not only partly but to the fullest extent.

In Three Oaks is a good place for an elder or others that wish to help the work along. I have seen several officers in one branch when they were not needed there. Here one can get light, steady work the year around, and good pay, and there is a nice little Latter Day Saint church to preach in. In the featherbone factory, some men and women make as high as fifteen dollars per week. Of course, one has to work up to that, as it is piece work, but one gets five dollars per week the first two weeks whether he earns it or not. Girls and boys also work after they are fourteen years of age, and if they are strong and well enough, can go to school and work nights and mornings and Saturdays. Saturday afternoon is always off for everyone. Rent is not high here; living is reasonable. One can send to Chicago if he wishes (only seventy-two miles distant), but now there is a large department store going up and they will bring prices down. There are no saloons here and a good moral class of people. So an elder that is willing to make the sacrifice can do a good work here. I know of lots of officers in the church who work all week, even Saturday afternoon, and then preach on Sunday. Then I know of a good farm for rent only four and one half miles out of town, with a nice, new, comfortable house on it. If anyone is interested, write me an dI will give full particulars. I will do all I can to help the work along. There is a good, live branch at Galien, five miles from here. I hope some one will carefully and prayerfully consider the subject and act. Don't wait for the other fellow. There is room for more than one.

There are between four and five hundred employed at the factory and room for more. Anyone wishing to see for themselves and can run in, can inquire for Mrs. Rob Clote. She can direct you to my house where the latchstring is always out. If anyone without a family wishes to locate here they can get good board for three to four dollars per week.

Saints, when you read this, please breathe a prayer for the success of the work here, and those that have this part of the work in hand at General Conference, please remember Three Oaks, Michigan. Perhaps you have more men to send out than means to send with, so some can work both ways here.

With the welfare of the work at heart,
ADDIE DAVID.

NORBORNE, MISSOURI, February 8, 1910.

Editors Herald: The Saints of Norborne are rejoicing because the branch is growing. Four years ago there was only one family at this place (Bro. Fred Knipschild) when the writer and family came here, and we decided to get the gospel before the people. We invited Bro. T. J. Sheldon, who was laboring in the Far West District, to bring the tent. He did so and preached for us several nights and removed much prejudice, and made friends for the work. Different ones came and preached for us, and the result was that one year ago we rented a church and asked to have a branch organized. Bro. F. C. Keck, in charge of the district, and

Bro. Charles P. Faul, secretary and Bishop's agent, came and organized the branch, and it has been growing stronger ever since. There have been several families that have moved here, and some have been baptized.

Bro. Charles Harp was here in December and preached three weeks and baptized one and gave much encouragement to the Saints. He left all feeling well in the great work, and with a stronger determination to come up higher.

Bro. E. L. Henson has been preaching for us the last two weeks, and has a very good interest. He baptized three last Sunday and I think all will be good workers for their Master and a credit to the work. We think he will baptize more before he leaves, and he will continue the meetings over Sunday.

We now have thirty-five members, and there are several who have not yet received their letters from other branches. When all receive letters we will number about forty-five. All of the elders have labored hard and have done good work for the Master, and have caused a great many to believe who do not yet see their way clear to obey.

This is the place that W. G. Roberts met Bro. F. M. Slover in debate during December, 1907. After the first session he saw the audience was against him, and he tried to stop the debate, which he did at the end of the fourth session, and some of the other churches told him in the presence of one of our brethren, that Elder Slover was his superior, and that he had quit the debate because of this. Almost everyone that attended the discussion was on our side when the debate closed.

We have a good live Sunday school and Religio, and have preaching twice on the Sabbath, and prayer meeting at two p. m., also on Wednesday evenings. We have a very nice little church, and this is the reason all are in good spirits and happy in the work.

With bright anticipations for the work at this place,
L. F. FERGUSON.

FARMINGTON, KENTUCKY, February 8, 1910.

Editors Herald: While in the office of Doctors Mason and Keys at Morris yesterday, they loaned me a medical journal published at Chicago, and called my attention to an article entitled, "Hook worm conference," held at Atlanta, Georgia, in which Dr. Neut Atans, of Nashville, Tennessee, one of my personal friends, took part. The object of the conference was to devise some means to check the spread of the hook worm, that is spreading fast in the South and is coming as far north as Nashville. It is claimed that in some parts of Texas over thirty per cent of the people are afflicted with the hook worm. This alarming statement was denied last year by the people of the South, but now it has been proven a fact, and much alarm exists among the medical men of the Southern States.

This is certainly in fulfillment of prophecy made by Joseph Smith concerning maggots that would be sent to afflict the people (Doctrine and Covenants 22:5). Surely the world will be made to see after a while that the Lord revealed himself to Joseph Smith.

The work is gaining some here. It moves slowly, but that is no bad sign. We have had some spasmodic excitement as they have in other places, but to my mind such excitement leaves the church in worse shape than it was before. It is like a man taking a little stimulant on a cold morning to keep himself warm; as soon as the effect of the whisky is gone, he nearly freezes to death for a while. My experience is that those Saints that are studying the word of God are progressing better than those that are seeking signs and gifts to furnish them spiritual food. I wonder at the Saints enjoying so well the gifts of tongues and prophecy, and the other gifts of the Spirit mentioned in 1 Corinthians

12, are not considered by some. If a brother has the gift of wisdom his labors are not very well received by some, or if he has the gift of discernment of spirits his work is not very edifying to some. The elder who has the gift of healing is in demand only when the Saints are very sick and the surroundings are favorable to their visits.

I was called on last Sunday to preach the funeral sermon of Mrs. Underwood, of Murray, Kentucky. She was not a member of the church, did not make any profession of religion of any kind. The Christian church there is the finest in the State, from what I can see and hear, and it was opened to me to preach the funeral in, and there was a large crowd there, among which were the ministers of other churches and the leading men of the town. I spoke an hour and a half with excellent liberty, showing the goodness of God and the power of the atonement to save the human family. Many compliments were made and I was asked to preach again to them. I arranged to preach four or five nights in the court-house in the near future. Some say I can have the same church again if I want it, others that I shall take the M. E. church; so I left it to the people there to make the change, if they chose, from the court-house.

I am feeling well in the work, but need rest, and will likely go home in March to attend the conference in April. May the Lord direct by his Spirit in the next conference, in sending out the missionaries.

C. L. SNOW.

HOYT, KANSAS, February 9, 1910.

Editors Saints' Herald: Congratulations to you on the appearance and make up of the Jubilee HERALD. It is a splendid production of editorial work and the printer's art. More than this, it will cause the Saints everywhere, who read it, to sense the importance and value of the work that has been done by the Reorganization from its beginning until the present, as well as to more fully appreciate the dear old HERALD as the messenger of truth so long engaged in this good work.

And again, the contents of this number gives us a glimpse of the work done by "young Joseph," now grown old in his God-assigned work. Contrasting his clean, pure life record with the pretended leaders of latter day Israel who have arisen since the death of Joseph the Seer, we are made to appreciate his work more than ever. It seems to us that we can more than ever see the guiding hand of God in the course of his conduct, from the very beginning of his association with the Reorganization, both as a presiding officer, and as editor of the HERALD. We can feel justly proud of Brother Joseph and his work, and can truly sing, "We thank thee, oh God, for a prophet." Let all the Saints—especially the young, read the Jubilee HERALD. It is educational.

I began meetings about six miles west of Hoyt, on the evening of the 5th inst., and am having a fair hearing. This is a new place. This opening is due to the efforts of Bro. and Sr. C. L. Gouldsmith, formerly of the Nebraska City Branch.

Very recently the way seemed hedged up in this field, but now we have more places for preaching than our limited force can attend to, for in this Northern Kansas field we are so few.

We hope to be able to attend the conference and conventions of the Northeastern Kansas District, which meets with the Atchison Branch, February 25 to 27.

H. E. MOLER.

WICHITA, KANSAS, February 10, 1910.

Dear Herald: I have been a reader of your columns for something like ten years. I enjoy very much the letters and articles of others, and especially since I have become separated from branch privileges,

We are trying to let our light shine and do what we can to inform those around us of the angel's message. We are living where our work has been very little represented.

There are now nine Saints here. We have been holding meetings and study classes at our homes each Sunday. Some of our best members have recently moved away, but with our limited time and talent we hope to continue and try to interest others. We could distribute a good number of tracts if we had them. I am the only one of the priesthood here and I have thought if some brother holding the priesthood was desirous of changing his location, he could not do better than come here for investment, business, or labor, and we could cooperate in getting the gospel before the people. The city has more than six million dollars of improvements and building under way.

Wishing the Lord's work success,

JAS. C. PAGE.

821 WEST DOUGLAS AVENUE.

DES MOINES, IOWA, February 3, 1910.

Dear Saints of the Des Moines District: It seems that many of the Saints of the district have not yet learned my address since I came to the city, or have forgotten it. Some have sent money for tithing to Brother Mintun to be handed to me, stating they did not know where to address me. Others, I have been told, are holding tithing for lack of knowledge of my street number. My residence number is 1535 East Walnut street, and phone No. 6255. It is necessary that you put my number correctly on all communications, as there are several other Christys in Des Moines.

We are very low in funds for the carrying on of the work, and there has been such a demand for labor in new openings, and so few to meet such demands, that it has been impossible for me to get among the Saints as I have desired.

Saints, if you could have been in attendance at the meetings I have held this summer and winter in places where the gospel has never been preached before, and have witnessed the interest and manifest eagerness with which the people came to listen, you would be anxious not only to pay your just tithing fully, but many more would be willing, (with a few faithful Saints who are actually doing so) to make sacrifice, that there might be more missionaries placed in the field to meet the great demand for work.

I hope we may receive sufficient during the spring months, that there may be enough to supply the needs of those dependent upon the district. Saints, let us not be negligent of our duties. We can all be missionaries if we will. Are you helping to carry the gospel to the nations of the earth and helping to warn your neighbors? If not, why not get busy? I have never seen a time when people were more willing to listen to our message, and the urgent requests that come to me for preaching from those who know but little of our work, ought to cause us to wake up, and I know it would if you saw it as the missionary does.

I want to report to you the great improvement in Sister Christy's health, and express our appreciation of the help we have received from so many of the Saints. For the last two months she has been almost free from pain, a condition that has not obtained day or night for eight years, with much suffering for fifteen years. Are we glad? Yes. Do we appreciate those who have and are helping us? Yes, truly. We are assured that she will not be compelled to take regular treatments for more than a couple of months, when it is thought that plenty of open air exercise, with some change of climate, will make for good health.

Please jot down my address, that you may not forget it; then when you have church funds to send, it will reach me without fail.

With love to all the Saints,
1535 EAST WALNUT STREET.

W. CHRISTY.

APPLEDORE, MICHIGAN, February 10, 1910.

Dear Readers of the Herald: The winter has been so cold I have not been able to attend church and I often think of the nice times we all used to have together, and how many rejoiced with us in the restored gospel. A great many of the Saints that once attended our branch are scattered, doing good, I hope, wherever they are. Bro. William Taylor and Brother Badders, from Wabash Branch, quite often attend here and assist by their preaching, songs, and prayers; but our church is old and needs repairing; it does not look very inviting to the fashionable world. Bro. Walter Badder, our only officer, gives us some interesting talks. We hope some day our branch may be more fully organized, as there are some brethren growing up who take quite an interest in the work. With kind regards to all,

Your loving sister,

MRS. GEO. GREEN.

HOLDEN, MISSOURI, February 6, 1910.

Dear Herald: We have a fine branch here and that love for one another that makes us feel we are one family. I enjoy this privilege of living among the Saints, and as I read of so many who do not have this privilege, I can not help but breathe a prayer in their behalf. Do not feel discouraged; the Lord is able to bless and will if they put their trust in him. I have been blessed wonderfully when trusting him. Only the Lord knows the discouraged hours I have seen. While I was studying and grieving one day, a voice seemed to say, "Do you trust in your God?" I stopped my work and began to think back over my past life. I fell on my knees and never was so filled with the Spirit as then. From that time my days have grown better. I have dreams encouraging me from time to time. The Lord is in this work. I can not express the peace and happiness I have enjoyed. I hope I may better serve my heavenly Father each day and bring up my children in a way that is pleasing in his sight.

We came to Holden three years ago and are pleased with the country. The branch has grown some in that time. May God bless his people is my prayer.

AMERICA CHRISTENSON.

BALD KNOB, ARKANSAS, February 4, 1910.

Dear Herald: The branch at Bald Knob is still alive. We built us a good, comfortable, little church, and have regular meetings when the weather will permit, and Sunday school and prayer meeting. Elder J. T. Riley closed a series of meetings here January 31. Bro. F. O. White was ordained to the office of teacher, and our baby boy was blessed. Meetings closed with fairly good interest. Brother Riley was with us two or three times last year and in his humble, quiet manner has gained the love and confidence of the Saints.

After a barren home for fourteen years the Lord has blessed us with two dear little ones, for which my heart had longed. Sarah Postena will be two years old March 16, and Frederick Heman is now three months old. Will say to Brn. F. A. and F. M. Smith, that we will send them the boy's photo when we get them made, and we pray that his mission in this world may be for the salvation of souls.

We are glad to see the picture of the HERALD's beautiful, new home.

Ever praying for the advancement of the truth,

Your sister,

BEULAH JOHNSON.

CROSS TIMBERS, MISSOURI, February 6, 1910.

Dear Herald: I see in your columns a request for prayer on behalf of a fourteen-year-old boy who is troubled with tapeworm. Mountain ash berries are good for this. Make a tea and sweeten it and give a teaspoonful night and morn-

ing. It is good for any kind of worms. I have cured several after they have gone into spasms. Anyone can take it cold or warm. Gun powder is also good for worms, even after they have had three or four spasms. I have given it to my own and also several other boys. Dose, one half teaspoonful night and morning.

D. D. WILLIAMS.

Keeping the Sabbath.

I desire to draw the attention of the Saints to a few passages of Scripture concerning the keeping of the Lord's day and pen a few thoughts on the same. I am not an educated man, but I feel to remind my brethren and sisters that if the way the majority of people, Saints included, keep the Sabbath is right, then I am certainly wrong in my understanding of the Scriptures.

During the seventeen and a half years that I have been a member of the Reorganized Church I have never met a member of that body (although there may be many whom I have not met who keep the day fully—I hope there are) who keep the Lord's day as the Scriptures direct, according to my understanding of them. I have been surprised many times at the apparent indifference among the Saints in this keeping of the Lord's day; and the surprise is made all the greater from the fact that these Saints seem to be living better lives than I am. Of course, most if not all of the Saints observe the Sabbath, but think it no harm to use the train, tram, or their beasts on that day. I believe if we keep the Sabbath we should keep it wholly as a day of rest and for the worship of God, and give every other man the same privilege, and also the beasts. I think we as the chosen people of God should set a better example than we do at present.

I know there are many things to be considered, such as administering to the sick who do not live within a walking distance, fulfilling preaching appointments, etc. Now God does not expect impossibilities from anyone; so in the case of sickness where it would necessitate traveling by train, I believe it would be right to leave such case in the Lord's care till the Sabbath was past, rather than to break the commandments he has given. So far as preaching is concerned I think it could be arranged without this riding on the Sabbath. At least, I have always managed my affairs so that man, woman, and beast could get their rest on the Sabbath. Some make the excuse that the trains would run just the same whether we used them or not, so where is the harm in using them? That may be a reasonable excuse, as man sees it, but how about God? What does he think about it? If I used them on the Sabbath, I should become a party in depriving these servants of their day's rest, and preventing them from attending the house of prayer. I am always glad of this day's rest, and if I deprive others of it, am I doing unto others as I would that they should do unto me?

GOD INSTITUTED THE SABBATH.

"The Lord thy God commanded thee to keep the Sabbath day."—Deuteronomy 5: 15. "The seventh day is the Sabbath of the Lord."—Ecclesiastes 20: 10. "God blessed the seventh day and sanctified it."—Genesis 2: 3.

SABBATH PROMISES.

"If thou call the Sabbath a delight, the holy of the Lord, honorable, and thou shalt honor him, . . . then shalt thou delight thyself in the Lord: and I will cause thee to ride upon the high places of the earth."—Isaiah 58: 13, 14.

SABBATH DUTIES.

"Six days thou shalt do thy work, and on the seventh day thou shalt rest that thine ox and thine ass shalt rest, and the son of thy handmaid, and the stranger shall be re-

freshed."—Ecclesiastes 23: 12. "Six days shalt thou labor and do all thy work: but the seventh day is the Sabbath of the Lord. . . . Therefore, the Lord thy God commanded thee to keep the Sabbath day."—Deuteronomy 5: 12-15.

From the foregoing it seems that God is very particular to impress on our minds the necessity of keeping the Sabbath day, not only that we may rest from our labors, but that we may embrace the opportunity of attending the house of prayer. Who can conscientiously say that man and beast do not need one day of rest out of seven, as well as those who lived in Old Testament times? God is too good, loving, and considerate to bestow such a blessing upon the people of one age, and withhold it from those who happen to live in another age. "Whatsoever God doeth it shall be for ever. Nothing can be added to it nor anything taken from it."—Ecclesiastes 3: 14. So if he gave this rest day to people in former days, he will do the same always for he never changes. (Malachi 3: 6.)

But apart from the above, we have a similar commandment given to us in this age in which we are now living in the Book of Mormon and Doctrine and Covenants. In Mosiah 7: 21, we read: "Six days shalt thou labor and do all thy work, but the seventh day, the Sabbath of thy Lord, thy God, thou shalt not do any work." In Doctrine and Covenants we read: "That thou mayest more fully keep thyself unspotted from the world thou shalt go to the house of prayer and offer up thy sacraments upon my holy day, for verily this is a day appointed unto thee to rest from thy labors and to pay thy devotions unto the Most High," and to give every other person the same privilege, whether servant or otherwise. "Let thy food be prepared with singleness of heart," and not make it a feast day, as is the case with most people, "that thy fasting may be perfect." Think of it, Saints, you who think it no wrong for some one to stay from the meeting to cook dinner. If I partake of that dinner, I become a party with others in depriving those that stay at home from enjoying the same privilege I enjoy, just as I deprive railway servants from enjoying their day's rest and from attending the house of prayer, by using the commodities offered for our use.

JESUS OBSERVED THE SABBATH.

"Straightway on the Sabbath day he entered into the synagogue."—Mark 1: 21. "My Father worketh hitherto, and I work."—John 5: 17. "Therefore it is lawful to do well on the Sabbath day."—Matthew 12: 12. I don't think that Jesus intended by using the above words to convey the idea that we would be doing right by using train, tram, or beast on the Sabbath day to take us to where we could do some good deed. If he did he would be encouraging us to do something which he has commanded us not to do. Jesus was here referring to the healing of the man with the withered arm and all similar cases we meet with in our immediate presence and that need our immediate attention and assistance, and not with the idea that we could use man or beast to take us there. "And when the Sabbath was come he began to teach in the synagogues."—Mark 6: 20.

GOD'S PEOPLE OBSERVED THE SABBATH.

"They rested on the Sabbath day according to the commandments."—Luke 23: 5, 6. "Paul, as his manner was, went in unto them and three Sabbath days reasoned with them out of the Scriptures."—Acts 17: 2. "Upon the first day of the week when the disciples came together to break bread, Paul preached unto them."—Acts 20: 7. "And the next Sabbath day came almost the whole city together to hear the word of God."—Acts 13: 44. "On the Sabbath day we went out of the city by a river where prayer was wont to be made."—Acts 16: 13.

"A Sabbath well spent,
Brings a week of content,
And health for the toils of the morrow;
But a Sabbath profaned,
Whatever is gained,
Is a certain forerunner of sorrow."

—Sir Matthew Hale.

Have we anything in the Scriptures that would justify us in using man or beast on the Sabbath day? I don't know of any. The vicar of Christ's Church, Blackburn, makes some outspoken remarks about Sunday pleasures: "What," he says, "does the average unbeliever think of the Christian's Sunday in England, when he sees the follower of Christ taking the train or tram to his church when he is quite able to walk; listening to Sunday music in the park, or to a Sunday concert in the lecture hall; or if he is fairly well off, entertaining his friends to Sunday dinners or card parties, disregarding the summons of the church bell, and ignoring the worship of the Christian God whom he professedly serves? This man's religion, says the skeptic, is rank humbug. And in many cases he is not far wrong." I have always felt it my duty to keep the Sabbath day holy, and have given every other man the same privilege. My food, or any ease I may get, must not interfere with my Sabbath day's duties toward God. Man and beast get their rest on the Sabbath day, so far as I am concerned.

W. MODDOCK.

MANCHESTER, ENGLAND.

A Letter and a Reply.

"THE REV. R. W. FARRELL,

Reorganized Church of Latter Day Saints.

"My Dear Sir: I am always desiring to do whatever I can to further the interest of the Master's cause, and I long for the day when all men shall name his name in love and faith. But it seems to me that the universal church already has more branches than is necessary, or fruitful; and instead of increasing the branches, I believe in providing a greater unity. Therefore it does not seem wise for me to give you the use of our church building for your services.

"Yours very truly,
"J. D. SALLEE."

"MR. J. D. SALLEE,

Pastor M. E. church.

"Dear Sir and Brother: Under ordinary circumstances I should not deem it wise to extend the correspondence that has passed between us, but knowing that you are laboring under a misimpression, take the liberty of submitting a brief explanation.

"In the first place, you will recall that I expressed no desire to increase the 'branches' of the church universal, as you express it; but rather to provide a unity of the faith. I requested the use of your church in which to preach the gospel of Jesus Christ,—nothing else. I do not feel that your refusal of my request is either Christian or consistent. You have judged a matter before you heard it, and the Wise Man says such judgment is 'a shame and a folly.' On the other hand, if your conclusions are the result of hearing a minister of the Reorganized Church, it is plain that they are ill-drawn, because nothing but the Bible was preached—and surely you are not afraid of the word of God.

"Regarding division—and that is the word you have expressed under a different synonym—I could not hold myself responsible for either belief or disbelief, unity or division: it would depend entirely on whether the people accepted or rejected the scripture I taught. As long as men and women feel disposed to accept or reject as much of God's truth as pleases their fancy, division will continue among us; and this

division is a standing rebuke to the claim that the many sects represent the universal church.

"Not many years ago Mr. Wesley (the founder of your institution) caused division in the ranks of the Episcopal Church, and for that act was dragged by the hair of his head through the streets of London. Those days are past, and it is not pleasant to recall them, and much less to have them recalled and enacted, as is often the case in our day, only under a different guise.

"As for unity, my dear brother, that is just what Latter Day Saints stand for; but a unity that is built on the grand truths of Christ and his disciples, as revealed in the New Testament—and there can be no other unity that will please God.

"However, wishing you well and extending to you the use of every Latter Day Saint church in the United States, I am, one who believes in the golden truth of the golden rule.

"RALPH W. FARRELL."

Extracts from Letters.

Bro. P. W. Booker: "Dear brother, since I received your letter last year, I have been tossed about by my enemies, and driven from place to place, so I have had no heart to write. I have had bitter troubles and trials since last year. I have been handcuffed, and have been beaten over the head, and cursed, all for unjustness and a false report told on me. They put me in jail twice for spite, but I thank my God that I was able to stand all that was put upon me. I am still fighting to gain the victory, and I thank God that I am yet alive in this glorious work, praying to my heavenly Father to strengthen me wherein I am weak. I preach every now and then for the Methodist people, and they are glad to have me. I was wronged and mistreated, but the Lord has taken care of me and led me through dangers seen and unseen, and I thank him. I will evermore trust him for his grace. I desire the prayers of all the Saints. I am ever praying for the welfare of Zion."

(The writer is one of our colored brethren in the South.)

Bro. W. R. Rush, Lees Summit, Missouri: "If our faith is founded on the things of God and his kingdom, we will know the ways of truth when we hear them spoken; but if we have our faith founded on the things of the world, we will not know when good cometh. To find out the things of God, we should try to please God and not ourselves, for sometimes in trying to please ourselves, we are found transgressing, and this will cause us to get farther from God and his kingdom. "Therefore, whosoever heareth these sayings of mine and doeth them, I will liken him unto a wise man."—Matthew 7: 34, Inspired Translation. So we see by seeking and striving to do the things of God we will become wise servants, and be useful in his kingdom, and a help unto others, and the means of bringing others into the kingdom of God."

Sr. Blanche Crandall, Langley, Washington: "I am only seventeen years old and was baptized by Brother Thorburn, June 20, 1909, and confirmed by Brn. J. D. Stead and G. W. Thorburn. I feel very weak in the faith of Christ, but I ask each one of the Saints to pray for me that I may become very faithful to Jesus. I have a father, mother, and little sister in the church and I ask you to pray for them also. I have two brothers and one sister that are not in the church yet, but I hope they will belong to it before long."

Bro. W. P. Buckley, 737 Loomis street, Jackson, Michigan: "The Lord meets with us in our little services and graciously remembers us with his Spirit. Some may say that the gifts of the gospel are not as much given as formerly, but the fault is with us, if that is a fact, and not with God, for he gave them to his people to build them up and strengthen them, and we should have them when we meet together, even as they did of old. God has been with us and has given us discernment of

certain things, and has spoken to us in the gifts of prophecy, and has shown us things in spiritual dreams, and we look for a great work yet to be done in this place in fulfillment of what he has revealed to us. We would be glad of any assistance we can get from any of the priesthood who come this way. The latchstring is always out at our home."

Bro. Ira W. Hulmes, Snow Hill, Maryland: "I came to this place just one week ago, and have been laboring in the interest of the work. There are no Saints in this town so far as I know, but lots of honest, good-hearted people, who, I believe, will accept the truth when presented to them. In conversation with a member of the Christian Church, he said he would see if he could not get the use of the church for me, as he was one of their leading members. So, we got the use of the church on the condition that we preach the gospel in its fullness. I have been holding the fort for a week, with growing congregations and the best of interest. I have felt blessed in presenting the gospel message to the people, yet we must expect to pass through trials and hardships in this life, but if we look for the flowers we can find many strewn by the wayside."

News From Branches

CENTRAL CHICAGO.

Sunday, February 20, weather still quite cold, which diminishes our attendance at Sunday school. Elder R. N. Burwell, of Hammond, Indiana, occupied in the morning, giving us some subjects to consider wherein we were not living in the manner the Lord desires. Elder Orman Salisbury, president of the Des Moines District, spoke to our edification in the evening, and none of us felt complimented when comparing the example we are to follow.

Monday evening our box social was held at Bro. James Lang's, not a large attendance, but all seemed to have a very enjoyable time, and the Gleaners received for their labors a profit amounting to \$13.62 to apply on the church fund.

Tuesday, February 22, many enjoyed a holiday, and when we consider how much the early patriots suffered for the cause of right, we also ponder on the trials and afflictions endured for the sake of the gospel of Jesus Christ as restored in the latter days, by those who were true soldiers in the cause. How grateful and thankful we should be day by day that we are privileged to live in this day and generation.

Wednesday, February 23, small attendance at prayer meeting, but feel all were repaid for making the effort. Some of the thoughts expressed were that we should examine ourselves, and see if we are not the cause of dark and discouraging days many times, also that we should endeavor to be directed by the Holy Spirit day by day.

Thursday, February 24. Learned over the phone that Sr. William Strange died this morning, and all can surely feel thankful that she is at rest.

"Still with honest purpose toil we on,

And if our steps be upward, straight and true,

Far in the east a golden light shall dawn,

And the bright smile of God come bursting through."

6549 MARSHFIELD AVENUE.

ALICE CARY SCHWARTZ.

MOUNTAINVILLE, MAINE.

Perhaps a few words in regard to this branch may not be amiss, especially as there have been several important changes and improvements made of late. The branch has recently been reorganized with Elder James Robbins president, John K. Eaton priest, and Mark Billings teacher.

Where we formerly held only one service a week, on Sunday afternoon, we now enjoy prayer and testimony meeting

every Sunday at 10.30, followed by a rapidly increasing Sunday school, which is also growing in interest and spiritual development. Bro. Merton Eaton is superintendent.

Sunday, at 6.30 p. m., we have a preaching service, and prayer meeting Wednesday evening.

We also have lately started a Religio, which meets Friday evenings. Sr. Louise McDonald is president and also a teacher, and is doing nicely in her line of work.

But better than all is the fact that new spiritual life seems to be manifest here, both in and out of the church. Our new elder, Brother Robbins, who was called to his office only last fall, travels several miles each service to meet with us, and in his earnest, zealous way is rapidly helping to build up the work here. He has baptized several of late, all of them young people, who, we think, will prove very helpful in church and Sunday school work. Many who have been positive enemies to the work are now sending their children to our Sunday school or coming themselves, and some are being received into the church, while many others are either ready or nearly so. With all, we are not forgetful of our late branch president, Elder J. N. Ames, who has served us so long and faithfully, but who, owing to declining years and health, has yielded to younger and stronger, if less experienced, shoulders. We pray that God may bless him in his last days, and at last give him the reward for which he has so faithfully worked, and which he so justly deserves.

Very truly your brother,
W. A. SMALL.

SAINT LOUIS, MISSOURI.

An uplifting, soul-cheering sacrament service was enjoyed the first Sunday of the month, presided over by Brethren Tanner, Archibald, and Rhoades. One thought spoken of was isolation from church privileges and strength derived from association of the Saints.

The precious truths of the gospel were delivered the past month by Brn. T. J. Elliot, Tanner, Archibald, Rhoades, Masten, and Davis.

Among subjects considered were salvation, Satan and his power in the earth, faith, processes required to qualify God's children for his work, and the work of a presiding teacher of a branch. All contained thoughts for meditation and instruction worthy of application.

Branch priesthood meeting was held the evening of February 21.

The Mite Society is ever to the front in aiding the branch in financial matters, for which they are truly to be commended. May they be blessed for their untiring effort for good.

Sunday school and Religio are progressing splendidly. It is pleasing to see the young active in the Lord's work, taking interest in the work of God instead of the world.

Apostle Curtis is to be here the last of the month. Arrangements are being made to have him preach for us the evenings of February 23, 24, and 25, also the morning of the 27th. Brother Curtis has been doing a fine work in the district and we are pleased to have the privilege of hearing him.

The Oak Hill, Cheltenham, Lansdowne, Belleville, and Alton Saints are very much alive. The Lansdowne Branch has added several more to their membership recently. So the work moves on. Brother Archibald is now the president of the Cheltenham Branch.

Your sister in Christ,

2739 DEJONG SREET.

E. M. PATTERSON.

The March issue of the *Woman's Home Companion* is the Greatest Fashion Number of the greatest woman's magazine in the world. The regular departments and fact and fiction go to make up a magazine which is of unusual and surprising merit.

Miscellaneous Department

Conference Minutes.

MASSACHUSETTS.—District conference convened at Providence, Rhode Island, Saturday and Sunday, February 5 and 6, 1910. Conference chose as its presidents, M. C. Fisher, J. D. Suttill, H. W. Howlett, A. B. Phillips; secretaries, W. A. Sinclair, and S. E. Sinclair; credential committee (appointed by the chair), John Pilling, John Siddall, A. L. Sanford. They reported credentials from 10 branches, entitled to 153 delegates, 128 appointed. Ministerial reports from M. C. Fisher, H. W. Howlett, John D. Suttill, G. H. A. Gates, John Gilbert, L. B. Ames, Fred W. Roberts, A. N. Hoxie, sr., William Bradbury, N. P. Nickerson, John E. Rogerson, John F. Sheehy. A summary of ministerial labors as rendered: sermons, 109; services attended, 331; meetings presided over, 123; baptisms, 1; confirmations, 2; marriages, 3; children blessed, 5; administrations, 185; families officially visited, 25. The secretary reported changes for the year: Baptisms, 21; received, 10; removals, 13; expulsions, 3; deaths, 26. Net loss, 11. Ordinations, 5; marriages, 5. Statistical reports rendered: Attleboro, 57; Boston, 188, loss 2; Brockton, 32, loss 1; Dennis Port, 67; Fall River, 147, loss 2; Haverhill, 28, gain 5; Little Compton, 21; Plymouth, 40, gain 2; Providence, 262, gain 1; New Bedford, 37. Scattered members, 75. Total membership, including Cranston, which did not report, 950. Financial reports: Treasurer: Income, \$37.59; expenditures, \$14.54; balance on hand, \$23.05. Bishop M. C. Fisher's report: Due church last report, \$794.22; tithes and offerings collections, 1909, \$4,209.15; Children's Home, \$7.06; Grace-land College, \$7.33; redemption fund, \$70.65; Saints' Home, \$5; Sanitarium, \$12; grand total, \$5,105.41. Expenditures, \$3,142.90; balance due church, December 31, 1909, \$1,962.51. Motion prevailed that the delegates to General Conference be instructed to bring to the notice of the proper authorities the lacking of proper provision on the statistical reports for town, county, and state in the recording of marriages, thereby making incomplete statistics, and destroying the completeness of marriage records; and that they seek to have this provision supplied. Next conference to be held at New Bedford, Massachusetts, Saturday and Sunday, October 1 and 2, 1910. Delegates to General Conference: U. W. Greene, M. C. Fisher, Ora V. Holmes, Fred W. Roberts, Ruth M. Leeka, H. A. Koehler, M. O. Lewis, A. B. Phillips, Edith Roberts, Richard Bullard, R. W. Farrell, Margaret Wood, Stephen Wentworth, F. M. Sheehy, Ethel Haines. Motion prevailed that the above names constitute our list of delegates to represent the Massachusetts District at the General Conference. That those present be authorized to cast the full vote of the district, and in case of division their proportionate yea and nay vote. The Nineteenth Quorum of Teachers reported: Sermons, 12; presided over meetings, 16; assisted, 24; meetings attended, 334; social calls, 1; official visits, 8; cases under notice, 3; courts attended, 3; literature distributed, pieces, 35. Six members reporting. Election of officers: District president, Myron C. Fisher; counselors, John D. Suttill, Horatio W. Howlett; secretaries, W. A. Sinclair, Susan E. Sinclair; treasurer, Fred W. Roberts; auditors, Albert L. Sanford, Mary O. Lewis; member library board, Lucy Sears. James Broadbent, of the disorganized Plainville Branch, was expelled from the church for apostasy. Court consisted of William Bradbury, Fred W. Roberts. During the Sunday services Ensign Baker was ordained a teacher by M. C. Fisher and J. D. Suttill, and baptism was performed. Candidates: Barbara E. Brindley, Barbara M. Brindley, Gordon Mercer, all of Fall River, Massachusetts, by H. W. Howlett. The latter baptism was especially impressive as the candidate was almost a helpless cripple from rheumatism, and it required the aid of John F. Sheehy and H. W. Howlett combined, to perform the rite. The conference was a spiritual success, the gifts being manifested quite profusely. W. A. Sinclair, M. D., secretary.

Convention Minutes.

CENTRAL OKLAHOMA.—The semiannual convention of the Central Oklahoma District Religio convened at Ripley, Oklahoma, February 11, 1910, with Pres. J. E. Hughes in charge. District officers were elected as follows: President, J. E. Hughes; vice-president, C. T. Sheppard; secretary, Athalia Hughes; treasurer, T. L. McGeorge; librarian, Mrs. J. E. Treavy. The locals, Terlton, Oak Grove, and Holdenville, reported. District officers reported. Delegates were chosen to represent us at the General Convention at Independence, Missouri. Athalia Hughes, secretary. (These minutes are right to the point, but we fear most too brief, as names of

delegates are not shown. We commend the evident desire to be concise.—EDITORS.)

NORTHEASTERN ILLINOIS.—Convention of the Northeastern Illinois District, five schools, convened at Sixty-sixth and Honore streets, Chicago, Illinois, January 28, 1910, at 2 p. m. The usual routine business was transacted. Delegates to General Convention were chosen as follows, being empowered to cast the full vote of the district, and in case of division a majority and minority vote: J. W. Wight, Lester Wildermuth, Arthur Allen, J. E. Vanderwood, Myrtle St. John, Pearl Hartshorn, F. M. Cooper, Jennie Cooper, Sr. Fred Johnson, LaJune Howard, C. H. Burr, Mattie Howe, Mamie Penny, Richard A. Penny, John A. Doer, John Midgorden, Zaide Rodger, Joseph Camp, Grace Johnson, Chris Hartshorn, Melvina Heavener, Alice Heavener, Joseph McGuire, Sister Joseph McGuire, Lulu Rogers, Cora Keir, Lottie Keir, Will Pickerton, Henry Keir, Abe Rogers, Sr. Abe Rogers, E. M. Wildermuth, Rose Parks, Sr. F. E. Frederick, Florence Wainwright, Jennie Bohlender, Sarah Stumbaugh, Harry Passman, Sr. Harry Passman, Lee Hartshorn. At this session was election of officers and the following were chosen: Sr. F. M. Cooper, superintendent; Bro. Lester Wildermuth, assistant superintendent; Sr. LaJune Howard, secretary and treasurer; Bro. Richard A. Penny, member of library board. Adjourned to meet on the Friday preceding district conference, the time of day being left with presiding officer. LaJune Howard, 12055 Parnell avenue, West Pullman, Chicago, Illinois. (Foregoing are model minutes and are printed as sent to us. This condensed form is what we want. It is what necessity demands on account of space.—EDITORS.)

CLINTON, MISSOURI.—The Sunday school association of Clinton District met in convention February 11, 1910, at Rich Hill, Missouri. Following officers reported: Superintendent, secretary, treasurer, library committeeman and home class superintendent. District officers were elected as follows: W. E. Reynolds, superintendent; Ira W. Roberts, assistant superintendent; Zora Lowe, secretary; Mable Reynolds, treasurer; Pleas Budd, library committeeman; Roy Budd, home class superintendent. The following delegates were elected to General Convention, with power to cast majority and minority votes in case of division: Carry Nafus, A. C. Silvers, W. J. McElwain, Warren McElwain, Maud McElwain, Mrs. S. J. Charleton, James Moler, George Jenkins, F. C. Keck, Goldie Conkey, Lola Showalter, A. C. Dempsey, C. W. Keck, Gertrude Chapman. Adjourned to meet May 20, 1910, at Veve chapel. Zora Lowe, secretary.

CLINTON, MISSOURI.—The Religio association Clinton District met in convention at Rich Hill, Missouri, February 11, 1910, 2 p. m. After the regular business of the session, delegates were chosen to the General Convention as follows: Geo. Jenkins, Goldie Conkey, Gertrude Chapman, A. C. Silvers, Lucy Silvers, Carry Nafus, Zora Lowe, John W. Noyes, Lola Showalter, W. J. McElwain, Fred Cool, Ross Higdon. Zora Lowe, secretary. (Reports from Clinton District conventions we think sufficient as to length and items shown.—EDITORS.)

POTTAWATTAMIE.—District Sunday school and Religio associations met in joint convention at Council Bluffs, Iowa, Friday, February 11. Social service at 9.30 a. m. Religio business session at 10.45; officers elected as follows: H. J. Harding, president; J. N. Campbell, vice-president; Emma Olson, secretary. Sunday school business session at 1.30 p. m. Officers elected as follows: J. A. Hansen, superintendent; G. J. Hansen, assistant superintendent; Floy M. Wind, secretary; J. R. Lapworth, treasurer. Delegates to General Convention: J. C. Jensen, Joseph Arber, W. M. Self, J. R. Lapworth, S. Harding, G. J. Harding, Joshua Carlile, J. N. Campbell, Floy M. Wind, Ruth Jensen, Ellen Carlile, Mrs. Nellie Hansen, G. J. Hansen, and J. A. Pratt. Institute session from 3 to 4 p. m. in charge of Elder Joseph Arber. Joint program and entertainment at 7.45 p. m., which was both interesting and beneficial. Adjourned to meet at same place and day preceding next district conference. Floy M. Wind, secretary 738 Washington avenue, Council Bluffs, Iowa. (We do not see how this report could be improved for brevity and directness.—EDITORS.)

Conference Notices.

The Eighteenth semiannual conference of the Independence Stake will be held at Holden, Missouri, convening Saturday, March 12, at 10 a. m., and holding over Sunday, the 13th. Branch officers, please be governed by resolution which provides that branch reports be in hands of secretary ten days before conference convenes. Ministry should also be governed by conference resolution, which provides that reports shall

be mailed to secretary not later than two weeks before conference, that they may be printed for distribution among delegates. General Conference delegates will be elected. Stake Sunday school convention on the 11th. W. S. Brown, secretary, 3005 Baltimore, Kansas City, Missouri.

The Bishopric.

Elders reporting since list published: Peter T. Anderson, (in former list C. E. Butterworth should have appeared instead of C. A. Butterworth.) C. A. Butterworth, C. E. Crumley, Charles Fry, Rees Jenkins, G. W. Leggott, J. L. Mortimer, R. C. Russell, F. A. Russell, E. A. Stedman, G. W. Thorburn.

Addresses.

Elder Wardell Christy, 1535 East Walnut street, Des Moines, Iowa.

Letter of Condolence.

Given by the Niagara Falls, New York Branch, to Sister Blackburn and daughters:

"Whereas it has pleased almighty God to permit our dear ones' home to be invaded by death, and by reason of its suddenness, coming with more crushing effect upon those who are called upon to mourn, our hearts are moved with the deepest sympathy for them in this sad hour of their affliction. Therefore, be it resolved, That we as a branch extend to Sister Blackburn and daughters our sympathy in their affliction. And we pray that God in his infinite love may comfort and sustain them through life, and at its close permit them to meet as an unbroken family around his throne, where there shall be nor more tears, neither sorrow nor mourning. And we would also pray that God may make his word sure unto them while here, wherein he has said: Leave thy fatherless children, I will preserve them alive; and let thy widows trust in me. And with this blessed promise we commend them to him who has promised, for he is faithful, and his word sure.

"J. C. FARNFIELD,
"F. C. MESLE,

"Committee."

Resolution of Respect.

"Whereas, after long and continued service among us as pastor, our beloved brother, Elder J. N. Ames, has been relieved of the responsibilities of branch presidency; and whereas our relationship as pastor and people has continued through many years of ever varying experiences; and whereas by his timely help, his Christian counsel and saintlike deportment, we have been admirably assisted; and therefore be it resolved, That we hereby tender our brother our heartfelt thanks and due assurance that we will not forget nor be un-mindful of his labors of love.

And, we further pray that he may yet be spared many years to occupy in our midst, as a veteran of the cross and a father indeed. Signed in behalf of the branch this 2d day of February, 1910.

DANIEL MACGREGOR.
LOUISE J. McDONALD.

Died.

GEORGE.—Mrs. Olive J. George was born at Richmond, Missouri, February 10, 1845, and died at Springfield, Missouri, February 3, 1910. She had gotten her letter from the Christian Church with the intention of uniting with the Reorganized Church, but was taken very sick and died in a hospital. Funeral service was conducted at the home of her sister, by Elder J. C. Foss, to a large gathering of relatives and friends. She leaves two brothers and two sisters to think of the kind hearted and true one.

SIMPSON.—Susan Simpson was born September 17, 1826, and died January 19, 1910, near Walker, Missouri, aged 84 years, 4 months, and 2 days. The remains were brought to her grandson's, Mr. Frank Simpson's, near Pawnee, Missouri. Funeral sermon on January 22 by Elder T. J. Bell, and her body laid to rest in the Brown Cemetery near Pawnee. She was not identified with any church. Like many others now awaits the time of the resurrection, there to receive what she has earned in this life.

STONE.—Roy W., infant son of Sylvester and Livia Stone, was born at Pawnee, Missouri, November 2, 1909, and died February 3, 1910. Funeral sermon at Lone Rock, Missouri, by T. J. Bell, assisted by C. H. Jones. Remains laid to rest in the Lone Rock Cemetery.

CONTENTS

THE SAINTS' HERALD

ESTABLISHED 1860.

EDITORIAL:
 Magazine Number of the SAINTS' HERALD - 221
 Writers on Socialism, take notice - 221
 Williams-Pool Debate - 221
 Notes and Comments - 222
 Did President Joseph Smith Slander the Women of Utah - 222

ELDERS' NOTE-BOOK:
 Preachers' Odd Mistakes - 226
 Which Road Will You Take? - 227
 Professor Haxley on Miracles - 228

ORIGINAL ARTICLES:
 Vain Repetition, by J. C. Grainger - 228
 The American Jew, by S. K. Sorensen - 229

OF GENERAL INTEREST - 229

MOTHERS' HOME COLUMN - 230

LETTER DEPARTMENT - 231
 W. R. Smith—Eunice Beam—P. H. Philippin—J. C. Farnfield—Wheeling City Branch—Vida Cato—J. F. Mintun—Anna M. Cummings—R. M. King—C. T. Sheppard—Alice Savage—J. W. Williams—Addie David—L. F. Ferguson—C. L. Snow—H. E. Moler—James C. Page—W. Christy—Mrs. George Green—America Christenson—Beulah Johnson—D. D. Williams—W. Moddock—Ralph W. Farrell—Alice Cary Schwartz—W. A. Small—E. M. Patterson.

MISCELLANEOUS DEPARTMENT - 241

Joseph Smith, Editor; Elbert A. Smith, Associate Editor; Israel A. Smith, Assistant Editor.
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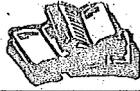
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THE SAINTS' HERALD

Official Publication of the Reorganized Church of Jesus Christ of Latter Day Saints

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

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



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

VOLUME 57

LAMONI, IOWA, MARCH 9, 1910

NUMBER 10

Editorial

EARLY IDEALS OF THE CHURCH.

I. PATRIOTISM AND GOOD CITIZENSHIP.

(The next editorial in this series will be on the attitude of the church toward honesty and temperance.)

The Church of Jesus Christ of Latter Day Saints was organized on American soil under the jurisdiction of the United States Government. At present it has its corporate existence as an organized body in the United States of America; and here Saints gather from all parts of the world. Under these conditions it was and is quite proper for the people of the United States to challenge Joseph Smith and his followers concerning their attitude toward their native land and its government. We do not object to questions on that subject, but we do object to certain erroneous opinions on the matter that obtained at an early date and are still cherished by some. In some way in an early day certain people gained the impression (or at least so professed) that the church was an enemy to law and government, being itself an aspirant to all temporal and spiritual power.

Not long ago a certain eastern daily paper, issued from the "hub of the universe," the classical seat of culture, fads, and misinformation, restated the old charge in this language:

Mormonism, since its beginning, has been defiant of the law; it puts fealty to its priesthood above the law of the land, holding itself "to be the only legitimate power that has a right to rule on earth."

If this statement were really true the church might well be looked upon with severe disapprobation. Its members could hardly be classed as good citizens. However, it is not true, but exactly the reverse, as we shall show from the standard books of the church. These books teach that God has designated America as a choice land of liberty; that he directed in the founding of the United States Government; and that *all* citizens should be strictly obedient to the laws of their land.

Going back to the very beginning we quote these words from the Book of Mormon, as they came from the lips of the Prophet Nephi:

And I looked and beheld a man among the Gentiles, who was separated from the seed of my brethren by the many waters; and I beheld the Spirit of God, that it came down and wrought upon the man; and he went forth upon the many

waters, even unto the seed of my brethren, who were in the promised land. And it came to pass that I beheld the Spirit of God, that it wrought upon other Gentiles; and they went forth out of captivity, upon the many waters. And it came to pass that I beheld many multitudes of the Gentiles upon the land of promise.—1 Nephi 3: 147-149.

Here it is indicated that God directed Columbus on his voyage of discovery. We do not believe that the discovery of America was simply a stroke of luck. It came about at such a time and in such a way as God directed. We do not agree with Ingersoll who said that the Christian God was ignorant of the existence of the New World until Columbus told him of it. On that matter Frank Basil Tracy in his *Tercentary History of Canada* (1908) says:

The world was in a low state at the close of the fifteenth century. It despaired of progress, for it did not know how freedom could be got. But behind the thought and determination of Columbus when he set sail to the west in 1492 there seems to us to-day to have been an impulse, a guiding hand, an overseeing power, of which he knew nothing, and of which the world could have no conception for centuries to come. The discovery of America may be said to be one of the most fortunate events for mankind, or one of the most inspiring and wonderful manifestations of Providence in all history.

We are in accord with the thought expressed by Mr. Tracy that behind Columbus there was a guiding hand, but not with the thought that Columbus was ignorant of that fact. It is a matter of history that he believed himself to be an instrument of Providence. That belief led him from court to court in his discouraging effort to raise funds.

And when the expedition was at last fairly launched in its strange course out over unknown waters that thought held him steady amid the mutinous protests of the crew who felt that they were sliding down over the rim of the world never to return:

"Behind him lay the gray Azores,
Behind, the gates of Hercules;
Before him, not the *ghost* of shores,
Before him, only shoreless seas.
The good mate said: 'Now we must pray,
For lo, the very stars are gone!
Brave adm'r'l, speak; what shall I say?'
Why, say: 'Sail on! Sail on! Sail on!'"

From the foregoing quotations from the Book of Mormon it appears further that God directed the pioneers, the Pilgrim Fathers and others, who came and settled America subsequent to its discovery. Or

as Longfellow expressed it in the Courtship of Miles Standish: "God had sifted three kingdoms to find wheat for this planting."

Rev. C. I. B. Brane, D. D., writing in the *Preacher's Helper*, expresses a similar thought:

May it not be that the failures of the Mohammedans and Chinese and Norsemen and Aztecs were providential, God having reserved this land for his own persecuted people? That God settled the American continent with a class of his own selection seems to be a fixed fact in our calendar.

Reverend Brane thinks that God reserved this land to be settled by a class of his own selection. Listen:

But unto the righteous, it shall be blessed for ever. And behold, it is wisdom that this land should be kept as yet from the knowledge of other nations; for, behold, many nations would overrun the land, that there would be no place for an inheritance.—2 Nephi 1: 15-17.

Concerning the character of the land we have this from the Book of Mormon:

And inasmuch as ye shall keep my commandments, ye shall prosper, and shall be led to a land of promise; yea, even a land which I have prepared for you; yea, a land which is choice above all other lands.—1 Nephi 1: 54.

For it is a choice land, saith God unto me, above all other lands; wherefore, I will have all men that dwell thereon, that they shall worship me, saith God.—2 Nephi 7: 31, 32.

Behold, this is a choice land, and whatsoever nation shall possess it, shall be free from bondage, and from captivity, and from all other nations under heaven, if they will but serve the God of the land, who is Jesus Christ who hath been manifested by the things which we have written.—Ether 1: 35.

Wherefore, they shall never be brought down into captivity: if so, it shall be because of iniquity.—2 Nephi 1: 13.

Thus it will be discovered that we believe that America is a choice land, destined to be a land of liberty. So far as we know, Latter Day Saints are the only people who hold that America is a land of biblical prophecy, known to God in the times of the patriarchs, and described and designated as Joseph's land. (See Genesis 49 and Deuteronomy 33.)

We gather too, from the foregoing, that our liberty is contingent upon righteousness. That America will continue to be a land of freedom, impregnable to outside assaults, subject to overthrow *only* if she shall lapse into iniquity. This idea is strikingly in harmony with the words of the martyred president, Abraham Lincoln, in an address before the Young Men's Lyceum, Springfield, Illinois.

If it ever reach us, it must spring up among us; it can not come from abroad. If destruction be our lot, we must ourselves be its author and finisher. As a nation of freed men we must live through all time or die by suicide.—*Outlook*, July 10, 1910.

Having directed in the discovery and colonization of the New World it is not unreasonable to suppose that God would so direct the organization of governments thereon that the liberty promised might be conserved, at least during the good behavior of the

occupants. Accordingly we find this statement in another of the standard books of the church:

Therefore, it is not right that any man should be in bondage one to another. And for this purpose have I established the Constitution of this land, by the hands of wise men whom I raised up unto this very purpose, and redeemed the land by the shedding of blood.—Doctrine and Covenants 98: 10.

Surely the church could not at heart be an enemy to a government founded on a constitution that its God had inspired. The highest patriotism is fostered by the thought that God is back of the Constitution of the land.

The idea that God raised up the wise men who framed the Constitution (the great document that was pronounced by Gladstone to be one of the finest productions ever struck off by the mind of man), is in harmony with the best thought of some of the best writers and speakers. In an address at Burlington, Iowa, February 7, of this year, the Rev. Rollo F. Hurlburt, Ph. D., D. D., said:

Surely no one can read the pages of American History without believing in an all wise, directing and overruling providence.

It was not mere chance that gave to our infant republic the great men who so wisely matured it into vigor. There was Jefferson, the genius of democracy. There was Hamilton, the prince of conservatism. Neither could have planned the Constitution without the other. Both would have been powerless but for Washington.

In an address before a joint session of the senate and house of representatives, of the Iowa legislature, on the occasion of the Lincoln centennial, February 12, 1909, the Hon. Lafayette Young said:

The Anglo-Saxon conscience swept on and on as irresistible as this great river through the great waves round the shores through all seas. The Creator has ever been watchful of this republic, the last and greatest effort of man at self-government. Every American shot aimed from any cannon in a century or more has struck an object higher than the one aimed at. Washington could have had no foreknowledge of what was to follow his seven years' war. Beauregard in the gray of that April morning fired on Sumter. His purpose was to establish a southern confederacy. The result was the destruction of slavery. In modern military equipment the man in the casement who aims gun, does it by mathematics and does not see the object. He is given the elevation and the distance by a range finder. It would seem to me that the country has had a splendid range finder in all the years that have gone.

That the men who met in Philadelphia, in 1787, to draft the Constitution felt that they were under divine direction is evidenced by a remark made by George Washington at the time. In the History of the American People, volume 3, page 71, by Woodrow Wilson, we find this:

General Washington had stood in the midst of a little group of delegates, during the anxious first days at Philadelphia, while they waited for commissioners enough to justify them in effecting an organization, and had cried, "Let us raise a standard to which the wise and honest can repair. The event is in the hands of God."

Not all of the wise men that God raised up to establish the Constitution were present at that convention. Some of them were not yet born. At the time when the revelation quoted was given God in his own peculiar way was educating and preparing Abraham Lincoln who later defended the Constitution in the time of its greatest peril. Of Lincoln, Jesse W. Week, his old-time friend, wrote in the *Outlook*, February 2, 1909:

The world has never yet been able to account for Mr. Lincoln's amazing ability and intellectual perfection. . . . Whence came his marvelous sublimity of thought, the discrimination of his expression, the grandeur of his language? The question has never yet been answered.

Mr. Week's question was answered by Reverend Hurlburt in the address already referred to:

You professional, you business men here at this time, who started from the humblest beginnings in life, and have pushed your way to the front in the face of the greatest obstacles; you, as you draw yourself up, proudly say: "Lincoln was one of our self-made men." This may all be true. And yet, after all, Abraham Lincoln was not self-made. He was God-made. It was God who gave to Abraham Lincoln his splendid qualities of mind and heart. It was God who stood by him and strengthened him when amid the dangers that threatened destruction he took his place at the helm of the ship of state. It was God who cleared his brain and nerved his heart, enabling him even amid the darkest hours of the great conflict to say: "The Lord of Hosts is with us; the God of Jacob is our refuge."

Lincoln himself in his parting address to his old friends and neighbors, just prior to his first inauguration, said:

I go to assume a task more difficult than has devolved upon any other man since the days of Washington. He could never have succeeded except for the aid of divine Providence. . . . I feel that I can not succeed without the same divine blessing that sustained him; and on the same almighty Being I place reliance for support.—*Encyclopedia Americana*, vol. 9.

Finally we desire to quote most emphatic language from the Book of Doctrine and Covenants:

Let no man break the laws of the land; for he that keepeth the laws of God hath no need to break the laws of the land; wherefore be subject to the powers that be, until He reigns whose right it is to reign, and subdues all enemies under his feet.—*Doctrine and Covenants* 58: 5.

That was the law given to the church and accepted by the church as early as 1831. Under its provision all men, from the president of the church down, were required to obey the laws of the land. Said laws are to be honored absolutely until the second coming of Christ himself. That was the idea of the church in an early day, and it is still held and honored by the true church.

As we have stated in a former editorial: "These men were not tarred and feathered; they were not driven from State to State; their homes were not burned; they were not killed, in harmony with the law, but contrary to it. Not they, but their persecutors were opposed to law and order and good citizenship.

Members may have gone astray at times, as was inevitable in any church, but the church itself stood for law and good citizenship. The representative men of the church ever obeyed the law of the land and taught others to do so. Stories to the contrary were circulated by D. S. Rumor, of whom Mr. Dooley has truly said, "'Twill whisper ye'er virtues an' megaphone the scandals about ye."

ELBERT A. SMITH.

(To be continued.)

IMPORTANT NOTICE.

To the Delegates and Saints attending the General Conference from East of Chicago and Saint Louis: We have arranged with the Chicago and Alton Railroad for special car service from Chicago and Saint Louis to Independence, Missouri. Do you prefer traveling in company with Latter Day Saints, or going alone? If the former, send me your name and signify your desire, then join the party.

The Chicago and Alton find their train, "The Red Hummer," will leave Chicago with special through equipment at 6.30 p. m., Friday, April 1; due at Independence the next morning at 7.30.

Parties by way of Saint Louis can take the train known as "The Early Bird," which leaves Saint Louis at 9.10 p. m., and is due in Independence at 6.30 a. m. The 6.30 p. m. train from Chicago, April 1, will be in charge of Bishop J. A. Becker. We expect to have our train from Saint Louis in charge of one of our elders. We have arranged for party tickets, ten or more, traveling together at reduced rates; but hope to secure special reduced rates and if successful will publish the fact in due time.

Be sure and send us your name and join the party that we may have joyful association.

Respectfully,

U. W. GREENE.

Route 2, WILLOUGHBY, OHIO.

[We are sorry to find this notice has been mislaid, and are giving it special position in our editorial department on that account. Saints who can do so better take advantage of these opportunities. Write to Brother Greene at once.—EDITORS.]

GRACELAND COLLEGE ITEMS.

When it was decided by Graceland College trustees to offer rent coupons in the college dormitories to the Sunday schools, that they might help defray an expense that was incurred for the young women of the church when Patroness Hall was erected, a letter was sent to the Henderson, Iowa, school. Encouraged by T. A. Hougas, the Superintendent of the General Sunday School Association, the members of this small school have paid for nine rent coupons of twenty dollars each. We have schools that are just as well able to help as the Henderson school and we hope to hear from them. The dormitory was built for the health and convenience of the students and they come from our Religio and Sun-

day school societies. It is but an opportunity for the young people to help themselves.

Many people having children that may come to Graceland some time in the future can well afford to help carry this responsibility. Write F. B. Blair, Lamoni, Iowa, for particulars.

There has just registered at Graceland College, Peter Choso, a young Japanese, lately from San Francisco. He came through the influence of the missionaries on the coast, especially Apostle F. A. Smith, and through assistance of some of the brethren in San Francisco. We earnestly trust that he may be an instrument in God's hands in doing good among the people of his race.

By letter from G. J. Waller, of Honolulu, we learn that he desires to send some of the young natives of Hawaiian Islands to Graceland next year. We will certainly do all we can to assist him in accomplishing this purpose.

In conversation with Elder Joseph F. Burton, late deceased, he expressed his ambition that some of the natives of the Society Islands might be brought to Graceland, educated, and sent back to their homes as bearers of the angel's message. When we see these things we more fully appreciate the mission of Graceland College in the church.

NOTES AND COMMENTS.

Bro. Daniel Macgregor writes from Stonington, Maine, stating that the work at that place is moving on in a marvelous manner. Since last September there have been one hundred and twenty-one baptisms, forty-five since his last writing. At Deer Isle, about ten miles from Stonington, thirty-eight have been baptized recently. The best part of it is that the Saints are taking hold of the work, observing both spiritual and temporal laws. His letter will be read with interest.

Mr. and Mrs. A. W. Crosby, living in Trinidad, Colorado, members of the Utah Church, read the article appearing in the *Improvement Era* concerning the Utah elders' stay in Lamoni, and their preaching here and the reply of Heman C. Smith. Brother Heman's name being the only one mentioned, they immediately clipped the article, and inclosed it in a letter to him in which they requested him to write them concerning it and send them some literature concerning the faith. They say that in that article they learned that there were some other kind of Mormons besides the Brighamites. Brother Heman exchanged two or three letters with them and sent them some literature. He then sent their letters to Elder Frank Russell and asked him to correspond with them. He did so and they came up to Colorado Springs to him to be baptized. Thus

the lengthy article of misrepresentation framed up by those sixteen Utah elders had an unexpected result. Brother and Sister Crosby are fine young people; we are glad that our Utah friends wrote up their visit in Lamoni.

We have just examined the March number of *Poultry Pointers* and we feel impressed to tell HERALD readers that it will be a revelation to them to look over this publication. They can certainly do nothing less than send for a sample copy, and any of them having anything to do with chickens will see at once upon examination that they can not do without this paper. The price is nominal, only twenty-five cents per year, and it is worth several times that to any poultry raiser.

We learn by letter from Bro. William Anderson, that Bro. Walter W. Smith is recovering from his operation. Following the operation peritonitis set in, and his life was despaired of for a time, but the Saints got together and held prayer service, and during the meeting the physician phoned that a marked change for the better had taken place.

The Central Kansas City church is doing some striking and interesting advertising of the revival services to be held by Bishop R. C. Evans March 13 to 27. This mail brings us an illustrated card about nine by nineteen inches in size, printed on both sides, and folded so as to send it as a post card, bearing the legend, "R. C. Evans is coming."

We are getting in some very interesting articles and illustrations for our Magazine Number "Amboy to Independence," to be issued April 6. The Saints should heed our advice to order this number early, and not make the mistake that many did in ordering the Jubilee Number after the supply was exhausted. Single copies of the Magazine Number will be ten cents each. They can be secured in dozen lots for sixty cents per dozen. Address, Herald Publishing House, and specify "Magazine Number."

A CHANGE IN THE EPITOME OF FAITH.

In *The Times and Seasons* for March 1, 1842, will be found a request made of President Joseph Smith by the Honorable John Wentworth for information touching the faith of the church, with a statement made by the Prophet concerning the rise and history of the church, and closing with the epitome of faith, which is signed, "Joseph Smith."

We quote from this epitome the following two paragraphs:

3. We believe that through the atonement of Christ all mankind may be saved by obedience to the laws and ordinances of the gospel.

4. We believe that these ordinances are first, Faith in the Lord Jesus Christ; second, Repentance; third, Baptism by Immersion for the remission of sins; fourth, Laying on of Hands for the gift of the Holy Ghost.

In the fourth of these, it will be observed, these words occur, "We believe that these ordinances are," etc. In the epitome of faith published by the Utah Mormon Church this paragraph is, "We believe that these *first* principles and ordinances are," etc., and the epitome as so changed from that given by President Joseph Smith during his lifetime, appears over the name of Joseph Smith on the cards of the elders of the Utah Church. We admit that that church would have the right to formulate its own epitome of faith, but would deny their right to put into the epitome of faith over the name of Joseph Smith what does not appear as stated by him.

FLOCKING TO HOLY LAND.

INFUX OF HEBREWS TO PALESTINE OWING TO NEW REGIME IN TURKEY.

Letters from Jerusalem say that the proclamation of the constitution in Turkey has thrown open the doors of Palestine to the incoming of Hebrews from all parts of the world. In Jerusalem alone four fifths of the population of one hundred thousand now belong to the Hebrew faith, while at Jaffa, Tiberias, Safed, and Haifa, Hebrews are reckoned by tens of thousands.

Almost the whole extensive plain of Esdraelon has been bought up by them. Their prosperous colonies spread from Dan to Beersheba, and even farther south to the outskirts of Egypt. Thousands are escaping from Persia to find shelter and protection in the Holy Land, while every ship from Odessa carries hundreds of them.

The valley of the Jordan, once the property of the Ex-Sultan Abdul Hamid, is being eagerly sought after by Hebrew capitalists and syndicates of Zionists, whose agents, distributed all over the land, are buying up rich properties of Mohammedan effendis, whose incomes since the revolution are considerably lessened.

The holy city is essentially a Jewish town. Banking, as well as trade and commerce, is monopolized by Jews. The Government has found it necessary to organize a company of Jewish *gendarmes*. Hundreds of thousands of pounds are sent annually from Europe and America to enable the colonists to build homes. Over one hundred Jewish schools already exist in Jerusalem alone, and synagogues are going up everywhere.

The value of land has risen fourfold. The ignorant and poverty-stricken fellaheen are being ousted from their homes and villages, by the sharp European Hebrew settler, whose modern agricultural implements and methods have made the land produce

harvests never before dreamed of by the natives. The Anglo-Palestine company, a Zionist banking and commercial enterprise, is pushing the cause of Israel with great determination.

The racial exclusiveness of the Jews and their clannish proclivities are arousing the opposition of the Ottomans, and the Turkish constitutional regime has in this question one of the greatest problems that a new and patriotic government ever faced.—*New York Times*.

(Song given by the Spirit through H. E. Thomas, at Wheeling conference, February 6, 1910. Old melody for, "Let us shake off the coals," etc. Notes taken by J. A. Becker.)

Hark, ye Saints of the Lord, to this anthem
Which the Spirit unfolds unto thee;
Ye who have partaken of the emblem
Of atonement that ye might be free.
Let your spirit of sacrifice grow stronger
As the day of my coming draws near;
For your toiling will not be much longer
'Till the Savior in glory appear.

I forewarn you of dangers distressing
That will rob all the nations of peace;
Yea, of death in cruel wars, most depressing,
Which, with time's onward march, will increase.
All the signs of this evil generation
Pointeth clearly the time is at hand
When the Lord will bring Zion consolation,
And make bare his strong arm in the land.

Let the young of my people be careful,
From the evils of life to abstain.
Seek the Spirit of Christ and be prayerful,
Lest its presence ye cease to retain.
Older servants are nearing their release,
On the threshold of final victory,
And the young are admonished to increase
Preparation for their ministry.

To the parents I give exhortation
For the children of Christ in your care;
Note the value of their conservation—
For demands of the future prepare;
That from such may grow cedars of renown
In the vineyard of Zion for the Lord;
Thus enlarging the glories of thy crown
In the harvest which brings your reward.

(Song given by the Spirit through H. E. Thomas, at Wheeling conference, February 6, 1910. Old English tune for "Lead, kindly light." The words were addressed to Apostle Gomer T. Griffiths.)

Rejoice my servant Gomer, man of God,
Whom angels aid;
Treading the path of service Jesus trod,
Be not afraid.
Past years of service unseen hands have blest;
New labors for the Lord precede thy rest.

I have been leading thee through all thy life,
Yea, in strange lands.
Thou hast been faithful in distress or strife,
Upheld weak hands.
Therefore the angels of the Lord delight
Thy future labors to bless them with their might.

Original Articles

THE LAW OF MOSES. HAD MEN UNDER IT AN OPPORTUNITY TO BE SAVED?

In the *HERALD* of February 16, Elder J. W. Peterson published an article in which he charged the *Gospel Quarterly* with being in error in its teachings concerning the law of Moses. The article opens with the assertion that the *Quarterly*, for a number of years, has exalted the law of Moses out of the place intended by its author.

It may be well, therefore, for the editor of the *Quarterly* to state what she considers the place of the law of Moses. She regards it as sustaining to the gospel a relation which may be compared to that which the moon sustains to the sun, shedding upon the children of men in a period which may be compared to night, a light which was a reflection of the gospel. The church, under the gospel dispensation after Christ was represented to the revelator as a woman clothed with the sun, with the moon under her feet, representing the fact that the law of Moses was at an end and that the church was clothed with gospel power. (Revelation 12: 1.)

The moon reflects the light of the sun, and that lesson in the *Quarterly* (July 18) to which Elder Peterson especially refers, makes the statement in its outline that the light of Christ shines out in the gospel and in the law of Moses. Let us see concerning this.

Brother Peterson takes the position in his article that "faith, repentance, and baptism were principles of the gospel and not principles of the law of Moses." The editor of the *Quarterly* is not inclined to quibble over the question of what name shall be applied to those principles, but she insists upon the recognition of the fact that the law left to govern Israel from Moses to Christ included faith, repentance, and baptism, and secured for those people who lived in that period the opportunities that come to those who live in harmony with those principles.

Acting through Moses, the Lord left with Israel at Sinai the Aaronic or *lesser* priesthood, and the people were to be governed by the law which this priesthood had authority to administer. We read of it that

the lesser priesthood contained, which priesthood holdeth the key of the ministering of angels and the preparatory gospel, which gospel is the gospel of repentance, and of baptism, and the remission of sins.

Call this by what name you will, say they were gospel principles, or say they were principles of the law of Moses as you choose, but admit that God left them binding upon Israel and granted to Israel the benefits to be derived from them. They are to be reckoned with when we debate whether or not men had opportunity to be saved in that period of time when Israel was under the law of Moses.

As the editor sees it, the Lord did not take away from man in that period of time his opportunity to exercise faith in God and in a Messiah to come, to repent of his sins, and to be baptized in water for the remission of his sins. Neither did he withhold from those who were worthy the ministrations of his Spirit, as the pages of Old Testament history attest.

Brother Peterson asserts that the law of Moses was "not spiritual, but carnal." He says it did not "require a holy life," and that "one could do many unholy things and still keep the law of Moses, both in spirit and in fact." But, when he makes this statement, the brother places himself in direct opposition to the words of Him who gave the law and who understands its intent and power better than either of us who essay to write upon it.

Listen here to what the giver of the law says:

Not at any time have I given unto you a law which was temporal, neither any man, nor the children of men; neither Adam your father, whom I created; behold, I gave unto him that he should be an agent unto himself; and I gave unto him a commandment, but no temporal commandment gave I unto him; for my commandments are spiritual; they are not natural, nor temporal, neither carnal nor sensual.—Doctrine and Covenants 28: 9.

Brother Peterson is clearly wrong when he asserts that the law of Moses was not spiritual but carnal. It held a spiritual significance which he seems not to have discerned and, because he did not discern it, he has depreciated a law which emanated from the same divine mind that gave the gospel law in its higher administration.

Having shown from the word of the Lord that the law of Moses was spiritual, we have a question to ask: Did the spiritual law of Moses conflict with the spiritual law of the gospel, or did they agree? Will the brother take the position that the Lord at different times gave two spiritual laws which were in conflict? We who believe the unchangeability of God answer this question in the negative and conclude that the spiritual law of Moses agreed with the spiritual law of the gospel, that the two laws were alike in the principles they expressed. This was the position taken in the *Quarterly* lesson to which Brother Peterson makes special objection.

It is in place here to introduce the words of the Lord to Moses at the time when the second tables of stone were made. (Exodus 34: 1, 2.) This is the language:

Hew thee two other tables of stone, like unto the first; and I will write upon them also, the words of the law, according as they were written at the first on the tables which thou breakest; but it shall not be according to the first, for I will take away the priesthood out of their midst; therefore my holy order, and the ordinances thereof, shall not go before them; for my presence shall not go up in their midst, lest I destroy them. But I will give them the law as at the first, but it shall be after the law of a carnal commandment;" etc.

It is stated here that the law upon the second

tables was like the law upon the first tables. Then it is stated that it was not like the law upon the first tables, and the feature in which it differed from the first is stated, "For I will take away the priesthood out of their midst"; and "it shall be after the law of a carnal commandment."

God could not and did not change the principles of his law, but he expressed those principles in the ordinances and commandments which he left the Aaronic or lesser priesthood to administer. Upon the first tables, the same principles had been expressed in ordinances and commandments which the Melchisedec priesthood administers. This explains how the writing upon the two sets of stone tables was alike and yet different. The difference was not in the principles expressed but in the manner of expressing them.

Brother Peterson says, "One can keep the law of Moses and think as much evil as he pleases, so long as he does not commit the overt act." And yet Jesus said that all the law and the prophets hung on two great commandments, one, the command to love God with all the heart, and the other, to love one's neighbor as himself. (Matthew 22: 40.) The underlying principle of the whole law was love toward God and man. Brother Peterson should revise his article and cut out that long list of evils which he says one might cherish in his heart while he was outwardly keeping the law of Moses.

The brother labors under a great misconception of the law when he says, "The law of Moses was not a law of the heart." He contradicts again the word of the Great Teacher who reproved the Pharisees for tithing the small garden stuff, mint, and anise, and rue, and cummin, while they "neglected the weightier things of the law, judgment, mercy, and faith" (Matthew 23: 23). Judgment, mercy, and faith pertain to the heart, and Jesus said they were the weightier things of the law. Then the law was intended to teach them, though Brother Peterson says it was not a law of the heart.

He says also that the law of Moses "pertained to this life only." In this he was mistaken, as is evident in the conversation of Jesus with the Jewish lawyer who came to him asking, "What shall I do to inherit eternal life?" Jesus answered him, "What is written in the law? How readest thou?" The lawyer answered, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself." Jesus said to him, "Thou hast answered right; this do and thou shalt live." (Luke 10: 25-28.)

According to this teaching of the Master, the law of Moses did pertain to more than this life, for the question of the lawyer was concerning eternal life. Notice here, also, the promise of Jesus to the man, that, if he kept the law, the fundamental commands

of which he had quoted, he should live. "This do," said Jesus, "and thou shalt live." This could mean nothing less than that eternal life concerning which the lawyer had inquired.

Whence came the belief of the Pharisees that there should be a resurrection of the dead (Acts 23: 8), if they did not understand the law and its ordinances to pertain to any life but this? Whence came the sentiment among the Jews, "Blessed is he that shall eat bread in the kingdom of God" (Luke 14: 15), if they entertained no hope of a future life? If they had such a hope, whence did it come to them, and how did they hope to attain it?

We come now to a consideration of Matthew 5: 19-21, Inspired Version, the basis of that teaching in the *Quarterly* lesson of July 18, to which Brother Peterson objects. It reads thus:

Think not that I am come to destroy the law, or the prophets. [The law and the prophets were terms commonly used to refer to the Old Testament scriptures.] I am not come to destroy, but to fulfill.

For verily I say unto you, heaven and earth must pass away, but one jot or tittle shall in no wise pass from the law, until all be fulfilled.

Whosoever, therefore, shall break one of these least commandments, and shall teach men so to do, he shall in no wise be saved in the kingdom of heaven; but whosoever shall do and teach these commandments of the law until it be fulfilled, the same shall be called great, and shall be saved in the kingdom of heaven.

These words were spoken by Jesus concerning the commandments of *the law and the prophets*, the commandments of that law which was binding upon Israel from the time of Moses to Christ, call it by what name you will.

Brother Peterson says Jesus did not refer to the keeping of the law of Moses when he uttered the words quoted above. He said in his article that he would prove the statement by quoting words which Jesus spoke to the Nephites. He did make the attempt to do so and quoted these words from 3 Nephi 5: 63-68, Authorized Edition.

Think not I am come to destroy the law or the prophets. I am not come to destroy but to fulfill; for verily I say unto you, One jot nor one tittle hath not passed away from the law, but in me it hath all been fulfilled. And behold I have given you the law and the commandments of my Father, that ye shall believe in me, and that ye shall repent of your sins, and come unto me with a broken heart and a contrite spirit. Behold, ye have the commandments before you, and the law is fulfilled; therefore come unto me and be ye saved; for verily I say unto you, that except ye shall keep my commandments, which I have commanded you at this time, ye shall in no case enter into the kingdom of heaven.

Brother Peterson places this language which was spoken to the Nephites *after his ascension into heaven* and his descent upon their land beside words which he spoke to his disciples while still he was in Galilee. He places the Nephite quotation which was spoken after the law of Moses had been brought to an end beside the Galilean quotation uttered be-

fore the law of Moses had ended. In the Galilean quotation Jesus says the law must be fulfilled, and in the Nephite quotation he says the law hath all been fulfilled. Yet Brother Peterson makes these two quotations parallel.

In the Nephite quotation, after having spoken of the law that had just been ended, Jesus mentioned the law that superseded it, charging them, "I say unto you that except ye shall keep my commandments, which I have commanded you *at this time*, ye shall in no case enter into the kingdom of heaven." This referred to the commandments of the gospel law, and Brother Peterson claims they were those "commandments of the law" of which Jesus spoke to his disciples when in Galilee.

We have called attention already to the fact that Jesus was speaking to his Galilean disciples of the law and the prophets which had not been all fulfilled and which they were required to keep until it had been fulfilled. The quotation of his words at that time furnishes us an opportunity to identify the commandments to which he referred. He spoke of them as "these least commandments."

Why did he do so? What is the significance in the expression? They were not "least commandments" in the sense of being unimportant, for commandments that bring us spiritual life or death, according to the manner in which we treat them, can not be deemed least in the sense of being unimportant.

"These *least* commandments" were the commandments of that law which the *lesser* priesthood had authority to administer. They were the commandments of that law which was left to be administered by the priesthood of Aaron from Moses to Christ. They were the commandments of that law which enjoined faith, repentance, baptism, and a life of love toward God and man. These were the commandments of which Jesus said, "Whosoever shall do and teach these commandments of the law until it be fulfilled, the same shall be called great, and shall be saved in the kingdom of heaven."

It may be well here that the editor should state still more definitely her understanding of the legitimate place and mission of the law of Moses and its relation to the law which followed it. Paul makes the significant statement in Hebrews 7:19, "For the law made nothing perfect, but the bringing in of a better hope did; by the which we draw nigh unto God"; or, as rendered in the Inspired Version, "For the law . . . made nothing perfect, but was only the bringing in of a better hope, by the which we draw nigh unto God."

The law of Moses could not take a child of the earth, earthy, and with his affections and interests fixed upon the material things about him, and raise him to that perfection that fitted him for the pure presence of God. It was a ladder too short to raise

him to that plane. The Aaronic priesthood had power to bring him into communion with angels, but it had not power to minister unto him for the reception of the Holy Spirit.

The power and authority of the lesser, or Aaronic priesthood, is to hold the keys of the ministering of angels, and to administer in outward ordinances—the letter of the gospel—the baptism of repentance for the remission of sins, agreeably to the covenants and commandments.—Doctrine and Covenants 104:10.

The power and authority of the higher, or Melchisedec, priesthood, is to hold the keys of all the *spiritual blessings* of the church.—Doctrine and Covenants 104:9.

• Again,

This greater priesthood administereth the gospel and holdeth the key of the mysteries of the kingdom, even the key of the knowledge of God. Therefore, in the ordinances thereof the power of godliness is manifest; and without the ordinances thereof, and the authority of the priesthood, the power of godliness is not manifest unto men in the flesh; for without this, no man can see the face of God, even the Father, and live.—Doctrine and Covenants 83:3.

We may ask here what ordinance essential to salvation is administered in the church under the authority of the Melchisedec priesthood which could not be administered under Aaronic authority? Under the administration of the lesser priesthood men who exercised faith and repentance might be baptized in water for the remission of their sins. What more could the Melchisedec priesthood administer?

It could act in the ordinance of the laying on of hands for the ministrations of the Holy Spirit. This is the significance of the statement that the greater priesthood "holdeth the key of the mysteries of the kingdom, even the key of the knowledge of God." It is through the teachings of the Holy Spirit that men learn to know God and to understand the things that pertain to his kingdom. The Holy Spirit is the only medium through which men can come to know God and to understand the principles of his law. The Holy Spirit, working in the hearts of men, is the only power that can lead them to purify their lives and become better prepared for the presence of God.

No "form of godliness" (outward ordinances and works) can save a human soul, except it be attended by the "power of godliness" (the living Spirit of truth); but this "power of godliness," if permitted to work in a soul, raises it from death to life, accomplishing in it a spiritual resurrection. Without the ministrations of the Holy Spirit, without the power of godliness at work in the soul, no man can see the face of God, even the Father, and live. Doctrine and Covenants 83:3.)

Since the ministrations of the Holy Spirit are essential to our salvation, we may well inquire under what conditions it may be received. When the church is under the administration of the Melchisedec priesthood, the conditions are that men must humble themselves before God, and come forth with broken hearts and contrite spirits, and witness before the

church that they have truly repented of their sins, and are willing to take upon them the name of Jesus Christ, having a determination to serve him unto the end, and they must truly manifest by their works that they have received of the Spirit of Christ unto the remission of their sins. Upon these conditions, they may be received by baptism into the church. (Doctrine and Covenants 17: 7.)

It is important to note here that such persons as are described in the above receive of the Spirit of Christ before they have submitted to any ordinance. This is in harmony with the statement that

the Spirit giveth light to every man that cometh into the world; and the Spirit enlighteneth every man through the world, that hearkeneth to the voice of the Spirit; and every one that hearkeneth to the voice of the Spirit, cometh unto God, even the Father.—Doctrine and Covenants 83: 7.

It appears from this that the Spirit, the "power of godliness," begins to work in every human soul that comes into the world. If that soul yields to the promptings of the Spirit, it will be led in the way of truth. If it so be that he is led to the church when it is under Melchisedec administration, he will submit himself to the ordinance of baptism and afterwards to that of the laying on of hands and will receive a greater degree of spiritual light than he had before. As he continues to follow the guidance of the Spirit, he will increase in spiritual understanding until he has been brought to perfection and may gaze upon the face of God and live.

Returning to those people who lived in the interim between Moses and Christ, did that Spirit which gives light to every man that cometh into the world enlighten them? Did it lead them to obey the law God had left with them when he took Moses and the holy priesthood out of their midst and left with them the lesser priesthood? Did it approve those who were faithful under the opportunities afforded? Did it lead them upward into increasing light?

The pages of sacred history both in the Bible and in the Book of Mormon answer that it did. Angels ministered to the faithful of those people and spoke to them of holy things, and the voice of the Spirit spoke in their hearts, and, as they learned to heed it, the voice of truth became more and more distinct and the light of truth became more and more clear in their minds, until they rose to the plane of what we commonly call the gospel law.

Nephi answers our question very plainly. He tells us that, upon reaching the promised land, his people built a temple after the plan of Solomon's temple. He says they observed to keep the judgments, the statutes, and the commandments of the Lord in all things according to the law of Moses, and that the Lord was with them. (2 Nephi 4: 2, 3, small edition.) He says he taught concerning Christ who would come and of the necessity of their follow-

ing the example of the Son of God. Here we quote Nephi's words:

And also, the voice of the Son came unto me, saying, He that is baptized in my name, to him will the Father give the Holy Ghost, like unto me: wherefore, follow me, and do the things which ye have seen me do. Wherefore, my beloved brethren, I know that if ye will follow the Son with full purpose of heart, acting no hypocrisy and no deception before God, but with real intent, repenting of your sins, witnessing unto the Father that you are willing to take upon you the name of Christ, by baptism: yea, by following your Lord and Savior down into the water, according to his word; behold, then shall ye receive the Holy Ghost; yea, then cometh the baptism of fire and of the Holy Ghost; and then can ye speak with the tongues of angels and shout praises unto the Holy One of Israel.—2 Nephi 13: 2, small edition.

And this was while they were under the law of Moses. Under the law of Moses and the ministrations of the Spirit, the Nephite church was finally clothed again with the authority of the Melchisedec priesthood, and we read of Alma's devoting himself to the high priesthood of the holy order of God and of his appointing elders over the church. (Book of Alma, chapter 3.)

In the time between Moses and Christ, there were the prophets of the Old Testament, among them Isaiah, Jeremiah, Ezekiel, Daniel, of whom Peter wrote that "holy men of old spake as they were moved by the Holy Ghost" (2 Peter 1: 21), and concerning whom Jesus said, "Ye shall see Abraham, Isaac, and Jacob, with all the holy prophets, in the kingdom of God" (Luke 13: 28). One of the notable prophets was Elijah who was translated, an experience which Genesis 14: 26 to 32, Inspired Version, gives us reason to believe results from a high degree of spirituality under the power of the holy priesthood of the Son of God.

Doubtless there were many, under the law of Moses, like the parents of John the Baptist who were "righteous before God, walking in all the commandments and ordinances of the Lord blameless" (Luke 1: 5). Doubtless there were others like Simeon who blessed the infant Jesus, a man "just and devout," who waited in faith and hope for the consolation of Israel, of whom it is written that "the Holy Ghost was upon him." This man had lived in such close communion with God that it had been revealed to him that he should not see death before he had seen the Lord's Christ; and, when the child was brought into the temple, by the inspiration of the Spirit, he recognized the promised Savior and prayed, "Lord, let now thy servant depart in peace."

Were not such as he prepared for the kingdom of God, prepared not by the works of the law alone, but by the ministration of the Holy Spirit, the "power of godliness" which wrought in their souls?

In the lesson to which Brother Peterson objects, the editor used these words, "Salvation could be attained by those who kept the law of Moses." It was not stated and the lesson made clear that it was

not in the mind of the editor that salvation could be gained by doing the works of the law alone. The thought is that salvation was accessible to those people who lived in the time of the law of Moses. This article shows that the statement is a reliable one.

If it be claimed that the Nephites were under Melchisedec authority in the time when Nephi taught and that the prophets of old were under the endowment of that priesthood, we ask, How did they attain that spiritual height, the Melchisedec priesthood having been taken away with Moses, if not as we have suggested in this article, by faithfulness to the law of Moses and by the ministrations of the Spirit of God which reaches down to fallen man to lift him up?

In the beginning, God introduced into the world the plan of salvation and sent forth a decree that it should be in the world until the end thereof. (Genesis 5: 45, Inspired Version.) Sacred history permits us to trace the gospel down to Enoch, through Methuselah to Noah, through Melchisedec to Abraham, through Jethro to Moses. This article maintains that the same plan of salvation was left with Israel in the law given to govern from Moses to Christ, that, during that period, men might be saved by faith, repentance, baptism for the remission of sins, and the communion of the Holy Spirit, the latter to be ministered from heaven as the Lord found them worthy and capable of receiving his light, and, by the way, it is ministered now upon the same conditions.

When the law of Moses came to an end, the same unchangeable plan of salvation was continued in the gospel as Christ taught it and left it to remain in the world, even to the end, if men would continue faithful in observing its conditions. In time, men went into darkness, and though the plan of the gospel remained written in books and upon hidden plates, its priesthood became alienated from it and lost their identity in the darkness of the ages and the administration of the gospel ceased. In the latter days, it was restored again, the same unchangeable plan that was given in the beginning and has continued from Adam to us. It is not claimed that there has been an unbroken administration of the gospel, but it is claimed that there has been in the world one unchanging and unchangeable plan of salvation from the beginning of the world to the present time.

God has never taken from men this opportunity of salvation. He did not take it from them in the period between Moses and Christ. He did not take it away in the Dark Ages. Men have departed from God and from the gospel, but the Lord has never closed the door of opportunity from the time when first he opened it in the days of Adam. There will come a time when the Master of the house will rise and close the door, but this has never yet been done

since Adam's day. This is in fulfillment of the the end thereof.

The writer of this article believes she has shown:

1. That the law of Moses was a spiritual law.
2. That it was in harmony with the gospel law.
3. That it pertained to the heart and required holiness of life.
4. That Jesus was speaking of the law administered by the lesser priesthood when he said, "Who-soever shall do and teach these commandments of the law until it be fulfilled, the same shall be called great and shall be saved in the kingdom of heaven."
5. That man could not attain salvation by the works of the law alone.
6. That the Aaronic priesthood had not power to bring him into communion with the Holy Spirit.
7. That the power of ministering to men for the gift of the Spirit, when resident in men, belongs to the Melchisedec priesthood.
8. That, when the Melchisedec priesthood is not with men, God ministers the Spirit without the administration of men, as he clearly has the right to do.
9. That men were saved in the period between Moses and Christ, not by a form of godliness alone, but by the power of godliness working in conjunction with it.

10. That God introduced into the world in the time of Adam an unchangeable plan of salvation which was to be in the world unto the end thereof.

11. That he has never changed this plan or taken from the world the opportunity of obeying it.

12. That there has not been an unbroken administration of the gospel, because men at various times have departed from it.

13. That the people from Moses to Christ had the opportunity of obeying this unchangeable plan.

14. That the plan is: faith, repentance, baptism, and communion with the Holy Spirit, which is that power of godliness which works the spiritual resurrection of man.

The editor of the *Quarterly* believes it is not possible for men under either Aaronic or Melchisedec administrations of the law to be saved by the works of the law. She understands Paul, who labored so zealously to impress this upon the Jews, to have spoken the same warning to the Corinthian Saints concerning the observance of the gospel law. When the apostle said to those people, that though he should speak with the tongues of men and of angels, though he should give all his goods to feed the poor, and though he should even give his body to be burned, and did these outward works without charity in his heart, his works would be unprofitable (1 Corinthians 13), he uttered a principle that has been true in all time, as true when applied to the

church under Melchisedec administration as when under Aaronic.

It is possible for baptism by the Melchisedec priesthood to be a dead work, and Mormon so classes it when administered to those who can not exercise repentance (Book of Moroni 8: 3). This is the case also when administered to those who do not, from any cause, exercise faith and repentance before being baptized. Baptism and the laying on of hands for the gift of the Holy Spirit become but dead works under such circumstances. It was possible to live spiritually under the law of Moses, and it is possible to live carnally under what we often term the gospel law, though in the truest sense, there has never been any other law.

Brother Peterson suggests that the editor should have counselors in her work. The editor can not resist the suggestion, which she desires to make in very gentle tones, that, had the brother been supplied with a competent counselor at either elbow while preparing his article, it would have appeared in print in a greatly modified form, especially such portions as that which asserts that one could keep the law of Moses and be at heart a murderer, an adulterer, a slaveholder, that he could keep the law of Moses and not repent, not forgive, not show mercy, not be baptized, etc. The editor is glad her conception of the law is higher than this.

The editor suggests further that the Lord has furnished us a plan by which his work may be protected from false teaching. He graciously permits us to have the Spirit of truth to dwell in our hearts and to guide us into all truth. Our safety lies in keeping in close touch with this great and competent Counselor. We all need this protection and help, elders, Sunday school teachers, lay members, and all.

Much more might be written upon the subject of this article, but lack of time and space both dictate that the article should now be closed.

Very kindly submitted,

ANNA SALYARDS.

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THE SANITARIUM AND THE PHYSICIAN TO THE CHURCH.

EDITOR'S NOTE.—The truth of the statement, "Order is heaven's first law," is self-evident. No sane person, or indeed any person able to think, supposes for a moment that the affairs of heaven are conducted in a disorderly manner. Organization is an instrumentality by which order is obtained, and the observation of organic rules is the price paid for success. Order in heaven of whatever sort it is—and we mortals may have a very imperfect conception of the order prevailing there—must result from perfect organization. From time to time during the history of the church as organized in 1830, directions have been given with reference to the accomplishing of certain designs in which directions no specific details or procedure were clearly given; but in nearly every instance direction was given to organize. The presumption is fair in law and the common sense view of the carrying on

of human affairs, that where a direction is given to do a certain thing, the power to do that thing is couched in the direction to do it, and if no specific details of procedure are given, then those who are directed to perform the work are left to the exercise of their wisdom and best judgment as to the way they should set about accomplishing that which was ordered.

The Sanitarium was directed to be established. Certain parties were directed to do it. But few details are given as to the procedure for erecting the building or for carrying on the work for which the institution was intended. What few details were given have been as strictly complied with as was possible. It must not be supposed that the work that the Sanitarium was to do would be either undertaken or carried on in a loose or indiscriminate way. It must be done in an orderly, wise, and discriminating spirit. The end to be accomplished and the way to accomplish it must be correlated, and those who are called to responsible positions in doing the work must be left free to the exercise of their wisdom, where no specific directions are given. It is possible for a man to stand in his own light; that is to say, that a man may so stand with reference to the work which his hands may be doing, that he does not see the work in a clear light. It is possible for others to stand in such a way, that their shadows are thrown on the work which a man may be doing in their presence, as to bring about the same results, compelling him to do his work under the darkened shades thrown by standing between him and the light which should shine upon his work. Everybody can see the force of this illustration.

The men upon whom the burden lies of carrying on the work of the Sanitarium must not be hindered in doing their work by careless or factious criticism, or by any refusal to credit them with the due discretion to understand the object of the institution and the way and manner for the accomplishment of it. It is only just to assume that these men will be led in right directions. We therefore commend to the readers of the HERALD the following article written by Bro. Joseph Luff, indicating the character of the work to be done and the manner in which it is to be accomplished in carrying on Sanitarium work.—SENIOR EDITOR.

There are a few things which all concerned should know regarding the Sanitarium. Much trouble to the management and others (to say nothing of loss) may be avoided thereby. Whether this communication will furnish the information in sufficient plainness to serve the purpose or not remains to be seen; but to that end it is written.

Letters are being received, containing questions, criticisms, suggestions, complaints, commendations, etc., according to the attitude, mood, enlightenment, or ignorance of the writers, concerning the institution and its purpose and management. Some of these are palatable, others distasteful; others make us feel sad and anxious. We have not a word to say here in defense of the institution or the necessity for it. It is here by the order of the church, acting as it believed under the command of God. The position in it occupied by the writer hereof has been accepted with the sole object of pleasing God and blessing men and women, and for his services in the Sanitarium he receives no financial remuneration. This statement is made to correct a contrary impression which has obtained in some places.

My work in the Sanitarium will not interfere with

the medical work in which I have been engaged for years past. A certain amount of time will be given to the institution, each day in administering, treating, or directing, as conditions demand. The remainder will be spent in my office attending to the cases which in person or by mail are presented there. All persons, therefore, who wish to receive consideration or treatment from me, personally, should address me at my office, 1038 West Electric street. Outside of the Sanitarium duties, mine is almost exclusively an office practice. My charges are as follows: Three dollars per month to those well able to pay. Nothing is asked for either advice or medicine from the real poor. Between these extremes patients are asked to simply pay what they can without distressing themselves or their families, and whatever the amount is, it will be satisfactory. This rule has been adopted because the circumstances of those applying for treatment are not known to me, and it is desired that none shall be distressed. Thus far the great majority of my patients have been treated gratuitously. This has been, in part, owing to the impression had by at least some of them, that those patients who did not pay me were paid for by the church or Bishop. Let all such persons know that that idea is an erroneous one. Neither the Church Physician nor his family receives a dollar from the church or Bishop for any services whatever. Prior to last General Conference, his family was on ministerial allowance, but not since, and he has never received at any time anything from the treasury of the church for his personal expenses, or official service or outlays as a church physician.

The above will answer questions frequently propounded regarding the matters referred to. Nevertheless, all who suffer are equally welcome to what he can do for them, whether they are able to pay or not, or whether they belong to the church or not. Missionaries and the dependent portion of their families are entitled to free advice and medicine.

All correspondence relating to the Sanitarium should be addressed to Independence Sanitarium, West Blue avenue, Independence, Missouri. Those having occasion to deal in any way with the institution should know in advance:

First. That the board of directors has received by revelation, through the President of the Church, instructions regarding the object and character as well as the management of the institution and thereby said board intends to be governed.

Second. That it is not to be used as a public hospital to which all persons have access and in which all kinds of work common to such places is to be performed. Only such cases as those in charge shall consider within the purview of its mission will be admitted. This restriction has special reference to surgical cases and the use of the operating room.

Third. That it is to be conducted as a spiritual

house, in which the first consideration will be to administer in church ordinances for the benefit of the sick; medical attention being added as required, but under conditions of environment, that will conserve church designs in building up the faith of those admitted.

To preserve this environment will be the aim of the management, and they will not hesitate to refuse admission to any applicant, if in their judgment the operations contemplated are not within the realm of actual necessity or moral consistency. A house dedicated to God should not be desecrated by an assignment of any of its parts at any time for questionable practices, no matter how popular or how professional others may declare said practices to be. Nor can we consistently pray in one room or ward for divine benedictions upon our patients if, by our consent in another room, operations are permitted upon which we could not conscientiously ask God's blessing.

Fourth. That it is intended especially for the members of the church and not for those without, and only in cases of extreme necessity or emergency will the latter be admitted. The question of necessity is to be decided by those in charge. This is not intended in any other sense than to preserve the institution within the environment required by revelation calling for the construction of the building, and the later one giving instructions to the board. It must be patent to all that it would be folly to build a house for the purpose of escaping an undesirable environment, and then to invite into it an element that would create that environment. There are many people, however, who are not of us in church enrollment, whose presence when church ordinances are being observed would not embarrass the occasion in the least. The management will try to avoid extremes and move with discretion in this regard.

Fifth. All patients admitted will be entitled, without extra charge, to the treatment of the house physician, under the direction of the Physician in charge, or either of these alone if desired. Should any other physicians be desired, terms, etc., must be made with him by those employing him. After cases have been admitted and their physicians chosen, every facility of the institution will be utilized as may be necessary to make successful his work of healing, regardless of the school of medicine he represents. The religious sentiments of patients will be respected and every aid practicable will be rendered to secure them the advantages and consolations of their fellowship in whatever church it may lie. Those, however, placing themselves under the immediate care of the Physician in charge need look for nothing in religion but the faith of the Reorganization, and for nothing in medicine but unadulterated homeopathy.

Sixth. That cases of insanity, pronounced cases of consumption (tuberculosis), and absolutely hopeless and incurable cases will not be admitted. The physicians of the Sanitarium will cheerfully render any possible aid to such at their homes, if desired, by mail.

Seventh. That blank application forms have been prepared and will be supplied on request, and these must be properly filled out and passed upon in all, except emergency, cases, by the medical management before being admitted.

Eighth. That emergency cases, before admission must be passed upon by the Physician in charge or those appointed by him to act in his absence.

Ninth. That the Sanitarium can not be run without an immense outlay, and that the money to meet that outlay must come either directly from the patients admitted, or from the churches, societies, or friends, at whose instigation they are received. It will not be open as a free institution to those who have homes or are situated where they can receive needed attention. If members of the church who are not able to pay the expenses necessary, desire admission, let them confer with the local bishops or agents, and operate through them, and not with the Sanitarium management, as the latter can not provide nor arrange for funds to help in such matters. The church is already under as heavy burdens as can well be carried and it is to be hoped that no one will exact of her more than is proper. We hope to make the Sanitarium as effective as possible for good. The undersigned hereby promises to do the best he can in that direction without regard to persons or rank. When it is believed by the body that his place in charge can be filled by some other with greater satisfaction or efficiency, under the divine idea, his release will be to him an unspeakable happiness. Hoping for the prayerful support of those who look with favor upon the Sanitarium as an appointment of God, and for at least the tolerance and negative interest, without enmity, of those who "don't exactly know about it."

I remain for God, the church, and humanity,
A humble servant,

JOSEPH LUFF.

[We learn that since Brother Luff wrote the foregoing he has chosen Dr. W. E. Messenger as house physician in the Sanitarium. Brother Messenger assumes charge not later than March 15.—EDITORS.]

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ROBERT E. GRANT. HIS "OPEN LETTER," ETC.

It is no pleasant task for us to be brought under the necessity of publishing and republishing the facts which show the moral and spiritual status of Mr. Grant, of Grand Rapids, Michigan, but he himself has necessitated this—our only proper line of defense and explanation.

Mr. Grant was once a minister in the church, but he fell into transgression, was tried and retried before two of the church courts, and was convicted of adultery and unchristianlike conduct. Up to date, he has furnished us no evidence of repentance, but much to the contrary. The personnel of the courts which tried him, if there was no other evidence, is abundantly sufficient to show that he would have received the full benefit of the doubt, had there been any proper grounds for doubt. But Mr. Grant's apparent lack of ability to sense his condition of humiliation and shame, together with his reckless folly and false statements, have necessitated the publication of the facts herewith submitted.

This paper will show why Mr. Grant has not received more consideration and recognition by the church. He is not one of us, *because he was found wholly unworthy to remain with us*. He has no claim whatever upon the church, until he is willing to repent and do that which is right.

That "open letter, written to J. R. Lambert," was the third communication sent to him. Elder Lambert twice furnished him with his personal reasons for refusing to enter into controversy with him, before the copy of the so-called "open letter" came to hand. Then, in a short time after he received letter number 3, it was printed and sent abroad as an "open letter." When Elder Lambert saw this letter in print, he received his first intimation of an "open letter." Thus it will be seen that a cunning and ungentlemanly effort was made to force Elder Lambert into controversy with this man, contrary to his repeated and expressed desire. The following items of record are furnished by Bro. R. M. Elvin, who was and is secretary of the High Council:

"There was filed against the said R. E. Grant the charge of 'adultery and unchristianlike conduct,' this case was tried at Grand Rapids, Michigan, . . . Elders E. A. Blakeslee, S. W. L. Scott, and E. K. Evans comprising said court."—High Council Journal, p. 68.

"Presidency,

"Joseph Smith, Alexander H. Smith.

"Council,

"1. Frederick G. Pitt, 2. James H. Peters, 3. Calvin A. Beebe, 4. James M. Baker, 5. James C. Crabb, 6. Asa S. Cochran, 7. William Anderson, 8. John Chisnall, 9. Charles Derry, 10. John A. Robinson, 11. Robert M. Elvin, 12. George M. Scott.

"In this case R. E. Grant was charged with adultery and unchristianlike conduct. The charges were heard before an elders' court at Grand Rapids, Michigan, August 8, 1899, and a verdict of guilty rendered. From this, R. E. Grant appealed to the High Council.

"J. A. Grant and F. M. Cooper appeared for the Valley Branch, and R. E. Grant in his own behalf.

"The decision of the council was that the elders' court be affirmed; and that the defendant, R. E. Grant, be adjudged guilty of adultery and unchristianlike conduct."—SAINTS' HERALD, p. 299, for May 2, 1900.

The council was in session four successive days, April 11, 12, 13, and 14, holding two sessions each day, one in the forenoon, one in the evening, and finishing their sitting on the morning of April 16.

R. E. Grant, in his own defense, first reviewed the address of John A. Grant. Then reviewed the evidence had before the council. This plea occupied three hours.

F. M. Cooper closed the argument for the plaintiff in reviewing both the argument of R. E. Grant, and a further explanation upon the evidence on file before the council. He spoke one hour. J. A. Grant spoke one hour and twenty minutes.

After a patient and a continuous presentation of the cause as the same was tried before the court below, an examination of the evidence written and oral as the same was presented; the speeches of those appointed by lot, after the counselors; and the pleas of the counsel for the Valley Branch, and the appellant had been heard, the president gave his decision, which was:

That the decision of the elders' court be affirmed; and that appellant defendant R. E. Grant be adjudged guilty of the charge of adultery and unchristianlike conduct.

This decision was sustained unanimously by the council. Robert E. Grant was expelled from the church by the Grand Rapids (Michigan) Branch, June 19, 1900.

Herewith as secretary of the High Council I certify to the truthfulness of the data found upon the record of said Standing High Council,

Attest:

ROBT. M. ELVIN,
Secretary of the High Council.
J. R. LAMBERT.
ROBT. M. ELVIN.

LAMONI, IOWA, March 2, 1910.

No man is fitted to do for others who fails to do for himself. No man can rise above his fellows unless he tills his own fields. He can not help others unless he first helps himself. The master man is his own builder, others may in a measure bring him materials to enter the construction of his building, yet he must choose for himself what materials he shall use. The divine gift to man is the desire and purpose of caring for himself.—Selected.

"Life does not consist of the things we possess in this world, but of the things we hope to possess in the world to come."

Of General Interest

MISTAKING SOCIOLOGY FOR RELIGION.

Prof. Shailer Matthews contributes a warning word to the discussion of the friendliness between the church and organized labor or socialism. He seems to discern a tendency to neglect the spiritual factor for which the church must primarily stand. Such neglect, he says, in *The Homiletic Review* (New York), "will simply leave the church again in the attitude of seeking merely to alleviate misery, subject to the danger of being misunderstood as seeking aggrandizement for itself. The church, he declares, "will never succeed in being merely a new organ of social reform." The mission of the church is first of all to the souls of men, and if it degenerates into an annex to a labor union, an employment agency or a charitable society, people will fail to see why they should join the annex rather than the main body. The church may cooperate with these agencies, as with every good work, but should remember that its main work is spiritual. He says of the church's function, "peculiarly its own":

"It is the evangelization of the spiritual life which lies below all social uplift. In training the minister to lead a church to fulfill such a function, our theological seminaries will make a profound, and in my opinion, suicidal mistake if they seek to substitute sociology for theology, and abandon the field of spiritual life in order to devote themselves primarily to individual and social conduct. Such a transfer of activity is exceedingly easy and promises in many cases results which are highly attractive; but to seek to entertain people into a surreptitious interest in the church as a religious body; to substitute sociological discussion for the exposition of truth that stimulates and enlarges the spiritual life; to substitute interest in society as a whole for interest in individuals, as spiritual lives; will be fatal to the church. For as a general program it is supererogatory in social transformation. I do not believe that leaders of organized labor or socialism, political reform, or movements for international peace, will respect the church or its ministry if it abandons its characteristic function in order to become simply another organization covering the entire field of social transformation. Furthermore, such a policy will sooner or later have its effect on the church itself. For when men come to believe that the church is trying to do only that which extra ecclesiastical institutions are all doing better, they will fail to see the need of joining the church in order thus to dissipate energies that would be more effective if concentrated. There is a much deeper controversy in progress than that between labor and capital, or between capitalization and socialization. It is a struggle between two world orders: the one in which material and the other in which spiritual good is final. This controversy cuts across all others. You will find it in the labor union, among socialistic comrades, in organized charity, in the church itself. Everywhere you find men, consciously or unconsciously, in one or the other of these camps. It is of first importance that the ministry should recognize the nature of this issue, otherwise it will be tempted to align itself with one or the other of the opposing factors in purely economic or social struggles. In so far as they commit this mistake will clergymen be misunderstood as the champions of social and economic classes and the church thus be swept into a controversy in which as representative of the spiritual order it is not concerned. This, I take it, was the very danger that Jesus and Paul sought to avoid."

The new conditions of our social world with its class consciousness and class movements demand that the church shall educate the spiritual life in social morality as well. It is not enough, Doctor Matthews declares, for it to be zealous in opposing such social evils as the saloons and the

white slave traffic, in which church members are not personally concerned. It must train the spiritual life to discern and face the moral issues in the industrial world in which church members are themselves immersed. He goes further in this strain:

"It is from this point that ministers must approach that coöperation which every earnest man must desire to see established between the church and organized labor. In fact, it is the only safe point of approach. If the minister approaches organized labor as one who sympathizes with labor as over against capital, he will have mistaken his real interests. In Christ there is neither laboring man nor capitalist, but the new creation. He must be as able to show the supremacy and implication of the spiritual life to the wage earner as to the capitalist, but he must see clearly and appreciate intelligently the fact that the implications of the spiritual life will differ in the two economic classes so far as its expression and conduct is concerned.

"More than this, the church and the ministry need to be educated to appreciate the fact that social sympathies should not only be warm but intelligent. The economic world is under the reign of law as truly as the natural world of forces. To gain men as laboring men and capitalists may profit the church nothing; but to bring them as men to the expression of spiritual life that shall be in accordance with the reign of law, although not an easy task, is certainly far more vital to the welfare of mankind. The minister has no right to let sympathy take the place of wisdom. If he should not substitute sociology for theology, he should most assuredly link the findings of the two disciples in his own thought and message and pastoral methods."—*Literary Digest*, February 19, 1910.

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THE IMPOSSIBLE THINGS THAT ARE TO BE.

We have just seen, and are still to see, gigantic parades of the floating creatures of steam up and down the Hudson—pageants of great ships filling the river from side to side, covering the waters as stars cover the face of the sky at night, and dashing against the rocky shores the last drop of the mighty river as it runs on its way. We have seen a vast armada of floating fortresses of steel lying out there in the river—of steel made buoyant and terrible—which the moving steam flotilla encircled.

And when we saw this, we looked upon the little *Clermont*, too, out of whose absurd body all these steamships, and tugs, and torpedo craft, and mighty battleships, were born; and when we saw her, we realized that an impossible thing had been made to happen before our eyes.

The thing was surely impossible; for what Fulton did was to place some paddles in the water and connect them with a crank which a jet of steam kept going; and this jet of steam had had its beginning, not so long ago, in a mere tea-kettle.

Impossible? Nothing could be more so. As great and quick a mind as Napoleon Bonaparte's had rejected Fulton's ideas as impracticable when they were offered to France. They were demonstrably so! But the strange thing about it was that in a hundred years the boyish contrivance of the paddle box became the mighty pageant of world power that we have seen on the Hudson.

The impossible things did not come to an end with the steamboat. In fact, the beginnings of these great things that thenceforward came on were more and more ridiculous. The electric telegraph had its birth in a child's kite flown by an old man amid much public merriment; and there was another man who sat making sparks by rubbing a silk ribbon. The impossibility of electric communication was demonstrated over and over again to Samuel F. B. Morse, just as its subsequent development, the submarine cable, was

proved impossible to Cyrus W. Field. After that the telephone, and wireless telegraphy—most impossible of all.

We are so accustomed now to the triumph of impossible things that we all believe in the future of the flying machine, even though so great a man as the late Simon Newcomb seems to have proved its impracticability as a commercial enterprise.

But are all these mechanical inventions the only things that are triumphantly possible in spite of their impossibility? Are there no mighty ships of moral achievement, of social miracle, which will some time navigate the broad waters of American humanity?

Well, we have already seen some impossible moral victories achieved in this land and time. They are victories that were built up from ridiculous beginnings, too, just as the steam-and-steel battleship and the *Mauritania* were raised on the foundation of the tea-kettle, and the electric telegraph built on the basis of the kite and the ribbon of silk. Could anything be more absurd, as the beginning of a moral revolution, than William Lloyd Garrison's single case of old type set up in an attic chamber? Yet this case of type freed a race, and gave the American people a new birth. Or more absurd than Koch's and Pasteur's culture of little germs in a mass of gelatine, which some time will abolish consumption and other scourges?

An idea and a pure soul together; give us these, and the miracle is born. The men and women who are working, amid the universal scorn, to make all men well, and all little children happy; to render all our cities beautiful, and our laborers wise, and free, and great; to deliver men's souls from the bondage of vicious indulgence by destroying for ever the despair that drives them into vice and drunkenness; to make our civic life sound and sweet to the core—such men and women are all at work upon one of those great impossible achievements which it is the delight of Divine Omnipotence to render possible at last.

As we honor the dream of Hudson and the achievement of Fulton, let us send the salutation of our hearts to the workers for the other great impossible things which are yet to be.—*Evening Mail*, New York.

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THE BEAST AND THE JUNGLE.

Judge Lindsey is known to the world at large for his work in the Juvenile Court of Denver; and, to his little court room there, come children's society agents from all parts of the States, visitors from England, officers from Germany, and government officials sent from Sweden, Austria, France, and Japan to study his laws and learn his methods.

But to himself, to Denver, to his friends, and—most of all—to his enemies, his famous Juvenile Court is only an incident, a side issue, a small detail in the man's amazing career. For years he has been engaged in a fight of which the founding of his Juvenile Court was only the merest skirmish.

It is a fight that has carried him into politics to find both political parties against him. It has been carried on without the consistent support of any newspaper, and with now one, now the other, and at times all the party organs in Denver cartooning and attacking him. The thieves, the gamblers, the saloon keepers and the prostitutes have been cheered on against him. There have been times when even the churches have been afraid to aid him. Men of wealth—the heads of street railways, the telephone company, the gas and electric company, the water company, and most of the other Denver corporations and combinations of finance—have made it their particular ambition and personal aim to beat him down and crush him out of public life. He has fought alone—at times absolutely alone. And he is still fighting!

He has been offered bribes that might buy a millionaire. He

has been promised a career in politics, a fortune in law. He has been given the hope of worldly preferments that might seduce the highest ambition.

When these have failed to win him, he has been threatened with all the punishments that the most unscrupulous power and bitterest hate could conceive. To destroy his reputation, false affidavits have been sworn out by fallen women accusing him of the lowest forms of vice. Attempts have been made to lure him to houses of ill-repute where men were lying in wait to expose him. The vilest stories about him have been circulated in venomous whispers from man to man and woman to woman. Friends have been frightened or bought or driven from him. His life has been threatened. Special laws have been introduced at the State capitol against him! The Denver Chamber of Commerce has publicly branded him an enemy of the State. At times the very lights in his rooms at the courthouse have been cut off—as the last and smallest annoyance of spite—and he has had to go to the corner drug store at night and buy himself candles to continue his work!

And why? For what has he been fighting? What terrible thing has he sought to attain? Read his story. Here it is, told by himself, without malice, in a sort of good humored indignation, with a smile that is sometimes bitter in spite of a patience that seems beyond words. It is a story that would be appalling if it were not for the fact that through it all he himself moves in the very figure of hope. It is a story that is true not only of Denver but of any other American city in which a Lindsey might appear. It is the story of the fight of one man against the conditions that threaten to make the American democracy a failure in government and a farce in the eyes of the world.

And it is a story of achievement. Without money, without powerful friends, without the dominating qualities of a personal popularity, this one man, in an obscure struggle, has written upon the statute books of Colorado laws that have been copied around the world. He has codified probate laws, purged election laws and instituted a reform in criminal jurisprudence that is as revolutionary in our day as the teachings of Christ were in the "eye-for-an-eye" days of the Jews. The list of reforms he has obtained, charities founded, public improvements instituted and political steals balked, shows nearly a hundred items. He has obtained nothing for himself but the praise and support of some citizens of Denver and the curse and enmity of others. The Reverend Henry Augustus Buchtel, chancellor of the Denver University and ex-governor of the State of Colorado, in the year 1904 coupled his name with Christ's—no less!—and in the year 1907 called him, through the newspapers, "a nincompoop" and a "fice dog"! Those are the two crowns that have been offered him: a halo and a fool's cap. Which shall it be? To which is he entitled in the eyes of the democracy whose battle he is helping to fight?

The evidence follows. The choice shall be your own.

The first installment of "The beast and the jungle" appeared in the October number of *Everybody's*.

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CHARLES R. CURTIS, THE INDIAN SENATOR.

This is a story that begins in a wigwam and ends in the Capital at Washington—the story of a "redskin" who has risen high in the councils of the Government with whom his race have warred—the story of the first Indian Senator—Charles R. Curtis, who was once jokingly called "the only American in the United States Senate."

Curtis was born in a tepee of the Kaw tribe, in Kansas, in 1860. His mother was a Kaw woman and his father a French officer. Left an orphan at the age of three, the future senator spent his early boyhood in the wigwam of his mother's people near Council Grove, Kansas. One of

his first recollections is the sight of a galloping, painted war party of Kaw braves dashing forth to battle against their foes, the Cheyennes.

Soon after this fight he was sent to Topeka to school. But he was too used to the free, outdoor life of an Indian youth to relish the confinement of a schoolroom. Moreover—according to white man's standard—he was poor; and he found it necessary to turn his hand to some means of livelihood.

He went to work as a newsboy; then as a peanut vender; then as a bootblack. But none of these jobs promised wealth nor even an especially comfortable living. So he sought for better work. Here his boyish experience in riding bareback the wild Kaw bronchos stood Curtis in good stead. And when his chance came he was ready for it. He obtained a job in a racing stable as a jockey, and rode many a winner. He and the veteran jockey, Fred Taral, struck up a warm friendship in those race track days.

The Kansas City Interstate Fair Association was holding a meet in 1877. One of the horses entered for a certain race was known to be very speedy, but had a bad way of bolting and becoming unmanageable whenever he reached a certain point on the track. Hence he was looked upon as a sure loser. Curtis—a slender, black-haired, dark-skinned wisp of a lad—was assigned to ride this "crazy horse." Unlike the usual story-book hero, he did not "win the race against fearful odds." On the contrary, the horse hurled him against a high board fence with such force as to leave scars which the Senator still bears. This practically ended the young Indian's racing career.

He next became a hack driver. While he was working at this uninspiring trade he became smitten with a longing for better education. He took to studying law in his spare moments. While waiting for "fares" he was for ever delving in some musty law book he had borrowed. It was during this time that he managed to forget the Indian dialect of his mother's people; because his white friends laughed at him for his use of the uncouth speech. To-day he remembers scarce a phrase of the ancestral language.

Two years after he gave up racing Curtis was admitted to the bar. A little while afterward he had made so good a start in politics that he was sent as delegate to a near by convention. At twenty-four he was prosecuting attorney of Shawnee County, and in 1890 was an unsuccessful candidate for Congress.

But in 1892 he made the congressional fight again in a "whirlwind campaign" as vigorous in its way as any waged by his warlike ancestors on the plains. And this time he was elected to Congress.

At the Capitol he quickly made his presence felt. Brilliant, a tireless worker, a staunch Republican, he was not content to be merely one of a host of representatives, but at once won an individual name for himself. Curtis served three terms in Congress; then, in 1907, was sent to the United States Senate. He was the first Indian to sit in this august body, where his career includes more than one strenuous effort for the betterment of the western red men's condition.

From tepee to Capitol; from jockey to Senator; from the ranks of Uncle Sam's hereditary foes to a place among the Government's foremost lawmakers. It is a record that well entitles its owner to high rank among "famous Indians."—*New York Evening American*.

"All right occupations, all duties, all fidelities, bring along with them a divine presence. We are 'never' alone. The most menial callings, routine, occupations, things not agreeable in themselves, but necessary and things of duty, all of them have or may have with them a Christ."

Letter Department

GRAND ISLAND, NEBRASKA.

Editors Herald: In my letter in your issue of February 16, page 185, first column, second line, there is a mistake. It now reads, "who are not furnished with the Bible." It was written, "Who are not familiar with the Bible."

Your brother in Christ,
EDWARD RANNIE.

GEELONG, VICTORIA, AUSTRALIA, January 6, 1910.

Editors Herald: My letter and request appearing in your issue of October 13, were not fully understood by some. I had promised to send my cousin, W. V. Tunnell (not Tunned), a Book of Mormon, had forgotten it and was reminded of it by letter from him. I then thought as I was giving my whole time to the church in the capacity of a missionary, and as my promise would necessitate my getting the book from and sending it back to America, coupled with the fact that the church has a burning desire to be correctly represented among men of prominence and culture, that either the Herald Office or some other authority would take the matter up and supply. As this man is upon the board of education in the city of Washington, and also a clergyman of some prominence and professor of history at Howard (not Harvard) University, I naturally thought that as an open door was presented the church would walk in, if only to give that much maligned and misunderstood book a chance of speaking for itself, in circles where otherwise the elders or book might never have access. I am truly grateful to the Bro. A. H. A., of Jasper, Minnesota, who offers to fill the bill. If he is still willing to do so I shall be pleased to hear of it through the HERALD. He may mention my name and say it has been sent at my request. Otherwise will the Herald Office please do so, and send me the invoice and I shall pay up. Address W. V. Tunnell, professor of history, Howard University, Washington, D. C.

Since last writing I have changed my address and place of labor, being now in Geelong, Victoria, about five hundred miles from my home in Adelaide, South Australia. There is at present no mission appointee in South Australia, but by advices just at hand in private letter from Brother Butterworth, mission president, I learn that Brother Davis, one of our recent General Conference appointees, is being sent there. I left there on November 11, 1909, and have since traveled about quite a lot, visiting Hastings, Victoria, where my aged and invalid mother resides, also Melbourne, where I preached thrice for the Richmond Branch, visiting scattered Saints, Brother and Sister Tait at Lake Commewana, about six miles out of Geelong, and my brother at Queenscliff, and Brother Squires at Port Longsdale. Both the latter are lighthouse keepers upon lights at the above-mentioned stations.

In Geelong there is no organized branch, though there are, I understand, between twenty and thirty members. The difficulty seemingly is the lack of male members suitable for officers. The Sunday school here is quite interesting, being here the only organized body of the church. It consists of about forty little tots mostly under seven years of age, and many belonging to nonmembers. At present there seems little prospect of rapid numerical advancement in this mission, this condition being no doubt largely due to the troubles we have recently experienced. Yet we are confident that our troubles and present hindrances to progress will finally be overcome, and the work again move forward with greater speed.

Individually and as a body we must learn to succor the tempted and tried by first passing through the crucible ourselves. May we all be empowered to more fully consecrate our lives to the service of the Master and his kingdom, for it is the best and greatest, the noblest and grandest, though

the most trying and most difficult work on earth. In the patience and tribulation of the gospel of Christ, and in firm and steadfast hope of final triumph,

Yours in Zion's conflict,

TULLY STREET.

J. H. N. JONES.

WAMSLEY, OHIO, February 16, 1910.

Editors Herald: I have not been with the branch at Crabtree for some time. The weather has been bad and I have been sick. I have not done any work for about ten days, but I am getting better, giving the Lord the praise. I want to go to Crabtree in the near future. There is a noble band of Saints at that place, and some good people out of the church. One man, Levi Crabtree, has always opened his doors to the elders, for which he will get a good reward. His wife is in the church.

The time is at hand when the Lord is calling the honest in heart to come out of Babylon. Let us be up and awake, and not be as the foolish virgins when the bridegroom comes. May we have our lamps trimmed and burning and then we can go into the celestial glory and not have to prepare. I admit I do not do at all times as I should. My desire to do is good, but the flesh is weak. I desire the Saints to remember me in prayer. I am a great believer in prayer.

Your brother in the one faith,

J. T. MITCHELL.

SCRANTON, KANSAS, February 21, 1910.

Editors Herald: For over twenty years I have been reading this valuable paper, and in it have been many letters written by inspiration of our heavenly Father that made our spirits glad because therein was the bread of life that made our faith stronger than it could have been otherwise. But with all we have to watch and pray lest we enter into temptation, for I believe since the days of Jesus' appearing among men, there has not been a century more critical or perilous than the one now running its course. I refer to the many dangers that are detrimental to godliness, that stop the progress of righteousness, as the many conflicting forms of modern theological thought. Many of these tendencies are more disastrous than we may imagine. A man with a brilliant, fascinating pen or style of address may invest the merest shadows with a temporary interest; but when you inquire how much solid aliment there is for a hungry soul, how much true bread there is for the human spirit, alas, you find not one morsel of real wholesome food. Instead of the bread of life for those that hunger and thirst after righteousness, there is a perishing for lack of inspiration. While you may have a right to differ from your neighbor neither you nor your neighbor has any right to differ from your God. This is the only true conviction that above all others can guide us into all truth: to the law (God's law) and the testimony. We read that the wisdom of the wise shall perish and the understanding of the prudent shall be hid. The world asks when we Latter Day Saints answer. Every time light and wisdom come from the presence of the Lord, it does hide and put the understanding of men in the shade, until men filled with inspiration can hardly discern.

What could a socialistic church come from? Answer, from socialism only. It might serve as a substitute to the world, but we have the real, and we pray to God that we may there abide. When in Scotland, there was a dear brother there who loved the work of the Lord as much as anyone I ever saw, but he got into the socialistic circle. After that time I never could see him. I went three times about sixteen miles to visit him. The last time there was a large meeting in a hall, but you had to pay to get in to hear a discussion of the subject, "Did Jesus ever exist?" I had heard so much of that on the streets that I was disgusted with their arguments. There was one

who claimed to hold the holy priesthood of God who once said to me that he would rather be called a socialist than be called a Latter Day Saint. What a wound it made in my soul from then until I started home!

At the last General Conference at Independence, the voice of God said that the time was near at hand that we must stand on holy ground: Now, if we can stand God's test, then we shall be clothed with the wedding garments, which is the righteousness of God as revealed to us by inspiration, and we can all sing in the Spirit that it is good to be a Saint in latter days. That we may be able to endure all things for righteousness' sake and be crowned with the prize of everlasting life is my prayer.

JAMES BAILLIE.

BANTRY, NORTH DAKOTA, February 14, 1910.

Dear Herald: While we are few in number, I believe we are all trying to do all we can for the good work. We have erected a new church at Milroy. It is not finished, but we expect to have it ready for dedication this summer. We have church on Sunday and Wednesday, and expect to start Sunday school the first of April.

I believe the branch is in better condition now than it has been for the past year. Bro. W. M. Sparling was here in January and gave us some fine talks and encouragement. His visits are always enjoyed by the outsiders as well as by the Saints. I believe there are more here to come into the church. I have been a member of the church for the past nine years, and it is one of the greatest comforts I have. I love this latter day work, and the church papers are so helpful to us. We take the *HERALD*, *Autumn Leaves*, *Ensign*, and *Journal of History*, and feel that we could not do without one of them. With all the help we get from these papers it seems like one ought to be good, but still we are so weak that we make many mistakes which we hope we may overcome.

Ever hoping and praying for God's people that we all may come up higher.

Your sister in the gospel,

E. E. WEDDLE.

BOURBON, MISSOURI, February 16, 1910.

Editors Herald: I would not write this, as I see there are already many letters on hand, if I did not feel it a duty. I have a brother, Hyrum F. Young, living near Poplar Bluff, Missouri, and he is very desirous of having an elder call on him. He thinks there could be a good work done there. If the pastor of the Nailor Branch sees this, will he not call on my brother if possible.

Yours for the gospel work,

C. T. WHITESIDE.

GIFFORD, IDAHO.

Editors Herald: I came into this gospel two years ago, and have taken the church papers ever since. I have never seen any letters from here, and thought I would break the ice. There was a branch here a few years ago, but it was disorganized. Brother Layland preached us a good sermon last August, and I had the pleasure of hearing five more from Brother Fordham, and also of attending one sacrament meeting. There are about seventeen members here now, and I hope the time will soon come when we can organize another branch. I do not know what we would do if it wasn't for the church papers, as we get so much light from them.

I have just finished reading, "The marvelous work and a wonder," and I think every member ought to read it, and then pass it on to his neighbor, as there is so much evidence in it and it is gotten up so well.

I trust that this will be a prosperous and spiritual year for us all, and let us all be up and doing, faithfully striving to uplift the church in righteousness and to extend the kingdom

among the children of men, that when our life's sun shall set in the western sky and we leave this world of toil and care and tribulation, we may be accounted worthy to enter into the rest prepared for those who love God and keep his commandments.

Your brother in the one faith,

LAKE SILLS.

COLEMAN, MICHIGAN, February 15, 1910.

Dear Brothers and Sisters: As I am a cripple, I ask you all to pray for me that my faith may not shrink. I have the promise of being healed, but as I am weak and have lots of trials, I would ask one and all to pray for me. I would like the Saints, and the elders to write to me. Now I will tell you about my dream: I dreamed that I saw an angel and he told me to write this letter to the *HERALD*, and he told me to write in it for old Uncle John to write to me, for he is a father to the church. Now will you write to me, Uncle John, and give me advice, as you know how I am crippled, and my affliction is growing worse, and I need all the advice I can get.

Your brother in gospel bonds,

WARREN HALL.

LOS ANGELES, CALIFORNIA, February 15, 1910.

Editors Herald: I love this work and only wish I could do more to aid it along, but the Lord says, "Wait upon the Lord with patience," and thy desires shall be granted; so I am patiently waiting as best I know. We do enjoy the *HERALD* very much and miss it when it does not arrive on time. The *Journal of History* has been a great pleasure to my husband. Every moment he has he devotes to the reading of the church papers. A sister from Independence gave us a pleasant surprise by sending us the *Ensign*, which we greatly enjoy. We are young in the work, but hope and pray that some time in God's own way we may be found worthy to be among the redeemed. Trusting all to him,

1011 DENVER AVENUE.

Yours in the faith,
MRS. O. L. ROCKHOLD.

DEER LODGE, MONTANA, February 1, 1910.

Dear Herald: The church papers are all dear to me, for in my feeble effort to try to do the will of my Master I receive a great deal of help from reading them. I make a very small showing in right living, but do not think my effort would be worth while if I did not get aid from the Savior. We all get help in several ways: from the church papers, from prayer meeting, from Sunday school work, and from meeting and conversing with those of like faith.

The gospel work in Montana is moving onward and upward. We have a good Sunday school and prayer meeting here, and the ladies have organized a Ladies' Aid and are trying to raise money to fix up our little church, and they will succeed. But we need some one to preach every Sunday and try to bring the Saints together. We have two elders and four priests and I believe any of them can preach well enough to get the Saints out to meeting and eventually build up the work here.

Bro. I. M. Smith has been here until about the first of the year, when he was called over to Bozeman. He and his good wife have done a great deal to encourage the Saints and we are very sorry to lose them.

Bro. Fred A. Smith, missionary in charge, paid us a very pleasant visit in November, and while in Montana reorganized the branch at Bozeman. Now they have an option on a church building that formerly belonged to the Catholics, and think they will raise money enough to buy it. Our district conference meets in Deer Lodge the 19th and 20th of February, and we would like to see a large attendance from all over the State. We expect to have the best conference ever held in the district.

Bro. Arthur Reese, from Bozeman, was here last Sunday. We all think a great deal of Arthur, but do not like to see him come over this way too often because—well, we are afraid he will get one of our good soprano singers to go into partnership with him.

The C. M. & S. P. R. R. Company located their machine shops here last spring, and Deer Lodge is growing very fast. There are openings here for some lines of business, professional men, tradesmen, and laborers. If any of the Saints want to locate in Deer Lodge, write to me, stating what you want and I will write you and tell you the conditions here; or if you want work I will try to get it for you. I think I could get a place for a good groceryman right away. We want to get more Saints located here.

JEROME WYCKOFF.

MACHIAS, NEW YORK, February 14, 1910.

Editors Herald: Do you know of any Latter Day Saints living near this place? A Wesleyan Methodist preacher, living here but whose mission is in Pennsylvania, said there were a good many Latter Day Saints in this country, but so far I have failed to find any. This man Tiffany said his father went to school with Joseph the Martyr. If there are any, I guess some of your editors will know. He said Joseph was a fine man, but his religion was no good. I thanked him for the good he said of Brother Joseph, but said I could not agree with him on the religion question. "Well," said he, "your religion does not make me think any less of you." Of course, I can not say just how much he thought of me before he found out whose side I was on, but, believe me, he wasn't long finding out. Should Bro. H. O. Smith see this, will he please let us hear from him, or from any other Saint, as to whether there is any branch in Buffalo, and if so, where.

Yours in bonds,

J. N. BALDWIN.

Box 116.

COALVILLE, IOWA, February 14, 1910.

Editors Herald: I notice in HERALD for February 9 a letter from me in which there is a mistake that I would like to have corrected. [The mistake was made in copying.—EDITOR.]

In the HERALD it reads like this: "In looking at the college question all I can see against it is the argument that it is not a good thing for the church and the country, because it gives the young as well as the old a better chance to get learning." This is the way I had it in my letter: "In looking over the college question, I can see to be against it is to be against a good thing for the church and the country, because it gives the young as well as the old a better chance to get learning." The thought I wanted to convey is that it is not good to oppose the college, because it is a good thing for the and the country. I have noticed quite a number of people opposed to the college and that is the reason I gave it the way I did. When we go among the Saints talking on church matters, we find some bring up the college question and oppose it. In fact, some years ago, I was somewhat opposed to the college, but I have gotten over that now.

JOHN JORDISON.

MONTROSE, IOWA, February 20, 1910.

Editors Herald: I am still in the faith of the gospel and rejoice daily in the enjoyment of the blessings that come to those who earnestly strive to keep the commandments. My heart swells with joy and gratitude to God the Father for his matchless power and wondrous love manifested to me from the days of childhood to the present. In all the trials of life his arm of power has been over me, and in all the conditions

of life that I have had to pass through, and I still feel to praise his holy name. I still have within me the hope of eternal life which has enabled me to endure thus far. How I love to read the letters penned by those old veterans of the cross, those I have known for forty years. May the Lord bless us all with a firm faith in our heavenly Father. I hope I may be blessed with health and strength, so I can do more this year for the Master's cause.

In regard to tithing I am ready to do all I can. I don't want to be one of the foolish virgins and have no oil in my lamp. I feel sometimes that it is a warfare, yet I realize that the Master has said his grace is sufficient. I still have a determination to serve my heavenly Father. Remember me in your prayers.

"Oh, Lord, assist thy feeble ones
This regulation to perform,
And we thy sacred name will praise
Throughout the remnant of our days."

Your sister in the gospel,
MRS. ELLEN ROSS.

News From Branches

OMAHA, NEBRASKA.

I thought perhaps that some of the readers of the HERALD would be looking for a line or two from here, since our meetings closed. As to the results, I am glad to report that the meetings were not in any way a failure. Perhaps the attendance was not as large as some had thought, but many heard the gospel as never before who, I am confident, would not have heard it in any other way. The preaching was done by J. W. Wight and H. C. Smith and it was all that could be asked for.

The Holy Spirit bore testimony of its truthfulness. The expenses were all willingly met, not however, without a sacrifice upon the part of the Saints and their friends. The entire expense was \$261; total collections were \$40; paid for building \$129; for advertising, \$102; total receipts were \$270. So you see it costs something to have meetings like this in our cities. It was all gladly paid and there is a little balance on hand. If the Saints in Omaha have not made and are not still making a sacrifice for the salvation of men, I am willing to confess I do not know what it is to do so, when we realize that they are all poor, so far as this world's goods are concerned,—all laboring people.

Well, we are back to normal again. Services yesterday were fairly attended. The Religio was postponed for two weeks, but they took up their work last evening in a commendable way. There are a good many sick among us now. We have a typhoid epidemic in our city. Authorities and doctors have been trying all winter to locate the cause, but so far have failed to agree. We are thankful that few of the Saints have been affected.

Bro. John Avondet, one of the old standard bearers, passed over the river of death to-day. Brn. F. A. Smith and C. E. Butterworth and many others will remember him because of the many times the sick were healed under his administering. The funeral is to-morrow at 2 o'clock.

The branch is going to lose the faithful service of Bro. and Sr. F. R. Schafer, as they are going on a farm near Dow City, Iowa. They will be greatly missed here, for they have been among the faithful ones to stand by the work here. They have the good wishes of the Saints.

3015 FRANKLIN STREET.

J. M. BAKER.

Miscellaneous Department

Conference Minutes.

KIRTLAND.—District conference convened in the Saints' chapel at Sharon, Pennsylvania, Saturday, February 12, 1910, at 10 a. m. Minister in charge, G. T. Griffiths, and district president, T. U. Thomas, were chosen to preside, with E. E. Cozadd and John W. Topping as secretaries. Statistical reports were received from Akron, Sharon, Cleveland, Baldwin, Temple, New Philadelphia, Conneautville, and Youngstown branches and also a letter stating condition of Maumee Branch. These reports show a gain in the district of about sixty-six members. Bishop J. A. Becker's report showed that the district had paid in tithes and offerings \$2,231.81, a marked increase over former years. The Thirteenth Quorum of Priests and the Twelfth Quorum of Teachers reported to the conference. The Toledo and Washingtonville branches were disorganized and district authorities given power to grant letters of removal. The President of the church, Joseph Smith, and his counselors were sustained by vote of the body; also the patriarch of this district, J. H. Lake. T. U. Thomas was sustained as president, and E. E. Cozadd as secretary for ensuing year. Bishop J. A. Becker and his counselors were also sustained. The name of E. A. Thomas was added to the standing auditing committee. Delegates to General Conference were as follows: G. T. Griffiths, T. U. Thomas, R. Baldwin, James McConnaughy, J. A. Becker, John Lewis, Eben Miller, E. W. Wilson, F. J. Ebeling, and Dora Scoville, those to represent our district and in case of division to cast majority and minority vote. A good conference was held. Two business, three preaching, one prayer, and one social service were held. Sermons by Elders Becker, Tucker, and Griffiths. Adjourned to meet the third Saturday in February, 1911, place to be chosen by the minister in charge and district president. E. E. Cozadd, secretary, Springboro, Pennsylvania.

NORTHERN NEBRASKA.—The quarterly conference of the Northern Nebraska District convened in Blair, Nebraska, February 5, at 9 a. m. The business portion of the conference was presided over by Elders J. M. Becker and J. A. Sutton; Sr. Anna Hicks, secretary. All of the officers of last year were reelected, with the exception of the member of the Library Board. The next conference will meet at Columbus, Nebraska, February 4, at 10 a. m. Miss Anna Hicks, secretary, 3019 Pinkney street, Omaha, Nebraska.

CENTRAL ILLINOIS.—The twenty-sixth assembly of the Central Illinois District called to order by Pres. Charles H. Burr, with Apostle J. F. Curtis, assistant, February 6, 1910, at Taylorville. Statistical branch reports: Taylorville, 100; Beardstown, 74; Pana, 42. Missionaries reporting: Elders Charles H. Burr, David Smith; Missionary in Charge J. F. Curtis. Local officers reporting: Elder Thomas Broad, Taylorville; Priest Edward Reynolds, Beardstown; Elder F. M. Sharrock, Priests Fred Nowack, Charles Mose, Pana. Bishop's agent's report: On hand last report, \$108.45; collected, \$171.81; disbursements, \$90.33; balance on hand, \$189.93. The following were elected as delegates to General Conference: Frank Izatt, Charles Davis, Charles H. Burr, Ed. Reynolds, Thomas Broad, David Smith, J. F. Curtis; Srs. Rose Stonger, and Sarah Stonger. Moved that the priesthood meet the evening previous to the convening of conference. Sunday school-Religio entertainment at 7.30, in which all were well pleased and highly entertained. Program for the Sabbath: 8.30, prayer service, David Smith and Charles Mose in charge. At 9.30 Sabbath school. At 11 preaching by Charles H. Burr, in charge of Elder Luther Simpson. At 2 p. m. prayer service in charge of J. F. Curtis and Frank Izatt, in which the sacrament was administered. At 7 preaching by J. F. Curtis, Charles H. Burr in charge. Walter Daykin was chosen district library commissioner. The next conference to be held at Beardstown on the first Saturday and Sunday in June, 1910, unless otherwise advised by the missionary in charge and district president. Charles C. Simpson, clerk, 920 East Oak street, Taylorville, Illinois.

Convention Minutes.

OKLAHOMA.—District Sunday school convention met at Ripley, with district superintendent in charge. In absence of clerk, Alice M. Case was elected secretary *pro tem*. Minutes of previous meeting read and approved after some slight corrections. Reports of district officers were then heard, Alice M. McGeorge, superintendent; Alice K. Trevey, assistant superintendent; Everett Hughes, treasurer, reported \$1.27 in

treasury. Reports were read from Holdenville, Terlton, Morrison, Shawnee, with verbal reports from Ripley, Piedmont, and Kingfisher. Election of officers resulted as follows: Superintendent, Alice M. McGeorge, 1007 North Adams street, Enid, Oklahoma; assistant superintendent, Alice K. Trevey, Wanrika; secretary, Anita Reid, Terlton; treasurer, Everett Hughes, Morrison; librarian, Mr. W. T. Fisher, Piedmont; home department superintendent, Miss M. A. Hughes, Morrison. Delegates to General Conference were elected as follows: Hubert Case, J. E. Yates, J. E. Trevey, Alice Trevey, Hattie Crawley, Edgar Smith, Mattie Hughes, T. L. McGeorge, Alice M. McGeorge, Mrs. Hixon, A. M. Chase, Alice Chase, B. F. Renfroe, C. L. Smith, R. M. Maloney, Jephtha Scott, H. S. Bayless, E. D. Bailey, Hattie Berry, J. L. Hughes, H. C. Hughes, J. W. Hughes, C. J. Craven, Morris Moldrup; delegation instructed to cast majority and minority vote in case of a division, also to seek to have our district Sunday school boundaries arranged to conform to our church boundaries. Convention adjourned to meet the day previous to the next district conference at Morrison, Oklahoma, during the reunion. Alice M. Case, secretary *pro tem*.

Conference Notices.

Conference of the Southwestern Texas District has again been changed to meet on the 18th of March, at 8 p. m., by order of the presidency. Ed. N. McRae, president; D. S. Palmer, vice-president.

Notice.

We have tried to send report blanks to all the Daughters of Zion locals, for reporting to the general meeting; but if any local has failed to receive one, please notify me and I will mail you one at once, as I am attending to the work of the secretary during her illness. MRS. B. C. SMITH.
214 SOUTH SPRING STREET, INDEPENDENCE, MISSOURI.

Church Secretary.

RAILWAY RATES TO GENERAL CONFERENCE—FROM PACIFIC COAST TERRITORY.

At the beginning of each year all conventions and meetings to be held in eastern territory from April to September, both inclusive, are grouped, and Trans-continental lines establish dates of sale and other conditions from Pacific Coast—California, Nevada, Washington, Oregon, British Columbia coast, and Kootenay common points. However, such reduced tickets to Kansas City, Omaha, and other Missouri River points, are on sale not earlier than April 6, 7, 8. For full particulars consult ticket agents of lines in said territory. Said tickets are at reduced rates and good for some length of time, in some cases for three months for return.

REGULAR NINE MONTHS' TOURIST RATES.

Said rates are in effect daily from California and North Pacific coast points to Missouri River points and the East. They are equivalent to a fare of one and one third, round trip; tickets sold only from the States of California, Nevada, Oregon, Washington, and west of and including Mission Junction, B. C., also from what are known as Kootenay common points; namely, Nelson, Rossland, Sandon, Kaslo, and Grand Forks, B. C. For particulars, consult agents of lines.

OTHER TERRITORY.

We hope to have rates in some of the States of the Central West. Announcement will be made in time to permit delegates to obtain benefit thereof.

R. S. SALYARDS, *Church Secretary*,
LAMONI, IOWA, March 3, 1910.

Eighth Quorum of Elders.

NOTICE.

This date, we are mailing report blanks to all members of quorum. If you do not promptly receive same, please advise the undersigned. We hope to have some good sessions this spring and also some excellent sessions with the First Quorum, which is now composed exclusively of elders residing in the Independence Stake. Please send your reports promptly.

S. A. BURGESS, *Secretary*,
1626 PIERCE BUILDING, SAINT LOUIS, MO., March 1, 1910.

First Quorum of Seventy.

NOTICE.

The first session of the First Seventy for 1910 will be held at Independence, Missouri, April 4, at 8 a. m. The place to be occupied will be announced at the convention session of the 3d of April.

All business that you may have to bring before the quorum should be in proper shape, and, so far as practicable, placed in the hands of the secretary previous to the sitting of the quorum. Any very important business to be considered by the *quorums of seventy* should be sent to either the president of the Seven Presidents of Seventy, C. Scott, Lamoni, Iowa, or to the secretary, J. F. Mintun, 1205 Filmore street, Des Moines, Iowa, previous to the 27th of March. The first session of the council of Seven Presidents convenes March 29, at 10 a. m.

Respectfully,

J. F. MINTUN,

*Secretary of Council of Seven Presidents
and of First Seventy.*

Quorum of High Priests.

PROGRAM.

In addition to the regular routine business of the quorum, the following program is suggested: 1. Prayer and testimony meeting. 2. Experience meeting. 3. Parliamentary drill conducted by one appointed by the quorum. 4. Paper, "Israel astray," by Elder T. W. Chatburn. 5. Paper, "The correct attitude of the church toward other denominations," by Elder Walter W. Smith. 6. Paper, "Patriarchal blessings, their design and individual effect," by Elder J. R. Lambert.

It is suggested that these papers be about ten or fifteen minutes in length, they to be followed by a discussion by the members, no speech to exceed five minutes.

10-2

F. G. PITT, *President.*

Notice of Meeting.

STANDING HIGH COUNCIL.

Notice is hereby given to the members of the General High Council, that the council will convene at the residence of President Joseph Smith, Independence, Missouri, April 9, 1910, at 10 o'clock a. m. There are some cases already on file with the officers of the council, and may be others that will demand attention. The regular members of the council will be expected to be in attendance.

JOSEPH SMITH, *President Council.*

INDEPENDENCE, Missouri, March 5, 1910.

Addresses.

W. P. Pickering, 2022 South Fourth street, Saint Joseph, Missouri.

J. C. Clapp, R. F. D. No. 2, Tulare, California.

Died.

NEWCOMBE.—After prolonged illness, from consumption, Earle V. Newcombe passed from this earth life on Sunday, February 6, aged 25. He was born in Delhaven, Nova Scotia, September 7, 1886. He was tenderly cared for by Brother Owen and Sr. Hanora Newcombe, from whose home the funeral was held February 9. Sermon by R. W. Farrell, by whom he was baptized March 3, 1907, he having previously been a member of the Baptist Church. He leaves a father, four brothers, and three sisters, one brother and one sister being in the gospel. Interment at Mount Pleasant Cemetery, Arlington.

DAVIS.—At Independence, Missouri, February 5, 1910, Sr. Mary Ella Davis, daughter of William and Lucretia Jones. She was born at Halleck, Buchanan County, Missouri, August 27, 1868, and was baptized at Pleasant View, Cherokee County, Kansas, May 4, 1884, by Elder John T. Davis, and confirmed by Elders John T. and John Alfred Davis. On February 17, 1887, she was married to Elder John Arthur Davis, at Cherokee, Kansas. Eight sons, the youngest 15 months old, and two daughters were born to them, all of whom, with the husband and father and four brothers, remain to mourn their loss. She was a loving, faithful wife and mother, and a devoted Saint. In the thirty years of missionary service of her husband, she bore her part uncomplainingly, training her children in the nurture and admonition of the Lord. Funeral from the home, 103 East Adams street, Pittsburg, Kansas,

February 8, Bro. W. H. Garrett, of Independence, conducting the services. The entire lower floor was filled with sympathizing friends and relatives of the deceased, and a large number were unable to gain admittance to the house, testifying to the esteem in which she was held by a large circle of acquaintances. She was one of the noble of earth's children. Interment in Mount Olivet Cemetery.

WORWOOD.—Maria Worwood died in her 97th year on January 28, 1910, at Belgrade, Montana. She with her husband and family left her native land, England, March 26, 1855, and arrived in Utah September 25 of the same year. She suffered many hardships common to pioneer life. She was baptized into the church on her thirtieth birthday, November 13, 1843. On coming out of the water she was healed of an incurable disease, having been given up by all doctors. She thus witnessed the glory of God, passed through many trials for her faith, and left a numerous posterity. She has been an invalid for the past eleven years, unable to walk, but died firm in the faith having received many testimonies of God's power and goodness. Funeral was held January 31, Elder A. J. Moore officiating. Burial in Reese Creek cemetery.

Eating Less and Talking More While You Eat.

In the department of "The pilgrim's scrip" in the *March American Magazine*, the following letter is published:

"I was interested in your article called 'Some dangers from high prices.' It is true that simple food costs a lot of money to-day. I have just returned home from a family gathering where there were gathered together representatives from various states and cities and towns. It seems to me that nothing was so marked in the family as the various reports on the cost of living. Butter and eggs and meat and other things have gone up and up everywhere. The small town is no better off (relatively) than the city. There is no use in telling the city people to rush to the country. As the thing stands now there is no relief in that direction.

"Now I am not going to suggest that anybody do what I do. All that I intend is to give you my own experiences and let it go at that. Here it is:

"A number of years ago (I live in Chicago) my wife and I agreed to eat less and talk more at the table. Talk is less expensive than food. And, curiously enough, we have found that by doing this we can get along, at least for the present. We chew what we eat slowly and seem to get as much nourishment out of a smaller amount of food as we used to out of a larger. You would like me to be more specific? Well, I will. Take the matter of eggs. At breakfast we have them often. The point is that we each have one, whereas ten years ago we each had two. And I give you my word I do not now see any difference between eating one egg and two.

"Of course I know that this, in a measure, is the teaching of Fletcher. I am not a 'Fletcherite,' however. I am merely an ordinary person trying to adjust myself to the rapidly increasing price of food. In so doing I am conscious of only one thing—an overwhelming desire to make the best of things as they are and to continue happy and contented. This does not mean that I do not feel that things are wrong. I do. If I didn't, I should not take the trouble to speak up in a discussion which I hope you will keep up."

When the Cherry Blooms in Japan.

"Everywhere in Japan the gala season of the year is when the cherry blooms," writes Eliza Ruhamah Scidmore in her story of "The cherry blossoms of Japan," in the *March Century*. "Everything leads up to, waits upon, and dates from 'the time of the cherry blossom' far more than from the time of the chrysanthemums, and in that month the whole empire is wreathed in rose color from Kiusiu to the farthest north.

"Everyone goes to see the cherry blossoms as a matter of course. No one forgoes a sight of the 'charming sakura' of his neighborhood, and the very poorest will trudge to some famous place to see some historic tree when they can not pay the low rates at which all railroads run the many special cherry blossom excursion trains.

"Prince Ito took as much pride in the avenue of cherry trees and the perfect specimens of rare trees blooming among the evergreens of his Oiso villa, down on 'the brocade coast,' as in the realization of his greatest dreams of empire. Admiral Togo has planted cherry trees to commemorate his visits here and there, as has General Nogi, and both have written poems to knighthood's flower."

CONTENTS

EDITORIAL:

Early Ideals of the Church	245
Graceland College Items	247
Notes and Comments	248
A Change in the Epitome of Faith	248
Flocking to Holy Land	249

ORIGINAL ARTICLES:

The Law of Moses. Had Men under It an Opportunity to be Saved	250
The Sanitarium and the Physician to the Church	255
Robert E. Grant. His "Open Letter," etc.	257

OF GENERAL INTEREST

258

LETTER DEPARTMENT

261

Edward Rannie—J. H. N. Jones—J. T. Mitchell—
James Baillie—E. E. Weddle—C. T. Whiteside
—Lake Sills—Warren Hall—Mrs. O. L. Rock-
hold—Jerome Wyckoff—J. N. Baldwin—John
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MISCELLANEOUS DEPARTMENT

264

THE SAINTS' HERALD

ESTABLISHED 1860.

Joseph Smith, Editor; Elbert A. Smith, Associate Editor; Israel A. Smith, Assistant Editor.

Published every Wednesday. Subscription price \$1.50 per year in advance.

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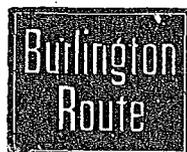
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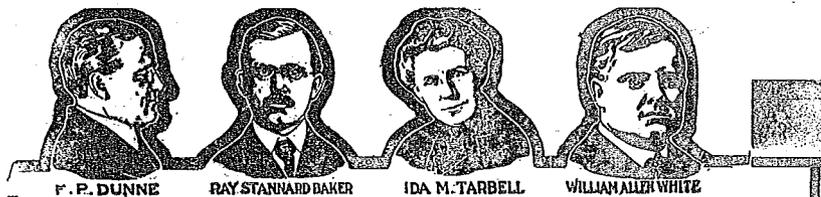
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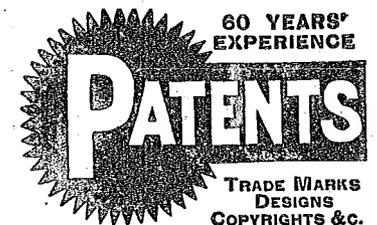
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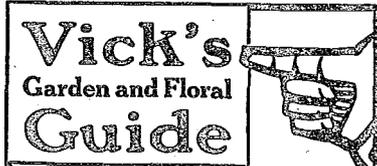
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"If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free."—John 8: 31, 32.



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

VOLUME 57

LAMONI, IOWA, MARCH 16, 1910

NUMBER 11

Editorial

EARLY IDEALS OF THE CHURCH.

II.—TO BE TEMPERATE IN ALL THINGS AND HONEST WITH ALL PEOPLE.

(The next number in this series of editorials will set forth the attitude of the church on education and its purpose to live at peace with all men.)

Some years ago the writer had occasion to attend a lecture by a Mrs. Weed, who at the time was gaining some little notoriety by lecturing against "Mormonism." In the course of her remarks she said, "At almost any hour of the day or night Joe Smith might have been found drinking, smoking, and carousing with his fellows in the old Mansion House."

This is but one of many false statements that go to make up the average popular "exposé of Mormonism." One attending such a lecture can hardly escape a feeling of humiliation or sorrow when honored and honorable names are thus smeared over by the filthy paw of slander. And yet there is deep consolation in one thought, as we expressed it to the lecturer at the close of her effort, "Mrs. Weed, some of your statements caused us a degree of pain; but not nearly so much as we would have felt had they been true."

The facts are that the church during the life of Joseph Smith was in favor of the strictest temperance. Joseph Smith did not drink, smoke, and carouse, at the old Mansion House or elsewhere. By example and precept he opposed the use of intoxicants and narcotics. The church leaders not only opposed the use of strong drinks, but also tea, coffee, and tobacco. All must admit that such a stand was in advance of their times. We now quote from the church law:

Behold, verily thus saith the Lord unto you, In consequence of evils and designs which do and will exist in the hearts of conspiring men in the last days, I have warned you, and forewarn you, by giving unto you this word of wisdom by revelation, that *inasmuch as any man drinketh wine or strong drink among you, behold, it is not good, neither meet in the sight of your Father, only in assembling yourselves together, to offer up your sacraments before him. And, behold, this should be wine; yea, pure wine of the grape of the vine, of your own make. And again, strong drinks are not for the belly, but for the washing of your bodies. And again, tobacco is not for the body, neither for the belly, and is not good for man, but is an herb for bruises, and all sick cattle, to be used*

with judgment and skill. And again, hot drinks are not for the body or belly.—Doctrine and Covenants 86: 1.

Under the provision of this law, known as the Word of Wisdom, the church stood opposed to the use of liquors and other stimulants and narcotics.

At least a part of this law was restated at a later date, as follows:

Avoid the use of *tobacco and be not addicted to strong drink in any form*, that your counsel to be temperate may be made effectual by your example.—Doctrine and Covenants 119: 3.

It will be seen by this that the old ideal is still maintained and members of the church are commanded to abstain from tobacco and from strong drink in *any form*. This includes *all* forms of strong drink, from the "whisky straight" of the publican to the popular patent medicines, twenty-five per cent rain water and seventy-five per cent bad whisky, so freely consumed by many good Pharisees, including clergymen.

The fact is that the Saints were pioneers in the cause of prohibition. While they were in control of affairs at Kirtland, Ohio, the following resolution was adopted by the church High Council, October 23, 1837:

That we discountenance the use of ardent spirits, in any way, to sell, or to be brought into this place for sale or use.—Church History, vol. 2, p. 110.

After they had removed from Kirtland to Far West, Missouri, a similar action was had. July 26, 1838, the High Council and Bishop's court adopted the following resolution:

That we use our influence to put a stop to the selling of liquors in the city Far West, or in our midst, that our streets, may not be filled with drunkenness.—Church History, vol. 2, p. 166.

Joseph Smith himself, in a letter to the church, gave this advice on the subject of temperance:

Brethren, from henceforth let truth and righteousness prevail and abound in you, and *in all things be temperate, abstain from drunkenness, profane language, and from everything which is unrighteous and unholy, and from the very appearance of evil: be honest one with another; for it seemeth some have come short in this thing, and some have been uncharitable towards their brethren who were indebted to them: while they have been dragged about in chains and cast into dungeons: such persons will have their turn and sorrow in the rolling of the great wheel; for it rolleth and none can hinder: remember whatsoever measure you mete it shall be measured to you again.*—*Times and Seasons, vol. 1, p. 86.*

The cause of temperance has made great headway during the past few years. In many places now it is popular to be an advocate of prohibition. But it must be remembered that in the times when the church passed the resolutions quoted and the leading men penned the words that we have reproduced it was not so. Then nearly everyone drank. Even preachers kept a decanter on the sideboard from which to moisten the dry pages of the commentators. Great statesmen interviewed King Alcohol before attempting to manage the affairs of the greatest republic on earth.

Credit should be given where credit is due. Because of inspiration, or goodness of heart, or clearness of intellect, the leaders of the church saw the evils resident in strong drink and its lesser associates, narcotics and stimulants, and waged a very effectual warfare against those evils long before public sentiment was aroused to the gravity of the situation.

HONESTY IN BUSINESS MATTERS.

Honesty between man and man in business matters, as well as in spiritual matters, is an essential characteristic of good citizenship. Were the Saints good citizens?

In the Book of Doctrine and Covenants we find this commandment: "Behold, it is my will that you should pay *all* your debts."

The Saints accepted that commandment literally. It is true that during their sojourn in Ohio, in the regions about Kirtland, in 1836 and 1837, they became involved in financial difficulties, during the business depression and bank failures of those days. But that was the common experience of men at the time.

After their removal to Missouri they sent an agent, Oliver Granger, back to Ohio, to settle all just claims held by creditors. (See *Journal of History*, October, 1909.)

During the sojourn of the church in Nauvoo the principle of honesty as enunciated in the Book of Covenants was still observed and enforced. Individuals moving to Nauvoo from branches of the church in the East, and elsewhere, were not received unless they had settled with all creditors before coming. We quote from the minutes of a General Conference held in 1840, appearing in *Times and Seasons*, volume 1, page 136:

President Hyrum Smith arose and stated that there were several individuals, who on moving to this place, had not settled with their creditors and had no recommend from the branches of the church where they had resided.

On motion, Resolved, That those persons moving to this place, who do not bring a recommend, be disfellowshipped.

Concerning the character of the Saints in Ohio, Robert Lucas, governor of Ohio from 1832 to 1836, wrote to President Van Buren, from Burlington, Iowa, April 22, 1839, as follows:

I think it due to that people to state, that they had for a number of years a community established in Ohio, and that while in that State they were (as far as I ever heard) believed to be an industrious, inoffensive people; and I have no recollection of having ever heard of any of them being charged in that State as violators of the law.

The following also is of interest concerning the character of the Saints as citizens in Missouri and Illinois:

When the testimony on both sides is carefully weighed, it must be admitted that the Mormons in Missouri and Illinois were, as a class, a more moral, honest, temperate, hard-working, self-denying, and thrifty people than the Gentiles by whom they were surrounded.—Bancroft's History of Utah, 1890, p. 164.

Justice will be done the church sometime, and it will be understood that the Saints of that early day entertained excellent ideals concerning the priceless virtues that make for good citizenship and high Christian character. They endeavored to live up to those ideals. Those ideals are still cherished by the church. We trust that the Saints are still striving to live in harmony with them; and that they are a little better understood by the world at large.

ELBERT A. SMITH.

(To be continued.)

THE MAGAZINE NUMBER.

"AMBOY TO INDEPENDENCE."

Our pressman is now getting out the colored cover for the Magazine Number. The design will include a three-color picture of the Independence Church. This is one of the finest three-color pictures that we have seen.

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Prelude and introduction to the Magazine Number.

Events leading up to the Amboy Conference.

Independence section:

Early days in Independence.

History of the Independence Branch and Stake, by the stake historian,—with cuts of stake officials, and church buildings.

Present status of the Independence Stake, by the stake president.

The Sanitarium, by Dr. Joseph Luff.

Original articles:

My acquaintance with Joseph Smith at home and abroad, by Bishop R. C. Evans. This includes pictures of President Smith's party in Scotland and England.

A group of our well-known pastors. This includes pictures of representative pastors, from Los Angeles to Philadelphia, Toronto to Saint

Louis, with a few words from each on pastoral work.

Elders' Notebook:

Work among the Lamanites, Hubert Case.

Without God or hope in the world,—from the *Indian's Friend*.

Department of sociology:

Modern methods for the prevention and cure of crime, by Elbert A. Smith.

This table of contents is subject to slight changes contingent upon space and other matters.

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QUESTIONS AND ANSWERS.

Will you please answer the following questions through the HERALD, for the benefit of all that do not understand the matter correctly?

Has the church ever spoken, and said that the laying on of hands was for the birth of the Spirit?

Has the church ever spoken, and said that the baptism of the Holy Ghost was for the remission of sins?

We find that there are different opinions entertained by the ministry, and different theories spun to the people as to these questions.

The church has not spoken nor taken any other action, neither by committee nor as a conference, in regard to the question propounded above. Our understanding is that the elders and other officers of the church are authorized to preach the principles of the gospel as they are given in the Bible, New Testament Scriptures, the Book of Mormon, and the revelations to the church. These all authorize the teaching of baptism for the remission of sins; and in a sense this is prohibitive of teaching any other ordinance as intended for the remission of sins.

The church has not spoken or taken any other action by committee or otherwise affirming that the laying on of hands was for the birth of the Spirit. We believe the consensus of opinion among the eldership is that the laying on of hands is for the reception of the Holy Spirit, so far as the laying on of hands has any relation to the office work of the Spirit.

The church has not spoken nor taken any other action by committee or otherwise that the baptism of the Spirit was for the remission of sins. This question is virtually answered by the answer given

above, with reference to the laying on of hands being for the reception of the Holy Spirit.

It would seem to be unnecessary for the eldership to indulge in the preaching of theories upon topics of the kind written of above, and we are reminded of an answer given by Bro. Jason W. Briggs when, while on his mission to England, he was asked certain questions upon which the questioners seemed to attach a great deal of importance. His reply was as follows:

"Is it revealed in the Bible?"

When answered, "No," he said, "Is it revealed in the Book of Mormon?"

When again answered, "No," he said, "Is it revealed in the Book of Covenants?"

And when again answered, "No," he said, "Well, we read in the good book that what is revealed belongs to man. What is not revealed belongs to God. As we have no revelation upon the matter, I can not answer your questions."

NOTES AND COMMENTS.

The Church Secretary requests us to state that delegate credentials to General Conference should be forwarded to him promptly, by mail, and not by delegate, that reports may be made up promptly for the opening day of Conference.

During February we received a lengthy letter from a Canadian brother, setting forth the facts in connection with the sad death of Bro. John C. Taylor, eldest son of Bro. and Sr. George A. Taylor. Sister Taylor is well known to the Canadian Saints as home class superintendent of the Chatham District. Owing to the length of the letter we have been unable to give it space, otherwise it would have appeared earlier:

Sr. Anna Holme, Hamar, Eddy County, North Dakota, requests that some elder of the traveling ministry call on her.

"In all thinking beings there is the desire to live on. The red Indian believes in his happy hunting grounds. The Mohammedan dies eagerly on the battlefield, thinking that he goes at once to a peculiar Turkish heaven of his own. The better and higher religions present ideals and hopes more inspiring and worthy."

In these days when our man-worshipers hear an eloquent sermon, they go into ecstasies, and say, "Wasn't that grand? He held us spellbound; it was wonderful." It was not so when Peter preached that sermon on the day of Pentecost. The cry of the people then was, "What shall we do? What shall we do to be saved?"—*Christian World*.

Original Articles

THEOSOPHY.—NO. 1.

INTRODUCTION.

About February of 1908 we received a request to prepare an article on the above subject. Prior to that time, in a dilatory way we had been reading as much as opportunity would permit of comparative theology, specially such ancient religion and philosophy as Buddhism, Zoroastrianism, Brahminism; the religion of Egypt, Greece, Rome, and Scandinavia, and the works of Confucius and Mohammed. We had already been much impressed with the amount of truth to be found in their religions, until it seemed quite credible, as their sacred books claim in some instances, that they were schoolmasters for something better, or the remains of what had gone before. In taking up the subject of Theosophy our first desire was to ascertain its truth in a friendly way. Secondly, to consider its fallacies, if any, and its relation to our own church and faith.

During the course of the year we have read many works. It had been our intention to head these articles with the list of books examined, but we could hardly recommend to others to follow that course. There is much that can be treated under each of these headings. First, the various religions and philosophies of antiquity, their sacred books and sects. Secondly, the secret, occult; or cabalistic works of antiquity and modern times. Third (a), the Theosophical Society; its organization, purposes, and accomplishments. Third (b), what part of ancient writings accepted, and what part rejected by them. Fourth, the various religious and philosophical and scientific ideas of to-day. Fifth, theology, Adam-god and the "Great Mother" of Utah, as viewed in the light of ancient and occult writings. This might include some things about Nauvoo. Sixth, mysticism, occultism, and secret orders of to-day. This is but the start of an outline it would take a life work to carry out. But fortunately the most important information may be gained in less time; though not one per cent can be given within the limit of these articles.

The above is set forth, though briefly, because the method of approach and previous preparation has much to do with our understanding of truth.

OUTLINE OF THEOSOPHICAL SOCIETY.

The Theosophical Society was founded in 1875 by Madame Blavatski and Col. H. S. Olcott. Madame Blavatski appears to have been to a certain extent the high priestess of the order. She was born in 1831 and in 1848 to 1868 was largely concerned with spiritualism in Paris, Cairo, New Orleans, Tokio, and Calcutta. 1848 to 1858 she liked to refer to as the veiled period of her life, and gives the impression that it was spent in a Himalaya retreat.

She was married at a very early age, but left her husband almost at once. Many severe attacks have been made upon her that she was a practical medium, that she gained prominence in the United States as a spiritualist and was mixed up in Eddy Brothers' and Kate King's frauds. Aspersions are also cast upon her moral character, and it is stated that Isis Unveiled which appeared in 1877 was simply a mosaic of a certain encyclopedia, Zeller's Plato, various works of magic, and the writings of Eliphas Levi, all of which were unacknowledged quotations. She had studied occult and cabalistic literature and translations of the sacred books and writings of India. When she organized the Theosophical Society in 1875 she claimed the control of Thibetan sages or adepts. She was now opposed to spiritualism, claiming to have been disillusioned. Her works have been referred to as being an amalgam of Egyptian, cabalistic, occultist, Indian, and modern spiritualistic ideas and formulations.

So far as the attack on her character is concerned, we have been able to find no reply, except that of Walter Old in his, What is Theosophy? There he makes the defense, that truth is the sufficient answer; that her work does not depend upon her moral character. What is true, remains true regardless of her life. With this we agree. But when he goes farther, and says that the votaries of truth are not bound by the same laws as the rest of humanity, and that we have no right to judge her by ordinary standards, we can not agree. However, Theosophy does not depend upon her moral character. The reply to its being an amalgam of ancient, cabalistic, and occult works is, that it is undoubtedly true, in fact is what it purports to be. It would be difficult to state just how many students of Theosophy there are. One hundred thousand were claimed at the time of her death. There are now about three thousand members in the United States, but a great many more elsewhere.

Furthermore, its influence is not measured by these figures alone, since we are personally aware of many students of her works who are not members of the society. In fact we would feel safe in saying, that so far as this country is concerned, there are more students who are not members, than those who are. The society claims to have no priesthood, its motto is, "There is no religion higher than truth." It does not claim to be a religious organization; its requirements of members are: a worthy moral life and the undertaking of one or more of three things: (1) philanthropy towards mankind; (2) research of ancient sacred books, particularly of India; (3) the practical study of occultism. The meaning of the word *theosophy* is: Divine wisdom. We are told at the start that no religious obligations are required; you may be a member of any church and still a member of the Theosophical Society. They do re-

quire charity towards all religious faiths. Yet as we progress, we find that only so far may we go in this way; then we learn of the inner circle, of the steps towards the Divine, which require practically the renunciation of all sects and a devotion to "the path." But before initiation a very solemn and binding obligation must be taken, which it is said binds the honor and soul and ego of man, not only for this existence, but through all existence hereafter, not to reveal except by permission. They concede that there may be many not of their society, who are yet more practical Theosophists, than some that are in. Spiritualistic and mediumistic powers should not be exercised, except after instruction and knowledge of what these powers are and mean, so they can be used rightly.

The following principles are laid down for eclectic Theosophy: (1) Belief in one absolute, incomprehensible, and supreme deity or infinite essence, which is the root of all nature and of all that is visible and invisible.

(2) Belief in man's eternal, immortal nature, which being a radiation of the universal soul is of an identical essence with it.

(3) Theurgy, or divine work, that by making one's self as pure as an incorporeal being, *i. e.*, by returning to one's pristine purity of nature, man could move the gods to impart to him divine mysteries, and even cause them to become occasionally visible, either subjectively or objectively.

This is a transcendental aspect of spiritualism, much misunderstood, and is neither magic nor necromancy, both of which are very dangerous. Real divine theurgy requires an almost superhuman purity and holiness of life. The chief aim of the eclectic theosophical school is one of three: 1. To reconcile all religions, sects, and nations in a common system of ethics, based on the eternal verities, by showing the similarity of the mysteries of all ancient religions and their essential unity. This includes not only the Pillar of Hermes, the philosophy of Plato and Pythagoras, but also the gospel of Saint John. Theosophists claim one common ancient religion and divine revelation to primeval man, at a time when man spoke the language of the gods and angels. All religions, philosophies, and sciences are but exoteric derivatives, more or less remote, of that one divine, primeval revelation. Hence their desire to return gradually to that early unity. They appreciate that the mass of mankind is not now ready for such return, and claim that it takes more than one life to walk "the path." Only a relatively small part are prepared to enter as Chelas in the way; yet are there seven steps and the way is long. Nor do they permit all who desire to take the obligation. First must be preparation and proof of worthiness. They claim powers finally will be bestowed, which we dare not confer, except upon the most altruistic;

otherwise we would make a most dangerous enemy of truth; those of the left hand; the black magic. Hence must be proof, not only of scholastic attainments, but also of moral worthiness before initiation.

Theosophists teach, when man started to drift from right in ancient times, holy things were then conceded for the good of man. Hence we have exoteric religions growing gross and yet more gross. Nevertheless the sacred records have been handed down to those found worthy from the most remote antiquity, and are still preserved. Those who are custodians and teach those who are to continue their work, are the only ones who have the right to say when any of it may be revealed. Very, very few are permitted ever to see these seven great brothers, but only communicate with the lesser teachers. The seat of this "wisdom religion" is in the vicinity of Thibet.

Others are permitted from time to time to learn more or less of the esoteric side of their religion. Occasionally some great one is permitted by the Brothers, after he has learned from them the great mystery of that primeval revelation, to reveal a portion of it to mankind. When that occurs, we have a new religion, a new church, a higher morality for a time. Such a one was Siddartha Gautama Sakya Munai, better known as the Buddha, Confucius, Krishna, and even Jesus of Nazareth.

Besides exoteric Theosophy, there exists also, as we have indicated, an esoteric brotherhood or inner circle. Of this, small parts are permitted to be revealed, from time to time, for the benefit of mankind as a whole. It is claimed that this secret brotherhood has existed for all time, and has continuously handed down and preserved the sacred writings. Many of the passages in the Old Testament are interpreted in the light of the Chaldean Book of Genesis, Book of Numbers, the Chaldean Talmud, the Hebrew Talmud, and other Hebrew writings, and in particular the Cabalah, as sustaining certain of the teachings of the secret brotherhood in India. Moses is claimed as an initiate. Enoch and Abraham were also "friends of God." Jesus is also claimed as an Essene. We should be clear on this, that there are some things which only a few are permitted to know at any one time; that the different religions of antiquity have their secret or esoteric, as well as their exoteric aspects. Many of them have as high as four different aspects, three of which are secret. Yet these may not mean induction into the greatest mystery, in fact, do not mean such knowledge. Paul is claimed also as an initiate, on account of those passages in which he refers to the mystery that has been hid up in God, but now revealed. John, too, is claimed as an initiate, but of the Jewish school, so that he understood better the real purpose of Jesus of Nazareth. Theosophists do not discard Jesus of Nazareth, nor deny his divinity; they

merely say, "There are others." And they do not consider him superior to others, whom they name, and probably inferior to a few. They disclaim any antagonism to Christianity, yet many of their works would tend to destroy and entirely undermine the belief of most people. They recognize this, and so do not desire their works should fall into the hands of those who are content and satisfied, but only of those dissatisfied souls who want further light and truth. Much they claim can be demonstrated, and has been, to initiates. But the term *initiate* here used, does not mean a student or beginner, but rather those great ones, who through many lives have perfected their knowledge of Theosophy (divine wisdom).

Their authority for what follows is not given, but they claim occult means of knowing other than historical. They say Jesus of Nazareth was born of two common people about 100 B. C., that he grew to manhood, went into the desert and there studied under the "Essenees" for several years. Through right living and careful study and preparation, he prepared so pure a physical and a mental body, that the divine was able to take up habitation therein. He gave consent to undergo the severe trials which are necessary in such an incarnation. He himself was not divine power, but the manifestation of the *logos* appeared in him during the few years of his ministry. Through the exoteric teachers of the Jews the body of Jesus was offered up on the cross, and the *logos* returned to the "absolute." The ego of Jesus was so purified as to be capable of taking a very high plane, and appeared frequently through the early years after his crucifixion to the disciples, and gave them instruction in the mysteries. These appearances occurred in the course of initiation work and preparation in secret places. Later the gospels were written by his disciples, but are not a history, but only to contain divine teaching in a form that the populace will not understand at once, while disclosing sufficient to lead to higher morality. His life then appears as one of the great ones, but in a mystery is concealed in the gospel. Great fundamental truths are given from the great primeval revelation. Nor are all instances historically true of this man at any time, but only symbolic of "things unseen." We can not therefore by any means consider Theosophy as being Christian, though it claims to include the truth of Christianity together with much more.

Owing to its antiquity its strength is not measured by its professing members here in America, as there are many others taking up parts of its teachings, and many students who have not joined the society, let alone the inner circle. Its teachings appear to be moral and in view of the numerous references to the crucified One, the best beloved of the Father to be found in most of the religions of antiquity, some

of their conclusions are natural ones, even though we do not agree with them by any means. The points of greatest interest to us as a people, would be the traditions so long handed down of a primeval Divine revelation, and the communion of the divine with man as manifested in the appearance of the Son of God on earth; that this is not modern belief, but was also held strongly in antiquity. We may also note the tradition that once man spake one language, which was the language of the gods and angels. How well does this fit in with Genesis, seventh chapter, Inspired Translation, and Doctrine and Covenants, in which it is so clearly shown that the gospel was taught in the beginning!

S. A. BURGESS.

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THE MORMON-CHRISTIAN WAR.

In the Christian *Leader-Way* of recent date, under the above heading, R. B. Neal, of Pikeville, Kentucky, passes out a "brickbat" and a "proposition" that I wish to notice. He says: "Elder E. E. Long, who, *after so long a time* consented to meet Bro. J. Hunt Beard in debate at Steel, Ohio, writes in the SAINTS' HERALD of November 3."

Truth and facts seem to be unknown qualities, while falsehood and misrepresentation appear to be the predominating quantities in this "Mormon-Christian war." The facts are, I never knew anything about the debate until after the propositions and rules were all signed up and the date set. The source of Mr. Neal's information is faulty, to say the least. He quotes my letter in the HERALD of November 3, 1909, and proceeds to comment by saying:

"Modesty does not seem to be one of Brother Long's traits. I have it from good authority that his colors trailed the earth."

We question his "good authority." It seems to be at par with his assertion, "*after so long a time.*" The sequel shows quite differently, as we will see presently.

Referring to my statement that Beard became lost to his own proposition on two evenings and went back to discuss the merits of the Book of Mormon and Joseph Smith, he says:

"That's the real issue. Shows that Brother Beard wanted no child's play—but a real issue. If Smith was a prophet and the Book of Mormon divine, then it follows as night follows day that all other churches are bastard, all other religions false. If that is not true then Mormonism is as false as Satan."

If Elder Beard wanted a "real issue" he had the best opportunity of a lifetime to have it. I publicly submitted a proposition to him, offering to affirm that Joseph Smith was a prophet of God, and the Book of Mormon of divine origin, but he *would not sign it*. He gave me another one in lieu of it in which he was to affirm that Joseph Smith was a false prophet and the Book of Mormon a fraud. I

signed it and we agreed to discuss it for eight nights, but for some reason the congregation at Steel, Ohio, positively refused to allow us the use of their house, so Elder Beard said. He said he understood the debate was wanted at Belmont and also at Shady-side, Ohio. I went to Wheeling, West Virginia, and after a week I received a letter from him saying, "We may as well write *finis*." If Joseph Smith and the Book of Mormon were the real issue, and if, as Ira C. Moore wrote to the *Leader-Way*, "Brother Beard was successfully preventing the Mormon from proving his affirmation," why did they not meet it then and there?

The facts are they had all the debate they wanted. They had done considerable boasting before the debate began, how they would clean up on the Mormons in about "three nights," but Campbellism was shown to be such a bungling counterfeit that they didn't care to have an institution of divine appointment erected upon the ruins. The "real issue" involves the right to an existence of Campbell's "bastard" church. If Beard really wanted a "real issue," and if Joseph Smith and the Book of Mormon were the real issue, he could have met it, and not written "*finis*" before it was begun. His proposition affirming that Joseph Smith was a false prophet was merely a bluff. He didn't think I would sign it. If Campbellite "polemics" (?) could just combat "Mormonism" without having to defend their own miserable "restoration" they would debate, oh, yes. But they are loath to make a comparison before the same audience.

Why all this hue and cry about all other churches and religions being "bastard and false if Mormonism is true," when A. Campbell and collaborators constantly affirmed the same thing and in the most bitter terms? Campbellism affirms that "all sects have gone out of the way; all lost to the apostolic order of things, and that the churches are illegitimate daughters of the old mother of harlots." A paragraph in Leaflet Number 3, signed by R. B. Neal, says: "Down with Mormonism, Satanism, and sectarianism." "Sectarianism" comprehends all other churches and we include Campbellism, it being a granddaughter of Rome. The "real issue" then, is between Mormonism, so-called, and Campbellism. We are ready to meet it any time and place. "Anti-Mormon polemics" take notice.

But here is the paragraph in my letter that causes this Mormon eater to daub a little extra "war" paint on his face:

"At the close of the debate Beard passed out a lot of Neal's lying leaflets, but they are harmless in comparison with the other side. We have nothing to fear from him except his serpentine proclivities in spitting out his venom where we have no chance to meet it." He makes the following "proposition" (?): "I here and now make the following proposition to Brother

Long or any Mormon editor or elder, and most earnestly request that it be accepted. Begin with Number 1 of my sixteen leaflets, take them as they come, point out any false statement, with the proof, and I'll agree to publish the correction in the *Sword of Laban*, and if space can be had, in the *Standard*. More, I'll republish the leaflet or leaflets, corrected by Brother Long, or any other elder with their 'correction,' and scatter them widely over the earth."

I wish to serve notice right here that I will give Mr. Neal a chance to make good; but I most seriously doubt his sincerity.

Some of the "sixteen leaflets" contain the most glaring falsehoods, while others have historical matters so arranged as to give the truth a false coloring and thus becloud the mind of the reader—a genuine infidel trick—and one of the most contemptible and cowardly methods of controversy ever indulged in by the enemies of truth. We are not averse to criticism when it is conducted in the spirit of fairness. All we ask is an opportunity to be heard in our own behalf before the same audience. If we are so terribly deluded as these pseudo custodians of divine prerogatives would have it appear; and if they "love the Mormon but hate the ism" as they pretend to do, why do they not show it by a manifestation of the Christ Spirit so characteristic of the lowly Nazarene? Unfortunately for these "anti-Mormon polemics," they occupy a relative position with those who said, "Say we not well thou art a Samaritan and hast a devil," and of whom it was said:

"Ye are of your father the devil, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar and the father of it."—John 8: 44-48.

If "Mormonism," so-called, is a fraud, it can be proven so by honorable and fair methods. But those who, after painstaking investigation, have accepted it as a message from God will not be convinced of its delusiveness by the lying misrepresentations of those who are engaged in this "Mormon-Christian war."

There is another phase of this proposition to be considered, viz, before we can be induced to abandon the ship on which we have taken passage for eternity we must be shown a better and more inviting one. This we kindly ask our critics to do, but to date they have offered us nothing but Campbell's pretended "restoration" which is without either divine or human authority, as they renounced and denounced all shades of "sectarianism" and Catholicism, and denied the possibility of anyone receiving divine authority. "We want no message from the skies," wrote Mr. Campbell, in his efforts to "restore" the primitive church, and his followers have been reiterating it ever since. So then, the "real issue" is,

Did Smith or Campbell accomplish what they sought to do? Which one was right as to the position occupied? Mr. Neal will be the last man in the world to meet the "issue" on its merits.

We "elders" have met, and are still meeting, the ablest men their "army" can muster, and according to Mr. Neal's "demonstration," "Mormonism is growing stronger daily." (Leaflet Number 9.) In more than one instance have we built upon the ruins of defeated Campbellism. We are not apprehensive as to the future so far as their unholy "war" is concerned. If, as we believe, God is behind the work we represent, their puny efforts to stay its progress will continue to be futile.

E. E. LONG.

MIDDLETON, OHIO.

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NOTES ON "MILLENNIAL DAWN" THEORIES.

In volume two of the *Time Is at Hand* Mr. Russell claims that the body of Jesus which was laid in the tomb was not raised up to a perpetual union with *that of Christ* which was with the father before the world was. (See John 17:4, 5.) This assumption is based on the statement made by Paul, as being in part a description of the manner of the resurrection. In a footnote on page 108, he quotes: "It is sown in dishonor, it is raised in glory; it is sown in weakness, it is raised in power; it is sown a natural body, it is raised a spiritual body." Mr. Russell has made for his purpose a very unfortunate selection, as we shall presently see.

Notice in the above quotation that the pronoun *it*, which is sown, is also that which is or will be raised; but under what conditions, or what is the difference between a natural and a spiritual body? The latter is evidently indentially the same as the former, yet with a change in some degree. As a building which, through age and partial decay, has become unfit for occupancy may be reconstructed by a skillful workman and made again fit for habitation, so in the process of resurrection the natural body is reconstructed on better conditions in which there is both elimination of that which is unfit and the addition of such elements as are needful to make it fit for the new environments by which it will be surrounded. The body sown was generated (born of a woman) and grew up with an imperfect development and therefore subject, or liable, to separation from the indwelling spirit, and subsequent dissolution; but being raised or reformed by the power of God, is thereby constituted a *spiritual body*, not being again subject to separation or dissolution. Jesus was born of the virgin, and the body animated by that which was "with the Father before the world was."

Russell would have us believe that in order to induce to a belief in the resurrection, our Savior resorted to a deception, *i. e.*, he had to, or did assume the appearance of the body that was laid in the

tomb, using it for a time, then dissolved it, and at subsequent appearances created or materialized a new counterfeit of the crucified body. Now, so far from this being true, every circumstance of his appearing as recorded in the word leads us to the conclusion on the part of the witnesses that Jesus was raised from the dead, clothed with the same body which had been previously crucified and laid in the tomb of Joseph, a body composed of flesh and bones, and at his second coming he will have the same body, but newly invested with a more resplendent glory than it possessed while in the earth life.

Notwithstanding his assertion to the contrary, Mr. Russell has adopted the materializing theories of the spiritualists with all the glaring contradictions and inconsistencies, and a few others added. For, according to his assumption, Jesus did, or had done for him, just what spiritualists claim to have done by spirits at their materializing seances; *i. e.*, constructed material bodies or forms, which would be visible to the natural eye, and having all the appearance of a body of flesh and bones. For the case in point, it matters not whether the intelligence operating at the seance had been at some past time a dweller in flesh, or was one of those unseen beings known as the Devil and his angels; or whether the intelligence operating was an angel of God, or even the *Son of God*. All that the occasion demands is the endowment of an inherent possession by the operating intelligence, creative, or organic power.

Certainly if the Christ and angels could manufacture material bodies to order, for the sole purpose of convincing men in the flesh of continued existence beyond this life, what is to hinder the Devil and his angels from doing likewise? As we are taught in God's word, that Satan had power to appear as an angel of light, why may not he and his followers have power to appear as one who had been a dweller in flesh.

From whence did Mr. Russell obtain his idea of a spiritual body, as distinct and different from a natural body? The spiritualists use the same terms to describe their product that are used by Mr. Russell, with the added advantage of priority. Was this theory revealed to Mr. Russell by the Holy Spirit? If so, then it seems for once at least, that his satanic Majesty has stolen a march on God in the matter of revelation. Perhaps God didn't know, or had forgotten that Lucifer was going to get the start of him in that way. In view of the fact that the Bible nowhere gives even a hint of such a theory, and the term *spiritual body* is used to indicate the change wrought upon and in the natural body, in and by the process of reconstruction and resurrection, we are forced to the conclusion that this pet theory of Mr. Russell's must be classed as one of the "doctrines of devils, invented to oppose the truth."

By what right does Mr. Russell, or any other would-be teacher of God's holy word, dare to affirm that a spiritual body can not be both seen and handled by one yet a dweller in the flesh? If the body sown in the grave is a material body when sown, it will still be a material body when raised by the power of Him that raised up Christ from the dead. Does Mr. Russell know enough about the nature and conditions of spiritual existence to be able to affirm authoritatively that a spirit can not be seen by the natural eye, which is but the window through which the real man, or as Paul terms it, the inward man, looks out upon the material world? The material body has only been changed enough to render it a spiritual or perfect body. It must not be forgotten that the resurrection is a part of God's plan of restitution, and as such demands a restoration of a *reunited* body and spirit to the Edenic life, or primitive condition.

As the work of the Holy Spirit is a work of purification, as one of direction, so the inner man, reclothed with the body once vile with sin, is now purified and made perfect by the creative power of the Holy Spirit, and who shall say that the window of the soul, once darkened by sin, shall not become so clear that there shall be no limit to the vision of the inner man? The resurrection then being a part of the divine plan of restitution, it follows of necessity that the end will be obtained only by the elimination from the natural body of all the disfiguring and defacing marks of sin. In the case of our Savior, his natural body did not see corruption or dissolution. He but reentered his former tenement, which *now bore* no marks or scars but those incidental to his crucifixion. And those scars were to him, as they must be to us, marks of honor, testifying to the work that he has wrought for mankind, and can in no way detract from his glory. But in the new creation, or the first resurrection, we will be as our father Adam as to our earthly tabernacles: we shall be freed from all traces of our sinful earth life; our bodies will be pure and symmetrical and free from any taint of disease (which is always the result of our own or ancestral sins). Our minds or spirits will then, aided by the Holy Spirit and association with Christ and the angels of God, have full control of our bodies.

Is not he that would deny the above proposition seeking to make himself to appear wise above that which is written in God's word? There is in scripture or science no reason to suppose that they who shall be quickened by the power of God's Spirit, will not be able to look out through the windows (eyes) of the physical body and see even God himself. "If the spirit of him that raised up Jesus . . . dwell in you [now], he . . . shall [at some future time] quicken *your* mortal bodies by his Spirit that dwelleth [now] in you." The term *spirit body* as opposed

to *fleshly body*, can not be found in the Bible, but is borrowed from the spiritualists, as also the theory of materializing a body from present material elements, just for the occasion; and when its purpose was accomplished dissolving it into its primal elements.

If the foregoing theory be true, why did not God reveal it so plainly through his Son, while yet here on earth, that no one could make a mistake, instead of using terms or language so uncertain that it could only cover or conceal that which it professed to reveal? Man, generally considered, is a twofold being, composed of body and spirit, death being a breaking down or severance of this dual relation of the inner with the outer man. The resurrection being in opposition to or a conquest over death, is simply a reunion of body and spirit.

Mr. Russell in speaking of the "man of sin" (page 277) says, "The true church is symbolized by a 'chaste virgin.'" He also admits that the original church as organized by Christ and his apostles, was established and set in order by divine authority and direction. This being true, it follows that the apostasy having taken place, the earth has been and would continue to be without a church which God would acknowledge as his until he would again empower some one to set up and organize the church as at the first. If the church continued to exist during and after the apostasy, under what organic name or form is it to be found? Which one of the various so-called Christian denominations is it, or if composed of more than one, how many and who and what are they? What are the peculiar features of doctrine which determine the special place in the body (church of Christ), which each must occupy? Where, when, and through whom was the revelation that provided for this new order of things? If, as Paul says of the ministry, "No man taketh this honor unto himself unless he be called of God, as was Aaron," who can be named since the apostasy that was thus called? By reference to God's word we may learn that Aaron was called to the service of God, though a prophet of God told Moses to consecrate Aaron and anoint him to the priesthood. Joshua, many of the judges, Samuel, Saul, and David, also many others whom we might name, were called in like manner. Their work would never have been accepted if they had not been thus called. If this system of calling was needful then, is it not equally needful to-day? We are told in the word that God's ways are always and absolutely unchangeable, "the same yesterday, to-day, and for ever." If the church of the living God ever existed in a certain visible, organic form, it must so exist to-day, if at all. Do the various so-called Christian churches, taken collectively, (as many or as few as you please,) bear any resemblance either in doctrine or organic form to

the original body or church as organized by Christ and his apostles?

Mr. Russell under the caption, "Work of harvest," in paragraph beginning on page 186 and concluding on page 187, seeks to convey the impression that the church of Christ does not now exist in a divinely inspired, organic, and visible form. It would almost seem, that Mr. Russell has been so intensely occupied with his chronological researches along prophetic lines that he has most sadly failed to give due attention to the organic and constructive work of Christ and his apostles, as recorded in the New Testament. If those who were born again under the preaching of the Son of God, and those whom he chose to represent him after his departure, did constitute a visible, organic body, or church of Christ, it is reasonable to conclude that the church or body of Christ still exists on earth in a visible, organic form, unless it can be shown that a complete apostasy and consequent destruction of that church did take place. Admitting that such an apostasy did take place, it is still evident the great head of the church had the power by revelation to again commission men to reinstitute and establish his church on earth at the first. But has he done so? Mr. Russell dares not deny this. In answering this let us have recourse to the word of God. Daniel 2: 44 says:

And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed; and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever. (See also Daniel 7: 22-27.)

Now if the kingdoms here referred to were organic, visible, bodies politic, so is also this kingdom which is to break in pieces and subdue these others, an organic, visible, body politic. Where in the realms of revelation, nature, or science will Mr. Russell point out an *inorganic* kingdom? Scriptural, political, and scientific usage forbid such constructive interpretation. Again, if it should be claimed that it has not ceased from the earth, when and how did it pass from the organic to the inorganic stage, or condition? But as any attempt to answer the foregoing query would be but beginning the question, we will pass on. If the kingdom of God is now in existence on earth, it must be characterized by the same distinguishing marks as at its inception.

We have seen that the God of heaven was to set up a kingdom in the days of the ten kings, which implies that the kingdom set up by Christ and his first apostles had either been destroyed or removed from the earth, as it would be the height of absurdity to suggest or foretell the setting up a structure that was already in existence, unless it could be shown that the original structure was either to be destroyed or removed from the scene of action. We are told in the *word* that God "set some in the

church; first apostles, secondarily prophets, evangelists, pastors and teachers"; that these various officers were for the perfecting of the saints, and were to continue for the edifying of the body of Christ (the church) "until" all the individuals comprising the body were come to the unity of the faith, which was not to be realized until that which is perfect is come.

In looking for the church in the wilderness of professed Christianity, we must keep in mind its distinguishing features as before enumerated; nor must we forget the principles or laws governing reception or entrance into the kingdom and a continuance therein. Possibly Mr. Russell may have been ignorant of the fact that the prophecy of Daniel concerning the setting up of the kingdom or church of Christ has been realized in these last days, the day of these ten kings, (This could not have occurred in the days of Christ and his first apostles, as the "ten kings" had not yet come into existence.) And that this newly set up "church" is identical in organic construction with that "set up" in the days of the apostles, as also in doctrine and in results flowing from compliance with its laws, thus proving God to be unchangeable in his dealings with the children of men in all ages.

Again we reason that if the church of Christ does not now exist in a visible, organic form, there are none who are authorized to preach the gospel and induct men into the church, and no sure and abiding hope for anyone in these days of running to and fro. As the vine is a living organism visible to all who pass by, so is the church or body which draws its life from Christ the vine. As there can be no body without certain organic features, so we reason that if there are no divinely accepted believers in Christ and none divinely authorized to proclaim the gospel, we may be justified in the belief that the church or kingdom of Christ is not on earth in these latter days. But as we do find these two characteristic features, as evidence of its visible organic existence, we are warranted in the conclusion that Mr. Russell is mistaken on this, as also on many other points of vital interest.

Praying that others may be blessed in the reading, as I have been in the writing, I am, in all charity,
ROBERT FULLER.

o * o * o

ALL-TRUTH.

"Our creed, all truth." Some time ago the above motto was used in the heading of the HERALD, and indeed we have no objection to this motto or its use; rather do we think it a fitting one to adorn the front page of our paper, if it is intended to convey the idea that we are the recipients of all truth, or that we stand ready to accept the truth when demonstrated. Assuming this attitude places us in line with the Apostle Paul's instruction to the early

Saints when he said to prove all things and hold fast that which is good. We believe the saying also that "truth is truth, wherever found, on heathen or on Christian ground." The acceptance of the gospel does not make us the custodians of all truth, but places us in a position to prove all things. The Lord bestows his Holy Spirit upon the baptized believer as an abiding comforter, which is given to assist him to make discrimination between the true and the false; and the injunction is, as quoted above, to hold fast that which will endure; that which will stand the test.

The Savior said, "The Spirit searcheth all things, even the deep things of God, and takes the things of the Father and shows them unto us." So then, if we are seeking after truth, with purity and in honesty of purpose, we will have the witness of the Holy Spirit to lead and guide us into all truth, no matter in what field we may choose to search for the precious gem. The world is filled with truth. All nature as it exists to-day, and as we are privileged to view it, is truth. Error is a contradiction of this existence, as also the facts of history. Such contradictions, however, have no foundation. But some one may ask, "Who is so foolish as to deny the existence of material things?" We answer, "Many." Does not Christian Science, so-called, deny and ask its subjects to deny even their own material existence? What is the logical conclusion of such denial? That they have no eyes to see; no ears to hear; no faculties or powers to sense their surroundings in this beautiful world. Pray tell me what will be the reward of those who make such denial. Will they not be cast into outer darkness, where there is weeping and wailing and gnashing of teeth, where the worm dieth not and the fire is not quenched, and all this sorrow because they chose darkness rather than light, because they prefer to believe a lie and be damned?

To deny their own existence is to deny God, and if there is no God then we are not, and there is no existence, says a Book of Mormon writer. It is strange, indeed, that in a world of such realities anyone possessing all his faculties can deny this self-evident truth. It seems to us that being surrounded with such actual living realities should form a basis in the mind of every individual for the comprehension of all truth. There is no difference in truth, whether found in the natural or spiritual realm; all truth also is susceptible of demonstration if we are in a position to make the test. The scientist must first learn the rules by which the test is made, before he can make a demonstration of truth in the natural or material world. Also must the student of spiritual things first learn the rules that govern in the spiritual world before a test can be made. It has been the teaching of a great many in the past, that there is no relation between the natural and the spiritual,

the natural and the supernatural, but modern thinkers are coming to the conclusion that there is but very little difference.

Prof. Henry Drummond says it is but a step between the natural and the spiritual. Latter day revelation removes the supposed step. Professor Drummond also says, when asked to lecture to a class of students on science, that it was his avowed purpose to eliminate his religion from science, and likewise when occupying the pulpit on the Sabbath to eliminate science from religion; but in spite of his avowed purpose, he found himself reading his science into religion and his religion into science. We ask, How could it be otherwise? Truth in science and truth in religion must harmonize; science and religion must go hand in hand; and as we have already stated there is no difference in revealed truth from God and truth discovered by the scientist.

Astronomy teaches that there are numerous worlds like the one which we inhabit. The Apostle Paul uses the expression, "worlds without end," and also speaks of the glory of the sun, of the moon, and of the stars. Latter day revelation tells us it is impossible unto man to number the worlds like this, which God hath created, but they are all numbered unto him. There are those, however, that claim too much for the natural or material world, claiming that nature is the author of all things, but the little boy (if no one else) will ask the question, "Who made nature?" The question is important and must be answered, for if nature is only operated by and through delegated laws, who is the author and operator of these laws? Revelation says that God is in all things and through all things, as also he is the life of all things, and all things are by him and of him. Science can not dispute the statement, for as yet by science the origin of life is undiscovered.

Jesus, the greatest teacher the world has ever known, drew all his illustrations from his surroundings in nature, in order to teach us what the other world was like, and on one occasion he said to Nicodemus, "If you can not believe me when I tell you of earthly things, how can you believe me or understand when I tell you of heavenly things?" He thus indicated that the things pertaining to the future world are to be comprehended by the things that are; or in other words, that earthly things are in the likeness of the heavenly; and as there is reality, tangibility, and substance to things earthly, so also is there reality, tangibility, and substance to things heavenly.

The geologist, spending his time and energy examining the rocks and substrata of the earth, searching for fossils that have stood for ages, comprehends and possesses a knowledge of truth in the geological world that we who have not studied the sciences can not know. The archæologist, applying his time and talent making discovery and examination of the rel-

ics of the past, possesses more of the truth in his sphere than we do. Likewise the pallontologist, whose study is man and his relation to the past, comprehends more of the truth in his sphere than do we. If we are commanded to search the records that these men of scientific research have made, and study all good books to obtain a knowledge of governments and knowledge of kingdoms and things past and present, that we may be well armed with truth as the good Lord again sends us forth to warn the world, truly our creed does not mean that we are in possession of all truth, but rather that we are in search of all truth.

We believe the purpose in this is that we may be prepared to show the harmony of discovered truth and revealed truth and be able to prove all things from two sources. Truth, then, is the recognition of things as they are, and as they were based upon discovery and revelation, and as they will be, recognizing that they will be as they have been, comprehending the things that will be by those things that have been and do now appear.

It is not God's purpose to bestow all truth at once, but he reveals, as he says, line upon line, precept upon precept, here a little and there a little, and if we continue to receive truth as God reveals, the promise is made that eventually we shall "be glorified in truth and know all things" (Doctrine and Covenants, page 237).

C. A. RILEY.

COUNCIL BLUFFS, IOWA.

Mothers' Home Column

EDITED BY FRANCES.

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Daughters of Zion Reading for April.

ESTABLISHING DESIRABLE HABITS.

TEMPERANCE.

Among the virtues desirable for the child to possess is that of temperance. It would seem at first flush as if this were not a virtue suited to childhood; but we must remember that the foundation of all mature characteristics is laid during the period of immaturity. Sensations, constantly repeated, make impressions on the plastic brain, and there form pathways, as it were, over which pass the impulses which eventuate in actions and thus are formed the habits of life. A habit of regularity is the foundation of a life of temperance, if that regularity is in temperate experiences. We must not forget that temperance, or its opposite may express itself in speech or conduct as well as in eating and drinking. And to be temperate, one must be moderate, and well regulated in all

life's manifestations. Adler says, "Regularity may not in itself be moral, but the life of irregularity always tends toward immorality."

The first lessons in temperance then, are to be found in the calm, self-poised, and well-regulated lives of those who are about the child, and then in the regulation of its own daily experiences.

It may seem impossible to set the little life to going with clock-work precision; but we can at least avoid starting the routine in objectionable ways. The knowledge of a few simple physiological facts will be of a great help here. . . .

Some nurses give the new born infant brandy and water, or quiet it with soothing syrups, both of which methods are direct lessons in intemperance. Soothing syrups are made up of alcohol, opium, and other deleterious substances, and are most dangerous both in their proximate and their ultimate effects.

The use of beer, ale, wine or other alcoholic beverages is equally objectionable. The baby may sleep better because the mother takes beer; but it is the sleep of alcoholic stupor. It is stated by some authorities that in some localities in France and other European countries it is difficult to find a sober baby, as all are more or less intoxicated by the alcohol-poisoned milk of the beer or wine-drinking mother.

Giving children food in order to stop their cries is a method which tends towards intemperance. It teaches the lesson of quieting pain or forgetting discomfort, by putting something into the mouth. The discouraged man who attempts to forget his discouragement by the aid of alcohol is following the same plan.

Overeating is in itself intemperance in the use of food and tends to intemperance in drink. Unfortunately people have obtained the idea that because they feel the discomfort of a big dinner less after they have taken a glass of some alcoholic drink they have therefore been benefited, when on the contrary, digestion has been retarded and they only feel better because sensation has been deadened by partial paralysis of sensory nerves. The use of alcohol in any form as a home remedy is a lesson in intemperance. The same may be said of its use in cooking.

Many a fond and pious mother is working for the destruction of her children more effectually through her cookery than she is praying for their salvation by her agonizing petitions. Tea, coffee, spices, rich and highly seasoned foods create irritations that demand soothing by the inundations of fluids. The "free lunch" of the saloons is a shrewd allurements based upon this fact. She is a most unwise mother whose home table offers a temptation to visit the saloon in order to quench the thirst her cooking has created.

A lack of knowledge as to the kind of food to give the growing boy in order to build up a complete and healthful body may send him out from home with a craving for something, he knows not what. And this craving he may be led to attempt to satisfy by alcohol in some form.

In order that the children may learn temperance in early life, they should have nutritious food, simply prepared, without irritating additions; given at regular intervals, in appropriate quantities, with orderly surroundings, by quiet, calm, and well-poised attendants.

And as the food can not be used by the system until thoroughly digested, and as the first process of digestion is in mastication, it is absolutely essential to teach the child to chew every mouthful of food most carefully. When this is done, nature can do its part after the food has passed from the child's control. This also greatly lessens the tendency to overeat. By this plan will be secured a body symmetrically developed, a nervous system generating orderly impulses, a brain accustomed to governing by reason, not swayed by desire of sense pleasure. . . .

TRUSTWORTHINESS.

In its very earliest infancy, the child may be learning lessons of trustworthiness. He must first learn to trust before learning to be trustworthy. . . .

All of his little experiences are educating him either in trustworthiness or in distrust. He feels a confidence in the strong arms that hold him, until some one—perhaps in mere playfulness—frightens him with a pretense of being about to drop him. He trusts all the implied promises of good care until repeated disappointments prove to him that they are not to be relied upon.

Mothers sometimes deceive their children by a pretense of going to bed with the child and then slipping away after he is asleep. Some time he discovers her absence and becomes suspicious; distrust takes possession of his little heart, and the ruse is no longer successful. Perhaps the mother, finding that baby objects to her absence, deceives him by hiding her wraps and slipping away from him, it may be going so far as to say to him, "Mamma is not going anywhere; she is right here in the next room." Some day he discovers her absence; after that he is on the alert, and she has great difficulty in carrying out this deception. He is becoming distrustful, and through distrust is learning to be untrustworthy.

Parents very frequently make promises to the child which they do not fulfill. It may be the mother purchases freedom to absent herself with the promise that she will bring something home for baby. That part of the contract slips her memory, and she returns empty handed. Baby discovers that the promise made to him has no value in her mind; therefore it will be only natural that he should attach no value to a promise made by himself in later years. Promises made to children should be kept to the very letter, even if it be a whipping that is promised. Children soon learn to rate at their proper valuation the threats made by angry parents. "If you do that again, I will whip you within an inch of your life," may at first frighten the child into obedience; but discovering that obedience is not followed by so severe a punishment, and perhaps not by any punishment at all, he learns to disregard the threat and loses confidence in the parent.

It is a serious matter when the child doubts the truthfulness of the parent, even if the fulfilling of the promise which was made were better broken than kept, and would have been better still if never made.

A little child on a railway train was very restless. The mother said, "If you don't keep still, the conductor will come along and cut off your nose."

Seeing the conductor enter with his gleaming punch, the child shrank behind the bulwark of its mother's shoulder, waiting for what might come. The conductor came along punching the tickets, and paid no attention to the child. After he had gone, the little girl came out from her hiding place, and looking into her mother's face, said: "Mamma, you lied"; and the mother laughed as if it were something amusing; but it was a most terrible and truthful arraignment which should have overwhelmed the mother with shame and confusion.

A little girl of five was once left in my charge while her mother went on an errand. The child cried and would not be pacified.

"Your mother will be back soon," I said comfortingly.

"No, she won't," said the little one stoutly.

"But she said she would," I asserted.

"Oh, I know her," said the little one faithlessly.

It is not a little thing when a child of five so distrusts the mother's word.

Long before the child can manifest untrustworthiness in himself he must have absorbed into his nature the idea from the conduct of others. If we would have our children worthy

of trust, we must ourselves be worthy of their trust. They learn all of their first lessons of life through imitation. If those who are training them live up to the highest ideals; are truthful in the smallest matters, treating the most unimportant personages with scrupulous honesty, keeping all promises, even the most trivial, the idea of reliability and trustworthiness will become part of the fabric of the child's character.—Augusta Harwood, M. D., in *American Motherhood*.

Questions on April Reading.

How are habits formed? What may lay the foundation for habits of temperance? What is temperance in food and drink? What in speech and conduct? (Temperance has been defined to be a moderate use of that which is beneficial, and total abstinence from that which is injurious). Toward what does a life of irregularity tend? What is the danger in giving alcoholic liquors or soothing syrups to infants? What lesson is taught by feeding a child merely to stop its crying? What relation does this bear to the turning to drink by a man in discouragement? What is the effect of alcoholic drinks after overeating? What influence does the food and drink of the home exert in the matter of temperance? How does the use of the teeth affect habits of temperance? What are some of the benefits secured from a brain accustomed to govern by reason?

What is the effect of causing a child to be distrustful? How will the child's trustworthiness be affected by broken promises or deceptions practiced by the parent toward himself? What care should be taken to avoid making unreasonable threats? Why? How may a child absorb trustworthiness? What part does imitation play in forming the character of a child?

Program.

Hymn No. — Saints' Hymnal; prayer; reading from Home Column with discussion; paper, "Threats, and broken promises"; roll call; business; closing hymn and prayer.

Letter Department

SHARON, PENNSYLVANIA, February 16, 1910.

Editors Herald: As it is some time since you have heard from this part of God's vineyard, I will send you a few lines to say the good work is on the advance. We have a branch of one hundred and seven members with about half attendance, Bro. T. U. Thomas being our more than worthy president. Thank God for it. We have about five priests of which my husband is one, five teachers and three deacons. We have a Religio society of three classes with a very good attendance, each one willing to do his part for the Master's cause.

Our Sunday school is growing so much one teacher can not teach all the Bible class. We have decided to organize a Doctrine and Covenants class in the near future. Our Daughters of Zion is also growing. This is our second year to obtain the banner of the Kirtland District Sunday schools.

The Kirtland district conference convened here February 11 to 13. Had the pleasure of attending nearly all the meetings. Can say the Spirit of God was manifested in a great degree, especially in our prayer and social services. It was a spiritual feast never to be forgotten. Among the many who were present with us were Elders G. T. Griffiths, J. A. Becker, J. McConaughy, R. Baldwin, T. U. Thomas, and Brother Tucker, the latter lately of New Zealand.

I enjoy reading the letters in the HERALD very much. We do not take the *Autumn Leaves* nor the *Ensign*, but mean to do so soon. It makes my heart rejoice (when I read the letters of the isolated Saints) to think of the privileges God gives me, as one of the weakest of his children, to meet with

the Saints almost every Sunday and worship a prayer hearing and a prayer answering God, in spirit and in truth. It is the earnest desire of my heart to so live that I may be as a shining light to my friends and neighbors, that I may rear my children that when they come to the age of accountability, they too, may render obedience to this glorious gospel. Saints, pray for me that I may overcome self and continue faithful to the end.

Ever praying for the welfare of the Saints and the redemption of Zion,
Your sister in Christ,
97 SUPERIOR STREET. EMMA J. JONES.

CLEBURNE, TEXAS, February 9, 1910.

Dear Herald: The Lord is faithful, is the motto that is on a beautiful wall picture that a kind friend gave me Christmas, and I am forcibly reminded that this precious promise has been verified in my case when I look at the label on my HERALD, showing that some good "Samaritan" has renewed my subscription for this year, when owing to adverse fortune and conditions I was unable to renew and had written to the manager to that effect, but God is good, and I take this means of sincerely thanking him, and the kind, thoughtful one or ones who did me such a great favor. May God bless such an one, is my prayer.

We isolated ones have not had many services since our Brethren Maloney and Aylor's capable efforts here, but some of our good local elders have preached a few times, but I did not have the pleasure of attending, even when our dear old "veteran of the cross," Uncle Lamon (L. L. Wight), was here very recently. However, he held a reading and prayer service at my room, which was most acceptable and appreciated. Also I wish to mention that Bro. J. M. Crawford is most faithful, when here, in visiting the few, and reading, talking, and praying with them, and the writer can say those seasons are much enjoyed and knows they are helpful. Am so thankful to know Bro. Romanan Wight is still spared and seems better. Many prayers have been offered in his behalf from "Texas" as well as from all others who need or have asked for special prayers. Oh, how very thankful I am that the Lord heard and answered our prayers in behalf of our venerable Bro. Joseph Smith, and I pray the blessings of our Father may still abide with him. As for me I am in conditions that I can not do anything except to pray in faith for God's blessings to rest upon all his people and that the truth may be triumphant and all God's children be saved. Dark clouds are all around me, but above is the beautiful sunlight of my heavenly Father's love.

Ever trusting and praying for the right to prevail,
Your sister in Christ,
MRS. D. S. RILEY.

CANON CITY, COLORADO, January 14, 1910.

Dear Saints and Readers of the Herald: I was much interested in "Parable of the great King," by Bishop Bullard, which appeared in the HERALD for January 5. I am a firm believer in community homes and coöperations, all working together for their mutual benefit. My most earnest prayers are for the welfare of Zion.

Sisters, I wish you could accompany me in my morning walks to see the mountains arise in all their splendor as the shadows of night disappear. They are one glimmer of gold and silver. Their snow crowned summits become a flame of fire. I would almost think I was nearing the promised land if it were to be found in this world. There is no blue so blue as that of the mountain bluebirds that appear in countless numbers to brighten the winter landscape when the days are dark and cloudy. The anemone is always in blossom at Eastertide, called by some the mountain lily. A tiny blue

flower like the forget-me-not is seen creeping out from the snow in the midst of summer. In the valleys I find the violet smiling up when the snowy covering is brushed away. But the state flower is most admired.

"Columbine on the mountain side,
Colorado's joy and pride,
Blooming from thy bed of snow,
To greet the sunlight's rosy glow.

"God's own hand placed thee here,
The wanderer's lonely heart to cheer.
Angelic messenger, thou art given
To guide our thoughts from earth to heaven."

Yours in hope,
MRS. E. N. BEACH.

HORACE, KANSAS, February 26, 1910.

Editors Herald: We are happy to announce that Sr. Emma Middleton, for whom prayer was requested through the HERALD a short time ago, is very much improved, and her early recovery is now expected. But sad as it may seem, another, the third one of Brother Middleton's daughters, is severely stricken with a similar ailment, and is at Pueblo among her husband's people. Will Saints remember her in prayer also, that if it be the Father's will she too may be healed?

Brother Middleton's family is and has been sorely afflicted, as this is the third case in his family. The doctors have no name for the strange malady.

Bro. A. B. Young procured the Baptist church here and we are holding a series of services with fair attendance for the size of the town.

Yours hopefully,
C. SCOTT.

DES MOINES, IOWA.

Dear Herald: Our district conference met at Runnells and was very largely attended. The church at Runnells is the second largest in the district, and the hospitality of the Saints there is such that all desire to attend conference. At the service on Sunday the church was filled. The branch will soon be under the necessity of enlarging its chapel.

The Sunday school and Religio conventions held on Friday before conference were well attended, and reports showed the auxiliary work in good condition. It was decided to hold one convention during the coming year, the convention to meet as usual previous to the session of conference, but the time to be given to normal work.

Elder N. V. Sheldon, a former missionary in the district, and who will labor in the district until General Conference, was at the conference, and all were pleased to meet him, and see him in the full enjoyment of health. On Sunday he preached one of his forceful sermons on the subject of water baptism.

Elder James McKiernan, missionary in charge, was present, and all have come to know Brother McKiernan, though he has done but little labor in the district during the year. He was the speaker on Sunday evening. Elder J. F. Mintun was the speaker on Saturday evening.

At the social and sacrament service on Sunday, Bro. Joseph Knox, of Ackworth, was ordained an elder, and during the week, Bro. J. R. Epperson, of Des Moines, was ordained an elder. Meetings were continued at Runnells during the week and several were baptized. The next conference will meet in Des Moines in June. It is expected that a good delegation from the district will attend the General Conference.

Bro. Joseph Williams, of Runnells, was confined to his bed during the conference, on account of a broken limb from the fall of slate in the mine on New Years Day.

All members of the Richland Branch should note that the branch has been disorganized, and the remaining members can be transferred to other branches. This branch was organized thirty years ago in Poweshiek County and was the work of Bro. Isaac N. White, now of the Twelve, and of those who labored with him in the district at that time. This branch has furnished to the church one high priest, Hiram A. McCoy, one seventy, John S. Roth, some elders who have done missionary work for the church, and several priests, teachers, and deacons.

A. A. REAMS.

NEW ALBANY, INDIANA, February 16, 1910.

Editors Herald: "Hear this word, ye kine of Bashan, that are in the mountains of Samaria, which oppress the poor, which crush the needy, which say to their masters, bring and let us drink."—Amos 4: 1.

And now comes Senator Flint from California and says that he is too poor to remain in the Senate. Although Mr. Flint is worth \$500,000 he says he would soon be bankrupt. The *Washington Post* recently gave what they considered low estimates of what some of our United States Senators are worth.

What we wish to notice is the wealth of Senator Smoot of Utah, which is placed at \$5,000,000. An apostle of Christ worth over \$5,000,000 and thousands in the Mormon church that are poor and destitute! This is certainly of interest concerning the latter day dispensation, when greed and graft is to be seen on all sides. How true the words of the Prophet Amos quoted above if we apply them to the present time. It is getting to be so that unless a man has wealth he is not respected. God have mercy on those that desire riches rather than righteousness. May we all be able to see the danger ahead when a few men will own and control the nation, which is evident by the foregoing.

Think of five thousand children going to school without breakfast in Chicago. It is not the socialistic plan that will settle this either. There is no escape except by obeying God's laws. Ever praying, hoping, and working for the redemption of Zion. "Lovely Zion, the city of our God!"

2010 EKIN AVENUE.

JOHN ZAHND.

SANTA ROSA, CALIFORNIA, February 13, 1910.

Editors Herald: We are greatly encouraged and strengthened by the church publications, and often wish we might be able to contribute our share, but think perhaps my work lies along another line. Yet in whatsoever our hands find to do, I feel we will be blessed.

Now that we do not have any place to hold church we feel lonely. I can not reconcile myself to visiting and riding for pleasure on the day set apart that we should study the word of the Lord and try to understand the work.

I now feel my work is done and it is with considerable satisfaction I can say I have done what I could. Business is at a standstill; we do not feel to make a home but in Zion, yet no sale here now.

About three months after my baptism I bought eight dollars' worth of books to find out what the church taught. It is the best investment a new member can make and one will never miss the money so invested.

Yours sincerely,
SISTER SHORT.

Extracts from Letters.

Sr. Angelina Hendrickson, Badger, Idaho: "Our branch has been organized some eight years, and I have not had the pleasure of seeing a letter from the Teton Branch as yet. There are twenty-five of God's children in this branch, which is at the foot of the great Teton Peaks. They are in a pretty

good spiritual condition, but lots of room for improvement. Bro. A. J. Layland has been with us for a week and we had some fine sermons while here. I will ask the prayers of the Saints in my behalf, as I have been ailing for some time."

News From Branches

LOS ANGELES, CALIFORNIA.

We received a very urgent invitation from Rev. S. O. Pool, editor of *Biblical Education*, of Washington, and a representative minister of the Church of Christ, (nonprogressive), to attend a series of meetings at Riverside, California. Bro. J. C. Powell, of that place, backed up the invitation with an assurance of free "bed and board."

I communicated with Bro. C. E. Crumley; took him into my confidence, offering to share the good things coming. He cheerfully acquiesced and, inasmuch as we needed a vacation anyway, we packed our grips and were soon at the seat of action.

We were entertained, amused, and incidentally informed (?) as to a number of points of which we were wholly ignorant heretofore. Reverend Pool is a sophist; he "plays to the galleries," constantly currying favors with his audience. The writer was given a seat on the platform, while Brother Crumley occupied a seat just in front of the pulpit.

Mr. Pool quoted very extensively from our church works. We had previously refused to attend the meetings unless he would agree that "the motive or personal character of any member of either church shall not be impugned or referred to." By this we were spared a tirade on Joseph Smith and his ignorant (?) ancestry.

We went to Riverside strangers. We left with over half of the audience our friends.

Lest some may criticize us for leaving our regular work, will say the missionary in charge gave his unqualified consent which he confirmed by his presence part of the time.

Bro. Fred A. Smith left for Monterey Tuesday, February 22. He was to attend the San Jose conference February 25 to 27, and thence home. He organized a mission at San Diego.

The two-day meeting at San Bernardino was a red letter day in the history of the branch. Seven baptisms reported there.

The district conference, Religio and Sunday school conventions at Santa Ana, February 18 to 20, passed off pleasantly. The preaching was by T. W. Williams, Fred A. Smith, Charles E. Crumley, and F. G. Pitt.

The conference decided to purchase an acre of ground, with buildings thereon, adjoining the church property at Garden Grove, for a reunion ground; cost not to exceed seven hundred dollars.

Interest in church work remains unabated in Los Angeles.

Owing to lack of room we are raising money for an addition to the church building. The Sisters' Aid Society held a social recently which netted over forty dollars.

Bro. William Crumley, one of our loyal members, has been very sick. Special services will be held Sunday, petitioning divine help in his behalf.

SCRIBBLER.

FIRST KANSAS CITY.

At present we are pushing the advertising and otherwise making preparation for the event of our annual two-week series of mission services to be conducted by Bishop R. C. Evans, of Toronto, Ontario. We made a call for one hundred and twenty-five dollars for the advertising expenses, and to date the response amounts to one hundred and forty-one dollars and fifty cents, and more is promised. This will indicate to some extent the interest the congregation has in these

services. We have secured a large amount of literature for free distribution and are preparing announcements, circulars, and other matter to be sent through the mails and distributed from house to house, inviting and urging our friends and relatives to attend. Sr. W. N. Robinson, of Tulsa, Oklahoma, is coming to render valuable assistance as soloist, and aided by a great chorus choir and our pipe organ just recently repaired, with a new electric motor to furnish plenty of wind power, I think our music will be all that could be desired.

The meetings begin March 13 and continue to the 27th. All readers of the HERALD who may have relatives and friends living in this city are earnestly requested to send their names and addresses to the undersigned and we will send them announcement of these meetings and try to urge them to attend.

W. E. LARUE.

811. LYDIA AVENUE.

CENTRAL CHICAGO.

Sunday, March 6. The Sunday school voted to procure banks for all those who desired to deposit their Christmas Offering, and trust that our fund will be very materially increased this year. Believe we all take more interest in saving our pennies, nickels, and dimes if we can have a bank we can call our very own.

Sacrament service quite well enjoyed, but we have often wondered why some of our people who are the most polite and gayest of the gay at parties or sociables, wear the most solemn expressions at our prayer meetings and so many times do not lend their assistance in the prayers and testimonies. How our hearts should be filled with joy and thankfulness at these meetings, and we all should endeavor to make them pleasant and interesting for even nonmembers to attend, so they would realize that we possessed a treasure that they did not.

An excellent sermon on tithes and offerings in the evening by Elder Arthur Allen. Are we all endeavoring to escape the burning? When the tithing list as a rule shows the names of possibly one seventh of the members in a district, there surely must be many Saints who have a different interpretation of the verdict.

Monday evening was our branch business meeting, Elder P. Pement in charge, Bro. Henry Keir clerk. The financial report regarding our church was considered quite satisfactory, and we feel if all do their duty before many years we will have a church home that will be in the possession of the Saints in very deed.

Wednesday evening prayer meeting was attended by the Spirit and was a source of strength to those present.

Thursday evening the Searchlight Club, under direction of Mrs. Clara Mae McCloud, will give an entertainment of music, readings, and sketches.

Friday evening, after the study of the lesson, we will have a short temperance entertainment. As many may have noted by the Chicago papers there is a great conflict going on between the "drys" and the "wets" in this city, and it will be determined April 5 whether the saloons will be a licensed necessity.

"We can only have the highest happiness—such as goes along with being a great man—by having wide thoughts and much feeling for the rest of the world as well as ourselves; and this sort of happiness often brings so much pain with it that we can only tell it from pain by its being what we would choose before everything else, because our souls see it is good."

ALICE CARY SCHWARTZ.

6549 MARSHFIELD AVENUE.

Miscellaneous Department

Conference Minutes.

NORTHEASTERN KANSAS.—District met at 10.30 a. m., February 26, 1910, with the Atchison Branch. I. N. White, H. E. Moler, and Samuel Twombly elected to preside. Reports from the following branches received: Atchison, 81; Centralia, 32; Blue Rapids, 123; Fanning, 105; Netawaka, 53. The report of John Cairns, Bishop's agent, for the year: Total receipts, \$1,001.42; expenditures, \$938; balance on hand, \$63.42. Those of the ministry reporting were: Elders H. E. Moler, Samuel Twombly, George R. Ketchum, W. S. Hodson, James Baillie, Mahlon Smith, Frank G. Hedrick, Henry Green; Priests H. Shriner, John Cairns, W. H. Bivins; Teacher B. F. Thomas; deacons H. B. Sprague, James Blanton. Delegates elected to General Conference were: I. N. White, H. E. Moler, Samuel Twombly, W. H. Murphy, F. E. Taylor, George R. Ketchum, Frank G. Hedrick, Emma Hedrick, Flo McNichols, Elmyra Miller, Ethel Bays, Anna Murphy, H. B. Sprague, James Buckley, Sarah Blauser, Maggie Dittmore, John Cairns, William Brooks, L. W. Hays, A. J. Carney, Matilda McDougal, W. S. Hodson, Ida Hodson, and Arthur Smith. District officers elected for the year: Samuel Twombly president, Frank G. Hedrick associate president and secretary. Conference adjourned to meet with Blue Rapids Branch August 20, 1910. Frank G. Hedrick, secretary.

CLINTON.—The 55th conference of the Clinton District met at Rich Hill, Missouri, February 12, 1910, at 9 a. m. George Jenkins and James Moler were chosen to preside. Eight branches out of ten reported as follows: Rich Hill, 157, lost 4; Coal Hill, 61, lost 2; Fort Scott, 79, gain 20; Nevada, 103, gain 6; Taberville, 64; Eldorado Springs, 163, lost 6; Veve, 94, lost 1; Walker, 18. Secretary A. C. Silvers tendered his resignation, and John W. Noyes was chosen to fill vacancy. Auditing committee's report of Bishop's agent's books was read, stating they found them correct. Delegates chosen to General Conference as follows: A. Lloyd, Sr. S. J. Charleston, J. A. Wagoner, James Moler, Carrie Nofus, Jennie Olephant, Goldy Conkley, Gertrude Chapman, A. C. Silvers, George Jenkins, Fred Cool, Lola Showalter, Martha Cool, Ira Roberts, Clara Roberts, Willie McElwain, Warren McElwain, Maud McElwain, F. C. Keck, J. H. Amend, Cordelia Wagoner, Lee Quick, Liza Quick, I. N. White, J. F. Curtis, James Houston, Velma Houston, A. C. Dempsey, Adrain Lowe, Zora Lowe, T. R. White, Roley Duzan, L. A. Lyons, Ed Reynolds, John Noyes, Ida Noyes. A motion carried that each branch in the district take up a special collection once each month for the benefit of the district library. At 7.30 p. m., February 12, we heard a good sermon from A. C. Silvers. February 13, at 9.30 a. m., Sunday school in charge of district officers. At 11 sermon by James Moler. At 2.30 p. m. we held a grand prayer service. At 7.30 we enjoyed a good sermon from George Jenkins. The place appointed for our next conference was Veve, Missouri, time, May 21 and 22, 1910. John W. Noyes, secretary.

GALLANDS GROVE.—District convened at Dow City, Iowa, February 19 and 20, 1910, with the district presidency, J. L. Butterworth and C. J. Hunt, in charge. By invitation Paul M. Hanson was associated with them; Edith Dobson secretary, assisted by Nellie Hall. On account of the removal of Bro. James O. Sheldon from the district as second counselor to the bishop he requested to be released. His resignation was accepted and a vote of thanks was tendered him for his service. The request of the Coalville Branch for the ordination of Richard Jordison to the office of elder was accepted. The ordination was left for the district president to make provision for. Raymond Butterworth was ordained to the office of teacher at the Sunday morning prayer service. Branches reporting: Harlan, 61; Cherokee, 44; Dow City, 134; Gallands Grove, 243; Coalville, 63; Mallard, 70; Salem, 57; Deloit, 209; Lanesboro, 41. The following elders reported: A. R. Crippen, W. A. Carroll, Alfred Jackson, C. E. Butterworth, J. L. Butterworth, Frederick Hansen, C. J. Hunt, John R. Rudd, David Brewster, and Jay G. Myers; Priests C. W. Winey, J. C. Bullard, and W. W. Leonard; Teachers George Juergens and W. W. Reeder. Bishop C. J. Hunt reported tithes and offerings on hand and received since last conference, \$1,022.57; expended, \$768.98; on hand, \$253.59. District tent and expense fund on hand \$13.86. Total receipts of tithes and offerings received in 1909, \$2,961.64. Delegates to General Conference are Paul M. Hanson, Raymond Butterworth, Nellie Hall, C. E. Butterworth, J. L. Butterworth and wife, C. J. Hunt and wife, J. C. Crabb, James Bullard, Fred-

erick Hansen, O. E. Holcomb and wife, Charles Carmichael, Manly Hartshorn, A. H. Rudd and wife, Gerritt Juergens, T. A. Holcomb and wife, J. W. Wight, Edith Dobson, Elizabeth B. Edson, Elizabeth Wallace, and Eunice Dobson. Those present to cast a majority and minority vote in case of division. Preaching by J. C. Crabb, Paul M. Hanson, and C. J. Hunt. Conference will convene at Deloit, Iowa, June 11 and 12, 1910. Edith Dobson, secretary.

SOUTHEASTERN ILLINOIS.—District convened with the Springerton Branch March 19 and 20, 1910; J. F. Curtis and H. Sparling chosen to preside. Branches reporting: Parrish, 112; Dry Fork, 46, 11 baptized; Springerton, 170, 11 baptized; Tunnel Hill, 186, 5 baptized; Brush Creek, 849, 74 baptized; Kibbie, 57; Poplar Creek, new branch organized October 31, 1909, out of the Brush Creek Branch, 53, 2 baptized. Ministry reporting: Elders J. F. Curtis baptized 26, H. Sparling baptized 24, F. L. Sawley baptized 19, P. T. Plumb baptized 15, I. A. Morris baptized 4, J. F. Henson reports by letter; Priests Lloyd C. Moore baptized 22, Amos T. Higdon, George Ellis, H. Rankin, A. H. Burroughs, Hilliard Henson by letter; Teachers N. L. Upton, William Clements; S. A. Burgess, historian. Officers elected: I. A. Morris president, P. G. McMahan assistant, A. H. Burroughs secretary and treasurer. Delegates to General Conference: P. T. Plumb, Lloyd C. Moore, H. Sparling, E. W. Sutton, Neva Carter, Mary Lassater, Pauline Tucker, Lewis Brown, J. F. Curtis, F. L. Sawley, I. A. Morris, Joseph Gersbacher, H. Buck, P. G. McMahan, Rina Casey, H. Rankin, Carroll Dillon, Sister Dillon, George E. Ellis, S. H. Field. Speakers for the services, J. F. Curtis, S. A. Burgess, and P. T. Plumb. Adjourned to meet at Dry Fork on or before the full moon in June, 1910. A. H. Burroughs, secretary and treasurer.

SOUTHERN WISCONSIN.—District convened with the Wheatville Branch, February 19 and 20, 1910, district president, W. A. McDowell, in charge. Branches reporting: Janesville, Madison, Flora Fountain, and Buckwheat Ridge. Bishop's agent reported: On hand last report, \$91.64; receipts, \$608.96; disbursements, \$546; balance on hand, \$62.96. A motion was adopted providing for a standing auditing committee to audit all accounts prior to the convening of any district conference. B. C. Flint and W. L. Kimball were chosen to compose this committee. Conference adjourned to meet at the close of the Madison reunion, Madison, Wisconsin, August 26 to September 4, 1910. B. C. Flint, secretary.

SHEFFIELD.—The eighteenth annual conference of the district convened in the Saints' meeting room, 175 A Upperthorpe, Sheffield, England, Saturday, January 8, 1910, at 7.45 p. m., with Bro. T. Taylor, of Leeds, in the chair. Letter convening conference was called for and read. Election of officers resulted in the choice of J. Burnett as janitor and J. Hoole as organist. District and branch reports read and approved. All reports to hand except from Sutton in Ashfield. The following of the priesthood reported: District officers, President J. Austin, vice-president J. Holmes, secretary George Gaydon, T. Taylor, C. Cousins, S. Holmes, sr., S. Holmes, jr., treasurer G. H. Holmes, and branch presidents, J. Austin, R. Rallings, E. Wragg; others reported through branch presidents. Statistical reports were approved as read. Bishop's agent's report read and approved after a little explanation and the following appointed as auditors: J. Holmes, J. Burnett, and George Gaydon. Election of district officers resulted as follows: President, J. Holmes; secretary, George Gaydon; treasurer, S. Holmes, jr. Sunday morning auditors reported bishop's books correct. Committee re Bro. J. Naylor's ordination arrived at decision as follows: "We, your committee, beg to report that as far as we have been able to investigate Bro. J. Naylor's present standing and conduct, we are able to recommend that he be ordained to the office of an elder." Morning services with Elder J. Austin presiding; George Gaydon the speaker. E. Wragg was the next speaker. C. Cousins was called on and spoke a few minutes. Business session convened at 12 noon, T. Taylor in chair. The report of the committee on the ordination of J. Naylor was accepted after considerable discussion. Bishop's agent's report also accepted. District secretary's expense and finance considered and bills ordered paid. Auditors of treasurer's report found an omission and it was referred back for correction. It was ordered that collection in aid of district fund be taken privately. We then adjourned to meet next time at Sutton in Ashfield. Afternoon prayer meeting commenced at 2.50. Thirteen testimonies were borne and ten hymns were sung, and the power of the Holy Spirit was felt to a very great degree. Before the close J. Naylor was or-

daind to the office of elder by T. Taylor, J. Austin, and E. Wragg. Evening service commenced at 6.30, J. Holmes presiding. T. Taylor, of the high priesthood, was the speaker. Much instruction was given for our edification. George Gaydon, secretary, 9 street Albans road, Bullwell, Nottingham, England.

EASTERN COLORADO.—District convened at Colorado Springs, Colorado, February 26, at 10 a. m., Elders E. F. Shupe and J. D. Curtis presiding. Ministerial reports were received from E. F. Shupe, J. F. Petre, James Kemp, J. W. Kent, J. W. Morgan, C. E. Everett, Richard Bullard, E. J. Clarke, J. B. Curtis, F. A. Russell, and E. D. Bullard; also report from E. J. Clarke, local historian. Branches at Denver, Conifer, Trinidad, Wray, Durango, and Colorado Springs, Colorado, and Alva, Wyoming, report total gain of 33. Bishop's agent, E. Everett, reported having received \$1,923; expended, \$1,783.10; leaving a balance of \$298.40. Mrs. L. A. Schmutz was chosen a member of the library board. The following resolution prevailed: "Resolved, That we as delegates of the Colorado district conference, look with disfavor upon the holding of socials in our church buildings, as every Saint should endeavor to preserve the sacredness of the house of God." Provision was made for a reunion to be held in connection with the next district conference. Time of fall conference was set for September 3 and 4, the place to be determined by the district officers and the reunion committee, the committee being composed of J. W. Morgan, Mrs. E. J. Clarke, and C. E. Everett. Delegates to General Conference were chosen as follows: F. A. Russell, Columbus Scott, J. D. Curtis, Richard Bullard, James Kemp, C. E. Everett, Mrs. C. E. Everett, Mrs. L. A. Fishburn, Mrs. Lillie Nudd, F. M. Sheehy, Myron A. McConley, Mrs. M. A. McConley, Mrs. W. C. Duncan. Delegation present at General Conference were authorized to cast majority and minority vote. F. A. Russell, secretary.

POTTAWATTAMIE.—District conference met at Council Bluffs, February 12, 1910, Elders J. W. Wight, S. Harding, and J. A. Hansen presiding. A report on credentials prepared by the district secretary was adopted. Reports from branches as follows: Boomer, 58; Carson, 32; Council Bluffs, 332, net gain 2; Crescent, 148, net loss 6; Fontanelle, 32; Hazel Dell, 64, gain 6; North Star, 134, loss 3; Wheeler, 46. Ministry reporting, Elders Joshua Carlile, Joseph Arber, W. M. Self, R. McKenzie, J. A. Hansen, M. F. Elswick, C. B. Bardsley, D. Parish, S. Harding, J. C. Lapworth; Priests J. P. Christensen, C. O. Christensen; Teachers H. M. Libbs, P. W. Frederickson, Peter Olsen; Deacon A. A. Gaylord. The sixteen reported 123 sermons, 1 baptized, 5 children blessed, 103 sick administered to, 70 official visits. Total branch enrollment, 847 members, including 1 patriarch, 2 high priests, 2 seventy, 14 elders, 19 priests, 14 teachers, 4 deacons; and 80 on scattered list, including 2 elders, 1 teacher. The secretary presented a bill for \$4.20, office expense, which was allowed. J. A. Hansen, Bishop's agent, reported as follows: Balance on hand last report, \$372.91; received since, \$1,061.48; paid Bishop Kelley, \$750; ministers' families, \$337; personal, \$20; and to poor, \$2.75. Error in report, February, 1909, total on hand, \$314.64. District fund on hand, \$17.09. Agent reported that committee appointed to audit his books for 1909 had failed to do so. The committee was released and C. B. Beardsley, J. P. Carlile, and G. J. Hansen were appointed to do the work and report to the May conference. Bishop's agent was sustained. Delegates to General Conference: Joshua and Josie Carlile, J. Charles Jensen, Agnes Hansen, Christina Johnson, G. J. and Nellie Hanson, J. P. and Eulalia Carlile, D. Parish, J. A. Hansen, J. Arber, W. M. Self, Esther Terry, S. W. Underwood, Samuel and Jane Harding, Ellen Hanson, Floy Wind, Laura Frederickson, Angeline Beebe, Sarah Dempsey, Dan Butler, J. R. Lapworth, those present authorized to cast majority and minority vote. Election resulted in the selection of S. Harding, president; C. B. Beardsley and J. A. Hansen, assistants; J. Charles Jensen, secretary; J. A. Hansen, treasurer; G. J. Hansen, library board. After the usual services on Sunday adjourned to meet at 10.30 a. m., Saturday, May 28, 1910, at Crescent, Iowa. J. Charles Jensen, secretary.

CENTRAL OKLAHOMA.—Conference convened at Ripley, Oklahoma, February 12, 1910, E. H. Smith presiding, assisted by Hubert Case and J. E. Yates. Branch reports were read from Piedmont, Oak Grove, Teriton, and Holdenville. Ministry reporting were: Elders Yates, Hubert Case, E. H. Smith, T. L. McGeorge, and C. T. Sheppard; Priest H. S. Bayless. Report of Bishop's agent read and received. Audit-

ing committee, consisting of W. T. Fisher, J. L. Hughes, and T. L. McGeorge, appointed by the chair, reported books correct. On motion the delegate ruling was suspended and all present were asked to participate in the business of the conference. The district president having asked for an assistant, Bro. T. C. Sheppard was elected to that office. The ruling of representation by delegates to our district conference, passed at our last meeting, was rescinded. District treasurer reported having expended 87 cents; balance in treasury \$1.13. Delegates to General Conference as follows: Hubert Case, J. E. Yates, E. H. Smith, Hattie Crawley, T. L. McGeorge, Mrs. T. L. McGeorge, J. E. Trevy, Mrs. J. E. Trevy, Mrs. Hixson, Mrs. H. C. Hughes, Mattie Hughes, Mrs. L. M. Sorden, T. N. Berry, Mrs. T. N. Berry, H. S. Bayless, E. D. Bailey. The delegates present were duly authorized to cast majority and minority vote in case of division. Sr. Mattie Hughes was elected a member of the library board. Edgar Dillon and Clyde Smith were called and recommended to be ordained to the office of elder; W. F. Wilkins, W. T. Fisher, and J. E. Hughes were called to the office of priest; and were ordained February 13. Brother Dillon was ordained but Brother Smith was not present and his ordination was provided for. Conference adjourned to meet during the reunion at Morrison, the day to be set by the district president and missionary in charge. Alice M. Case, clerk.

FAR WEST.—District convened with the Stewartville Branch February 19 and 20, C. E. Harpe and William Lewis in the chair, Charles P. Paul and A. A. Richardson were chosen secretaries. Branches reporting were as follows: Delano, last report, 102, present 108; Cameron, 105, 109; Saint Joseph, 80, 89; Edgerton Junction, 49, 51; Norborne, 29, 35; DeKalb, 59, 60; Oakdale, 27, 38; Saint Joseph, 623, 616; Kingson, 91, 83; Far West, 58, 59; Pleasant Grove, 72, Alma, 81; Stewartville, 237, 238; German Stewartville, 81; Trenton a newly organized branch, 17. Branch presidents reporting, summarized: Elder T. T. Hinderks for German Stewartville, Elder V. M. Goodrich for Saint Joseph, Coleman Snider for Oak Dale, Priest Harry J. Friend for Far West, Elder J. L. Bear, jr., for Second Saint Joseph, Elder D. E. Powell for Stewartville, Elder L. L. Babbitt for Pleasant Grove, Elder J. C. Elvert for Cameron. Of the ministry the following reported: T. J. Sheldon, E. L. Henson, C. W. Ethridge, C. E. Harpe, missionary, S. H. Simmons, W. Laurensen, I. McCord. Delegates to General Conference: V. M. Goodrich, J. M. Bear, jr., G. W. Best, William Lewis, C. P. Paul, T. T. Lamm, E. L. Henson, Sr. S. R. Gover, C. E. Harpe, W. P. Pickering, A. A. Richardson, John Piepergerdes, L. Cosby, Sr. G. W. Mauzey, Mabel Knipschild, Jake Andes, I. McCord, B. J. Dice, Louise Stemme, A. D. Goff, O. P. Gober, M. H. Hinderks, Carrie M. Lewis, W. H. Farr, Will Roberts, D. C. Kinnaman, Mary Kinnaman, N. V. Sheldon, Sr. Ruby Simmons, T. T. Hinderks, Ben Constance, A. Saint Lewis, C. W. Ethridge, Sr. E. E. McCormick, J. T. Sloan, Fred Knipschild, Sr. F. B. Farr, Maggie Barnhouse, Sr. George Ehlers, Sr. Swen Swenson, Sr. W. E. Summerfield, Bro. and Sr. J. S. Lawton, I. N. Roberts, Charles Joice, Robert Spellman, C. F. Householder, Sr. J. C. Elvert, J. D. Profit, Sr. J. D. Profit, Sr. Madge Head, Jake Friend, Bro. R. Schoff, Bro. and Sr. J. T. Wood, Fred Rapp, J. C. Elvert, D. E. Powell, Sister Sheldon, Sr. Jacob Snider, T. J. Sheldon, Giles Koger, J. H. Howard, A. W. Head, Fred Uphoff, G. W. Mauzey, A. R. Daniels, W. E. Peking, and Ellen Nowall. Delegates were empowered to cast full vote and in case of division to cast a majority and minority vote. Second Saint Joseph Branch recommended the ordination of I. N. Gore to the office of elder, A. A. Richardson and Fred Rapp to the office of priest, A. D. Goff to the office of teacher; also recommendation from the DeKalb Branch for ordination of John Piepergerdes to the office of priest. These brethren as recommended were ordained as follows: I. N. Gore under the hands of T. J. Sheldon and William Lewis; John Piepergerdes by V. M. Goodrich and J. M. Bear; A. A. Richardson by William Lewis and T. J. Sheldon; Fred Rapp by J. L. Bear and V. M. Goodrich; A. D. Goff by T. J. Sheldon and V. M. Goodrich. Moved and carried that the Bishop's agent make two reports each year, June 30 and December 30. Moved and carried that the Waukenda Branch be and is hereby disorganized, and that the secretary issue letters of removal to all the members of said disorganized branch who apply for such letters and that the records be given or sent to district secretary. Moved and carried that conference authorize William Lewis, V. M. Goodrich, and C. E. Harpe as a committee to organize a branch at Zion's Mission in Saint Joseph, in harmony with advice and counsel of I. N. White, missionary in charge. Moved and carried that where members move from

one branch or vicinity to another the branch president send their name and full address to the president of branches where they are moving to. Moved and carried that hereafter in reporting the number of meetings attended it shall include both Sunday school and Religio gatherings, and labor reported shall include all labor both in and out of the branch where minister is a member. Moved and carried that Sr. T. J. Sheldon be a member of the library board. Moved and carried that Charles P. Paul be authorized to choose an assistant secretary and recorder. The Fourteenth Quorum of Teachers reported to the conference having held seven sessions since being organized by H. C. Smith February 27, 1909. E. T. Atkinson was ordained president, with Brn. John Stade and John Piepergerdes counselors. The quorum is in good condition; John Piepergerdes, secretary. Preaching by Brn. C. E. Harpe, E. L. Henson, and V. M. Goodrich. Social meeting Sunday at 2.30 p. m. in charge of T. T. Hinderks and J. C. Elvert. Adjourned to meet with the Norborne Branch, Carroll County, Missouri, June 4 and 5, 1910. Charles P. Paul, secretary.

EASTERN IOWA.—District convened at Davenport, Iowa, February 19 and 20, 1910, with district president, Warren Turner, in the chair. Branches reporting, Strawberry Point, Marion, Fulton, Osterdock, Oelwein, Clinton, Muscatine, Baldwin, Green Valley, Davenport. Seventies reporting: James McKiernan, L. E. Hills, J. B. Wildermuth; Elders John Heide, E. W. Voelpel, Ira A. Chamberlain, C. G. Dykes, Edwin Lowe, jr.; Priests David L. Palsgrove, Amos W. Heide, Robert Smith. Election of district officers was as follows: J. B. Wildermuth, president; E. W. Voelpel, vice-president; Robert Smith, secretary; John Heide, Bishop's agent and treasurer; L. E. Hills, historian; Freeman H. Harris and Benjamin Frank, members of library board. General Conference delegates: James McKiernan, Warren Turner, L. E. Hills, Bro. and Sr. Amos Berve, J. B. Wildermuth, Robert Smith, Bro. and Sr. Fred B. Farr, Alice Lloyd, Ord H. Bailey, Elizabeth Sweeney, David L. Palsgrove, Giliana Shlyman Alexandros, Ralph Motejl, Bessie Frances Motejl, Eliza Greyless. Davenport Branch was admitted into the Eastern Iowa District at this conference. Robert Smith, secretary.

MONTANA.—District convened with Deer Lodge Branch at 10 a. m., February 19. President A. J. Moore called the meeting to order. Statistical report from the Bozeman Branch read, also a written request from that branch asking to be admitted to the Montana District. Moved and carried that we accept the branch into Montana District. Statistical report from Deer Lodge Branch read. Reports were read from Elders S. S. Smith, J. H. Wells, and G. R. Wells, and A. J. Moore reported verbally. Bozeman and Reese Creek each requested the conference to meet with them in June. Order of meetings was made as follows: S. S. Smith to speak at 7.30 p. m. Saturday; G. R. Wells at 11 a. m. Sunday; and Brother Moore at 7.30. Bishop's agent reported as follows: Balance on hand last report, \$3.38; receipts, \$604.35; expenditures, \$514.08; due church, \$93.65. The report was referred to an auditing committee of the following brethren: S. S. Smith, Gomer Wells, and John E. Eliason, who reported it correct. At 2 p. m., A. J. Moore in the chair, verbal reports were listened to from the following brethren: I. M. Smith, F. Christofferson, John Eliason, John E. Eliason, and Thomas Reese. Bozeman was selected as the place for holding the next conference, June 13 and 19. Moved that the present district officers be sustained in their respective places. Carried. On motion the Victor Branch was declared disorganized and the membership transferred to the Deer Lodge Branch and the secretary to notify the clerk of that branch. The following resolution was passed: Resolved, That we ask the Saints of this district to be very particular when the census officer visits them that they make plain to him that they are members of the "Reorganized" Church of Jesus Christ of Latter Day Saints and not in any way affiliated with the Latter Day Saints of Utah. And that the district secretary send a copy of this resolution to the HERALD and Ensign for publication. S. S. Smith, A. J. Moore, Bro. and Sr. Thomas Reese, Victoria Beck, Earnest Eliason, Bro. and Sr. J. P. Wyckoff, Maggie Reese, Bro. and Sr. I. M. Smith, and Gomer Wells were selected delegates to General Conference. Moved and seconded that the delegates be authorized to cast a majority and minority vote and the full vote of the district. Carried. J. P. Wyckoff, secretary, Deer Lodge, Montana.

CENTRAL NEBRASKA.—The semiannual conference of the district convened at Inman, Nebraska, February 5, 1910, called to order by district president, Levi Gamet, at 10 a. m., and the hour was devoted to prayer and testimony service. At 2

p. m. met in business session, Levi Gamet presiding. District secretary being absent, C. H. Derry was chosen secretary *pro tem*. Ministry reporting are: Levi Gamet, J. W. Smith, J. H. Jackson, elders; C. H. Derry, C. N. Hutchins, W. E. Kester, priests; W. D. Duthridge, teacher; and N. S. Butler, deacon. Branches reporting: Clearwater, present number 81; Inman, 69; Meadow Grove, 55; and Bonesteel, 75. Bishop's agent's report showed having received \$845.13; expended \$405.43; balance due church \$439.70. Election of officers resulted in the election of J. H. Jackson, president; Fred A. Fry, vice-president; and W. E. Kester, secretary. It was voted to hold the next conference at Clearwater in August, the date to be set by the district president. The nature of the meetings and the appointing of the speakers were left to district president. Preaching Saturday night by J. H. Jackson; Sunday at 10.30, Sunday school; 11.30 sacrament service; 2 p. m. priesthood meeting; 7.30 p. m. preaching by J. W. Smith, assisted by Levi Gamet. Adjourned to meet according to previous arrangement. W. E. Kester, secretary.

LITTLE SIOUX.—District conference met with the Logan Saints for prayer service at 9 a. m., February 5. Organized for business with J. W. Wight and Joseph W. Lane in charge. Statistical reports from the twelve branches show a membership of 1897, which includes 1 patriarch, 1 high counselor, 5 high priests, 8 seventy, 39 elders, 33 priests, 33 teachers, and 21 deacons; a gain of 29 by baptism, 9 by letter, and 2 by certificate; a loss of 23 by letter and 3 by death; 3 marriages and 1 ordination. Of the local ministry 28 reported 211 sermons, 399 times assisted, attendance at priesthood meetings 21, official visits 26, other services attended 1,118, with much other labor. The spiritual condition of all branches reported was encouraging. The Bishop's agent reported the receipts from tithes and offerings, \$4,226.79; for other purposes, \$115.02; paid to elders' families and to the poor, \$1,252.45. The accounts were audited and found correct. Missouri Valley, Pisgah, Moorhead, Sioux City, and Woodbine, each invited the next session of conference. Missouri Valley was selected and time fixed at June 4, at 9 a. m., for prayer service. Orson H. Hildreth, of Evergreen Branch, and George J. Meggars, of Little Sioux Branch, were both recommended for ordination to office of elder. Both were ordered ordained. Seventy-five delegates were elected to represent the district at General Conference. James D. Stuart, clerk.

(This seems to us to be a fine outline or digest of business done.—EDITORS.)

Convention Minutes.

SOUTHERN WISCONSIN.—District Sunday school convened at Soldiers Grove, Wisconsin, February 21, 1910, at 10 a. m. The usual routine of business was transacted. Delegates to General Convention were chosen as follows, being empowered to cast the full vote of the district, and in case of division a majority and minority vote: Ira Brown, Sr. Ira Brown, A. L. Whiteaker, W. P. Robinson, J. O. Dutton, E. J. Goodenough, George Noble, August Gratz, Sr. August Gratz, J. W. Wight, Sylvia Dennis, J. C. Edgington, Sr. J. C. Edgington, Samuel Andrews, Norman E. Hield, jr., W. A. McDowell. The following officers were chosen: J. O. Dutton, superintendent; B. C. Flint, assistant superintendent; Charles C. Hoague, jr., secretary; Eliza Edgington, treasurer; Nettie Stevens, librarian. Adjourned to the call of the district superintendent. Charles C. Hoague, jr., Janesville, Wisconsin, R. F. D. No. 7.

GALLANDS GROVE.—Religio convened February 18 at 10 a. m. All locals reported except Cherokee; also the district officers reported. Officers elected: President, J. G. Myers; vice-president, D. A. Holcomb; secretary, Floy Holcomb; treasurer, Fred Jackson; home class superintendent, Belle Crippen; good literature superintendent, Etta Hunt; member of library board, Floy Holcomb. Delegates were appointed to General Convention. Interesting papers were read and discussed. Floy Holcomb, secretary, Dunlap, Iowa.

GALLANDS GROVE.—Sunday school association met at Dow City, Iowa, February 17, at 7.30 p. m. All district officers and all schools reported except Cherokee. Delegates were chosen to General Convention. Officers elected for ensuing year were: Superintendent, Raymond Butterworth; assistant superintendent, J. G. Myers; secretary, Floy Holcomb; treasurer, Etta Hunt; home class superintendent, Nellie Hall (appointed); member of library board, J. L. Butterworth. Some excellent papers were read and an interesting round table conducted. Floy Holcomb, secretary, Dunlap, Iowa.

SOUTHERN NEBRASKA.—District Sunday school association met at Nebraska City, January 21 and 22, 1910. On Friday evening, January 21, entertainment by the Zion's Hope Sunday school. Meeting at 10.45 a. m. January 22, Superintendent Z. L. Goldsmith presiding. Time was devoted to institute work. The subject for discussion, "Which is the most essential, mental ability or spiritual earnestness?" A paper on the subject, written by Sr. Edith Trask, was read and discussed. Afternoon session convened at 3.15, and the business of the convention was transacted. A motion to request the treasurer to notify each school in the district of their assessment, heretofore provided for, a short time before each convention, was carried. The election of district officers resulted in the following: Superintendent, Z. L. Goldsmith, assistant superintendent, Robert E. Burgess; secretary, Mrs. Blanch I. Andrews; treasurer, Miss Carrine Porter. Delegates appointed for the General Convention: Robert E. Burgess, Martha Dunlavy, Blanch Andrews, and H. A. Higgins. The convention voted to allow each delegate attending the General Convention two dollars each on their expenses. The district officers were empowered to pay the same. Adjourned to meet two days prior to the district conference. Blanche I. Andrews.

NORTHERN WISCONSIN.—The Sunday school convention of the Northern Wisconsin District was held at Porcupine, Wisconsin, on Monday, February 14, 1910; Superintendent S. E. Livingston in the chair. In absence of secretary Sr. Mary Livingston was appointed to act as secretary *pro tem*. Reports read from home class superintendent, secretary, and treasurer. Treasurer's report adopted. By motion, the Ono Sunday school was disorganized. The following were, by motion, appointed delegates to General Convention: W. A. McDowell, A. L. Whiteaker, Leroy Colbert, James Mair, J. W. Hooker, S. E. Livingston, and Sr. Leroy Colbert. The following officers were elected for the ensuing year: Leroy Colbert superintendent, John W. Hooker assistant superintendent, Archie Hook secretary-treasurer. Adjourned to meet with the Chetek Saints, time to be set by superintendent. Archie Hook, secretary, Nekoosa, Wisconsin.

EASTERN COLORADO.—District Sunday school convention met at Colorado Springs, February 25, 1910, Mrs. L. A. Schmutz, superintendent, in charge. Reports read from superintendent, secretary, treasurer, normal class superintendent, and for home class department. Seven schools reported, 3 represented by delegates, Denver, Colorado Springs, Rocky Mountain, Wray, North Willow, Delta, Durango. Membership, 303. Balance in treasury, \$32.83. Officers elected: Mrs. Louisa Fishburn superintendent, George Fullard, Wray, Colorado, assistant superintendent, Mrs. M. C. Everett secretary, W. E. Wolf treasurer, Carl Potter library committeeman. Twelve delegates to General Convention elected with power to cast majority and minority vote. Mrs. Mae E. Everett, secretary, 129 South Logan street, Denver, Colorado.

SEATTLE AND BRITISH COLUMBIA.—The semiannual convention of the district Religio convened at Seattle at 10.30 a. m., February 11, 1910; called to order by President F. W. Holman, and L. S. Rhódes acting as secretary. The secretary reported 2 locals; a total enrollment of 86; and an increase of 45 members. The treasurer reported \$2.73 on hand. The treasurer of the library board reported \$1.72 on hand at last report; \$6.50 collected from Seattle Sunday school; \$3.68 from Seattle Religio; \$3.20 from Centralia Sunday school; paid for supplies 50 cents; balance \$14.60. Officers for ensuing year: F. W. Holman president, Hattie Ward vice-president, Leonard Rhodes secretary, Lula Fisher treasurer; member of library board, Hattie Ward. The following were chosen as delegates to the General Convention, and in case of division are to cast majority and minority vote: George Thorburn, J. D. Stead, William Hartnell, and Willard Hartnell. Resolved, That this convention disapprove of any local disregarding the constitution and by-laws in any particular. Resolved, That when this convention adjourns it does so to meet at the same place and morning previous to the next conference. An excellent, successful, and well-attended program was rendered by the Sunday school and Religio in the evening. On Sunday a Religio session was held at 6.10 p. m., with 64 present and good interest. The program committees of the Centralia and Seattle locals held a joint meeting, in which some excellent ideas on program work were suggested, and all were greatly encouraged. Leonard S. Rhodes, secretary.

NORTHEASTERN KANSAS.—District Religio met in convention at Atchison, Kansas, February 25, 1910, at 2 p. m. The following officers were elected: President, Emma Hedrick; vice-president, L. W. Hayes; secretary, Ethel Bayes; library com-

mittee, Elmira Miller. We suggest that local secretary, when making credentials, give membership. Joint session at night. Ethel Bayes, secretary.

SOUTHWESTERN OREGON.—District Sunday school convention met in the new chapel at Myrtle Point, Oregon, at 10 a. m., Friday, February 25, 1910. The morning session was given to a season of prayer, followed by Sunday school talks by the members. The afternoon session at 2.30 was occupied by general business and the reports of the superintendents from the three schools, Pleasant Hill, William Smith superintendent; Myrtle Point, Daisy B. Short superintendent; and Bandon, Laura Boyd superintendent. Sr. Agnes Smith, of Pleasant Hill Branch, reported the home class in that branch as in good condition, with about twenty-five or thirty names enrolled. Officers elected as follows: Superintendent, A. A. Baker; assistant superintendent, Agnes Smith; secretary and treasurer, Georgena H. Rice; librarian, Leah M. Conover; superintendent home class, Mrs. L. A. Savage. A. A. Baker was elected delegate to the General Convention, with power to cast the full vote for the district. Adjourned to meet at the same place and the day previous to the next annual conference. Georgena H. Rice, secretary, Myrtle Point, Oregon.

CHATHAM.—District Sunday school and Religio convention met at Stevenson, January 29 and 30. A good representation of the district was present and the usual routine of business was transacted. Elder G. M. Shippy was present and preached two good sermons. For the Religio society the following officers were elected: President, W. L. Ross, Wabash, Ontario; vice-president, J. Leslie Brown, Stevenson, Ontario; secretary, A. R. Hewitt, Chatham, Ontario; assistant secretary, Miss K. A. Bacon, Blenheim, Ontario; treasurer, Mae Brown, Stevenson, Ontario; librarian, Weslie Badder, Wabash, Ontario; home class superintendent, Miss K. A. Bacon, Blenheim, Ontario; superintendent gospel literature bureau, D. J. Hewitt, Blenheim, Ontario. For the Sunday school the following officers were appointed for the following year: Superintendent, Elder J. W. Badder, Wabash, Ontario; first assistant superintendent, Elder J. C. Dent, Bothwell, Ontario; second assistant superintendent, Wellington Kimball, Kimball, Ontario; secretary, G. O. Coburn, Blenheim, Ontario; treasurer, Mr. J. N. Monroe, Alvinston, Ontario; librarian, J. Leslie Brown, Stevenson, Ontario; home class superintendent, George A. Taylor, Weidman, Ontario. The convention adjourned to meet in Bothwell, Ontario, July 30 and 31, 1910.

(Foregoing strikes us as being another example of minutes boiled down to essentials.—EDRORS.)

FREMONT.—District Sunday school association met with the Tabor school, near Tabor, Iowa, February 18, 1910. At 10 a. m. social service in charge of R. T. Walters and Joseph Arber. At 11 a. m. the time was devoted to the business of the district Religio. At 2.30 p. m. business session of district Sunday school with district superintendent, Lorena Leeka, in the chair. Assistant superintendent, C. W. Forney, then took the chair by request of the superintendent. Reports from the seven schools of the district and the annual report of the district were read and accepted. The following officers were elected: Superintendent, C. W. Forney; assistant superintendent, Lorena Leeka; secretary, Roy Dunsdon; treasurer, Edith Kemp; librarian, Sadie Leeka; home class superintendent, Gertrude Lentz. Thirty delegates were then chosen to the General Convention. At 3.30 institute work in charge of Joseph Arber. At 7.45 a program was rendered by the district Sunday school workers. Adjourned to meet at the same place and just preceding the next conference. Mabel Redfield, secretary.

Reunion Notices.

The annual reunion of the Southwestern Iowa Association, comprising the Fremont, Pottawattamie, and Northern Nebraska districts will be held in J. E. Claiborn's grove, near William Leeka's home east of Thurman. The reunion will open for business on Saturday, August 13, and close Sunday evening, August 21, 1910. We desire to make this a good old fashioned "camp meeting" and the local committee will spare no pains to provide good water, well-drained grounds for camping, good speakers, and other necessities sufficient to make it a success. Arrangements will be made for a conveyance to meet trains at McPaul, and visitors will be carried to and from the trains at a reasonable rate. Prices for tents will be published at the proper time, but begin to plan now to come and have an enjoyable as well as a profitable time. C. W. Forney, secretary of local committee.

Do It Now.

The Independence Branch appointed a reception committee for General Conference, and instructed the committee to advertise the following rates for conference:

Lodging *only* \$1 per week; lodging and all meals \$4.50 per week at residence. Meals will be served in the Dining Hall in the rear of the church as follows:

Breakfast 10 and 20 cents and all other meals 20 cents each. Those expecting to attend conference should make their wants known to the secretary at once in order that they may have places provided for them.

Yours truly,
B. C. LOAR, *Secretary Com.*

712 SOUTH CRYSLER.

P. S.—Please attend to this at once. Do it now. On arriving in Independence you will find the committee at the church.
11-3t

Third Quorum of Elders.

To the Brethren of the Third Quorum of Elders, Greeting: Will you please fill out a report and send the same to me as officer of the quorum? I will be pleased to meet as many as possible at our annual gathering, which will be held in Independence, Missouri, April 6, 1910. Be prompt, brethren, in sending in your reports to the secretary.

CHARLES P. FAUL, *Secretary.*

STEWARTSVILLE, MISSOURI.

Presidents of Seventies.

When you adjourned April, 1909, you did so to meet March 29, 1910, at Independence, Missouri.

C. SCOTT,

Senior President Presidents of Seventies.
ALEXANDER, KANSAS, March 3, 1910.

Second Quorum of Seventies.

The Quorum will assemble for business on Thursday, April 7, 1910, at 8 a. m., at Independence, Missouri. Have your quorum reports in the hands of the secretary, Elder H. E. Moler, Holden, Missouri.

C. SCOTT,
President Second Seventy.

ALEXANDER, KANSAS, March 3, 1910.

Montana Saints—Attention!

Dear Brethren: When the census officer visits you you are requested to be very particular to make plain to him that you are a member of the *Reorganized Church of Jesus Christ of Latter Day Saints* and that you have no affiliation with the Latter Day Saints of Utah. In doing this you will aid in giving our church its correct denominational status in this State.

By order of the conference of Montana District.

JEROME P. WYCKOFF, *Secretary.*

DEER LODGE, February 19, 1910.

Letter of Condolence.

TO MRS. AMAZON BADHAM AND FAMILY.

We are reminded how fleeting time is as we are brought to the stern realization that one of our number, one who has served the district for many years with credit to himself and to those over whom he presided, with a record clean and successful, has finished his work and gone to his reward.

Bro. Amazon Badham departed this life November 16, 1909. He was born near Henderson, Iowa, January 22, 1853. He united with the church May 29, 1868, and ever after was a consistent and faithful member.

He was ordained a priest June 9, 1889, and an elder August 22, 1891. At the time of his death he was both president of the Farm Creek Branch and Fremont District.

As a citizen and member of the church he was trusted and honored in every position he occupied; and those who knew him best honored him most. We can say that he lived his religion consistently and died with strong faith in the restored gospel.

Whereas, In the death of Bro. Amazon Badham, the church, and particularly the Fremont District, has lost one of the strong pillars, be it resolved: First, That we extend to all to whom he was near and dear our sincere and most heartfelt sympathy in an irreparable loss of husband, father, and friend, and pray God to strengthen them in the assurance

that the reward is certain for a life's work well done, believing as we do in the promise, "Blessed are the dead that die in the Lord." Second, That a copy of these resolutions be furnished the family and the church publications, the *HERALD* and *Ensign*.

JOSEPH ARBER,
LORENA LEEKA,
R. T. WALTERS,
Committee.

Died.

CRAWLEY.—At Kansas City, Missouri, Elizabeth A. Crawley, aged 70 years. She was baptized by Elder B. J. Scott. She leaves to mourn one son, Robert, and one daughter, Sr. George S. Kern. She was a devoted Saint and now rests in the paradise of God. For the last few years, she made her home with her daughter where she died February 17, 1910. Funeral at the residence by Elder F. C. Warnky, assisted by Priest L. Fowler. Her remains were laid to rest in Mound Grove Cemetery at Independence, Missouri; benediction by Elder B. J. Scott.

AVONDET.—At his home in Omaha, Nebraska, February 28, 1910, John Avondet, after a short illness. Said brother was born January 23, 1828, at Piedmont, Italy. Was baptized March 26, 1862, by Joseph Gilbert, at Omaha, Nebraska. Was confirmed by Joseph Gilbert. Was ordained to the office of elder by Joseph Smith at Plano, Illinois, June 28, 1872. We understand that he took a mission to his native land in his early ministry. He was a man of great faith, of which many can bear testimony by the power of God made manifest through his administering to the sick. He leaves one son, the church, and friends to mourn their loss. His faithful wife preceded him to the paradise of God six years. The funeral was from the Saints' church in Omaha; sermon by J. M. Baker, assisted by Edward Rannie. Interment in Forest Lawn Cemetery.

STRANGE.—Louisa Strange was born June 21, 1836, in Cambridge, England, and died at her home in Chicago, Illinois, February 24, 1910. She was baptized in Saint Thomas, Canada, by R. C. Evans, November 26, 1888. She was married to Elder William Strange October 24, 1859. To this union were born six children, William H., A. W., and E. C., Mrs. William Wainwright, Mrs. J. J. Oliver, and Mrs. William A. Hair. Services at the church in charge of Elder Philemon Pement, sermon by Elder Arthur Allen, and she was laid to rest in Mount Greenwood Cemetery.

HOUSTON.—At Rich Hill, Missouri, February 17, 1910, Russell V. Houston, aged 4 years and 20 days. Father, mother, four sisters, and one brother feel the loss of the little one. Funeral services at the Saints' church by J. C. Foss, assisted by Bro. F. C. Melch.

FLORENCE.—Hiram Florence was born August 19, 1832, in the State of New York. He enlisted in the war July 25, 1862, in New York Volunteers, 107th Regiment. Was honorably discharged January 28, 1863, on certificate of disability. Again reenlisted December 26, 1863. Was again honorably discharged June 13, 1865, at Fort Barry, Virginia. He was baptized July 29, 1894, by Elder F. M. Cooper. Died February 20, 1910, at the ripe old age of 78 years. He leaves to mourn their loss a wife, one son, and three daughters, besides a host of friends. His body was laid to rest in Oak Ridge Cemetery, there to await the final call. Services conducted by Elder E. S. White.

YOUNG.—Near Carlisle, Faulk County, South Dakota, February 8, 1910, Forest Lavere, son of Bro. Samuel and Sr. Jessie Young, grandchild of Bro. D. D. Young, aged three months and twenty-three days. The parents and Aunt Chloe came to Lamoni with the body. The funeral services were held at the home of Brother Stolberg, and the baby laid to rest in Rose Hill. Sermon by H. A. Stebbins, assisted by G. W. Blair.

GRAY.—At Saints' Home, Lamoni, Iowa, February 14, 1910, Bro. Albert Gray, aged 69 years, 10 months and 8 days. He was born in Pennsylvania and also resided in Ohio, Illinois, and western Iowa. He was baptized in 1862 and married Hannah Hartley in 1886. They came in 1904 from Ainsworth, Nebraska, to Lamoni, and Sister Gray died here January 4, 1908. Since then he has lived at the Home. Funeral services were held there in charge of Bro. John Smith, Bro. H. A. Stebbins preaching the sermon.

SANDERS.—At Lamoni, Iowa, February 15, 1910, of cancer, Bro. Samuel Sanders, aged 73 years and twelve days. He was born in Wales, but came to America in 1867. At Bevier, Missouri, he heard the gospel and was baptized in 1871. He was married in 1865 to Ann Nichols, who died in 1893,

and of eleven children born to this union but two survive him. In 1902 he married Sr. Ella Vanmeter. The family lived south of Lamoni in Missouri from 1881 to 1905, when they went to Bates County, Missouri, but came to Lamoni shortly before his death. Funeral services by Bro. H. A. Stebbins, assisted by A. S. Cochran.

GUBSER.—Robert A. Gubser was born March 5, 1862, in Walenstatt, Saint Gall County, Switzerland. Died January 12, 1910, at Lees Summit, Missouri, age 47 years, 10 months, and 7 days. He came to America January, 1866, became a naturalized citizen of the United States November 4, 1876. Was united in marriage to Lizzie M. Cole, August 25, 1897, at Gering, Nebraska. To this union were born two little sons. He was baptized into the Reorganized Church April 17, 1907, by R. M. Maloney. He was a kind and loving husband and father, and lived a faithful and consistent Christian life, having full faith in God until the end came. He leaves to mourn, his wife and sons, three brothers, and one sister. Funeral at Saints' church in Lees Summit, Missouri, sermon by Elder C. D. Depuy, assisted by D. W. Shirk.

MCKEE.—Thomas McKee was born August 8, 1817, in Philadelphia, Pennsylvania, and died February 21, 1910, in DeKalb County, Missouri. He was married March 2, 1843, to Jane Seward and to this union were born fourteen children, ten boys and four girls, six of whom died. He is survived by his companion and eight children, George, Edward, Richard, William, Thomas, Stephen, Henry, and Mrs. Hannah Linch, besides forty grandchildren and six great-grandchildren. He moved to Hancock County, Illinois, in 1854, and resided near Dallas until 1864, when he went across the plains by team to California, where he resided in Long Valley. While there he was baptized into the church by Elder J. R. Cook in 1874. In 1876 they came to DeKalb County, Missouri, where they have resided since. He remained faithful until the end. Funeral conducted by A. W. Head; sermon by D. E. Powell, at the DeKalb Branch.

CONDIT.—Florence Adaline Condit, the little daughter of Bro. and Sr. J. E. Condit, of Hagerman, Idaho, died January 3, 1910. She was born April 29, 1909. The cause of death was pneumonia. Florence was a bright little babe who won the love of all. Funeral services were held January 5 at the home of the parents, conducted by Elder William Glauner.

ARMSTRONG.—Agnes Emma Armstrong was born February 24, 1860, in Manchester, England. She was baptized April 8, 1892, by Elder Henry Greenwood, and confirmed by Elder W. J. Armstrong and others. After many years of continuous suffering the end came with almost tragic suddenness, early on Sunday morning, February 6, 1910. The funeral took place February 9, Henry Greenwood, president of the Manchester District, officiating. The remains were laid to rest in the family grave, where she had already been preceded by a five-months-old baby boy. Two sons, Willie, aged 16 years, and Cyril, aged 15 years, with her husband, William R., are left to mourn. Deep sympathy is felt for our brother, who for many years has been known through the church as one of our most efficient and active workers. He is now discharging the duties of mission secretary and historian, besides presiding over the East Manchester Branch. The funeral service was held Sunday evening, February 20, 1910. Henry Greenwood in charge; sermon by John W. Rushton.

HUNT.—At Grant City, Missouri, February 21, 1910, Bro. John A. Hunt, aged 82 years, 6 months, and 27 days. His wife, aged 80, and two daughters survive him. He was a soldier in the civil war, settled at Allendale, Missouri, in 1865, where he kept hotel thirty-one years; was probate judge eight years. Baptized in 1887 by Elder H. A. Stebbins. Funeral services were held at the house by Elder H. A. Stebbins and the body was taken to Allendale where the main sermon was preached. Brother Hunt was greatly respected by all citizens.

PARSONS.—Near Bellaire, Illinois, Bro. Edna I. Parsons. He was born May 14, 1872, at Bellaire, Illinois; was baptized March 11, 1906, by Elders R. T. Walters and W. H. Mannerling. He lived a consistent Christian life after uniting with the church. He leaves to mourn their loss a mother and three sisters. Funeral services conducted from the house by Elder J. A. Tanner, February 27, 1910.

BARRACLOUGH.—At Edwardsville, Illinois, William F. Barraclough. He was born February 26, 1869, at Edwardsville and spent most of his life there; died February 23, 1910. He leaves to mourn a wife, three daughters, an aged father, three sisters, and four brothers, one of whom is Elder George E. Barraclough. Funeral services conducted from the Christian church, in charge of Elder J. F. Curtis, discourse by Elder J. A. Tanner.

CONTENTS

EDITORIAL:	
Early Ideals of the Church - - - -	269
The Magazine Number - - - -	270
Questions and Answers - - - -	271
Notes and Comments - - - -	271
ORIGINAL ARTICLES:	
Theosophy.—No. 1, by S. A. Burgess - - -	272
The Mormon-Christian War, by E. E. Long - -	274
Notes on "Millennial Dawn" Theories - - -	276
All Truth, by C. A. Riley - - - -	278
MOTHERS' HOME COLUMN - - - -	280
LETTER DEPARTMENT - - - - 281	
Emma J. Jones—Mrs. D. S. Riley—Mrs. E. N. Beach—	
C. Scott—A. A. Reams—John Zahnd—Sister Short	
—Extracts from Letters—Scribbler—W. E. LaRue—	
Alice C. Schwartz.	
MISCELLANEOUS DEPARTMENT - - - -	284

Power versus Patriotism.

In February number of *The Twentieth Century Magazine*, under the title of "Power versus patriotism," Mr. I. N. Stevens, the well-known journalist and lawyer, shows how the lust for power, as incarnated in Napoleon, and the passion for patriotism, as embodied in La Fayette, represents two great forces of death and life, actively at work in our nation to-day. Next it shows the remedies—practical, well-tried, simple remedies—by which privilege and egotistic power can be brought to their knees and a government of, for and by the people quickly reestablished in the republic.

In a way, this paper forms a fitting and very important sequel to Judge Ben B. Lindsey's great series of articles that have recently been published in *Everybody's Magazine*.

In "Power versus patriotism" Mr. Stevens shows how the reign of greed and corruption can be peaceably exchanged for the rule of the people. Mr. Stevens is the author of the popular novel, *The Liberators*, the best romance dealing with public ownership that has yet appeared.

Dr. Wilfred T. Grenfell, the famous medical missionary, who has devoted his life to the welfare of white men and Esquimaux in the great peninsula, does not attempt, in *Labrador: The Country and the People*, of which he has written by far the greater part, to paint the field of his labors as a land of milk and honey. Had it been, Doctor Grenfell would not be there. What he has done, with the aid of his associates, is to supply us with the only accurate account we possess of a country, interesting not only for the grandeur of its scenery but also for the simple strength and manliness of its people.

For many years Doctor Grenfell has worked with these people, living their lives until he knows them thoroughly. His associates, Reginald A. Daly, A. P. Low, William B. Cabot, Charles Wendell Townsend, E. B. Delabarre, Charles W. Johnson, Mary J. Rathbun, Outram Bangs, and Glover M. Allen, are scientists of various kinds, who each contribute to the book the material with which they are personally the most familiar. The result is the incorporation, in a graphic picture of human lives lived under harsh conditions, of valuable and not easily attainable geological, botanical, and zoological information of great value. An historical introduction by W. S. Wallace completes the book, giving to us practically all that is known of Labrador.

An added and unconscious interest in the book is that which springs inevitably from Doctor Grenfell's own personality. The man who, summer and winter, year after year, has passed up and down that Arctic coast, carrying relief and comfort, can not write of that which is so intimately bound up with his life's work, without revealing much of himself. It is a personality as sturdy, as straightforward, as courageous as the men and women among whom he toils. No other than such a one, indeed, would have been accepted by these folk as Doctor Grenfell has been. Life is hard on the Labrador, so

THE SAINTS' HERALD

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"The more successful a man becomes, the more careful he should be to keep his head level."

hard that there is no dispensing with the plain homely virtues.

It is hard, but there is a tremendous fascination about it. The cod is, perhaps, the real support of Labrador life, and there is no chapter in the book more interesting than Doctor Grenfell's account of this fishery, and of the men who follow it. His deep love for the open, his feeling for the strong man fighting a hard battle for the right to live, are evident in all that he writes, but there are also significant facts as to the working of business systems. The people of Labrador are in the grip of poverty, to remain there helpless until needed reforms grant them once more a fair field for the struggle with the sea, a reluctant soil, and game that is steadily growing scarcer. Any man who knows what the word *adventure* means will feel the appeal of the life for all its hardship.

Not the least important feature of the work is the concise directions for reaching Labrador. To most of us, the peninsula seems impossibly remote; in the light of Doctor Grenfell's information, it is actually within easy reach. The rewards for the traveler are large—magnificent scenery second in grandeur only to the seacoast of Norway, a people commanding respect and admiration, the primitive life of the wilderness of lake and forest.

Insect Resistance.

All animals have the power to recover from injury occasioned by shock—from being stunned. Insects are in no sense an exception to this, and most of them possess what has been called tenacity of life to a remarkable degree. A butterfly will sail away with a pin through its body, an ant will go floundering around after being cut in two, and all insects will quickly recover from a blow, even if such may dent or break their external coverings. In such cases the inside parts are mostly out of use for a short time, somewhat similar to the case of your arm when you have struck the "funny bone," or to your foot when it is "asleep." But after a few moments' rest, the wasp can again resume its actions.

A wasp is well armored; its exterior covering is hard and almost unyielding. When it is struck a severe blow, the soft, delicate inner parts yield to the impact; the nerves and muscular tissues can not operate in unison, and the insect may be said to have been rendered unconscious as well as incapable, for the "mind" actions depend upon its entire nervous system.

But there is no such thing as an animal's having more than one life. When crushed, dismembered, poisoned, or smothered beyond recovery; when its vital organs are injured so that they can not again resume their regular uses, an insect will die—not in appearance, but really so. And this may result from the wearing out of its active vital organism, which may be called old age, after sometimes only a few days or weeks of life. Its one life has then been terminated beyond any doubt.—From "*Nature and Science*" in *March Saint Nicholas*.

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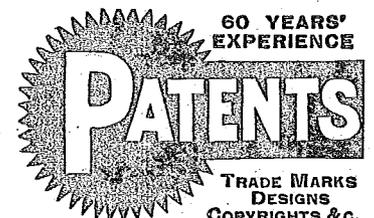
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THE SAINTS' HERALD

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



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

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LAMONI, IOWA, MARCH 23, 1910

NUMBER 12

Editorial

EARLY CHURCH IDEALS.

III. TO SECURE THE BEST EDUCATION; TO LIVE AT PEACE WITH ALL MEN.

(The next and closing editorial in this series will explain the attitude of the church on the question of marriage and the sanctity of the home.)

EDUCATION.

It has been represented that the Saints who were gathered together in New York, Ohio, Missouri, and Illinois, under the ministry of Joseph Smith and his immediate associates, were an ignorant class of people, not educated and not caring to become educated. This representation, like others of its class, was based on an entire misconception of the church, its ideals, and the individual character of its representative members.

Less than two years after the organization of the church a revelation was received through Joseph Smith and accepted by the church from which we quote:

Therefore, verily I say unto you, my friends, Call your solemn assembly, as I have commanded you; and as all have not faith, seek ye diligently and teach one another words of wisdom; yea, seek ye out of the *best* books words of wisdom; seek learning even by *study*, and also by *faith*. Organize yourselves, prepare every needful thing, and establish a house, even a house of prayer, a house of fasting, a house of faith, a house of learning, a house of glory, a house of order, a house of God; that your incomings may be in the name of the Lord; that your outgoings may be in the name of the Lord; that all your salutations may be in the name of the Lord, with uplifted hands unto the Most High.—Doctrine and Covenants 85: 36.

A brief glance at the history of the church will show that the members began to obey the injunctions contained in this law, to seek knowledge and wisdom out of the best books. In 1834 a school of the elders was established in Kirtland to study matters of general interest and especially those immediately connected with their ministry. A regular course of lectures was undertaken; and the school was well attended by the elders who were studious and earnest in their work.

In 1836 a class of forty elders was formed in Kirtland with Joseph Smith at the head. Their purpose was to study the Hebrew language. They

secured the services of Professor Seixas, of Hudson Seminary, for a term of seven weeks, paying him three hundred and twenty dollars.

Poor the church was, undoubtedly, at that day, and engaged in pushing its way over the western frontier, in its movement toward Missouri, yet these men had time and inclination to study Hebrew.

From the personal diary of Joseph Smith we select entries made on three consecutive days:

Monday, 21 [1835]. Spent this day at home, endeavoring to treasure up knowledge for the benefit of my calling. The day passed off very pleasantly. I thank the Lord for his blessings to my soul, his great mercy over my family in sparing our lives. O continue thy care over me and mine, for Christ's sake.

Tuesday, 22. At home. Continued my studies. O may God give me learning, even language; and endue me with qualifications to magnify his name while I live.

Wednesday, 23. In the forenoon, at home, studying the Greek language.—Church History, vol. 1, p. 625.

Concerning the church during its sojourn at Far West, Missouri, and its attitude toward education, we now quote from the History of Caldwell and Livingston Counties (pages 120, 121), published by the Saint Louis Historical Society:

In the fall of 1836 a large and comfortable schoolhouse was built. . . . The Mormons very early gave attention to educational matters. There were many teachers among them and schoolhouses were among their first buildings.

We are glad to learn that schoolhouses were among the first buildings to be erected by the Saints when they moved into a new section of the country. It was justly the pride of American pioneers that everywhere they went the little red schoolhouse sprang up side by side with the first log huts or pine board shacks. We are pleased to hear it acknowledged that there were many teachers among the Saints. These facts do not support the charge that they were an ignorant and degraded people. It is good, too, to find an occasional writer who does justice to a much misunderstood and maligned people.

Not only were the older people enjoined to educate themselves by study and prayer and the perusal of all good books, but upon them was placed the duty of educating their children in religious matters and on questions of morality:

And again, inasmuch as parents have children in Zion, or in any of her stakes which are organized, that teach them

not to understand the doctrine of repentance; faith in Christ the Son of the living God; and of baptism and the gift of the Holy Ghost by the laying on of the hands when eight years old, the sin be upon the head of the parents; for this shall be a law unto the inhabitants of Zion, or in any of her stakes which are organized; and their children shall be baptized for the remission of their sins when eight years old, and receive the laying on of the hands; and they shall also teach their children to pray, and to walk uprightly before the Lord.—Doctrine and Covenants 68: 4.

In passing we note that the age of responsibility was placed at eight years. It was stated that at that age if properly instructed children could understand religious ideas sufficiently to obey the gospel. It is significant that W. I. Thomas, a writer on psychological questions, says in the *American Magazine*, April, 1909, "At the age of perhaps eight the child's brain is practically all in; he is short only in experience and practice. He can understand any abstract principle and any piece of literature."

It will be remembered that in those days our free school system as we now have it did not exist. Schoolbooks were not written, printed, and on sale so freely as they are now. And the church, pioneer as it was in educational matters, was instructed to meet the situation as it then existed:

And again, you shall be ordained to assist my servant Oliver Cowdery to do the work of printing, and of selecting, and writing books for schools, in this church, that little children also may receive instruction before me as is pleasing unto me. And again, verily I say unto you, For this cause you shall take your journey with my servants Joseph Smith, jr., and Sidney Rigdon, that you may be planted in the land of your inheritance, to do this work.—Doctrine and Covenants 55: 2.

We have presented enough to convince anyone not blinded by prejudice that the attitude of the church toward education was misunderstood by the world at large. Their ideal was high. In fact we believe that they had the true and only safe theory of education, stated in the law quoted, "Seek learning even by *study*, and also by *faith*."

Faith divorced from study and intellectual effort soon becomes credulity and degenerates into superstition. Study divorced from faith heads directly toward atheism, the curse of colleges and universities to-day.

The ultimate aim of education was held by the church to be the discovery of truth. The breadth and liberality of that ideal may be understood by the church's definition of truth: "Truth is knowledge of things as they are, and as they were, and as they are to come."—Doctrine and Covenants 90: 4.

In other words he who understands things as they are, as they were, and as they are to be, is in possession of truth. That is the end and aim of education. Such an education can never be secured by study alone, as it involves things unseen, and learned only by revelation. Neither can it be secured

by faith alone, because man is a reasoning being, and is required to reason and study.

In harmony with the above definition of truth we quote the following:

To the student of society present themselves the questions, What *is*? What *has been*? What *tends to be*? What *may be*? . . . The first two are tributary to the third. . . . We seek truth not merely for the pleasure of knowing, but in order to have a lamp to our feet,—Edward A. Ross, professor of sociology, in preface to *Foundation of Sociology*.

TO LIVE AT PEACE WITH ALL MEN.

The true follower of Christ is placed in a delicate and trying position. He is quite likely to be subjected to abuse and persecution; yet according to the tenor of his belief he can not retaliate in kind. He must follow the way of peace among those who are bent upon killing him.

Christ said, "They hated me without a cause. . . . If they have persecuted me they will also persecute you. . . . They shall put you out of the synagogues: yea, the time cometh, that whosoever killeth you will think that he doeth God service."

He also said, "My kingdom is not of this world. If my kingdom were of this world, then would my servants fight. . . . When they persecute you in this city, flee ye into another."

Certainly the Saints of the early church knew what it was to be persecuted and hated without just cause. They may have erred in some particulars at times, but as a rule the conduct of the church was singularly free from retaliation. They were not permitted to dwell in peace in Ohio, Missouri, or Illinois.

In 1833 their enemies came upon them and drove them from Jackson County, Missouri. The Saints at that time suffered great hardship, with accompanying loss of life and property. One charge made against them at the time was set forth in a circular issued by the citizens, as follows:

It is more than two years since the first of these fanatics or knaves (for one or the other they undoubtedly are) made their first appearance amongst us, and pretending as they did and now do to hold personal communion and converse face to face with the most high God; to receive communications and revelations direct from heaven; to heal the sick by laying on hands; and, in short, to perform all the wonder-working miracles wrought by the inspired apostles and prophets of old.—Church History, vol. 1, pp. 313, 314.

In 1833 it was blasphemy for one to ask God for spiritual direction or physical healing and to believe that he would answer. To-day leaders of the Emmanuel Movement and many others, highly respected, are "blasphemers."

Fleeing as best they could from their abandoned and dismantled homes the Saints sought refuge in Clay County. There they were hospitably received and proceeded to settle upon their own purchased or rented farms and allotments. But in time their ancient enemies followed them up, determined to

oust them from the State; and by various means succeeded in raising up a strong faction against them.

Matters reached such a stage that neutral and cool-headed members of the community felt that something should be done to avert bloodshed. They accordingly appointed a committee to confer with a committee to be appointed by the church. This committee advised the church in the interests of peace to withdraw from the county.

The committee attempted to formulate some of the reasons for the existing prejudice against the Saints. We italicize certain portions of their statement for the purpose of calling attention to particular reasons. It seems that (as is so often the case) the Saints were hated because they were "different." Established communities resent the introduction of new customs of speech and dress, and new ideas in religion and politics. Human nature is at best politely tolerant of ways and customs that are foreign. Americans despise the pigtailed Chinese; and the Chinese are no less contemptuous of American "foreign devils." The city bred man esteems the farmer an object of ridicule; when he strays into rural districts he is chagrined to find himself the recipient of like contempt. The Saints were newcomers in the West. They differed from their neighbors in dress, in speech, in politics, and above all in religion; and those differences were at the root of the trouble. We quote resolutions drawn up by the committee to which we have referred:

They are eastern men, whose manners, habits, customs, and even dialect are essentially *different from our own*; they are *nonslaveholders, and opposed to slavery*, which, in this peculiar period when abolition has reared its deformed and haggard visage on our land is well calculated to excite deep and abiding prejudices in any community where slavery is tolerated and practiced. In addition to all this they are charged, as they have heretofore been, with keeping up a constant communication with the Indian tribes on our frontier, with declaring, even from the pulpit, that the Indians are a part of God's chosen people, and are destined by heaven to inherit this land, in common with themselves.

We do not vouch for the correctness of these statements, but whether they are true or false, their effect has been the same in exciting our community. In times of greater tranquility such ridiculous remarks might well be regarded as the offspring of frenzied fanaticism; but at this time our defenseless situation on the frontier, the bloody disasters of our fellow-citizens in Florida and other parts of the South, all tend to make a portion of our citizens regard such sentiments with horror, if not alarm.

These and many other causes have combined to raise a prejudice against them, and a feeling of hostility, that the first spark may, and we deeply fear will, ignite into all the horrors and desolations of a civil war—the worst evil that can befall any country. We therefore feel it our duty to come forward as mediators and use every means in our power to prevent the occurrence of so great an evil.

As the most efficient means to arrest the evil, we urge on the Mormons to use every means to put an immediate stop to the emigration of their people to this country. We earnestly urge them to seek some other abiding place, where

the manners, the habits and customs of the people will be more consonant with their own. . . .

The *religious tenets* of this people are so *different* from the present churches of the age that they always have and always will excite deep prejudices against them in any populous country where they may locate. We therefore, in a spirit of frank and friendly kindness, do advise them to seek a home where they may obtain large and separate bodies of land and have a community of their own.—Church History, vol. 2, pp. 58 to 60.

The committee added, "We do not contend that we have the least right, under the Constitution and laws of the country, to expel them by force."

Under the circumstances the Saints might have felt that they would be within their rights as citizens to stand their ground and defend their position by force, as they were admittedly occupying within their constitutional rights. But their ideal was to follow after peace; and at that critical time they were true to their ideal.

Under date of July 25, 1836, the First Presidency and others, to be exact, Joseph Smith, Sidney Rigdon, Oliver Cowdery, F. G. Williams, and Hyrum Smith, wrote from Kirtland to the Saints in Clay County, advising them as follows:

We forward you our letter to Mr. Thornton and others, that you may know all we have said. We advise that you be not the first aggressors. Give no occasion, and if the people will let you dispose of your property, settle your affairs, and go in peace, go. You have thus far held an asylum, and now seek another as God may direct. Relative to your going to Wisconsin, we can not say; we should think if you could stop short in peace, you had better. You know our feelings relative to not giving the first offense, and also in protecting your wives and little ones in case a mob should seek their lives. We shall publish the proceedings of the public meeting, with your answer, as well as our letter. We mean that the world shall know all things as they transpire. If we are persecuted and driven, men shall know it!

Be wise; let prudence dictate all your counsels; preserve peace with all men if possible: stand by the Constitution of your country; observe its principles, and above all show yourselves men of God, worthy citizens, and we doubt not [the] community ere long will do you justice and rise in indignation against those who are the instigators of your sufferings and affliction.—Church History, vol. 2, p. 73.

The Saints of Clay County had already adopted the course outlined in the above communication. At a meeting of the elders held in Clay County on the 1st day of July, 1833, this resolution was adopted:

Resolved, for the sake of friendship and to be in a covenant of peace with the citizens of Clay County, and the citizens of Clay County to be in a covenant of peace with us, notwithstanding the necessary loss of property and expense we incur in moving, we comply with the requisitions of their resolutions in leaving the county of Clay, as explained by the preamble accompanying same; and that we still use our exertions to have the church do the same; and that we will also exert ourselves to stop the tide of emigration of our people to this county.—Church History, vol. 2, p. 63.

Similar circumstances might be related at length, but this is representative. No one not blinded by prejudice will deny that this was a noble and Christ-

like ideal nobly lived up to under great provocation to do otherwise. We believe that the ideal was quite consistently lived up to during all the early history of the church. Only in the most abject extremity did they attempt to defend themselves by force. When persecuted in one city they fled into another. Their kingdom not being of this world they did not fight. If at any time the ideal was forgotten for a time, it was because of human weakness, such as Peter betrayed when he provided himself with a carnal weapon and used it. If the Saints retaliated in kind at any time, it was the exception and not the rule. You, gentle reader, under similar conditions might have done much worse.

ELBERT A. SMITH.

(To be concluded.)

MISSIONARY WORK IN MEXICO.

EDITOR'S NOTE.—The following letter from Apostle F. M. Sheehy will be read with considerable interest, especially that part outlining his experiences in Mexico. Referring to the letter from the Utah Mormon bishop who declined to permit Brother Sheehy the use of his church, owing to "instructions from headquarters," and his attempt to justify such refusal on the ground that our elders had abused their privileges when granted the use of such buildings, we will say that it is merely necessary to remember that when Elder E. C. Briggs first went to Utah, during the presidency of Brigham Young, he was emphatically refused privileges to preach in any Mormon meetinghouse in the Territory. That was before our elders had preached a sermon in Utah. The refusal has been continued with few exceptions until the present time. It is not based on fear of our abuse, but on fear of the truth, as is shown by the fact that Utah elders have repeatedly used our meetinghouse at Lamoni, where they have no following to lose. To accept such favors and then refuse to reciprocate in kind is despicable:

HACIENDA DE AUGUA DULCE, MEXICO, Feb. 25, 1910.

Dear Herald: You have so little news from this southwestern country, I thought it might be of interest to you to hear from us. I did not get into the field until late this year, owing to the need of my presence in Maine. You have already published the reason in your obituary column. Any further reference I refrain from, it being one of the things of our life that do not belong to the public gaze, being a *sanctum sanctorum* in variety. I arrived in Denver in October, where I found Brothers Scott and Bullard busy. Meetings were being held in the homes of Brothers Burnett and Bartlett. So much engaging the time and attention of people in city life, not many attending. The move in Denver to build a new chapel was in concrete form under the supervision of Bro. E. F. Shupe, whom we thought well to excuse from more direct missionary work for the time being. Much credit is due to the energy of the committee, sustained by the Saints of Denver. They are now occupying the new chapel, having recently moved in. Bro. R. Bullard has been laboring there during the winter. Denver will doubtless continue to be an important point for the church in Colorado.

At Colorado Springs a movement was alive to either enlarge their building or build a new one. Prospects seem bright for them there. They have plenty of local talent, as Brethren Russell, Morgan, Clark, and Harris are among their laborers.

Receiving word of the illness of Brother Pender, I hastened to Phoenix, Arizona. Found Brother Pender changed for the better. Bro. T. W. Williams had been summoned from Los Angeles to administer to him the gospel ordinance for the sick. I spent some weeks in Phoenix keeping up the appointments on the plaza for Brother Pender, except those in Spanish.

I was attacked during the work there by Prof. O. A. Phelps, which resulted in a joint debate on the subject of the divinity of the Bible. We held it in a hall run by the Socialists, where we also hold our Sunday services. Thirty-six speeches were devoted to the subject. The professor was very prolific in the "turkey buzzard" method. I noticed he had a book, sort of an encyclopedia, matter culled from skeptical and infidel authors; but unfortunately for them, while in debate, they leave out important and explanatory contexts. The Inspired Version is an unlooked-for arsenal they are not prepared for, which gives us a flank movement they never recover from. It has been my pleasure to meet several infidels in public debates. I am now in the mood of retreat. While standing in the defense of the Christ one senses his sayings to the disciples returned from missionary tour, "Did you lack anything?" The answer, "No, Lord," is still ours in its fullness, when not forfeited by unfaithfulness on our part.

During my stay at Phoenix I took a trip to Mesa, not far from Phoenix, where there is a colony of Utah Mormons, and a stake organization. I applied to J. T. Lesueur, president of the Maricopa Stake, who cordially received me but had to refer the matter to the bishop for the use of the building to hold meetings in. I found the bishop on his ranch, a few miles out of the village, who could not give me a decided answer without consultation with his counselors. The inclosed letter is his final answer:

"MESA, ARIZONA, November 24, 1909.

"MR. F. M. SHEEHY,

"Phoenix, Arizona.

"Dear Sir: Owing to instructions from headquarters we can not allow you the use of our building to preach in.

"I am sorry that such a ruling has been made, but it resulted from the slanderous attacks that the ministry of your faith have continuously made against the Church of Jesus Christ of Latter Day Saints, when we did open our buildings to you, so that your ministry is to blame for the condition.

"Wishing you well however,

"I am sincerely yours,

"J. M. HORNE,

"Bishop of Mesa Ward."

This is the common subterfuge now in vogue, and always peculiar to those who fear light and investigation. The men of that church are generally genial in manner as far as personal contact goes, but the binding, depressing effect of priestly domination asserts itself. "Time tries all," and will also do its work among that people; just how is the query.

At Phoenix there is a large Indian school under the auspices of Uncle Sam, where children from the various tribes of that section are educating, thus fitting the descendant of Laman for blessings pronounced upon him by Lehi: "Wherefore, because of my blessing, the Lord God will not suffer that ye shall perish; wherefore, he will be merciful unto you and unto your seed for ever."—Book of Mormon, page 91, paragraph 13.

The angel's message to the Seer and favor to the descendants of Abraham, including the remnants of Joseph, on this land, are cotemporaneous events. The raising of the flag of revolution in Mexico against the enslavement of the Lamanites by Spain, first by Hidalgo, then continued by Juarez, and still maintained by Diaz, are to be noted. "I am God and change not, therefore ye sons of Jacob are not consumed," applies as well to the sons of Lehi as to those of Judah, and the evidence of that preservation is just as remarkable. The suppression of the Mexicans by Cortez aided by the clergy of the Catholic Church, kept them in mental and physical servitude for over three centuries, even to-day two thirds of the natives of Mexico are in the peon class. Nevertheless, when time was ripe for the yoke to be lifted, it was the Indian that was ready for the emergency. It is a remarkable fact that the man who led Mexico on to victory, and to whom monuments are erected all over the republic to-day, was none other than a full-blooded Lamanite, Benito Juarez, who had become minister of justice, president of the supreme court, vice-president, and finally president of the republic, successively. While in the latter office, he withstood the invasion of his country by foreign foes, English, Spanish, and French, as also the potent power of the church within. Few men in history have so noble a record as this son of Lehi. People sometimes overlook the fact that Lehi's posterity are not all to be counted in the nomadic Indians of North America. His best representative is found elsewhere, as in Southland, where he is struggling against great odds, and steadily maintaining his upward march towards liberty and enlightenment. I offer the following extract as evidence in point:

"The careful student of Mexican history and of her population, while he will be forced to allow the disastrous consequences of the social and political system prevailing there for the past three centuries, will nevertheless discover to his satisfaction that comparatively few of the ills from which that country suffers and has suffered are to be traced to the native defects of the native races. On the contrary, he is likely to conclude that few peoples could have submitted for three centuries to a despotism so complete, and so ingenuously detrimental to national character, and have emerged so creditably as have the Mexican. The vitality, physically, intellectually, and morally, of a people who after this long enslavement were able to rise up and break the bonds that had held them, and who, through a whole century of stubborn fidelity to liberty, have kept on with their disheartening tasks of the shaking off of successive series of shackles, is itself the bow of promise to the future."—A New Era in Old Mexico, Winton, p. 140.

Referring to the full-blood Indian, he says: "This stock has exhibited, and still exhibits, every element which goes to make up the best there is in humanity. In view of the oppression and degradation which the Spaniard deliberately inflicted upon the Indian in the earlier centuries of their contact with them, it is scarcely short of marvelous that the native stock should have shown so much of a vitality, both in number and in producing its proportionate share of great men in Mexican history."—Ibid., p. 24.

The time is opportune for the gospel to go to him, more so than at any time since the restoration. The public school system of Mexico is doing its work in that direction. A goodly number of the younger people are having their minds fitted thereby to receive the gospel. The Protestant sects have been at work there. The following is an extract from a sermon by Doctor Cox, presiding elder of the City of Mexico district of the Methodist Church, South: "We now have three annual conferences in the Mexican work, employing about eighty native ministers, and about twenty male missionaries, and like number under the auspices of the

womans'-board of missions. We have eleven schools, in which there are more than three thousand students. One of the largest mission schools in the world is under the auspices of our church at Chihuahua. We have graduated from one of our schools four daughters of one of the governors of one of the States. We have one hospital fairly equipped, located at Monterey, which is doing splendid work, treating in its dispensary and hospital work about ten thousand patients per annum."

The work of the Protestant churches in getting an interest aroused in the native's mind to read the Bible as against the influence of the dominant church that tries to prevent the laity from doing so is commendable. Among the needs now are missionaries able to preach in Spanish. Bro. W. S. Pender has become proficient enough so that he is preaching in Spanish on the plaza, Sundays, at Phoenix. Brother Manner and wife, now at San Antonio, Texas, are also studying Spanish, and are at work among the Spanish speaking people of that section, preparatory for work in Mexico. Brother Pender has written some tracts in Spanish, which will be necessary there. To send these two men and their wives, who are also getting proficient in the language, to act as aids to their husbands, into Mexico will be a proper move. As young men come into the gospel among the natives some can be sent to Graceland and be prepared by the influence and environment there to become missionaries to their own people. It is now a recognized fact that the young Mexican who becomes a preacher is more effectual among his own people than those of a foreign tongue.

(To be continued.)

INDIANS ASK FOR MISSIONARIES.

Perhaps La Push is the only village of its size that has no Protestant Church of any denomination. The only church we ever go to is the Shaker Church which is said to be of Indian origin, but no Bible or Sunday school lessons are introduced. Not a single missionary has ever been sent here to make an attempt to Christianize the Quileutes. To pray in a far-away spot is common thing among these Indians. They believe in God and the Son, Jesus the Christ.

A visitor will come in the Shaker Church and look upon it as foolishness, but to the members it is a blessing. They say they do not pray to any false god, but to whom our white brothers call Jesus. They claim that their power to shake is given from above which forms the part of their worship. When a person dies they pray for her or him. Every year since the church here was established there are always several to become aggressive in the religion; there have been many who were given a power to pray regardless of what others say. There have been several each year to join the congregation.

Do we need a church? Will it be a detriment to our willingness to advance in the higher stage of the so-called civilization? We always wished to have a church. No one here, who is not a Shaker, professes to be a Christian, but each one who is able to read and sing will certainly attend Sunday school and church services. Will there be anyone from the civilized world, who will volunteer to preach the gospel to the aboriginals in this locality? They are per-

fectly harmless; they are no more in the stage of barbarism and believe that a church will not harm them.

When Mr. A. W. Smith, now justice of the peace, of Mora, was in charge of the school in this village, he demanded a church, thereby, quite few of the so-called leading men contributed certain sums of money and expressed their willingness to help along the work. The very same spirit of a Quileute Indian could be realized if any step toward making a church is undertaken.—*Quileute Chieftain, (La Push, Washington), January 26, 1910.*

THE MAGAZINE NUMBER.

"AMBOY TO INDEPENDENCE."

In the advertising section of the present number there will be found an advertisement of the Magazine Number. In connection with the advertisement are coupons that may be clipped in order to facilitate the ordering of extra copies. This is about the last chance to order extra copies of this special number. All orders should be in before April 1.

NOTES AND COMMENTS.

The Independence section of our Magazine Number will be of general interest to the church at large and of especial interest to Independence Saints. The first articles in this section outlines the founding of the church in Jackson County, Missouri, and the expulsion. The second article, written by the Independence Stake Historian, Mrs. J. C. Nunn, deals with "the return," and gives a history of the Independence Stake and Branch. The third article is a brief history of *Zion's Ensign* by its former editor, W. H. Garrett. The fourth article, by Elder Joseph Luff, is on the Sanitarium. Note coupons and advertisement of the Magazine Number in the back of this issue.

"We are tiny little creatures, finite beings, living in the midst of the infinite. We can not understand what is infinite. The simplest cosmic truth is utterly beyond our grasp. But we know that we are a part of the infinite. We know that eternal justice and mercy govern us and direct us. We know that the normal desires planted within us are destined to be gratified. And no normal man believes that the intense longing for immortality is doomed to disappointment."

"The first strokes of the artist are not wasted, even if they are erased. The first tests of the chemist are seldom correct, but they tell him what proportions need not thereafter be considered, and thus narrow down the feasible formula out of which the correct combinations can be more easily reached."

Original Articles

OUR REASONABLE SERVICE.

In writing to the Saints of Rome the Apostle Paul gave utterance to these words: "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service."—Romans 12: 1.

We find herein several thoughts suggested and will try to notice some of them in this brief article. First, let it be observed that the apostle is speaking to those within the church and by the mercies of God that they are already possessors of, he appeals to them trying to impress upon their minds the need of more perfectly consecrating their lives to God, and that their reasonable service is the presenting of themselves to God, or in other words conforming to the law of the gospel in their service.

Since that is true, let us pause for a moment and ask ourselves what is required of us, and then notice that the apostle says to "present ourselves a living sacrifice." The question may be asked, How can I do this? How is it possible for me to become a sacrifice and yet live? And it may be answered in this way, By living for others. Let us here consider that the great sacrifice of the Christ was not so much in his dying for us as in his living for us. He lived a life of true brotherhood. His love went out continually for man, and in every word that he uttered was found the essence of true life. He said, "It is my meat and my drink to do the will of him that sent me, and to finish his work." So he moved along in discharge of duty, looking at the glory he might add to God and the good he might bring to his fellow-men, and by the life of service and sacrifice that he lived, we as Saints in these latter days are permitted to enjoy the blessings of peace through the gospel, therefore (because Christ has lived for us) we ought also to live for mankind.

Sometimes we think the pressure is too great and we are unable to make sacrifice for others when they apparently do not seem to appreciate it, but we should also remember that "Christ died for the ungodly."

But the presenting of ourselves a living sacrifice is what we want to consider, and sometimes we think that we can sacrifice in our way and it will do just as well as if we do it in the Lord's way. You know Cain had this idea when he offered sacrifice, but the Lord did not approve of it,—his sacrifice was not acceptable. His brother Abel's sacrifice was acceptable because he presented it in keeping with the commandment of God, so we herein discover that to be able to render reasonable service to God we must do it in keeping with the law that he has given us, no matter what our station in life or in the church may be.

If God has blessed us with this world's goods we are expected to impart of them according to the law for the good of others. If we are blessed with learning we are required to use it for the good of the work. If we are in the common walks of life and have neither wealth nor learning we can at least present our life an example worthy of all acceptation, that by our deeds of love and virtue we might win souls to Christ. If we are called to the ministry our reasonable service is to find out our duty and labor in the office wherein we are called, and that gracefully; not because it is a duty imposed upon us, but because it is a pleasure to serve our fellow-men and in serving them we serve God. If there is any reward to be given in this work it is for the cheerful worker, the one who works because he desires to bless others, and not because it is a duty which he can not shirk.

The apostle in writing to the Saints of Corinth gave expression to the thought in these words: "For though I preach the gospel, I have nothing to glory of: for necessity is laid upon; yea, woe is unto me, if I preach not the gospel! For if I do this thing willingly, I have a reward; but if against my will, a dispensation of the gospel is committed unto me. What is my reward then? Verily that, when I preach the gospel, I may make the gospel of Christ without charge, that I abuse not my power in the gospel. For though I be free from all men yet have I made myself servant unto all, that I might gain the more."—1 Corinthians 9: 16.

Herein then is our "reasonable service" made manifest, that we labor and sacrifice because we desire from the heart to assist others in gaining even more than we have attained to. And if I as a minister for Christ should have in view any motive other than the blessing of mankind and the glory of God, I am not rendering a reasonable service. The spirit that should actuate all (whether laity or ministry) is that of true sacrifice, to make sacrifice because we love God and have the welfare of our fellow-creatures at heart.

May God aid us to that end that we may all render to him a reasonable service, the fruits of which is righteousness and true holiness.

Hopefully,

J. E. VANDERWOOD.

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THEOSOPHY.—NO. 2.

In the former paper we endeavored to make it clear that Theosophy first tries to correlate and unify all religions, and so takes into consideration all the sacred books. Special stress, however, is given to the Vedas, Puranas, and other works of India. Yet no one of these nor all are the basis of the theosophical teachings, but they claim the existence of secret records containing a primeval revelation. The

contents of these secret books can only be learned through repeated initiation. And if this initiation is continued sufficiently long, a thing impossible for one mortal life, superior beings whom we may designate as God or as gods may be seen. This course of study and of preparation requires the separation from the physical desires and the development of the spiritual and altruistic in man, since he gains little by little that dominion over nature which makes it possible to raise the dead to life, to walk upon the waters, to say to the mountains, Be thou removed. Such dominion over spiritual things and forces can not be entrusted to any save those who are absolutely pure. Such powers used for selfish ends would simply mean black magic. Hence these things can not be made known generally, since to do so would be to bring about the destruction of the world, as has already happened once to the people of Atlantis and the Lemureans.

The study is so difficult there would be no danger of the mass of people pursuing it. It is only those of intellectual strength who could possibly follow it at all. So far as that part would be concerned the population would be safe, since the ignorant could not and would not understand. But there *are* intellectual giants who are not spiritually strong. Therein lies the danger. Hence the necessity for protection from vulgar eyes, and hence it is only after long preparation and proof of moral worth, that even the lesser part of the mysteries may be made known in this age. The time will come, however, when every man will be clairvoyant, when every eye shall see and every ear shall hear; but that time is not yet.

COSMOLOGY.

This subdivision might also be called *theology*, as it has to do with the divine. Theosophites do not believe in an anthropomorphic God. They believe in a supreme being who is not a being at all, but rather "Beness," who is neither male nor female, nor both, nor neither, but rather clarified as IT, THAT, the Limitless, the Unknowable. IT is in you and me, it is everywhere, Infinite, it is all things, yet *no thing*, still it is not nothing. It is nihil, still not annihilation; it is the incomprehensible; the Causeless Cause. It is not conscious, but it is Consciousness. In a few brief words no man knows anything at all about it, nor can he possibly comprehend or understand it. Nor can That appreciate or feel for man, before he returns in accordance with infinite law. That entity, which is the divine essence in man, reaches its height and fullest culmination only when it returns to "the Day of Be-with-Us," in which all things become one with the Infinite. This Causeless Cause is before all things, and within it, and from it there emanates or becomes the First Great Cause, the Unmanifested Logos; from the Unmanifested

Logos there evolves the Manifested Logos. Then comes the Demi-Urgos and all the different ranks and orders of holy beings from gods, archangels, angels, down to man. While there is this spiritual development, matter also becomes a factor of motion. The Causeless Cause is the only thing that is; all other things are Maya, or illusion. When the Spirit moves upon the great deep of matter there comes forth living things. There are ages then on ages, all involving the wonderful number seven; circles within circles and circles upon circles, but when all strike four then is the utmost of matter accomplished, and there begins the return to the One. It is the extreme of the descent into matter. Every star has its seven manifestations, its seven rounds to each turn of manifestations, its seven races to each round, and seven subraces to each race. But when all are four, then begins the return to the seventh, which is also the first. But there is this difference, however, because the returning entity carries with it the sum and essence of all its experience in the descent into and ascent out of matter. The day of Brahm is 4,320,000,000 years; 360 days and nights make a year of Brahm; 100 years of Brahm are an age of Brahm; for every day there is a night, for every age of activity an age of passivity or inaction. All things as they once emanated, all the manifested lives return back into space and back into the One Causeless Cause. Then for a like period, as there has been activity, all things abide passively in the One. Therefore is that the only real, since things pass. Some may be for a day, some for a trillion years, still at last to one and all come changes, save only to the Causeless Cause.

All things, which appear to be, are only aspects and manifestations of the one real and Unchangeable. It breathes forth and all things in turn become; it inspires or breathes in and all things return. As to that entity, which enters the individual, it is not yet clearly defined exactly what will be that state in "The Day of Be-with-Us." It is stated that each entity, while as before it was part of God, has now become God itself, and differs so that the end of the seventh differs from the beginning of the first, in the whole round of experiences gained in existence and in the flower of all, that has been gained from contact, association, amalgamation for a time with matter.

ANTHROPOMOLOGY.

This Earth has also its seven manifestations; the Moon is the mother of the Earth and is now approaching its last stages. The Earth is in the middle round and is about to ascend. There have been many races through long ages upon this Earth; the first race appeared when the Earth was too ephemeral for any such existence as now appears. Man of that time was of air, spiritual, and sexual, but

the "Ghost" of his present self. Still these beings were of enormous stature compared to man of today. No language was spoken, but things were understood; the race was continued by fission or division. This continues for a very long period, for they were all gradually changed from the middle of the race towards the second race; and as we have suggested, each race divided into subraces, the fourth race of any round partakes of the characteristics of the fourth round, though in a lesser degree; the fifth subrace of any race partakes of the characteristics of the fifth race, though in a lesser degree. Those characteristics, which belong to say the third round, will reach their fullest manifestation in the third subrace of the third race of the third round, but still through the first race there is a gradual permutation towards the second race; the first race is the self-born astral shadows, having no understanding; the second race is the sweat-born or boneless. They are egg shaped and sexless. The race is continued by budding, *i. e.*, a small portion of the parent swells out of the surface and finally parting company grows to the size of the original organism. The second race was a slight understanding and could speak formless sounds; after a long age they developed the third race. The latter part of the second and third races and the early part of the third is intermediate hermaphroditism. We have an instance of this in worms and snails and in some plants. It is closely allied to budding. But men became too powerful in the third race, so that the rulers of Karma caused them to divide, male and female, and they one became two. Man will not be a perfect septuanarian being till the seventh race of the seventh round. This, however, is the beginning in the latter third race of true sexual union; and the later method was the fall or descent from the pure spiritual. This matter of the fall is variously discussed and a variety of opinions advanced. So far as the Theosophists are concerned, their clearest view would be, that the fall is a cloak of the great mystery of the descent of the Spirit into Matter, and the later re-ascent of Spirit to God; that none of the early part of Genesis is historical, but is only a cloak for the great truths of the secret wisdom.

Jehovah, according to the writings of the Theosophists, is the type of man and woman. They translate, "I have a man even Jod heva," not, "I have a man from the Lord." So are other names but types and ideas and not historical. Again Jehovah is made one of the lesser deities concerned in part with others in the creation, one of the workmen on the building, but not even the Architect, let alone the Causeless Cause, or even the Master. Again he is made only the emblem and protector of the Hebrew race in Phallic worship. Jehovah and the other of the Elohim created man, but designed to

keep him ignorant. Lucifer is the light from God and gave man the divine wisdom. Lucifer is the type of Theosophy, the serpent of Eden, is its emblem, the serpent of wisdom. Lucifer is a rebel against Jehovah, but not against the Causeless Cause nor the Logos, whose will he is carrying out. Lucifer is the brother of the Logos, and comes from the higher councils, with which Jehovah has nothing to do. He personifies those who cling to the spiritual rather than to the physical realm. Jehovah is the god of the physical. But not only is the serpent of Eden the type of Theosophy, but also the great dragon of Revelation, which is also the serpent of wisdom,—the whole writing being under a veil lest man should understand, and is only to be explained to the initiated. The Devil is only God inverted. But Lucifer is not the Devil, but is rather the Divine Wisdom of the Son of the Morning. Hence we have one of the leading papers of Theosophy called *Lucifer*. This gives but a faint idea of the extent to which Lucifer is eulogized and the manner in which Jehovah is ridiculed. To do this, many constructions are placed on the biblical texts, which are somewhat far-fetched; and much reference is made to purported Hebrew writings of antiquity. The Bible clearly indicates, that the Jews went astray after heathen gods and picked up many strange and peculiar ideas, but in such writings as these, everything that was ever taught or believed by a Jew is taken as explaining the character and nature of Jehovah. We do not doubt many of the Jews went after such teachings as the above, and caused their children to pass through the fire; but that such is the teaching of Moses or of the prophets we do not believe.

The fourth race reaches the limit of the physical, and the spiritual has then descended to the utmost into matter. Languages now become articulate and there is a nearer approach to conditions of to-day. But some of these earlier race have abused the divine knowledge, hence follows their destruction. Enoch is but a type and name for those who through initiation had become the "friends of God." Moses, Abraham, Solomon, Paul, John, Jesus of Nazareth, and others had become initiates.

Most races of antiquity had a ceremony of initiation; part of the ceremony was public and for all the people. But there followed a period of preparation, and then preparation and entrance into the first initiation. In the first, some knowledge was given from whence man came; such was the character of the instructions and lectures. In the second, initiation what man is. In the third, what man shall become. This in most of them ended the initiation. In fact it was much for man to accomplish and to retain this much, and in many cases even this has sunk into the barren form. In the original initiation of the third degree the candidate took the place of the one put to die; he was in many instances

bound on a cross. He was placed in a state of hypnosis and then his body placed in a tomb or sepulcher, where it remained three days and three nights, the initiator remaining with him. If he were worthy, the initiator was able to give him a view of the superior being. Some, not being sufficiently prepared, returned from this initiation with intelligence lost; to others it meant the loss of life; others failed to see its significance. It is only the pure and worthy who could or can receive and abide in the lesson.

At some other time it might be of interest to go more fully into these ceremonies of initiation, and how severe a test they were. In many instances the candidate had to seal his covenant with blood, though later this became a form and sample, and is doubtless now a veil for a secret meaning. But he took within his hand the emblem of death and offered himself or, it might be, the initiator as a sacrifice. Many passages infer that this action was actually carried out and that it meant physical death; but of this we still have much doubt. However, in *reality* there were seven degrees, and a man who had completed the Path then walked and talked with God. Such were called the "friends of God," but they were very few. Such, however, were Enoch, Abraham, and Moses. (The above is very interesting as a tradition.) At one time it was possible for a man to so purify himself. Some men have talked with the Divine. We do not understand that any of the society claim any such vision now, but only that it is possible in time to take such an initiation. Furthermore, as the race draws near its end, all mankind will have this privilege and will see and know; but to those who do not use the knowledge wisely it will mean destruction, it will mean the left hand instead of the right; it will mean sorcery. To such nothing is safe from its place, though their power is limited by the sons of God; over the pure in heart they can never have any dominion.

S. A. BURGESS.

(To be continued.)

If God gives me work to do, I will thank him that he has bestowed upon me a strong arm; if he gives me danger to brave, I will bless him that he has not made me without courage; but I will go down on my knees and beseech him to fit me for my task, if he tells me it is only to stand and wait.—Jean Ingelow.

It is unnatural to sleep in the light. A light carried into the bedroom at midnight will waken the sleeper. So it is unnatural for one to sleep spiritually and intellectually in the light of truth. Flash the light of truth upon the sleeper, and he will open his eyes and begin to look about and try to offer an apology for having slept.—*Epworth Era*.

Of General Interest

A MAN'S PRICE.

"Every man has his price," said a cynical college student to a young professor.

He waited for a reply, and as the instructor said nothing, he asked, "Don't you think so?"

"If I did think so, I should hate to admit it," said the professor. "I could not very well accept that theory for all men without conceding it for myself.

"You remember the old fallacy concerning the Cretan who said, 'All Cretans are liars. If all Cretans are liars, this Cretan is a liar; but if he is a liar, he is not to be believed when he says, 'All Cretans are liars.' But if he speaks falsely, and Cretans are not all liars, perhaps this Cretan is not a liar.'

"If I say, 'Every man has his price,' I may not be entirely right about all other men, but I have made a dangerous admission concerning myself."

"I wasn't exactly yearning for a review in logic," said the student. "I'd just like to know what you think of it as a practical proposition. Isn't the real difference between what we call a good man and what we call a bad man a difference in price?"

"I will answer you seriously, and I will say I do not think that is the whole difference. It may be a part of the difference. You and I, who have never had to face the terrible temptations that have overwhelmed some other men, may well judge them with charity, and pray to God that we may not be led into temptation. For as every stick or beam has its theoretical breaking-point, as you have learned in your study of physics, so I suppose there is not a man of us who has not a point of weakness at which, if tempted above measure, he would yield. In that sense it may be true—probably is true—that every man has his price."

"That was what I meant," said the student.

"I don't think it was," said his teacher. "I am sure I do not mean what I think you meant, nor what is commonly meant when it is said that every man has his price. I thank God that I have known men who held honor above all price, and who, in spite of human weakness, would have died before they would have betrayed a trust."

"It seems to me you contradict yourself," said the younger man.

"I do not think so," said his teacher. "I have conceded the theoretical breaking point of every man's resolution, but I have not conceded that it will break, or that it does break. Very many times—oftener than not—it does not break.

"I have trusted many men, and few have betrayed me. Although more of them might have betrayed me if tempted inordinately, still I do not think most of them held their trust at a price. This is my own confidence in myself, and in most men about me, that I am not holding myself for a price. And I have one other confidence, namely, that no man can set that price but myself."

"Doesn't the man who offers the price set it?"

"He does not. The man who prays to God to be kept from temptation, and who goes steadily about his duty, not valuing his honor in terms of anything marketable, is to all intents and purposes above all price. He ranks among the great and unpurchasable things of life, the love of God, the grace of Christ, the sacrifice of mother-love, the glory of integrity. And if he sells anything it is not honor, but himself.

"Still as of old,

Man by himself is priced;

For thirty pieces Judas sold

Himself—not Christ!"

"And so I don't believe that all men have their price. I don't want to believe it of myself or of my neighbors. I still believe that Satan lies, and that it is not true of Job nor of a good many men that 'All that a man hath will he give for his life,' nor yet for the things of life.

"Love and honor and duty are above all price, and I believe a good many men hold them so. I hope always to believe this, and I want to be one of those men."—*Youth's Companion*.

Mothers' Home Column

EDITED BY FRANCES.

Advisory Board, Daughters of Zion.

Mrs. B. C. Smith, president, 214 South Spring street, Independence, Missouri; Mrs. H. A. Stebbins, vice-president, Lamoni, Iowa; Mrs. F. M. Smith, secretary, 630 South Chrysler avenue, Independence, Missouri; Mrs. M. E. Hulmes, treasurer, 909 Maple avenue, Independence, Missouri; Mrs. E. Etzenhouser, Independence, Missouri; Mrs. E. L. Kelley, 916 West Electric street, Independence, Missouri.

Dear Sisters: Although never having written for the "Column," still I have often thought I would like to do so, but feeling my inability I have let the opportunities pass, from time to time. I have read the many good articles by the sisters and know that most subjects have been treated by much abler pens than mine, but the older I grow, and the more I watch the tendency of the youth of the church, and especially those whom the isolated young members of the church have to associate with, toward vanity and other evils, namely, prevaricating, or "stretching" the truth, my heart turns cold within me to think of the dreadful consequences of such a habit, the many years of hard struggle to the conscientious to win back the confidence which they have lost. I have often thought that the parents, many times unknown to themselves, were to blame for this habit in their children. Many an imaginative child will, in its innocent play, imagine it has things which it has not, and tells its playmates, and even its parents, of these things, repeating them over and over until it makes itself almost believe they are really true.

I have in mind a little boy of about four years of age who would go out-of-doors in the summer time where his father was planting potatoes. He would stay and play quite awhile, and in coming indoors would have a long story to tell of his "boys" he had out "planting potatoes." He had ten or fifteen acres of potatoes, just as he happened to tell it, and he kept it up all summer telling about his "boys" and his "potatoes."

His mother would reprove him for telling stories that were not true, but his father would say, "Oh, let him alone. He enjoys himself telling those stories. He will soon forget all about it." But he did not forget the habit of telling untruths, and to-day his parents can not believe one thing he tells unless they know themselves that it is true.

So, mothers, and fathers too, watch the little ones, and do not let one falsehood go unreprieved, for in after years the seed thus sown may yield a harvest of sorrow which it will be bitter grief to gather.

We mothers had better be remiss with our work than to neglect the molding and morals of our children while they are the age to mold into grand and good men and women for God and the carrying on of his work, when the ones who are now working for him are through with this life.

A READER.

Requests for Prayer.

TOLEDO, WASHINGTON, March 8, 1910.

Editors Herald: Will you please ask the Prayer Union, through your columns, to pray for my uncle, Elder P. W. Premo, who is sick with rheumatism in his back and leg, almost to the point of death, it seems, that if it is God's will he may receive relief and cure. He may be over *this* attack before you have time to act upon this letter, but unless God gives relief, will soon be prostrated with another.

Your sister in Christ,

Box 23.

MRS. A. J. PREMO.

SACRAMENTO, CALIFORNIA, March 9, 1910.

Dear Saints: I would like to ask those who can to fast and pray on the first Sunday forenoon of April for my hearing to be restored. I have a roaring sensation in my head and my hearing is failing me, especially in my right ear. I will also be administered to on that day.

Your sister in the gospel,

2130 JAY STREET.

PAULINE NAPIER.

Letter Department

MACHIAS, NEW YORK, March 7, 1910.

Dear Herald: In the letters in a recent HERALD, I find one on keeping the Sabbath. Now that makes me think away down deep. I was always taught to attend Sunday school and preaching services and prayer and testimony meetings on Sunday. Now the question that arises in my mind is, If I live from five to fifteen miles from the place of worship, how am I to get to it? Walk, did you say? Now as a farmer I work six days of the week, walking from sunrise to sunset. The command is, "Six days shalt thou work, but the seventh thou shalt rest." How shall I rest and go to the services? If I walk five miles to meeting and five back, that is ten miles, and a little work for shank's horses. (Matthew 12: 10-14.) Jesus healed a withered hand for a man on the Sabbath, and read what he said about the sheep in a pit.

I have driven fifteen miles to meeting and have felt blessed in so doing. It was one of three things, walk, drive, or stay at home. Which should I do? I drove, and would do it again if I were placed in like condition; and I do not believe that God would punish me for so doing. I have driven miles for and with ministers on the Lord's day. Will I be punished for a good deed? They could not have met appointments otherwise. I have seen Saints administered to on the Lord's day and healed. Was that against the Master's will? Judge for yourself. How would our brother do if he were placed in like circumstances, would he work his beast or would he stay at home and not attend services?

We are isolated from any branch so far as I know. If Bro. H. O. Smith sees this, I wish he would write us at the above-named place.

Yours in the truth,

Box 116.

J. N. BALDWIN.

CLINTON, IOWA, February 15, 1910.

Editors Herald: I feel it a duty as well as a privilege to write to our valuable paper. I have taken it a number of years and it has always brought such comforting news; such news as can not be obtained elsewhere. When we read some of the lovely articles and letters we can feel the sweet influence of the Spirit of God accompanying the same. I have been impressed many times that I should write some of my experiences. I have not had the same kind of experiences in coming in contact with this glorious gospel that some have had through coming in contact with their relations or loved ones, as none of my relatives have accepted the restored gospel that I know of.

It was eleven years ago that I accepted the gospel, having heard God's untiring servants proclaim it with power, the Holy Ghost, and much assurance, and not in word only. Like the rest of the world, I was ignorant; I thought there was only the Utah Latter Day Saints, or Mormons as they are termed. I was going with a young lady, now my wife; she was not then a member, but is now, and her parents were both Saints. Through her untiring effort, I would accompany her to church, and I would advise our young people to do likewise. We are told that when the sinner repents and enters the fold there is rejoicing in heaven. It was not long before I was convinced that this was God's church, although it was hard for me to give up the old man and his deeds. I had become so steeped in sin that it was hard for me to give up my evil habits, such as drink, tobacco, swearing, etc. I smoked as many as ten cigars a day, but finally quit. Some say it makes them sick to quit. Don't you think it made me sick! I am not saying this to boast, but there is no evil habit that we can not repent of, for that is why Jesus said, "Repent ye, for the kingdom of heaven is at hand." I do not set myself up as perfect but I am trying to be perfect, and that is what every-one should do.

Bro. J. C. Crabb baptized wife, Streley, and myself. Obstacles seemed to come before me in my efforts to serve God, and yet I can see that God's hand was leading me; but Satan was trying to overcome me. Now after eleven years of experience I can bear my testimony that if we will only trust God all things are possible.

I will relate a dream or vision: After I had been elected president of the Clinton Branch, I became somewhat down-hearted and discouraged because of conditions. When I retired I kneeled and asked God to strengthen me for the work, that I might stand steadfast in the faith, and true to God's word, he showed me his great love, and as I lifted my eyes heavenward I saw letters of fire and Jesus standing near them. The letters read, "Little flock," and then all passed away. In the morning I wondered what it all meant, and immediately the Spirit bore witness to that passage of scripture which says, "Fear not, little flock, for it is your Father's good will to give you the kingdom." That was very comforting to know that he was pleased with us as a branch of the church, and that this is his church. God has demonstrated his powers many times to me in administering to the sick, not only in my own family, but among many of the Saints. It causes my heart to rejoice.

Our branch is doing fine; some of God's people are moving in here and some are investigating our claims. We purchased a church building four years ago on payment of four hundred dollars down and the rest in fifty dollar installments. The property cost one thousand dollars, but since we purchased the property, real estate has gone up and we would not sell now for twenty-five hundred.

Your brother in gospel bonds,

EIGHTH AVENUE.

E. W. VOELPEL.

CORBIN, MONTANA, February 23, 1910.

Dear Herald: As I am still one of the isolated ones, and as the intolerable loneliness seizes me with a grasp almost unbearable, my first effort for relief is at the throne of grace which I can truly say always brings a sense of relief; but not so complete and full as the association of kindred minds, raised with one purpose to the fountain head of all righteousness. We were greatly refreshed and strengthened by the presence of Bro. Isaac M. Smith, who preached for us once and administered the sacramental emblems, to my wife and self. We rejoice that we have been permitted, even in so small a measure, a part in this great work of the Lord.

ISAIAH M. DUNGAN.

PITTSBURG, PENNSYLVANIA, February 21, 1910.

Dear Herald: In a recent issue of the HERALD there is a letter from Glen Easton, West Virginia, criticising the letter that I wrote to the HERALD some time ago. The writer claims that I made some very derogatory observations of their hills, etc., and says they were "stung." I have read over my article carefully again, and though I wrote it carefully, (as the editor says, I wrote him that I wanted it all to go, as there was nothing objectionable in it). I still think the letter was decidedly complimentary, and not derogatory, as the writer from Glen Easton claims. I wrote in an encouraging way of all the branches in the district and made no exception to Glen Easton. Why should I? I have always been kindly treated there and considered all my personal friends. Let us analyze the objected part and see what are the facts.

I cut a joke about the Arkansas hills out of the *Saturday Evening Post*, and used the clipping as an introduction to the subject of hills. I showed that clipping to one of the officers of the Glen Easton Branch, and he laughed heartily over the matter. That is just what I thought everyone would do. They joke about those glorious hills themselves. And on a clear morning they are glorious, and at sunset they are a sight to behold. Here is one of their jokes. "Brother Miller, when we buy one acre of ground out here, we get two acres, one on each side of the hill!" How did I know somebody was sensitive about the hills? I do not believe that is the reason for the criticism, however.

"A little nonsense, now and then,
Is relished by the best of men."

After introducing the subject of hills with this clipping, I said: "The Glen Easton brethren have mastered those hills and compelled them to yield a good living for them." Is that complimentary or not? Then I said the Lord blessed them by placing oil in them for the benefit of some of the brethren. Was that complimentary or not? Then I referred to Bro. Jasper Dobbs' marriage and spoke of him as a progressive and advancing young man. Another complimentary statement. I surmise here is where the trouble lies. I presume I should have said something complimentary regarding another individual, but I believe in encouraging the young people and I believe Brother Dobbs didn't get any too much of it. Yes, it is true that the Glen Easton brethren have been "stung," but it was not by an individual in Pennsylvania, but by an individual in Glen Easton. Get after him.

Some additional facts: At the conference at Wheeling, February 5 and 6, I met many of the Glen Easton Saints, old and young, and was never treated more cordially by anyone. One of the leading officers of that branch was especially friendly in his greeting. I was invited to go out to their branch at least a dozen times from their members, and I was urged so strongly to take supper with a young couple from there that I did so; yet the Glen Easton writer represented the branch as being offended at me. I know who was offended and why. I will meet with the branch as soon as I can and I expect, with the exception of one or two individuals, to be treated with the same friendliness that I always have been in the past. The editor knows circumstances why I did not want my letter cut up and I do not believe he would have cut out that part which the writer calls objectionable. It was written in the right spirit, but the trouble seems to be in the spirit in which it was read.

C. ED. MILLER.

TULARE, CALIFORNIA, February 19, 1910.

Dear Brother Elbert: I just got here yesterday from Santa Ana. I am still greatly afflicted, but trying to work for the Master. Will preach to-morrow and also ordain

Bro. A. J. Damron to the office of priest. This is according to the direction of missionary in charge, Fred A. Smith. It is colder here than in Santa Ana; I am so cold this morning that I can scarcely write. I think I will have to quit running about.

J. C. CLAPP.

CISNE, ILLINOIS, February 27, 1910.

Dear Herald: When we came back here from Knobnoster all welcomed us with a hearty handshake and "glad you have come back to help us with the Lord's work." We have had a grand revival meeting here at our branch with both Saint and sinner, and added to our number fourteen precious souls, which will be a power and strength to the work.

One of the brothers was called to the office of deacon and was ordained February 13, by Brn. H. Walker, F. L. Sawley, J. G. Smith, and J. F. Simms. I believe he will be blessed in his calling. Brethren Sawley and J. F. Curtis were the ones that conducted the meetings, the latter only being with us three days. He left to attend the Taylorville conference, but the good work still goes on, and the Saints are strengthened and rejoicing in their progress.

We have Sunday school every Sunday and prayer meeting every Thursday night. We are depending on a debate soon with the Missionary Baptists to explain the difference between truth and error. I know this is the work of the Lord, for I have proved it in days that are gone by and have seen the work manifested by the Lord. I hope the people will come out and hear the difference and obey the gospel. There are several others interested and I believe they will soon come and go along with us.

Yours in the one faith,
MR. AND MRS. J. F. FLEEHARTY.

PORTLAND, MAINE, February 25, 1910.

Editors Herald: I am one of the isolated ones and I find lots of comfort in reading your nice letters. Since the Chapman-Alexander revival movement swept over this place, the Pentecostal or Holiness people have been having special meetings, conducted by one Rev. Andrew Jackson, of Kentucky. The writer had the privilege of attending a few of their meetings, and also putting a few questions in the box to be answered by this wise (?) servant of God.

My first questions were: "Why did Jesus go to teach the spirits in prison if there is no escape for them? See 1 Peter 3: 18-20;" and, "How can the gospel be preached to them that are dead, if the dead are unconscious, as some teach us? See 1 Peter 4: 5, 6."

Just listen to this answer: "Jesus did not go to preach to them. He walked through the back alley of hell shouting, 'I have conquered the world, death and hell!' He proclaims his victory. He did not go to set them free. No, brother, when one is in hell, he is in for ever; no escape." How very wise is this Mr. Jackson! Where did he find out so much? Surely he did not get it from 1 Peter 4: 5, 6; or 3: 18-20.

Well, I thought I would try him a little farther, so I put in the following: "Is the stick of Joseph the Bible? If so, where is the stick of Ephraim? See Ezekiel 37: 15-22. Is it not the sealed book of Isaiah 29? And as the Jews are already returning to Palestine, how is it they are not joined together?" I saw him take the Bible and look up the reference. I expected he would give it up, but no. He read it and said: "Stick doesn't represent the Bible; it represents authority. They will not be joined together until Christ comes. Then neither Jew nor Gentile will hold the stick, but Jesus will take it in his own hand." Nothing about the sealed book.

I have a friend who once belonged to the Baptist Church, but at present belongs to the Holiness Church, and as he still holds to water baptism, I was led to give him the following question, in hopes he might get a glimpse of the Rev. Mr.

Johnson as he really is: "Is it necessary to be baptized in water, in order to be saved and sanctified wholly, and to receive a remission of sins?" Answer: "No, it is not necessary to be baptized in water or vinegar or molasses." I will not try to give all he said as it would probably find its way into the wastebasket. I have one more question and answer and then I am done: "What sealed book is referred to in Isaiah 29, that would be found in the hand of an unlearned man; as God would proceed to do a marvelous work and a wonder just before Lebanon (Palestine) would become a fruitful field?"

I saw him talking with one of their members, and of course, he knew who put the question in, as I had told a number, so I expected something, and sure enough it came. He read: "'The mission of all is become unto you as the words of a book that is sealed.' Yes," says this wise Mr. Johnson, "the old prophets were so corrupt, like men chewing tobacco, the juice running down the corners of their mouths, blear-eyed, when God gave them a vision it was like a sealed book to them. They did not dig it out of the ground like old Joe Smith did. No, it does not come that way." He started to read more, but soon stopped; the book was too plain for him; so he just spent a short time ridiculing the prophets and did not answer the question.

Thus do these deceivers go forth blinding the people. Oh, how thankful we should be that God has opened our eyes! Let us watch that we be not deceived by a black coat and a sanctimonious expression.

Ever trusting in God and trying to do his will, I am,
Your brother in the one faith,
W. S. POWERS.

KAITANGATA, NEW ZEALAND, January 30, 1910.

Editors Herald: We write to let you know we are still in the faith and the hope of the gospel. We thank God we are in a land where we can proclaim the gospel to those we meet from time to time. The last time that I was on the street to preach to the people, I got a good hearing. We had good liberty to speak the words of life. But I am sorry to let you know that I have lost my right eye in the mine and there is something growing over the other one so it is very weak; so you will have to overlook my bad writing. I thank God that it is no worse.

I think the time is near when some one will be sent here. We have a better house for the Saints in New Zealand now. When some of the brethren were here they had a hard time; no harm for them, but it is not so now, for we have Saints in many parts. There are no Saints in Kaitangata except myself and companion; she is a great sufferer with rheumatism. Brother Call is still in the faith and he will make a good preacher. *May God give him strength. The church of Christ, or the Campbellite Church, was so much against us, and all at variance one with another, but he that was the cause of opposition has gone the way of all flesh. We have many friends and I desire to live so that I may not be a stumbling-block in the way. I have not been as faithful as I ought to be. May God bless you all in the work, is the prayer of your brother,
THOMAS DIXON.

CLARKSBURG, WEST VIRGINIA, February 24, 1910.

Dear Herald: I have been here a few weeks and I am glad to report that in my opinion the work was never in a better condition spiritually, and in a better working condition than at present. I hope it will continue so. Ten have been baptized in the past year and more are expected. Because of the need of a house to worship in the Saints have determined to build them one, so as to have it ready for the conference which convenes here sometime the latter part of August or first of September.

This is the home of D. L. Shinn, or "grandpa," as he is called by many. At the last sacrament meeting held here, we enjoyed listening to the testimonies that were borne of the many years that he has stood the storm of persecution and trial, being alone, and being faithful in bearing his testimony and presenting this gospel to others. Some of the world's people have obeyed, but the most gratifying part of it is to know that by his faithfulness his family have all obeyed the gospel, except one, and the probabilities are that he will obey ere long. A great many of his grandchildren have obeyed and the outlook is in favor of them being standard bearers for the Master. His time of doing much missionary work is drawing to a close, as he has passed the allotted time, but he can bless God for his goodness and mercies to him, his family being honorable, upright men in their business affairs in life, and all with him in the church.

We organized a Religio on the 16th inst., and my son Robert, who has been with me since the beginning of the year, effected an organization of the Sunday school into the General Association, so the probabilities are that there will be district organization both of the Religio and Sunday school.

In Shinnston the work keeps in good condition because of the zeal of Sisters Griffith, Lesson, and Kidd, who are not afraid to let their lights shine. At the Harmony Branch on Indian Creek, in Ritchie County, they have determined to build a church to worship in. About a year ago a building committee was appointed, consisting of Brn. Thomas Smith, Bruce Wilson, and his brother Clarence. Subscription lists were put in circulation and the necessary amount subscribed. Bro. Bruce Wilson gave the necessary amount of land for the house, and I think a better site could not be found in that part. Some of the material was purchased, but the work was postponed until fall. In November and December, while they got the deed signed and registered, a number of the brethren went to work and got the pillars for the foundation all set and leveled, ready to commence the framework; but the weather turned cold and froze so it was thought wise to wait for warmer weather. As soon as it turns warm it will be up in short order, for the brethren are mechanics of no slim order, and it will be done in a workmanlike manner. So goes Later Day Saintism in West Virginia. All it takes is time, patience, and perseverance, and West Virginia will rank among the leading districts of the church.

I am your brother and colaborer for the building of Zion,
SAMUEL BROWN.

DICKINSON, NORTH DAKOTA, Feb. 28, 1910.

Editor Herald: I wish to announce through the HERALD that if any Saints or elders should be passing by, they will be welcome at our place, as we are the only Saints living here and we would be glad to have some of the elders stop and do some preaching. This is a town of six thousand and seven hundred population. They will find me at Boulger & Hughes' furniture store or at my house, number 102 East Seventh street.

ALBERT P. LANGDON AND WIFE.

FANSHAWE, OKLAHOMA, February 18, 1910.

Editors Herald: For the benefit of Brother Heminway, of West Branch, Michigan, as well as others who might want a home in this grand Staté, I write a description of eastern Oklahoma.

Fanshawe is located upon the Rock Island railroad, eleven miles west of Wister, about thirty-five miles from the Arkansas line, upon or near the great Fauch Maline River. About one mile from this stream there is a fine, fertile valley, which will produce near a bale of cotton to the acre. Corn is almost a natural product, yielding from forty to seventy

bushels to the acre. Fanshawe is separated from the river land by a small mountain with a five foot vein of coal in it. In the town we have three veins of coal three feet thick. East and west each way there is a valley of good land about a half mile wide, almost all vacant, not settled yet.

A belt of this land at the town, about one and one half mile wide, is segregated coal land, and can not be purchased yet. We believe Congress will soon pass an act to sell this land, which is several hundred miles long, east and west.

We have fine timber for lumber, and at this time mills are in the hills north of us, manufacturing lumber for market; also hauling their output on traction engines to this place, shipping it to market. We also have fine furniture timber south of us, and some of this is being shipped to Fort Smith and there made into furniture. We have oil and gas underground undeveloped. This river bottom land is selling at normal prices.

We have a town site deeded to us and can sell lots and give warranty deeds to them. We now have a movement on foot to have a large body of land added to the town site in order to give people chances to buy homes.

Our climate is mild and healthy; stock does not require much feed all winter, and none at all to get through some of our winters.

The Saints have a branch of forty-seven members and a good Sunday school. Our church building is commodious and a paid-up insurance on it for five years. We wish to say to the Saints who want to come to Oklahoma, we will welcome them here and sell them lots to build them homes at from twenty-five to one hundred dollars; then they can be here to buy this land which will soon be sold. The upland is fine for fruit and there is no one in this business. But they who do go into fruiting will make money, as the Saints here are good citizens, as well as those who are not of the faith.

I do not believe anyone can make a mistake by locating at this place. We are very anxious that the Saints everywhere who are without homes will locate here, or those who have can do well by selling and investing here. There are good openings for different enterprises. Anyone asking questions will get an answer, and we will gladly give any information asked for.

Truly in bonds,

J. H. LEWIS.

MINDEN CITY, MICHIGAN, February 18, 1910.

Dear Herald: Again I must write and express my appreciation of your worthy columns. I usually write once each year to one of the church papers, but last year about this time an infant girl came to our house to increase our happiness and I failed to write, as my time seemed to be taken up looking after home duties and the two little girls which the Lord has blessed us with. Our babe was blessed by Elder William Davis, of Uby, Michigan, and held by his son, Elder J. W. Davis, now of Australia. William was among the first to declare the everlasting gospel to us. Now we rarely see him, but there are other sheep that must be gathered into the fold. Brother and Sister Barr are still living in the branch, but are not able to meet with us often, and we miss their presence. Sister Barr, who has been sorely afflicted, is now able to be around as usual and seems to be happy. Since our last June conference we have had some of our elders come and preach for us. They were G. H. Hilliard, J. J. Bailey, I. Goheen, T. Bossen, Charles Green, and Brother Leaverton, of Canada. We truly appreciate the presence and wise counsel of all.

The HERALD truly is a great comfort to us. I often wonder how Latter Day Saints can live without the church papers. Life would seem very lonely to us if it were not for those encouraging and grand articles we can read and feast upon, and we are truly thankful for the noble ones

that are placed in charge of the publishing house. I am much interested in the Home Column, and it is always read first of all. In the issue for February 9 the Home Column contained the best letter I ever read in that department. It was a father's letter to his son and wife. My husband and I both read it and we wished that every Latter Day Saint would read it, and profit by such wise instruction. How many more happy homes there would be in the world, if more fathers would instruct their sons and mothers their daughters. How much less sorrow there would be if they would teach their children (when they reach the proper age) to ask the Lord to help them select their life companions. One of our elders said he thought the Lord would not want to be bothered; we could do the selecting ourselves. To my mind he is mistaken, for that is the most important step in life, and why not have the Lord's approval in that as well as in anything else? I have thought that for many years and never could have taken that sincere and sacred step if I had not been divinely directed. We both had that assurance, and what happiness, peace, and satisfaction it brought.

Our oldest girl is now five and a half years old and we are trying to teach her the gospel. She says she is going to have her papa baptize her when she is eight. I hope and pray that she will be ready; how it will grieve me if she is not. She loves to go to Sunday school and although she is very lively, she loves to have us tell her Bible stories, and remembers them too.

We were deprived of attending Sunday school and other meetings on account of sickness causing the churches to be closed for a few weeks, and last Sunday was the first at our chapel again; it seemed quite a treat.

The Saints of this part; so far, have escaped the many diseases that are all around us, and we are grateful for protection, for the light of the beautiful gospel, and for the many blessings we enjoy from our dear Father's bountiful hand, though we have our trials, as all Saints are to be tried. I desire to be a help to the cause, but I am deprived of doing much on account of afflictions of body and mind. Pray for me, dear Saints, that I may be strong and overcome and endure to the end.

We expect our district conference to meet here next June, and we humbly pray and ask all to assist us with their prayers that our efforts may not be in vain.

Your sister in the gospel,

LENA VOLTZ HENRY.

FLOMATON, ALABAMA, February 23, 1910.

Dear Herald: I rejoice so much in reading the letters in the HERALD because there are hardly any Saints here; no branch near, and no Sunday school. We have a sermon preached to us every two or three months and sometimes a little oftener. I pray God that we may be permitted to live nearer some branch. I am in bad health and I ask the Saints to pray for me that God may give me better health and that I may live to see a better hour.

ANNA WADKINS.

FLOMATON, ALABAMA, February 23, 1910.

Dear Herald: Many times since I came in this latter day work, I have been made to feel the true Spirit of Jesus Christ, and I am perfectly satisfied. I have a desire to come up higher and be found doing the will of my heavenly Father, that I may receive that bright and peaceful home that all the dear Saints are working for. I am glad that we four Saints here have the privilege of reading the church papers and hearing how the good work is going on in the land. Brother Slover was with us this past week and Brother Booker a few weeks ago. They preached some delightful

sermons, and we highly appreciated them, and hope they will call on us again. They will find a welcome at our home. Pray for me, dear Saints, that I may be faithful to the end.

CADDIE WADKINS.

FLOMATON, ALABAMA, February 23, 1910.

Dear Herald: Perhaps some one would like to hear how we few Saints are, and I thought I would write to let the dear Saints know how well pleased I am to read their comforting letters in the HERALD each week. It is indeed a great help to the isolated ones to read these letters and know how the great work is going on over the land and country. I have been a member of the church four years and I am seventeen years of age. I have always lived away back in the woods, and have never attended many Sunday schools. You can imagine how weak I am in the faith, though I am trying to do all I can in the upbuilding of the Lord's kingdom here on the earth.

Brethren Booker and Slover came by a few weeks ago and gave us a few cheerful sermons, for which we are very thankful. We would be glad to have any of the elders stop when passing by, even if they can not stay more than two or three days.

What few Saints there were here have all moved away. Two nice families near Pollard, Alabama, moved away not long ago. It makes us feel sad. Pray for me, dear Saints, that I may grow stronger in the faith.

Your sister in Christ,

THENA WADKINS.

CHEROKEE, OKLAHOMA, February 25, 1910.

Editors Herald: We raised scarcely anything last year and had a great deal of sickness. I went to the mail box to mail a letter to you, and when I got back one of my horses was sick, and I had to send for a veterinarian which cost me five dollars, and he had not been gone over an hour when the horse fell on me and broke my leg, and he died in less than an hour after. I am getting along as well as could be expected so far, and hope and pray that our afflictions may work to our good and cause us to live more faithfully. My wife has been ailing for over two years and was bedfast for two weeks, but she is up now but very weak. My mother-in-law has been staying with us doing the housework. I have been very negligent in performing my duty, but I am strong in the faith of the gospel, and ask an interest in the prayers of the Saints that I may be able to overcome and be worthy of God's blessings.

Your brother in the faith,

G. L. SWEET.

SAINT JOSEPH, MISSOURI, February 16, 1910.

Dear Herald: With much pride and pleasure I send a photograph taken by Bro. Elvin Brackenbury of Zion's Hope Mission Sunday school, formerly known as Aspey Mission.

It may be well remembered by some in the far west, even Brother Terry, who about fifteen years ago so faithfully and diligently labored to establish this little mission, then under very difficult and trying circumstances. Since that time the mission has been almost self-sustaining, several having been added to its ranks, until now the sun begins to shine, and prospects are very bright and encouraging.

Through the ardent support of Brn. William Lewis, Tad-dicken, and last but not least, our worthy Brother Pickering, who has been holding meetings for five weeks, the organization of a branch is to be considered on next Monday evening, with Brother I. N. White present. When organized it will make three branches in our city.

Eight have been added to our number within the past three

weeks, and several more are earnestly considering the most important step in this life.

The memory of Zion's Hope Mission will ever be cherished by the writer, for from its sacred desk the truth was presented and accepted, putting the teaching of sectarianism to flight. Thanks to Brother Terry, and God's inspiration!

We as an humble mission band, earnestly request support, by your faith and prayers, that though few in number we may ever be found at our post of duty, though pleasant or otherwise, and that we may impart an influence for good among those of an inquiring mind.

"Not to the strong, is the battle,
Not to the swift is the race,
But to the true and the faithful
Victory is promised, through grace."

In bonds,
(SR.) PHOEBE E. WOODSIDE.

Brethren: I think I have undergone some rather singular experiences in the last two years. Two years ago we landed in Lowry City, Missouri, expecting to engage in business, and coming there that our little grandchildren who were living with us might have the benefit of the Saints' church services. Soon afterward the Saints began to leave; still we kept up services until Christmas, 1909. I failed in my business expectations and had to resort again to wage labor to support my family. I struggled as best I could until last fall. I am a coal miner by occupation, and to procure steady and permanent employment I was compelled to leave Lowry City between Christmas and New Years.

In changing places I suffered considerable anxiety of mind concerning our little folks being deprived of Sunday school privileges, but the thought finally occurred to me that we could keep up our Sunday school lessons as a family. This we did and in a couple of Sundays a neighbor boy came in and took part with us; then others came, until we had a class of twenty-six workers, old and young, men and ladies, boys and girls. All these had to be crowded into our house, which was like packing sardines in a box. So I had to get busy and procure the use of the schoolhouse. About that time some got busy circulating the report that I was a Mormon, but from the first I had published the fact that I was a Latter Day Saint. They hurt us some, but I was elected superintendent, and last Sunday night I had the privilege of preaching in the schoolhouse. I am still on the firing line, but am trying not to waste any ammunition.

Yours for the truth,

JOHN H. TIBBLES.

CONNEAUTVILLE, PENNSYLVANIA, February 18, 1910.

Editors Herald: I attended the district conference at Sharon; also the Sunday school and Religio conventions. There was quite a large attendance at all the sessions. Sunday night the house was crowded, Brother Griffiths being the speaker. All sessions seemed to have an upward tendency.

At the request of the minister in charge I have been laboring in Ohio and Pennsylvania. I have labored in the following cities in Ohio: Canton, Akron, New Philadelphia, Youngstown, and Warren, and near West Farmington; and in Pennsylvania, New Castle and near Conneautville. I have simply entered into other men's labors. Bro. G. T. Griffiths seems to have been first in some places. The name of T. W. Williams, together with W. H. Kelley, and some others are remembered by those among whom I have labored. It is good to be first, but, "the last shall be first and the first shall be last." I have found good people everywhere, and some are trying to be good. Altogether we ought to be able to move the old ship of Zion forward. I notice a ten-

dency on the part of some of our young men to press forward and occupy where they should, which is a good indication, and some of our young sisters are proving themselves faithful to their trust. So " 'Tis good to be a Saint in latter days."

I see from the *Delimitator* of March 10, 1910, that Kansas City has adopted a good plan for taking care of her tramps, prisoners, and those who indulge excessively in the drink habit, which plan is said to be in advance of any other city. And it is said to make honorable men of many and enables them to provide for their families in a respectable way. I think the plan is a capital one and one that I have been trying in my weak way to advocate for some time past. Why stretch a man's neck because he has committed a crime? I care not how great a crime it may be. To hang a man does not benefit the lives of those he has taken, neither their friends nor relatives, and it is of no benefit to the one hanged. If found guilty after a fair and impartial trial, I would favor a law to confine him to labor and let the proceeds of his labor go to support his family, if he has one, and the family or relatives of the one whose life he has taken. In this way the criminal would be benefited, the family of the one whose life he has taken, and the public in general, if the proceeds of his labor were appropriated properly, and he would be given a chance to repent. This it seems to me would be socialism in the highest sense of the term, and not government ownership of railroads, but railroad regulation of railroads, trusts, corporations, combinations, etc. This great wave of socialism that is sweeping over the country is liable to deceive and mislead the unwary. "Be thou steadfast and unmovable in the faith of Him who has called you," is the watchword.

Each passing year seems to bring its evidences confirmatory of the latter day work, and the world will yet be compelled to acknowledge that Joseph Smith was a true prophet of God, and the Book of Mormon a true record. But our opponents have said if that book be true why can not some of the names of the rivers, cities, and villages be found in South and Central America, and Mexico spoken of in the book, as though if there could be it would for ever convince the world that the book is true. Not one known name, they say, can be found in the Book of Mormon, forgetting there are cities spoken of in the Bible that can not be found to-day.

By reading and studying those countries of late I find this: Rand McNally & Co., in their pocket atlas of the world for 1907, on page 246, speaking of that section of country on the northern border of South America called Guiana, says: "It is a region extending from Orinoco to Amazon River, and received its name from a tribe of Indians. This country is Dutch Guiana and Cayenne or French Guiana. Dutch Guiana," it says, "lies between Moroni and Corianton Rivers." Not knowing the Book of Mormon way of spelling these rivers, Moroni is spelled *Maroni*, and Corianton, *Carentyn*. Moroni River is marked on the map as being three hundred miles long, and Corianton River five hundred miles long. (See Rand McNalley & Co.'s pictorial atlas of the world, for 1898, page 271, and map of South America in same book.)

The sum and substance of the matter is this: Guiana was named by a tribe of Indians, and Dutch Guiana being between Moroni and Corianton Rivers, lies between the two rivers named by the Nephites. It is as plain as the alphabet to any unbiased mind. In the pocket atlas the Corianton River (Corentyn) is mentioned, and the Moroni is not, but in his large pictorial atlas both are named. Mr. M. W. Green, ex-M. P., a very learned man who lectured against us in New York City, pronounced Nephi "Neph-ie," so you see the difference is in the pronunciation people give it. But Mr. Green learned that he was not as learned in Book of Mormon lore as he thought.

I sometimes wonder if it would not be more profitable to take the gospel to the people of Mexico, Central, and South America, than to some of the isles of the sea. We would save the expense and danger of crossing the great sea, anyway.

Your brother in Christ,
D. E. TUCKER.

MCKENZIE, ALABAMA, February 15, 1910.

Editors Herald: There are so many good letters and articles written by the different brothers and sisters that cheer and comfort the weak and struggling, giving them a clearer conception of their own weakness, in order that they more carefully and steadily walk the way that leads to the city of God. I have been a reader of the *HERALD* for twenty-eight years, and do not see how I could get along without it. There is such an accumulation of our different sources of testimony of the divinity of this work, till it does seem that there is no room for doubt or fear; but with all the power of a living faith and love for humanity and with a burning zeal we ought to seek to build up the kingdom of God and to establish his righteousness. May they so labor that there may be a realization of the promise to elders of an abundance of the manifestation of his Spirit; also that there may be an increase of spiritual growth and development throughout the entire church in 1910.

The year 1909 has been the most remarkable year in some respects of any in the history of the church in this district. On October 18, a debate commenced here between Bro. T. C. Kelley and Mr. W. G. Roberts, a report of which has been published, so will not write of it now. The Reorganization lost nothing and the Saints were more firmly grounded in the faith. December 27, Bro. F. M. Slover met C. H. Cayce, of the Primitive Baptist Church, in debate on church propositions for four days. Brother Slover sustained his proposition to the satisfaction of the Saints, and I think made some friends. The Baptist brethren had overestimated Mr. Cayce and underestimated Brother Slover, which made a victory for Brother Slover quite easy. Some of Mr. Cayce's gestures in his effort to emphasize some of his borrowed Roberts and Neal argument were really ridiculous for one in his position. His proposition went down hard against him as was evidenced by the silly conduct of some of his brethren, at close of debate, to bolster him up.

I see from his paper he intends to publish a synopsis of the debate in pamphlet form; so he prefers to take his cause where it will not meet any opposition. May the Lord pity him and help him to see the folly of his ways. The Saints are rejoicing in the firmness of their foundation and the assurance of their hope, and I think are more determined to try to let their light shine. May the influence of His Spirit so lighten our pathway that we may follow in his steps, until we reach the shining shores of eternal bliss and be permitted to dwell with the pure and good.

Yours in bonds,
J. R. HARPER.

TOPLIFF, UTAH.

Dear Herald: I thought I would write you a few lines this evening to let you know there are yet a few courageous Saints in Utah who are trying to live according to the gospel law of Christ. Notwithstanding the fact that we are under very peculiar and trying conditions here, we are not altogether discouraged.

I think the dawn of a brighter day is near at hand when there will be rejoicing among God's Saints in Zion; even these Utah Mormons included, if they will throw aside their idols and put on the armor of righteousness and holiness.

A spiritual feast was had by the Saints of Utah at the

semiannual district conference held at Salt Lake City February 18 to 20, my wife and I being among the happy participants. We had with us Missionaries H. N. Hansen, T. W. Chatburn, John Davis, and L. G. Holloway, besides our local elders, G. J. S. Abels and John Hall, who are quite active in the work. Among other things considered was the erection of a suitable place of worship for the Saints in Salt Lake.

Quite a lot of improvement is being done in Salt Lake City now. Brigham Young's monument still stands with his hands outstretched toward the Deseret Bank and his back to the temple, directing you of course to a place to deposit your cash after partaking of that holy sealing.

Some may say, "Well, those Mormons are not worth considering any way"; but, dear Saints, we must remember our Lord is ready and waiting to receive his prodigal children.

For the isolated Saints I can sympathize, for I am one myself; but our missionaries, the church papers, give my wife and myself a lot of spiritual food for thought. We are endeavoring to so live out here that we may be worthy to rejoice with the dear Saints in God's kingdom.

To this end I beg your prayers, and remain,

C. A. LAYTON.

STONINGTON, MAINE, February 24, 1910.

Editors Herald: Pleased to inform you that the work of grace so effectively begun at Stonington still continues with unabated interest. Forty-five more baptisms since last writing you, making one hundred and twenty-one all told since last September. Never experienced such an upheaval before. Nor has the increase been confined entirely to Stonington; Little Deer Isle, an adjoining branch ten miles away, has shared the success. My recent labors were there, where after five weeks' work, thirty-eight accepted of our Lord through the ordinances of the church.

Surely the Lord has been working wondrously. His Spirit has been poured out and I have verily realized as never before a fulfillment of that promise wherein the Lord has declared he would go before the face of his servants preparing hearts.

Saints are taking right hold of the work. At Stonington they have reseat their church with fine opera chairs while a bell adorns the belfry, the gift of Aunt Cynthia Knowlton.

At Little Deer Isle they are just completing a church structure which in point of architectural finish would grace any community.

In tithes and offerings the Saints are coming up, too, some twelve hundred dollars having been forwarded to the Bishopric by our energetic Bishop's agent, Bro. Henry Eaton. Indeed everybody seems to be taking right hold of the work and the Lord is calling such as should serve him in the ministry. All it requires is for the brethren of the local ministry to just stay with it, and we'll sweep the whole country.

This is the Lord's work and behind it are concentrated the might of all eternity. Why shouldn't it go on? Sure thing! And let none of us impede its progress or else it will grind us to powder.

Well, after a glorious season with these noble, humble Deer Islanders, we leave them for a season, to return—well, heaven only knows, but may he who has begun so marvelously among them keep them in the hollow of his hand.

All mail addressed Thedford, Ontario, will be forwarded.

DANIEL MACGREGOR.

Lost, Strayed, or Stolen.

The above might be said of the writer by his friends who have not heard from him lately, for he is at present in the Big Lost River Valley, in Blaine County, Idaho, and shut out from communication with the outside world, except by telephone or telegraph, by reason of the trains on the

Lost River branch of the O. S. L. R. R. being snowbound. Since I last wrote you I have labored in various places in the State of Idaho, including Boise and vicinity, and in the great Snake River Valley; also visited the Teton Basin in the north-eastern part of the State.

In the places I visited I found most all of the Saints trying to keep the faith, and looking to the time when Zion shall be redeemed and the meek shall inherit the earth. Some are cold and indifferent, and a few have caused some trouble, but I hope we shall in the future be able to bring about a better condition of things. The snow is deep in the Upper Snake River country, and in the Teton Basin; also in the Lost River country. I am anxious to get out of this country, for I want to attend the Idaho district conference which convenes at Hagerman, Idaho, on the 26th inst. But if the trains do not get to running soon, I certainly will be lost to the conference.

There are a few Saints living at Arco, where I am at present, and they are still striving for mastery over the evils of the world, and still desire to come up higher and live by every word of God. I am being kindly cared for by Sr. Annie Jones and her sons. She is the widow of our late brother, Harbert Jones, who formerly lived at Malad, Idaho. I wish to say to the dear Saints among whom I have labored in the past, that I am enjoying a fair degree of health, and am still battling for the cause of truth. Praying God's blessing upon you all, I am ever your friend and brother in the gospel of Christ,

A. J. LAYLAND.

ARCO, IDAHO, February 22, 1910.

News From Branches

DES MOINES, IOWA.

Elder W. Christy, associated with Elder N. V. Sheldon, closed a two-week series of meetings at Runnells, Iowa, where they baptized three on last Sunday. They report a very spiritual meeting. Brother Sheldon started on his way home Monday.

Sister Cushatt and her daughter Blanche, of Baxter, spent Monday in the city, returning home Tuesday morning.

Bro. A. A. Reams has been making an active canvass for the church publications in the district, and we learn has been quite successful.

The effort to hold three regular services besides the Sunday school and Religio on Sunday has proven too much of an effort for several, and while we hope for the best, yet there are several who feel that they can not attend all these services. A very commendable effort has been made so far, and some good meetings held.

Bro. Clarence Skinner's father is in the city, and we learn, thinking some of locating here.

Bro. Roll Scott, formerly of Omaha, Nebraska, has purchased a fine drug store here, and has moved his family to the city. We welcome him and his family.

The young people have organized a debating society. Their meeting was held last night at the residence of Bro. O. Salisbury.

We learn that Bro. J. G. Carpenter has sold his residence, but intends to build again. We are pleased to note that they will remain with us.

A commendable effort is being made to stimulate the members of this city to a greater sacrifice in the interests of the missionary work. The last year was one of many hindrances to an aggressive campaign, but we are not assured but that the work of getting in close touch with the people by ministering to them in their own homes, has been preparatory to a much greater work in some way. However,

there can not be a greater work in the missionary line than going from house to house, as the missionary views it; but there should follow the interest growing out of this a more public representation of the interests of the church.

A series of articles is being prepared by the city missionary, and published in the *Runnells Telegram* on the world's problems, the first of which appeared in the issue of that paper of the 4th instant, subject, Is there a God?

The normal work has been in a latent state for sometime, and the effort to revive it is not very successful.

An effort is being made by the district officers of the Sunday school association to have each school in the district adopt the "standard of excellence." The Des Moines school has already adopted it.

Elder W. Christy came home with a severe cold and will rest for a few days. He anticipates going to Colo for a series of services.

The work of the city missionary is divided between the work in the city and the secretary work necessary to the coming council and quorum meetings soon to convene. He starts to his work in the Council of Seven Presidents the 28th, nothing preventing. Bro. W. E. Peak, who has been located in Minneapolis the last conference year, is expecting to be in the city the 27th, on his way to Independence.

J. F. MINTUN.

INDEPENDENCE, MISSOURI.

The weather now-a-days is delightful, and the roads are in good condition.

They are talking of erecting a fine government building here in the vicinity of the public square. Automobiles are quite in vogue just now even among some of the brethren.

With a physical directress from Kansas City, the L. D. S. Young Ladies' Athletic Club has lately opened its doors to all who are interested in physical culture and are willing to pay the fee. This class which meets weekly in the church annex, is not at all connected with those indulging in "erratic athletic overtraining," which Amelia Barr and some of the professors denounce as dangerous, but is allied to such progressive education as the colleges and manual training schools classify with home gymnastics, domestic science, etc., and they say a new type of the female sex will now be developed. Also the basketball teams of some of the brethren are progressing. But what is now in the air here aside from these things, in the minds of the adult, more serious-minded Saints, is preparation to be made for General Conference, improving church premises, arranging programs for conventions, and other features.

A few of the missionaries from abroad have arrived home already.

There has been much sickness here of late; measles among the children and grippe and rheumatism among the older ones.

We have been called to part with two of our faithful ones quite recently. Bro. J. Wiggins, formerly of Alabama, met with a serious accident and his demise took place in the sanitarium, where, in his last hours, everything was done for his care and comfort. May our heavenly Father remember his loved companion, our dear sister, in her sad affliction. His remains were removed to his former home.

On Saturday, February 26, our beloved Sr. Sarah White fell calmly asleep in Jesus after an illness of a few weeks. The funeral obsequies were held at the church on the following Tuesday, and of her it may be said, "They who knew her best loved her most." Bro. W. H. Garrett, who preached the sermon, paid tribute to her faithfulness and her many virtues, and expressed a desire that these may be sanctified

to the loved ones she has left to mourn her departure. She leaves a son and two daughters.

Sunday morning, March 6, Brother Chatburn held forth, and Bro. S. S. Smith preached in the evening.

At the new south side church about one hundred and fifty were present at the opening meeting at which Brethren May and Short presided. A Sunday school was organized with Bro. E. Corthell as superintendent.

ABBIE A. HORTON.

CLEVELAND, OHIO.

Cleveland Branch has been holding its own, but expects soon to be more successful. We are jubilant over the prospect of paying off our church debt in the near future. We were told by the Spirit recently that we should make a sacrifice and dedicate this building, and that there were blessings in store for us. The method employed for raising the amount necessary was by a painted chart, a large square containing a sketch of this building, which was divided into small squares of different colors forming a design. Each of the small squares or lots were priced from five to fifty dollars, and lettered beneath, "This allotment for sale, cash or time." Most of the amount was pledged in a few minutes after the service in the afternoon.

Cleveland Religio recently adopted the plan of having prayer and testimony after the lesson on the first Sunday in the month, in place of the program. It seems that the Religians are trying to make an early number of the *Autumn Leaves* a Cleveland number. We have distributed a Religio calendar among the members to keep the work on their minds, and perhaps give them a chance to explain the work to outsiders. We are very glad to have visitors in this city drop in and see us. We are located at Wade Park avenue and Seventy-first street; our sign is on the building.

FRANK C. WEBBE.

Miscellaneous Department

Conference Minutes.

DES MOINES.—The district met at Runnells, Iowa, February 5 and 6, 1910. Elder O. Salisbury, as president, James McKiernan, and Wardell Christy were chosen to preside. Reports from the following branches were received: Boonesboro, 90; Clear Creek, 35; Concord, 56; Des Moines, 337; Fraser, 25; Oskaloosa, 68; Packard, 15; Rhodes, 64; Des Moines Valley, 108. Ministerial reports were received from W. Christy, J. F. Mintun, O. Salisbury, J. E. Laughlin, N. V. Sheldon, James McKiernan, John Clark, Frank Walters, George E. Davis, C. A. Bacus, F. B. Miller, Emsley Curtis, Henry Castings, George Longdon, C. F. Merrill, and C. B. Brown. Bishop's agent, W. Christy, reported for the year: Former balance and receipts for the year 1909, \$1,725.02; expenditures, \$1,658.94; balance due church, \$66.08. The auditing committee reported the books and accounts of the agent correct. The condition of the Richland Branch, with fifty-one members, was reported by the president, and the branch disorganized. The district reunion committee reported \$26.34 on hand. Reports from the Religio society and the Sunday school association conventions held on February 4, were read. J. R. Epperson, of the Des Moines Branch, and Joseph Knox and Fred Wells, of the Concord Branch, were recommended by their respective branches for ordination to the office of elder. The recommendations were approved by conference and the ordinations provided for. A proposition concerning the purchase of property for mission purposes in Boone, and the transferring of other property by Bro. C. A. Bacus and wife, was read, the matter referred to the Bishop's agent and the district president. Delegates to the General Conference: James McKiernan, Wardell Christy, Edward Curtis, N. V. Sheldon, J. F. Mintun, Pearl Shannon, C. A. Bacus, C. B. Brown, Susie Lihomidieu, Samuel Smiley, Agnes Smiley, Sarah M. Rogers, Orman Salisbury, Joseph S. Young, and Emsley Curtis. The conference adjourned to meet in Des Moines in June at the call of the district presidency. A. A. Reams, secretary, Des Moines, Iowa.

OKLAHOMA.—The quarterly conference held at Davidson, Oklahoma, February 19 and 20, 1910, opened with Elder A. M. Chase in the chair. Elder A. M. Chase was chosen to preside over the conference and Wilfred Burks as secretary; Elder B. F. Renfroe to assist Brother Chase. Balance of the morning hour devoted to prayer and testimony, with a short address by Elder Chase. At 2.30 reports were read from the Davidson and Alva Branches. Elders reporting: Edwin B. Stafford, B. F. Renfroe, J. M. Brown, J. M. Hughes, A. M. Chase; Teacher V. A. Herron; Deacon J. W. Parks. The recommendation of the Davidson Branch for the ordination of Ira W. Skinner to office of priest was approved. The following were chosen delegates to General Conference: B. F. Renfroe, A. M. Chase, Sr. A. M. Chase, Hubert Case, J. W. Hughes, J. H. Baker (Lamoni), J. F. Curtis, I. N. White; delegates present to cast full vote of district and in case of a division, majority and minority vote. Moved and carried that time and place of next quarterly conference be left with president and assistant missionary in charge. Discussion on advisability of holding camp meeting in or near Arapahoe, about September 1, 1910, followed, and it was moved and carried that we authorize A. M. Chase to arrange for camp meeting at above named place. Sunday at 10 a. m. Sunday school in charge of A. M. Chase. After routine work, Brother Chase gave a short talk on Sunday school work. Preaching at 11 a. m. by A. M. Chase, assisted by B. F. Renfroe. At 3 p. m. prayer and testimony meeting in charge of A. M. Chase, assisted by E. B. Stafford. The sacrament was administered by Brethren Chase and Stafford, after which Bro. Ira W. Skinner was ordained to the office of priest, by Elders A. M. Chase, B. F. Renfroe, and E. B. Stafford, Brother Chase spokesman. At 7.30 p. m. Nevil Dickerson Housewright was blessed, Brother Chase acting as mouthpiece, assisted by B. F. Renfroe. A. M. Chase was the speaker of the evening. Wilfred B. Burks, secretary.

FLORIDA.—District conference met at Santa Ana church on Saturday, February 26, 1910, at 10.30 a. m., F. M. Slover and B. L. Jernigan presiding; E. N. McCall secretary; Bessie McArthur organist; Ruby McCall chorister. On motion visiting Saints were invited to take part. Branch reports: Calhoun, 75; Pleasant View, 44. Ministry reporting: W. A. West preached twice, B. L. Jernigan preached once, M. Hawkins baptized 2, F. M. Slover baptized 2; Priest W. N. Hawkins; Teachers S. Dixon, Willoughby Dixon, and J. G. Dixon; Deacon J. N. Jernigan. Bishop's agent reported on hand last report, \$20.00; receipts, \$58.50; paid out, \$58.50; balance on hand, \$20.00. Audited and found correct. W. A. West asked to be relieved as district president. After some discussion, Brother West agreed to act until next district conference. Delegates to General Conference as follows: T. C. Kelley, F. M. Slover, E. N. McCall, Ruby McCall, J. S. McCall, Bro. and Sr. W. A. West, B. L. Jernigan, W. N. Hawkins, those present empowered to cast majority and minority vote in case of division. Next district conference to be held at Pleasant View church, Saturday, May 21, 1910. At 7 p. m. Saturday, 11 o'clock and 7.30 Sunday, there was preaching by F. M. Slover. E. N. McCall, secretary.

NORTHERN WISCONSIN.—District conference met with the Frankfort Branch, Porcupine, Wisconsin, at Saints' chapel, February 12, at 10 a. m., district president, S. E. Livingston, presiding, assisted by W. A. McDowell; Leroy Colbert, secretary. Branches reporting: Reed, 83; Frankfort, 112; Searles Prairie, 59. Ministry reporting: High Priest W. A. McDowell; Seventy A. L. Whiteaker; Elders P. L. Richardson baptized 1; S. E. Livingston, A. Hook; Priests M. O. Shedd, J. O. Hooker; Deacon J. Moore. Motion carried to hold the next reunion at Chetek beginning on July 5, and that each branch should contribute toward expenses and send same to treasurer of committee. Delegates to General Conference: S. E. Livingston, W. A. McDowell, A. L. Whiteaker, James Mair, sr., L. Colbert, J. Hooker, Sr. L. Colbert, Orlando Colbert, Nalmer Johnson, W. P. Robinson, J. W. Wight, P. L. Richardson, O. D. Ganoe, Murry Shedd, J. A. McGinnis; delegates to cast a majority and minority vote in case of division. On motion the prayer meeting Sunday morning and the Sunday school were omitted to give place to Sunday school convention. Bishop's agent, Nalmer Johnson, reported on hand June report, \$1.71; receipts, \$373.67; expenses, \$241.40; balance on hand, \$158.98. Speakers were A. L. Whiteaker and W. A. McDowell. Conference adjourned to meet immediately at close of reunion at Chetek in July.

IDAHO.—District conference convened at Hagerman, Idaho, February 26, 1910. Called to order by President William Glauner. William Glauner and A. J. Layland were chosen to preside; J. E. Condit secretary, and Sr. J. O. McKnight

chorister. A. J. Layland reported as missionary and district officer; S. D. Condit reported as missionary, baptized nine in Idaho District and two in Oregon. Reports of Boise and Hagerman Branches read. Report of Boise Branch accepted and secretary instructed to obtain items. Report of Hagerman Branch referred back. Bishop's agent, M. J. Durfee, reported \$58.95 tithing received in 1910. George H. Sorter, S. D. Condit, and C. E. Jenkins, appointed to audit Bishop's agent's books, reported them correct; report accepted. William Glauner was chosen to continue as president, A. J. Layland vice-president; J. E. Condit secretary; M. J. Durfee elected treasurer. A. J. Layland, S. D. Condit, and William Glauner elected as delegates to General Conference, those present being empowered to cast full vote of the district. J. E. Condit, secretary.

LAMONI STAKE.—Quarterly conference of the Lamoni Stake was held at Lamoni, Iowa, February 19 and 20, 1910, with the stake presidency and president of the mission in charge; H. H. Gold and C. I. Carpenter secretaries. Reports were received from the following branches: Lucas, Oland, Hite-man, Centerville, Greenville, Davis City, Evergreen, Grace-land, Lamoni, and Pleasanton. Ministerial reports were received from John Smith, J. F. Garver, G. W. Blair, Moroni Traxler, R. S. Salyards, Duncan Campbell, J. R. Lambert, F. B. Blair, H. A. Stebbins, A. S. Cochran, E. B. Morgan, C. W. Dillon, John Harp, David Keown, James J. Johnson, Nephi Lovell, E. A. Stedman, and R. M. Elvin. Stake Sunday school and Religio associations reported. Stake library commission made a report of work done and Sr. Lucy Resseguie was elected as a member of this commission. A report was received from Bishop William Anderson, together with a report from the auditing committee, which was approved. Time and place of the next conference was left with the presidency of the stake. It was moved to extend to the General Conference an invitation to hold its session of 1911 at Lamoni, Iowa. Carried. The Fifth Quorum of Elders reported. The following were elected as delegates to the General Conference: Albert Boden, D. J. Williams, A. L. Keen, John Smith, J. F. Garver, R. S. Salyards, Joseph R. Lambert, W. H. Kelley, E. C. Briggs, Annie Allen, Letha Tilton, Estella Wight, Sister Marble, Lucy Resseguie, Mary Banta, John Weedmark, Nellie Prall, Victoria Beck, O. E. Green, Sr. O. E. Green, Sarah Fisher, C. H. Jones, Price McPeck, D. D. Young, Israel A. Smith, A. Carmichael, C. I. Carpenter, Samuel Shakespeare, Charles Brackenbury, David Keown, C. W. Dillon, James Martin, jr., J. S. Snively, F. B. Blair, Elbert A. Smith, Roy Haskins, William Anderson, I. P. Baggerly, R. M. Elvin, Anna Salyards, W. A. Grenawalt, Sr. W. A. Grenawalt, Nellie Anderson, Minnie Nicholson, Kate Smith, J. R. Evans, E. B. Morgan, Thomas Hopkins, W. J. Mather, Sr. W. J. Mather, Anna Dancer, O. B. Thomas, S. K. Sorensen, Bertha A. Greer, Vida E. Smith, Heman C. Smith, Anthony R. Hewitt, Sr. Charles May, Esma Jones, Elizabeth Blair, Sr. J. R. Lambert, Jessie Morant, Ed. Carr, Duncan Campbell, Flora Scott, Callie B. Stebbins, Mary Kelley, Vina McHarness, A. K. Anderson, Levi Atkinson, M. M. Turpen, D. C. White, Eli Hayer, Sr. Eli Hayer, Charles Morey, Henry Stafford, Sr. Henry Stafford, Daniel Anderson, O. H. Midgorden, Frank Hackett, T. J. Bell, Carrie Sils-bee, Ida Davis, J. J. Watkins, Rufus Willey, J. C. Cackler, J. W. Barr, Sr. J. W. Barr, Sr. Elbert A. Smith, Roy Young, Charles Goode, O. W. Parker, Nephi Lovell, Saleda Shippy, R. V. Hopkins, Charles Blair, George Hull, Edward Rowley, F. A. Smith, Sr. William Anderson, Sr. R. J. Lambert, Martha Martin, B. F. McDaniel, H. H. Gold, J. W. Wight, Sr. J. W. Wight, John Harp, Joseph Roberts, R. J. Lambert, Parley Batten, D. F. Lambert. Delegates were instructed to cast a majority and minority vote in case of division.

SOUTHERN CALIFORNIA.—District conference convened at Santa Ana, California, February 20, 1910. Bro. Fred A. Smith elected to preside with T. W. Williams assisting. Good spirit and fellowship prevailed throughout. Bishop's agents report read showing, received from Albert Carmichael, \$8.20; total donations, \$1,139.92; disbursements, \$820.29; balance due church, \$327.83. Graceland college fund, \$60.96; sanitarium, \$1.00; orphans' home, \$1.00; old folks' home, 50 cents. Definite action ensued towards securing a permanent reunion grounds which will be reported more fully later. The following arrangements were made in regard to reports: All officers under branch jurisdiction report quarterly to branch presidents who compile them semiannually in report to conferences, all other district priesthood report directly to the district president, who shall report to the conferences. Frederick A. Smith, T. W. Williams Peter Kaufman, Fred Adam, Charles E. Crumley, F. G. Pitt, and H. S. Pankey were unanimously elected delegates to General Conference. R. T. Cooper, secretary.

FREMONT.—District conference convened at Saints' church near Tabor, Iowa, Saturday, February 19, 1910, at 10 a. m. Meeting opened by N. L. Mortimore. Brn. Frank Goode, N. L. Mortimore, and Eli Hayer presided. Branches reporting: Thurman, 207; Tabor, 58; Henderson, 89; Bartlett, 39; Glenwood, 66; Hamburg, 70; Shenandoah, 127; Riverton and Keystone no report. Ministerial reports from Elders W. E. Haden, Swen Swenson, R. T. Walters, Eli Hayer, Joseph Arber, N. L. Mortimore, Frank Goode, J. C. Moore, E. S. Wilcox, C. M. Roberts; Priests John Huston, L. C. Donaldson, J. R. Wight, C. W. Forney; Teacher R. E. Pratt; Deacon S. S. Clark. Reports were adopted. Membership of district, 748; sermons reported, 158; baptisms, 1. Visiting members were given voice and vote. Motion that a letter of condolence be sent Sr. A. Badham and family, carried, and a committee of three was appointed to draft resolutions. Joseph Arber, Lorena Leeka, and R. T. Walters appointed. At 2.30 p. m. Bishop's agent's report was read: Total receipts to date, \$526.82; expenditures, \$348.00; balance on hand due church, \$178.82. Report was adopted. Secretary's financial report was read: Balance on hand district tent fund, \$18.08; balance on hand for expenses, 61 cents. Report adopted. Committee on condolence offered letter, which was read and adopted. Petitions from Shenandoah and Thurman for next conference were read and a vote resulted in favor of Thurman. The matter of a mission for J. R. Wight was referred to the missionary in charge of the district by a motion. R. B. Leeka was chosen as assistant for the secretary. Moved that N. L. Mortimore and Frank Goode be retained as presiding officers of the district until the June conference. Carried. The order of the conference meetings were left to the presidency by motion. The Sunday school and Religio convention report was read and approved. Local organist and chorister were retained for conference. The following were chosen to represent the District at the General Conference: Eli Hayer, W. E. Haden, Bro. and Sr. N. L. Mortimore, Swen Swenson, R. T. Walters, Joseph Arber, Bro. and Sr. James Comstock, Bro. and Sr. Jay Leeka, J. R. Wight, C. W. Forney, Laura Gaylord, Bro. and Sr. E. S. Wilcox, C. M. Roberts, Lorena and Sadie Leeka, Mamie Pace, R. B. Leeka, Bro. and Sr. M. W. Gaylord, Bro. and Sr. T. A. Hougas, Bro. and Sr. S. S. Clark, George Clark, and Lillie Clark. The delegates were empowered to cast majority and minority vote. H. O. Redfield was released as trustee of the district tent. A motion that the secretary make a resolution or request to General Conference to supply a high priest to work in this district as president of the district, prevailed. Moved to extend a vote of thanks to the members of the Tabor Branch for their hospitality. Carried. Secretary offered the following resolution which was adopted: "Whereas, it is written in the law that high priests have the right of presiding over districts, and whereas, the Fremont District has a resident high priest, T. A. Hougas, qualified to take the presidency of the same, therefore we the members of the church and residents of the said district in conference assembled, ask the appointing powers of the church, the Presidency and the Twelve, to appoint said high priest to labor in this district and take the presidency of the same, or, in case of refusal, to appoint one in his stead for that purpose." Moved that when this conference adjourns it do so to meet with the Thurman Branch at the time to be fixed by the presidency. Carried. Preaching at 8 o'clock by Joseph Arber, assisted by Frank Goode. Sunday school at 9.45, Sunday, in charge of local officers. Preaching at 11 by Swen Swenson, assisted by Joseph Goode. Prayer and testimonial meeting at 2.30 in charge of James Comstock and M. W. Gaylord. Preaching at 8 by R. T. Walters, assisted by Eli Hayer. Adjourned to meet with Thurman Branch June 18 and 19, 1910. C. W. Forney, secretary.

Convention Minutes.

EASTERN IOWA.—District Sunday school convention met at Davenport, Iowa, February 18, 1910. The following officers reported: Superintendent, C. G. Dykes; assistant superintendent, J. P. Weir; secretary, Cora E. Weir; treasurer, John Heide; home class visitor, J. P. Weir; and a number of school superintendents. Officers elected: Superintendent, Elder C. G. Dykes; assistant, J. B. Wildermuth; secretary, Amos W. Heide; treasurer, John Heide. Delegates to General Convention as follows: James McKiernan, Amos Berve, W. E. Turner and wife, L. E. Hills, G. S. Alexander, Ralph Mantejl, Bessie Mantejl, Ed Lowe, sr., Ed Lowe, jr., John Loveland, Reuben Loveland, Robert Smith, Arthur Berve, Alice Lloyd. The schools reporting were: Fulton, Muscatine, Marion, Clinton, Oak Valley, Oak Ridge, Osterdock. The Oak Ridge and Oelwein Sunday schools were taken into the association

at this meeting. The local school and Religio rendered a very interesting program in the evening. Amos W. Heide, secretary.

IDAHO.—The Sunday school association of the Idaho District convened at H. B. Gilmore's near Hagerman, Idaho, February 25, 1910. Opened at 1.30 p. m. with district officers in charge. Reports of superintendent, assistant superintendent, and secretary were read. Schools reporting: Boise, 25; Oxford, 9; Hagerman, 53. Treasurer's report read and accepted. Talks by Elder Glauner and S. D. Condit. Officers elected: Sr. J. O. McKnight, superintendent; Sr. T. B. Jackson, of Boise, assistant superintendent; Sr. M. J. Gilmore sustained as secretary, and Bro. H. B. Gilmore as treasurer. Elder S. D. Condit chosen as delegate to General Convention, also William Glauner; delegates present to cast majority and minority vote in case of division. By motion the district officers were in charge of the Sunday school the following Sunday at Hagerman Hall at 10 a. m. Elder A. J. Layland was also chosen delegate to the General Convention. Adjourned to meet at the same place and the day previous to the next district conference. Mrs. M. J. Gilmore, secretary.

NEW YORK AND PHILADELPHIA.—At Scranton, Pennsylvania, February 12, 1910, at Ivorite Hall, meeting called to order by the superintendent, Brother Christy. Total enrollment of the district was found to be 570: Philadelphia, 237; Brooklyn, 106; Scranton, 82; Elk Mills, 63; Green Ridge, 26; Broad River, 20; Girdletree, 13; home department, 23. Reports of district officers and superintendents read and disposed of, showing our district association to be in harmony with the "standard of excellence," as adopted by the General Association. The organization of another local at Newpark, Pennsylvania, was provided for. Officers elected: Superintendent, Ogden Christy; assistant superintendent, Ephraim Squires; secretary-treasurer, John Zimmermann, jr.; librarian, John Lawrence. Delegates to General Convention: Benjamin McGuire, Elder Walter Smith, John Zimmermann, sr., John Zimmermann, jr., Paul Craig, Fannie McGuire, Elizabeth Potts, Elder Alma Booker, Apostle U. W. Greene, Elder William Anderson, Elder A. E. Stone, John Potts. Adjourned to meet at Philadelphia, May 23, 1910. Elder Ellsworth B. Hull, secretary of the district association since 1895, was released, owing to his work in the missionary field. He has long been known for his faithfulness and energy in the Sunday school work. John Zimmermann, jr., secretary; Margaret Lewis, *pro tem.*

Notice to First Seventy.

I sent blanks to each member of the quorum for reporting on February 1, but the following brethren I have not yet heard from: Arthur Allen, J. Arthur Davis, D. E. Dowker, S. O. Foss, L. G. Holloway, H. A. Koehler, W. S. Pender, A. B. Phillips, I. M. Smith, A. M. Baker, D. R. Chambers, F. M. Cooper, William Davis, Hans N. Hansen, John H. Hanson, W. J. Haworth, George Jenkins, J. H. N. Jones, John Kaler, R. M. Maloney, W. S. Macrae, C. H. Rich, G. W. Robley, F. C. Smith, S. K. Sorensen, G. R. Wells, and R. Wight. If any have not received the blank sent please to let me know by return mail.

Respectfully,

J. F. MINTUN, *Secretary.*

Church Secretary.

RAILROAD RATES IN MISSOURI TO GENERAL CONFERENCE.

Under date of March 17 the Western Association advises as follows:

"Beg to advise that one of our lines has individually announced open rate of fare and one third from points in Missouri under the jurisdiction of this association to Independence and return, account General Conference and Conventions, Reorganized Church of Latter Day Saints, Independence, Missouri, April 2 to 21, 1910; tickets to be sold on April 1 to 5, inclusive, with final return limit to reach original starting point not later than April 21, 1910. We will furnish you as soon as possible with a complete list of lines that will participate in the reduction.

"For your information would say that points in Missouri on and north of the Missouri Pacific Railway from Saint Louis to Labadie and C. R. I. and P. Railway from Labadie to Kansas City are under the jurisdiction of this association."

Note that tickets must read to Independence to get the reduction, unless we can induce roads to include Kansas City. Hope to have full list of lines participating in next issue

CONTENTS

EDITORIAL:

Early Church Ideals - - - - - 293

Missionary Work in Mexico - - - - - 296

Indians Ask for Missionaries - - - - - 297

The Magazine Number - - - - - 298

Notes and Comments - - - - - 298

ORIGINAL ARTICLES:

Our Reasonable Service, by J. E. Vanderwood 298

Theosophy.—No. 2, by S. A. Burgess - - - 299

OF GENERAL INTEREST:

A Man's Price - - - - - 302

MOTHERS' HOME COLUMN - - - - - 302

LETTER DEPARTMENT - - - - - 303

J. N. Baldwin—E. W. Voelpel—Isaiah M. Dungan
—C. Ed. Miller—J. C. Clapp—Mr. and Mrs.
Fleeharty—W. S. Powers—Thomas Dixon—
Samuel Brown—A. P. Langdon and wife—J. H.
Lewis—Lena Voltz Henry—Anna Wadkins—
Caddie Wadkins—Thena Wadkins—G. L. Sweet
—(Sr.) Phoebe E. Woodside—John H. Tibbles—
D. E. Tucker—J. R. Harper—C. A. Layton—
Daniel Macgregor—A. J. Layland—J. F. Mintun
—Abbie A. Horton—Frank C. Wëbbe.

MISCELLANEOUS DEPARTMENT - - - - - 310

THE SAINTS' HERALD

ESTABLISHED 1860.

Joseph Smith, Editor; Elbert A. Smith, Associate Editor; Israel A. Smith, Assistant Editor.

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When payment is made, the date on yellow label always shows the time to which you have paid, or the time when your subscription expires.

If not changed within a month after payment is made notify us.

The paper will not be sent to persons who are six months in arrears, unless special arrangements are made.

All articles, letters for publication, notices etc., and communications concerning the same, should be addressed to "Editors Herald." All business letters should be addressed to Herald Publishing House, Lamoni, Iowa, and all remittances should be made payable to the same. All errors in the filling of orders or rendering of accounts should be reported immediately, as receipts for money received are sent within two days after reaching the office.

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

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

Good habits are most essential to any successful career. Creative ability is demanded. Order and system should go hand in hand, and finally the "character that inspires credit" is everywhere needed.—Selected.

of HERALD and *Ensign*; also that lines of Southwestern Association will concur, thus covering the entire State. Suppose rate will be granted on certificate plan, in which case receipts should be taken for fares paid; also that those coming from points outside of Missouri will get benefit of rate in the State. Full information next week if possible. In buying tickets make inquiry of agents.

Not responsible for delay; been working on this since January. R. S. SALYARDS, *Church Secretary*.
LAMONI, IOWA, March 19, 1910.

Addresses.

J. S. Roth, R. F. D. No. 2, Weatherby, Missouri.

Do It Now.

The Independence Branch appointed a reception committee for General Conference, and instructed the committee to advertise the following rates for conference:

Lodging *only* \$1 per week; lodging and all meals \$4.50 per week at residence. Meals will be served in the Dining Hall in the rear of the church as follows:

Breakfast 10 and 20 cents and all other meals 20 cents each. Those expecting to attend conference should make their wants known to the secretary at once in order that they may have places provided for them.

Yours truly,
B. C. LOAR, *Secretary Com.*

712 SOUTH CRYSLER.

P. S.—Please attend to this at once. Do it now. On arriving in Independence you will find the committee at the church. 11-3t

Died.

BLANEY.—Mrs. Ida Blaney, wife of George Blaney, died Saturday, January 22, at the hospital in Council Bluffs, at the age of 53 years. Funeral services were held at Wheeler's Grove Christian church Monday afternoon. B. H. Whiston, of the Christian Church at Carson, conducted the services. Mrs. Blaney was the daughter of Jason Briggs, a well-known resident of the county in its early days. She was formerly a teacher in the schools of Grove. She became an invalid soon after her marriage and for many years has been in the hospital. She leaves to mourn their loss a husband, two sons, and two daughters.—*Carson Critic*.

COX.—Laura Cox was born April 3, 1838, in Edmondson County, Kentucky, and with her widowed mother moved to Marshall County, Kentucky, in 1852, where she resided until her death on February 20, at the old homestead where she had lived 54 years. Her maiden name was Lindsay. At the age of 16 she united with the Baptist Church. Was

married to A. J. Cox, September 14, 1856. To them were born thirteen children, five boys and eight girls, six of whom remain to mourn their loss. She remained with the Baptist Church till 1885, when she and her husband united with the Christian Church, where she remained till November 7, 1903. Having investigated the claims of the Reorganized Church, she was baptized on the above date by Elder W. R. Smith. Sister Cox was a devoted Saint and died as she had lived, firm in the faith. Funeral sermon by Elder J. R. McClain, conducted from the home.

CRAIG.—J. A. Craig was born December 30, 1850, at Paney, Illinois. He was married to Miss Mary J. Short September 22, 1880, to whom were born five children, H. L. Craig, O. E. Craig, Dell Craig, Dessie Pearson, and Eulal Linebarger. He was baptized October 14, 1900, by W. S. McCrac, and died at Webb City, Missouri, February 23, 1910. Funeral conducted by Elder George Jenkins. Interment at Joplin cemetery.

SHUPE.—At Magnolia, Iowa, March 1, 1910, Elizabeth M. Shupe (nee Durfey), aged 77 years and 7 days. She united with the church about 1844, and when the exodus to the West took place, went as far as Farmington, Iowa. The family not finding what they expected with the church, she with others of her father's family remained there for a season, and she was married to Isaac Shupe, October 17, 1849, and moved to Schuyler County, Illinois, and later to Scotland County, Missouri, where Elder John Shippy found them and baptized them into the Reorganization December 18, 1860. When the war broke out, they moved to String Prairie, Iowa, and from there to Harrison County, Iowa, about 1880. Her husband and six children have preceded her to the great beyond, leaving one son, Elder E. F. Shupe, of Denver, and two daughters, Sr. Dora Bailey, of Fort Madison, and Sr. Maggie Merchant, of Magnolia, Iowa, to mourn her loss; also two brothers and one sister remain. While in poor health for a number of years, yet her last illness was of short duration. She died in the faith. Funeral from the Saints' church at Magnolia, in charge of Elders A. M. Fyrando and D. R. Chambers. Thus another Saint and mother has left us; may her rest be glorious.

TURNER.—James Clarence, son of Bro. Leon E. and Sr. Addie Turner, was born December 23, 1884, at Clearwater, Nebraska, and died at Hay Springs, Nebraska, February 22, 1910. He leaves to mourn, father, mother, five brothers, and two sisters, and a host of other relatives. Services were held in the Methodist Episcopal church at Hay Springs, Nebraska; sermon by Elder R. S. Mengel, assisted by Reverend York, of the M. E. Church, and Reverend Holly, of the Congregational Church. The remains were laid to rest in Hay Springs cemetery.

FORLEY.—Mary Ann Forley was born March 5, 1819, at Cheltenham, Gloucestershire, England; became a member of

Magazine Number of The Herald

"AMBOY TO INDEPENDENCE"

The Magazine Number of the HERALD will be issued April 6. It will commemorate the fiftieth anniversary of the ordination of President Joseph Smith, which took place at Amboy, Illinois, April 6, 1860.

In view of the fact that this event will be celebrated in Independence a special section will be set apart in the Magazine Number to be known as the Independence section. This will contain interesting illustrated articles on the history of the Independence Stake and

Branch and the present status of the work in Independence.

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the Reorganized Church in 1870, being baptized by Elder James Caffall. She died February 16, 1910, at Wisner, Nebraska. Funeral was held in the Methodist church; sermon by Rev. L. V. Slocomb. She was laid to rest in the Wisner cemetery.

HARLOW.—Sr. Ann Harlow was born October 18, 1830, in Norway. She was married to the late Elder G. W. Harlow in 1849 in the State of Wisconsin, and to this union were born eight children, four of whom survive. She was baptized May 8, 1870, by J. R. Cook. She died at Sacramento, February 23, 1910, and the funeral services were conducted by Elder George Daley.

GISH.—Vera Gish was born March 7, 1887, and died July 19, 1909. Sermon by Joshua Carlile in Saints' church,

Wheeler, Iowa, to a large assembly of friends and relatives.

The People's Institute of New York.

The People's Institute of New York gathers great audiences several nights a week to hear and share in discussions of economic, civic, and social questions. It gives the people of New York the best music and the best drama at prices within the reach of working people. It has brought about the censorship of moving-picture films for the entire country. All this, and much more, is set down by Jacob A. Riis in a record of the Institute and the unique and remarkable work it is doing among the poor, which he has written for the April Century. A number of pictures by Hambridge will be an interesting feature in this presentation of one of the vital forces in the life of the metropolis.

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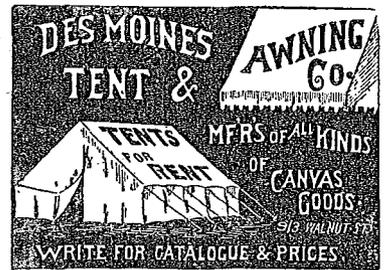
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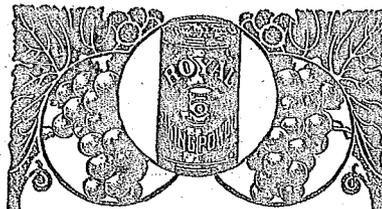
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Official Publication of the Reorganized Church of Jesus Christ of Latter Day Saints

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



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

VOLUME 57

LAMONI, IOWA, MARCH 30, 1910

NUMBER 13

Editorial

EARLY CHURCH IDEALS.

IV. MARRIAGE AND THE HOME.

The true Church of Jesus Christ of Latter Day Saints always has taught, still teaches, and always will teach that monogamy is the true system of marriage. The ideal home is built on the idea of one wife to one man, and one husband devoted entirely to one wife; the marriage covenant to be held sacred until death.

Even our friends of the Utah faction at times inadvertently admit the force of that statement. The *Liahona the Elders' Journal*, official organ of their missions in the United States, published at Independence, Missouri, in the issue for February 19, 1910, had as its leading number an article entitled, "The ideal home." It was by Reed Smoot, and originally was an address delivered in the Tabernacle, at Salt Lake City, October 4, 1909.

It seems a little strange that after vaunting the beauties and glories of polygamy for so many years, when they want a real good article on the ideal home they turn to a man who has only one wife and who is reputed to desire no more. Why not get the article from the pen of B. H. Roberts or Joseph F. Smith?

Possibly they would spoil the effect. Reed Smoot says that he has never left home a single time, from his wedding day until now, without kissing his wife good-bye. Imagine him saying, "I never leave home without kissing five of them good-bye." His life would be one prolonged smack.

One writer has defined a harem as "a bunch of firesides organized into a trust." Let these other gentlemen write on "How I attempted to corner the great American fireside"; but if an article on the ideal home is desired, by all means turn to Reed Smoot, whose heart seems to be purer than his religion.

There can be no good citizenship separate from a high ideal of family life. No nation can become great unless its homes are kept pure and sacred. In his book, *Elements of Sociology*, Frank W. Blackmar, Ph. D., says of the family:

The center from which flow all the impulses of social life. Here is the vital institution for the propagation and perpetu-

ation of the race. . . . It is the most complete and perfectly organized group, from which radiate the tender sympathies and the refining impulses of life. It is the source of the larger brotherhood of humanity.

Communities into which we carry the gospel have a right to ask us concerning the attitude of the church toward marriage and the home. It is an important question.

We refer them directly to the standard books of the church. First we go to the Bible, and in its opening chapters we read of the institution of marriage as established by God himself in the Garden of Eden. Adam and Eve were the high contracting parties. The whole wide world was waiting to be peopled, yet God chose to found the race on monogamy; and he evidently intends to continue as he began, for every utterance from that day until now confirms the system there established. He could not now establish any other system without squarely repudiating former utterances, which of course would be an abdication of his high throne as the unchangeable God, an alternative for ever barred from consideration.

Second, we refer the inquirer to the Book of Mormon, noted in the minds of some, notorious in the minds of others, yet by all accepted as representative of the church. In it we read: "There shall not any man among you have save it be one wife; and concubines he shall have none: for I, the Lord God, delighteth in the chastity of women."

Our next reference is to the Book of Doctrine and Covenants in which we find the revelations that came through Joseph Smith and shaped the early ideals of the church. In section 49, paragraph 3 we read:

And again, I say unto you, that whoso forbiddeth to marry, is not ordained of God, for marriage is *ordained of God* unto man; wherefore it is lawful that he should have *one* wife, and they *twain* shall be one flesh, and all this that the earth might answer the end of its creation; and that it might be filled with the measure of man, according to his creation before the world was made.

The statement is emphatic, "Marriage is *ordained of God* unto man." There is a growing sentiment in the world that marriage is a civil contract,—only that and nothing more. Before a magistrate representing the state a man and woman make a contract to live together. They keep the contract until one or both tire of it and then it is at an end. Or as

one writer expresses it, men and women hire a companion until they tire of him or her, and it is merely "hire, tire, fire."

Such is not and was not the idea of the church. Marriage is regarded as a sacred institution ordained of God in which with his approval a man and a woman make a most solemn covenant to continue as husband and wife as long as both shall live.

The form of the marriage covenant as adopted by the church in 1835 (Doctrine and Covenants 111:2) is as follows:

Marriage should be celebrated with prayer and thanksgiving; and at the solemnization, the persons to be married, standing together, the man on the right, and the woman on the left, shall be addressed, by the person officiating, as he shall be directed by the Holy Spirit; and if there be no legal objections, he shall say, calling each by their names: "You both mutually agree to be each other's companion, husband and wife, observing the legal rights belonging to this condition; that is, keeping yourselves *wholly for each other, and from all others*, during your lives." And when they have answered "Yes," he shall pronounce them "husband and wife" in the name of the Lord Jesus Christ, and by virtue of the laws of the country and authority vested in him.

This is a clear recognition of mutual *duties* and *rights*. No pledge is required of one that is not required of the other.

Men of the world feel that they have a right to demand a fidelity of their wives that they are not prepared to give in return. Doctors and legislators advise them that man's nature is such that he can not be expected to remain continent, as the wife does. And so a man will spend six nights of the week with his affinity. Coming home on the seventh he finds that his wife has been conducting an intrigue during his absence. He immediately becomes highly incensed, has a "brain storm," and murders his wife and her paramour. Then twelve good men and true acquit him because of the "unwritten law." What is this "unwritten law"? It is that a man may trail his own honor in the dregs of hell; but if his wife "dishonors" him he may seek bloody vengeance as seems good to him.

But it should not be called the unwritten law. It is to be found in the famous revelation on polygamy as published by the Utah Church, in the paragraph that reads:

And if he have ten virgins given unto him by this law, he can not commit adultery, for they belong to him, and they are given unto him, therefore is he justified. But if one or either of the ten virgins, after she is espoused, shall be with another man; *she has committed adultery, and shall be destroyed.*

Here we find the idea boldly advocated that man may go to any length in collecting, arranging, and classifying his affinities, but if one or any of these "weaker" vessels goes astray, look out, something will drop, some one be destroyed. It is the old story and it may be read any day in the newspapers. A man will calmly inform his wife that it is none

of her business where he spends his leisure hours; but if she so much as winks an eye at a stranger he will begin to look up the latest patterns in six-shooters.

The law of the church just quoted recognizes *and demands* absolute fidelity from both. The wife promises to keep herself for her husband and from all others. The husband promises to keep himself for his wife and from all others.

The promise is also exacted to observe all the rights belonging to such conditions. There are rights and duties, dissimilar in nature, devolving upon each. When these duties are evaded by one or both or when one or both seek to enjoy all of the privileges without due return, trouble ensues.

It is said that a young couple who were about to be married were talking matters over. Said he, "Dearest, do you think you can live on my fifteen dollars per week?"

"Yes, Jack," she replied, "I think I can, but what will you do?"

This reflects an attitude of mind altogether too common. The husband is the dollar machine and grinds out the cash needed to pay for style and social standing, while at home the servants "do the work, do the work." Perhaps we have few women in the church who are willing to sell their immortal souls to get "into society," but there are many such in the world.

Marriage should be a *working* combination. If it is right that a man should provide food and a home it is right that a woman should prepare that food and care for that home. The task can not wholly be shifted to the shoulders of servants. The woman who willfully turns her back on home duties to take up the chase after loosed fashion is no true wife to her husband, for a wife is a helpmate.

In conclusion we desire to present one more quotation from the Book of Doctrine and Covenants:

Thou shalt love thy wife with all thy heart, and shall cleave unto her and none else; and he that looketh upon a woman to lust after her, shall deny the faith, and shall not have the Spirit; and if he repent not, he shall be cast out.—42:7.

If a man loves his wife with all his heart it is impossible for him to love some other woman with a part of his heart. If he cleaves unto her and none else he can not cleave to one or a half dozen others.

The whole tenor of the church law, from which we have so liberally quoted, and upon which the church's ideal of marriage is founded, is unalterably opposed to the forms of polygamy upheld in Utah, Turkey, and elsewhere; and the various more or less veiled forms of polygamy and concubinage indulged in by the degenerate world over.

In the series of editorials of which this is the last number we have shown that the church stands for good citizenship. It holds that, pending the second coming of Christ to rule and regulate in

person, men and women must be subject to the laws of their respective governments. As regards the particular land in which the church was organized and where the gathering is to be, it holds that it was long ago designated by God as a choice land of liberty and that God directed the men who founded the government and established the Constitution. It holds that men and women should be industrious; that they should abstain from all forms of strong drink and tobacco; that they should pay their debts; that they should live in peace, not returning evil for evil; that they should be studious, seeking the highest education, by study and faith.

It holds to the old, biblical idea of the sacredness of the marriage covenant.

As regards marriage we believe that the ideal home is found where one woman as wife and one man as husband live in mutual trust and absolute fidelity, carefully rearing their children in the nurture and admonition of the Lord to take their places as good citizens of the community and good members of the church of God. Such homes are the pillars of the community. We believe that there are many such in the church; and we are optimistic enough to believe that there are many such in the world, among the honorable men and women of the world. It may be charged that the last named are not educating their children to become good members of the church of God; but we are not sure that the charge would stand. We look to see many such become members of the true church.

If any who are not members of the church have followed these articles we trust that their minds have been disabused of the absurd and false notions that some have instilled into the minds of the people concerning the ideals of the church.

ELBERT A. SMITH.

MISSIONARY WORK IN MEXICO.

(Continued from last week.)

At present we have only two members living in Mexico; Bro. D. S. Anthony, who has been there thirteen years, living at Durango, is manager of machine shop and foundry, a plant largely of his own founding. Dave is of the inventive, mechanical temperament, and already has some patents out, one for grinding the material used as one of the principal articles of food for the Mexican, namely, *tortillas*, without which, with *frijole* (beans), the Mexican diet would be as incomplete as the Hawaiian without his *poi*. The present method without the machine is a stone slab with a sort of a rolling-pin of stone, which the woman grinds up the corn with, a primitive and tedious process. Now daily can be seen the peon woman coming and going to the Anthony mill with her load of corn on her head, to have ground by the new invention of the *gringo* (American). Dave also has invented a new gas engine that is revolutionary in its nature and bids fair to lead the field against all comers. The gospel fire, although somewhat latent at present, burns in the heart of this son of R. J. Anthony, one of our former valiant and able missionaries, and I believe he will yet take his place among those who will labor for Zion's weal; not necessarily as a

preacher though, as his talents run along other lines, none the less effective.

I enjoyed my few weeks' stay at his home in Durango, with his interesting family of wife and three children.

Our other member is A. S. Votaw, formerly of California, now in charge of a colonization scheme involving over thirty thousand acres of land. It was in his house I celebrated last Washington's Birthday, by preaching my first sermon in the Republic of Mexico; and as far as I am informed, the first by our church in that land. Brother Votaw has but recently moved into Mexico. The land is situated about sixty miles south from Tampico, on a peninsula between the Gulf of Mexico and Lake Tamiahau, post-office is Tampico.

One incident of missionary experience I might relate, to break the monotony of the usual relation that appears in most of our letters, giving the idea that we are on a sort of a pleasure trip. When it came time for me to leave Agua Dulce, the way was somewhat barred because the launch was up for repairs at Tampico, and very uncertain as to when she would be ready. I was anxious to get away as time was limited. Quorum meeting nearing. Brother Votaw arranged for me to go in a canoe with his most trusty *moza*. These canoes are made out of a log, regular "dugouts," so it is all one piece and no keel, not even a rudder. When the wind allows, they have a kind of a "mutton leg" sail they use, about the size of a bandanna handkerchief.

With the *moza* I started for a point where he was to leave me, and I was to hail passing boats for Tampico. I started, happy in the thought I would soon be back again where means of transportation could be had. After we were out a couple of hours the breeze stiffened, so we could use the sail very well. About 2 p. m. we attempted to land, where a house was in sight, but could not on account of the petroleum muck on the shore that comes from an oil well that a company had abandoned after a loss of about a million dollars. I soon discovered that I was at a place called Dos Vocas, twenty-five miles out of my way. My *moza* was as much surprised as I was.

I ordered him to put to sea again and try to reach the other side of the bay somewhere, although the land we wanted was not in sight. He put her out again. By this time the wind had increased and the sea was running rough and high. Our course seemed to lie in the trough of the sea. Being nothing but a log, we were rolling and shipping the sea continually, which kept me bailing out the water. My *compananero* tar, who could not speak a word of English, and I but little Spanish, were getting perplexed. Being a swimmer, fear did not bother me, and I knew that the log would not sink, even though she should fill or capsize. The wind was so strong he did not dare to fasten his sail, but tried to hold the hal-yard in his hand. Had he attempted to hold it stiff, she would have become shreds. Holding his rope in one hand and trying to steer with an excuse for an oar in the other, soon made it agreeable for us to change our course and head for the shore we had left about two hours before.

We made a landing at a place where we found some grass huts and a few natives. They could not speak a word of English any more than my *moza*. I scoured the vicinity to see if I could find a chance to relieve the situation, but no sign of habitation appeared other than the one where we landed. When the time for supper came I obtained some *tortillas* from the woman, and with what was left of the lunch given me by Mrs. Votaw, I "broke bread," sitting upon the shore, rather than "from house to house."

At a suitable hour I retired, making a berth on the shore, and had my *moza* do the same, with the understanding we would try the sea trip again in the morning and start early if the wind was not blowing too stiffly. Being tired, I soon

fell asleep. About 10 o'clock I awoke to find my man and his boat gone. How that fellow could get away without arousing me was a puzzle, as he was not over five feet from me, rolled up in his blanket, and the boat tied not twenty feet away when I went to sleep.

To say that I was just a little jarred is to put it mildly. Among the things that intruded into my imagination was that it was a put-up thing for him to get away and leave me as a prey to the tough looking peons, each one of whom carried strapped to him a *machette*, a sword about three feet long. They use it to cut through the jungle. They can cut down a tree about as thick as a man's leg with one stroke. They use them to kill animals, as well as kill each other, and of course would be very handy to carve me up with. I was unarmed, so thought by way of precaution I would remove from my sleeping quarters to some point that would be more difficult to find, in case, as per my misgivings, they might want me. I walked some distance along the shore until I found an opening in the jungle, which is so thick and matted with vines and undergrowth that a cat could hardly get through ordinarily. I found a cattle trail, and plunged in, notwithstanding I had seen lizards two feet long and the skins of jaguars that the natives had killed for sale, also a snake skin as long as a man's body, and alligators were also in evidence in that country.

I must have walked about four miles when I came to a stream flowing from a *laguna* into the salt water. I intended to swim that stream, holding my grip on my head with one hand and use the other to swim, a feat that I could have accomplished, as the distance was not great. I sounded the muck and mud with a stick I had and found that the first step in the mud mixed with the petroleum stuff coming from the *laguna*, would be waist high. Presently I began to smell the odor rising from the *laguna*. It occurred to me what had been told me at Augua Dulce, that at times, although twenty-five miles away, the odor can be sensed and that near the lake it was so strong at times as to kill men and burros. This started me on the back track. I afterwards found out that if I had gotten into that stream as I had intended, there would have been a boiled Saint, and well done at that, as the water was heated at least to one hundred and fifty degrees.

I went back on the trail I had come on, thinking probably my *moza* might have returned, but with disappointment in that. I sneaked down to where I had left my blankets; made a new berth on the shore and as far as I could into the brush, when I retired, it being now past midnight.

There is an insect in the tropics called by the Indians, *pinolea*, that comes in a round ball like a swarm of bees. The individuals are so small that they can hardly be seen. My recent meandering through the jungles had given me a full quota of these champion biters. "As I lay me down to sleep," with scratching myself under the blanket, and the rain pattering on the outside of the blanket, the rote of the sea about twenty feet from me, I spent the remainder of the *noche* as well described by the Gaelic poet, "Wide awake, fast asleep, in a doze."

At a convenient time on *manana* I arose and approached the *la casa* of my host of the day previous. He had not arisen, so I accosted him with a *Bueno dias, senor*, to which he replied pleasantly, thus allaying my fears of him and his *machette*. When he appeared he said he was *mucha malo*, which means feeling badly. I remember that Indians are said to think highly of a "medicine man." I thought it would be a good role for me to take, if only for friendship, so I had him let me give him an examination. I felt of his pulse, sounded his liver and kidneys, listened with my ear against his breast at the beating of his heart, passed upon his tongue, found only a little discoloration of the white of the eye. I

asked him if there was a *botica* near. He said, "*Ayah*, long way off." I presume the nearest was Tampico, seventy-five miles away. Had I been an osteopath I might have made a different diagnosis. This examination answered to show my good intentions, and I gained favor where I most needed it. He told me there was a *ranchero* in a certain direction, so I started to see what I might find.

I walked as near as I could tell by the time spent four miles. It was Sunday morning. I was thinking that at least I would not have to preach that day. There were different kinds of birds making music, among them flocks of green parrots. At one point, lying across my trail, was an alligator over ten feet long, lying on his back dead. Some one had disemboweled him. I believe the Indians around there eat his entrails. I found one little grass hut, where there were three children, one a boy about five as nude as a Christmas tree after the presents are taken off, the other two, girls older, were not so bare of physical comforts, but what they had on would hardly make wadding for a shot gun.

I could not get any information from them, as they did not seem to understand my Spanish, or I their Indian dialect, for I suppose that was what they used. I saw no sign of any parents about, but was glad to say to the part of the family present, *Adios*. I made my way back to my patient, not in a mood however to sing psalms. I walked that distance under a tropical sun. When one thinks how unsuited my garb of a preacher with collar, necktie, cuffs, and derby hat under such conditions, you can imagine how I must have not responded to environment. After breakfasting upon a *tortilla*, I then tried to talk with the men.

After an hour or two I heard one say something about *Merico campo*. It meant to me in my very receptive state of mind for such information, an American camp. I pursued the inquiry far enough to result in an engagement with them for two pesos apiece to guide me to that point. After a twelve miles tramp through that tropical forest, we came to the place of the noted oil company of that region called *San Diego de la Marit*. There I found Captain Carr, with whom I was in company on the trip from Tampico down. We had camped together one night in a Mexican hut, having had to put in on account of the weather and darkness, so I was among friends, with whom I could talk. Here I stayed three days waiting for a chance to get to Tampico.

This incident is a part of pioneer missionary labor. Those who come to this country later to labor for the souls of men, may have to fare worse, possibly not so bad. I have not up to date heard what became of my *moza compananero*, who left me stranded on the shore near Dos Vocas. I have, according to my calling to open up the gospel to the nations of the earth, started it in the Republic of Mexico.

This winter I have spent in Arizona, including Naco and Bisbee. The rest of the time in the tropics, where most of the people were barefooted, and coatless, while in the North you have had your hard winter, so that we have not been without our comforts, as well as discomforts, in the Southland.

Sincerely yours,

F. M. SHEEHY.

NOTICE.

TO THOSE ASKING FINANCIAL AID.

Persons who are interested in local church buildings and are endeavoring to raise money therefor, if they desire to make their appeal to the church in general, must first have their appeal indorsed by the Presiding Bishop before it will be published in the HERALD.

Those offering articles for sale to the church members must do so through the regular advertising department of the HERALD and not through the letter department.

Those who are sick or disabled, or in financial trouble, should appeal to their local bishop or Bishop's agent, and not to the Saints at large through the HERALD columns. These restrictions are necessary because of the number of appeals for financial aid coming to the HERALD. If all these appeals were permitted to appear they might tend towards a disregard of the systematic execution of the financial law, and to an ignoring of the law of tithes and offerings. Also the Saints might be imposed upon, as it is impossible for the HERALD editors to investigate these various appeals. Besides, the law must be fulfilled and this is the law, that the church shall attend to supplying the wants of the poor and needy.

JUBILEE ANNIVERSARY PROGRAM.

AMBOY, ILLINOIS, APRIL 6, 1860—INDEPENDENCE, MISSOURI, APRIL 6, 1910.

2.00 P. M.

Organ Solo, "Cantilene" - - - - Theo. Dubois
JEANNETTE KELLEY

Hymn No. 297, Saints' Hymnal

Prayer

ELDER JOSEPH LUFF

Statement

R. S. SALYARDS, CHAIRMAN OF COMMITTEE

Vocal Solo, "The Return of the Gavel" - Words by C. E. Crumley, music by Mrs. Audentia Anderson.
MRS. AUDENTIA ANDERSON

Poem

ELDER JOSEPH LUFF

Paper, "Fifty Years of the Presidency of Joseph Smith"
HEMAN C. SMITH, CHURCH HISTORIAN

Vocal Solo, "My Redeemer and My Lord" - Dudley Buck
MRS. W. N. ROBINSON

Paper, "Woman's Work in the Reorganized Church, 1860-1910"

MRS. M. WALKER

Paper, "The Amboy Conference of 1860"

ELDER E. C. BRIGGS

Item of Business

Address

PRESIDENT JOSEPH SMITH

Hymn No. 187, Saints' Hymnal

Benediction

ELDER J. R. LAMBERT

7.30 P. M.

Organ Solo, "Offertoire in E flat," - Lefebure-Wely
RALPH G. SMITH

Hymn No. 156, Saints' Hymnal

Prayer

ELDER W. H. KELLEY

Anthem, "The King of Love My Shepherd Is" H. R. Shelley
CARL LEWIS AND CHOIR

Introductory Statement

BISHOP R. C. EVANS, CHAIRMAN

Poem, "Atua Speaks Again"

MRS. VIDA E. SMITH

Address, "Attitude of Pres. Joseph Smith on Doctrine and Morals"

BISHOP E. L. KELLEY

Vocal Solo, "The Lord is My Light" - Frances Allitsen

DR. FRANK H. CRILEY

Paper, "Fifty Years of Literary Work of Pres. Joseph Smith"

ELDER ELBERT A. SMITH

Paper, "Personal Characteristics of Pres. Joseph Smith"

ELDER DUNCAN CAMPBELL

Hymn No. 5, Zion's Praises, "Tenderly, Tenderly, Lead Thou Me On" Words by Pres. Joseph Smith, music by N. W. Smith

Benediction

ELDER COLUMBUS SCOTT

Committee on Jubilee Celebration: R. S. Salyards, Heman C. Smith, J. W. Rushton, R. C. Evans, E. L. Kelley, G. E. Harrington, R. G. Smith.

NOTES AND COMMENTS.

Some days ago the name of Elder W. E. LaRue, pastor of the Central Church of Kansas City, was proposed for membership in the ministerial association of that city. Rev. James Small, of the Independence Boulevard Christian Church, proposed the name for membership. The proposition was hotly opposed by Rev. S. N. Neel, pastor of the Central Presbyterian Church, and others. The question did not turn upon Elder LaRue's personal character, but upon the propriety of admitting a Latter Day Saint to membership, and was referred to the executive committee to report April 4.

In a recent issue mention was made of a young Japanese student, Choso by name, in Graceland College, and credit was largely given to Brn. C. A. Parkin and F. A. Smith for Choso being here. At the time the item was handed to us we knew of Bro. Hale W. Smith's earlier efforts in behalf of this boy; but knowing nothing as to late events in connection therewith we passed the item on to our readers without comment.

But in justice we feel to say that in a sense Choso is the protege of Bro. and Sr. Hale W. Smith. They it was who "found" him, as it were, who stood by him and suffered with him during a great misfortune, and who started this movement to get Choso into Graceland College. There was no intention to ignore their connection with this matter. It is chargeable mainly to a lack of information.

Do the best that you know, that you may know better. If you have a poor watch, still keep your appointments by it, so that when you get a good one the habit of keeping appointments will have been formed.

Elders' Note-Book

WORK AMONG THE LAMANITES.

BY ELDER HUBERT CASE.

At the time when the Spirit directed the mind of the latter day seer toward the tribe of Joseph, not only did he send Oliver Cowdery and others to western Missouri, and call upon others a few years later to do some work among the Indians, but in 1843 he sent four men to the South Pacific Ocean, and opened up a wonderful work among that people



ELDER HUBERT CASE.

that has resulted in the conversion of thousands of the descendants of the people who came to America six hundred years before Christ. God had brought to light the record of those people, and that is why he would naturally send the message to them the first of any of the Israelites in the latter day dispensation. These natives of the South Sea Islands to whom the gospel was sent in 1843 are the descendants of the people who went away from America in Hagoth's ships, as spoken of in the Book of Mormon. They went to the Sandwich and other islands, and later drifted with the winds and currents and peopled the numerous groups of islands. Their traditions, also their language, etc., prove them of Lamanite origin.

Those men, Gruard, Pratt, Rodger, and Hanks, were sent on that distant mission in 1843. The last named of the four never lived to reach the islands; but the former two did a wonderful work. When A. H. Smith was among these islanders and gave patriarchal blessings a few years ago, he pointed them out to be the tribe of Joseph, the descendants of Manasseh.

When the writer of these notes was among that people, from 1894 to 1898, we were strongly impressed with the idea that we were laboring among some of the descendants of the Israelitish people. We find that a few of the people whom we commonly designate Lamanites, have accepted the Book of Mormon. But the writer believes that many more of them have accepted than is usually supposed.

The Spirit moved in the sending of the "fishers and hunters" (Jeremiah 16:16), and God knew where the people were to whom they were to be sent. Surely that work was of more importance than would seem from the few Indians who have accepted the message. This was the beginning of the work to Israel of the latter days. There have been many of the natives of the south seas accept the angel's message, and the attention of the whole church has been directed to that mission for some cause, and their prayers have been directed toward that peculiar people. Why? Simply because they are of the people of Joseph's land.

The Pawnee Indians, located at Pawnee, Oklahoma, claim they have several copies of the Book of Mormon which Oliver Cowdery gave them the time he took the gospel to them. But practically none of them have as yet accepted the message. However, I believe the seed was sown and will bear an abundant harvest in the near future. In fact the Spirit is now moving in that direction and many of them are now beginning to believe the Book of Mormon to be a true record.

A prominent Indian here in Kingfisher, Oklahoma, who is now reading the book, says it is a true record of his people. So you see the leaven is beginning to work.

While this long time has intervened, the Lord has moved in a quiet way to bring many of the tribe of Joseph to a knowledge of this great work. I believe nearly every missionary who has labored among the South Sea Islanders has been of the same opinion as the writer of this article,—that those people were of the house of Israel. While in the island of Rarotonga I found a series of articles printed in "*Te Torea*," by one Mr. Nichols, who was a New Zealand Maore, showing that the natives of the south seas came from America, and that they were descendants of the ancient Americans. His arguments were good. They gave the native traditions, giving the name of the native and the boat

which left *Rarotonga* and never came back, and the tradition in New Zealand, of the same name of the first man, and the same name of the boat which landed in New Zealand. This is only a sample of the way he traced their travels from one group to another. The New Zealanders are the highest type in all the groups of the south seas, and many of them

Original Articles

THEOSOPHY.—NO. 3.

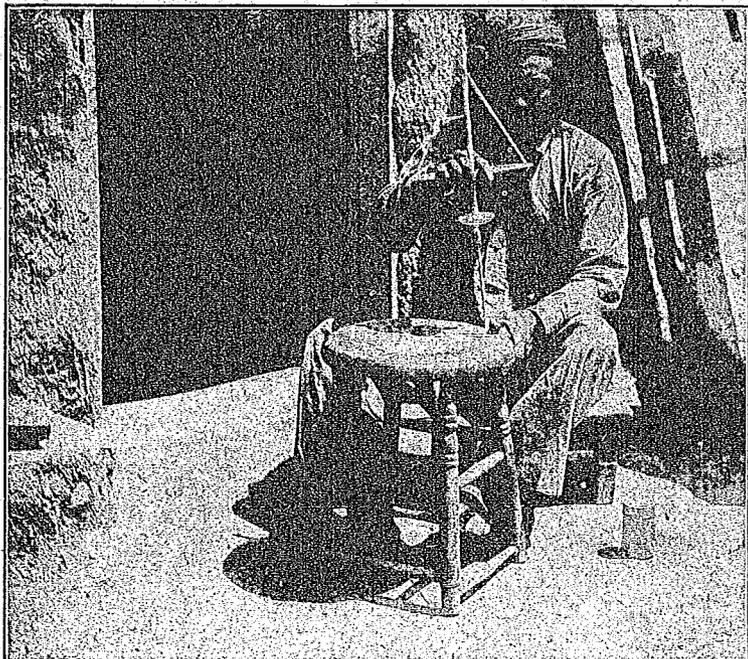
Theosophy considers not only the realm of religion, but of science as well. It makes an attack upon both. Matter it considers as not only solid, liquid, gaseous, etheric on the physical plane, but that beyond the physical plane there is a common ion or atom; that beyond this there also exists like conditions of matter on the astral plane, also on the mental plane. And as explained before all things have the essence of the One in the last analysis, so must all science be considered from the standpoint of the Causeless Cause. Man has seven aspects or exists on seven different planes:

1. Physical body or *Sthula Sharira*.
2. *Prana*, life or vitality, or vital principle.
3. The *Linga Sharira* or astral body.
4. The *Kamma Rupa*, the seat of animal passion and desire.
5. *Manas*, which is a dual principle in its function, the mind.
6. *Buddhi*, the spiritual soul.
7. *Atma*, the spirit.

The *Atma* is one with the Absolute, its radiation. *Buddhi* is the vehicle of that pure, universal Spirit; *Atma*, the *Manas*, is dual, there being the higher and the lower mind. These principles make the spiritual triad of man and are eternal. The future state, the karmic destiny of man, depends on whether the

Manas gravitates downwards towards the *Kamma Rupa*, or upwards towards *Buddhi*. In the latter case the higher consciousness of the spiritual aspirations of the mind assimilating *Buddhi*, is absorbed by it and forms the Ego which enters *Devachan*. The *Kamma Rupa* is the center of the animal man, where lies the line of demarkation between the mortal man and the immortal entity. The *Linga Sharira*, the *Prana*, is necessary only to the *Kamma Rupa*, the astral body and the physical body and the function of the lower *Manas*, which includes all those limited to the physical plane. The physical body is the vehicle of all the principles during this life.

It is possible for man to see things on the astral plane. To do so, however, would be unfortunate. Later works modify the above classification by leaving out the physical body and surrounding the whole with the auric envelope, on which is written the record of the life or lives. It may be noted that any vision on the astral plane, although above the physical, is much below the mental. Very few ascend to the *Buddhic* plane, and very few even of the Theoso-



From Photo furnished by *Technical World Magazine*.
ZUNI INDIAN AT WORK.

"How shall they hear without a preacher? How shall they preach except they be sent."

have accepted of the Book of Mormon. I find that the Book of Mormon is coming into prominence, and there is an inquiry about it; people are beginning to want to read it. Many of the tribe of Ephraim, as well as the dusky descendants of Manasseh, are coming to a knowledge of what God has done for the Western Continent.

"Some things can be proved outwardly to a man. Some things he must live out before he knows them. Mathematics are susceptible of outward proof. Religion must be lived before it is proved. To ask for one kind of proof when the other kind is required is a mistake that many otherwise intelligent people frequently make."

Christian faith is a grand cathedral, with divinely pictured windows. Standing without, you see no glory nor can possibly imagine any; standing within, every ray of light reveals a harmony of unspeakable splendors.—Hawthorne.

phists claim yet to have done so. At death, if the life has been a worthy one, the upper Atma, Buddhic, and the higher Manas taking the essence of the best of the life, are permitted to retire to Devachan, there to abide for one to three thousand years. Devachan is not so much a place as it is a condition, where the soul dreams of all the happenings of the best of life, and always feels those who are beloved very near. The soul does not see things, as they are, but lives in a dream of the best if its past existence in all its purity. At the moment of death the soul is able to perceive the whole of the past life in order to gain the perfume from the flowers. But at the end of the period the soul must once more return to earthly habitation, not only once, but again and again.

Individuality continues. The personality, however, is lost. I can assert positively that *I am I* and *have been I*, but can not always say that I have been "John Smith." Personality has to do with the lower portion of life; individuality, with the immortal in man. To some it is given at the moment of birth to see the past existence, as well as the coming life, for an instant, then it is again veiled. Existence, then, is like a string of pearls, each pearl a personal life, the silken thread of individual essence running through them one by one, and when complete, we may perceive and receive the whole.

An interpretation is here offered of Matthew, "I am the true vine, ye are the branches, my father is the husbandman." This is explained to mean: Ye means the personal life; I, the Christos, the true vine holding the branches, and is therefore the immortal in man the higher Manas and the Buddhi. "My father is the husbandman," refers to the god in man, the eternal in man himself. The explanation of "every man that bringeth forth good fruit," means this: Devachan is only for those who have lived good lives. According to our life here, so is our condition hereafter. The lower elements await us in Kama Loka. Our next life on earth is the direct result of all our previous existence, logical and exact. If, when death comes, a man's life is found without sufficient good to save, as the Kamma Rupa soon dissolves, and he has placed nothing of himself upon the immortal plane, nothing survives. He is, it is true, to meet the results of his own wrongful acts, his own Karma, yet he has no long intermediary period, but must return shortly to earth again to take up the torment of earthly life. Earthly or physical life is the lowest of existence, and is the pit or hell. This unrighteous man, although he is to meet the consequences of his own wrongdoing, loses eternally all knowledge of that particular life. Hence, "Every branch that bringeth forth not good fruit, he purgeth it." Every pearl not fit is destroyed, and no longer exists for that entity. There is a great tragedy in this in the "Dweller on the

threshold." The lower principles are slow to dissolve, as much of that life has been spent in giving them strength. And since the higher Ego must so soon return to earth, the lower strives to establish relations with its father or former higher Ego, which has now taken new elements for life, and strives to seize possession both of the body, and especially of the intelligence.

Karma is the law of retribution, by which every man makes not only his past and present, but also his future. Karma is the sum total of all of our previous existence. It may be considered in three ways: 1. That Karma, which is the sum total of all of our previous existence, with the wrongs for which we must atone before perfection. 2. Karma, that is measured out to us for this life. 3. The new Karma, that we make in this life for future lives. Every time a trial comes upon us, it is Karma, the result of wrongful acts. If, then, we meet it patiently and overcome, it is wiped out for ever. But if we complain and are impatient, then we have not only the old, but new bad Karma to be met. Some times there is found a man so good that he bears all the vicissitudes of misfortune patiently and well. Then the seven Lords of Karma, perceiving that he will soon have fully met Karma measured to him for this life, and seeing that his pile of absolute Karma is growing small, only enough in fact for two or three more lives, they agree that he shall be permitted to pay it all in this life. Hence this righteous one receives many times the suffering of the unrighteous, but in so doing he becomes perfected. "Whom the Lord loveth he chasteneth."

The soul of man entering on the path, through many existences may reach Nirvana. Some having achieved it have refused to enter, preferring rather to redescend to the assistance of mankind. Those who enter Nirvana may in some instances return, but not if they have entered without remains.

Many have supposed that Nirvana means annihilation. It does mean nothing to mortal man, since it is far beyond his comprehension. (It hath not entered the heart of man.) But when we consider, entities may return from there to remain in the middle distance for the assistance of mankind, and when we consider also that beyond Nirvana there is Para-Nirvana, and beyond that Maya-Para-Nirvana, we can see how unsound such a view must be. It is true that some dwellers in the Orient do not believe in the immortality of the soul of man; such are the Southern Buddhists of Ceylon. But this does not appear to be the teaching of Buddha, and certainly it is not the teaching of Buddhism (secret wisdom). Buddhism is more nearly Theosophy than any other exoteric religion, but Theosophy is no more esoteric Buddhism than it is esoteric Christianity. It is, however, esoteric Buddhism or secret wisdom.

The above is but a brief sketch of the subject of Theosophy; nor does it leave much room for comment. We have not attempted in this to divide the true from the untrue, but leave that for our readers. It is too early in the consideration of the subject to start such analysis, as it is first necessary to know what those teachings are. It is not Christian, nor does it take the Bible for a basis, though it does try to interpret some texts of the Bible, so as to agree with its preconceived ideas. Theosophy makes its attack upon Christianity on the grounds of faith. And in the main it is correct in this attack, if by faith we mean that blind belief which simply accepts dogmatic assertions. Yet time and again we come across such a mass of contradictory statements among Theosophists, which is finally determined by one with the statement: This is correct, for I have received it from the Masters. How is it received and from whom? It purports to be received in psychic manner from men in the fastnesses of the Himalaya Mountains. Not by face to face instructions, nor in writing, but because as I sit writing I am moved upon by these men. This must be accepted as dogmatically correct. And continually is the student told: You can not know any more about this now. Later a little more may be given. Not only are the various writers contradictory, but the works of the same writer are again and again in conflict.

The last presumed to be nearer the truth, and we are told what went before was only a blind. We are convinced that there is a remarkable amount of truth contained in its teachings, and it seems quite possible and probable that some of these things have been handed down from antiquity.

With the teaching that, "There is no religion higher than truth," we would heartily agree; also with the necessity for great purity of mind, soul, and body before the divine vision is possible. The great secrets of power require an intelligent faith, that "assurance of things hoped for, the evidence of things not seen." Such power can not be entrusted to any but a prepared people. But there is so much of straw, so much of worthless matter, so much that they themselves deny and again contradict, that it makes quite a medley, and such a one as it is of profit for but few to examine critically. These ancient records abundantly confirm the truth of an early revelation and of many facts thereto related, but as man has become more gross the truth is certainly veiled from his eyes and from the eyes of the Theosophists as well.

Our soul has been filled with delight at times in searching these ancient records for the amount of truth therein contained. How abundantly do we find it shown forth in the mountain of history of the past, that His arm is not shortened, but he is the Father of all living and truly feels after his children.

For us, as a people, the principal thing is our present work and prospect in the future. But to such as care for a study, the loving watchcare of our Father is abundantly shown forth in the records of the past.

BIBLIOGRAPHY.

I submit the following list of books read in connection with the study of Theosophy.

Theosophy makes such large claims that the study of any philosophy, and especially an oriental one, is not irrelevant. I had of course read the usual Latin classics at high school and university. Also translations of Homer and of Plato's Dialogues; a few works on comparative religions, a few more on mythology of Greece, Rome, Egypt, India, and Scandinavia; works on philosophy, spiritism, and even devil worship; several more on social conditions, legal and economic questions among the ancient oriental nations, and the like, in a somewhat dilettante way. We mention this, because it is material, in what attitude of mind we approach the consideration of such a theme.

The special reading in the past year has been: Blavatsky Theosophy, in Chamber's and Britannica. Nirvana Buddhism Britannica; Americana and New International Encyclopedia, tenth edition. Scientific Religion, Oliphant. What is Theosophy? Old. Some Glimpses of Occultism, Leadbeater. Vedantic Philosophy, volume 1, Vivekananda Abhedananda. Isis Unveiled, volume 2, Blavatsky. Secret Doctrine, volumes 1, 2, 3, Blavatsky. Light of Asia, Arnold. Buddhist Catechism. Man, Visible and Invisible, Leadbeater. Christ the Spirit. Key to Theosophy, Blavatsky. Kabala and Zohar, Encyclopedia Britannica. Esoteric Christianity, Besant. Doctrines and Literature of the Kabalah.

I also read several magazine articles and some books on correlated topics. In fact, some of the above volumes are not strictly theosophical. Occultism, Psychic phenomena, and anything concerning India and its philosophy and religion are very pertinent. You may see from the above, that the reading has not been exhaustive. S. A. BURGESS.

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THE CONTRAST.

"But the fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance; against such there is no law."—Galatians 5: 22, 23.

At the risk of saying more regarding the corrupt and beastly practice of polygamy than good taste would suggest we wish here to contrast the feelings of one of the leading advocates of this unholy practice at the time he received the gospel message, with his feelings when he received this so-called celestial system, according to his own testimony.

Look on this picture: Brigham Young in a ser-

mon preached in the Tabernacle, Salt Lake City, February 1, 1857, said:

Let me ask you a question, before I proceed further. How did you feel when the Spirit of the gospel first entered into your hearts, when the light of the gospel first shone on your understanding? Had you any such feelings then within you? Had you any doubts? How did you talk when you first rose to testify that the Book of Mormon was true, that Joseph was a true prophet, that this work was of God, that the Lord Almighty had revealed himself in these our days? Had you any doubts? "No, I could not help bearing testimony to those things, I was so full of light and peace." Did you hate anybody at that time? "No. I was filled with peace and union; I loved God and all the works of his hands. There was no anger, malice or wrath in me."—*Deseret News, February 11, 1857.*

Now look at this picture: Brigham Young in a discourse preached at Provo, Utah, July 14, 1855, in speaking of the introduction of the doctrine of spiritual wives, said:

I was not desirous of shrinking from any duty nor of failing in the least to do as I was commanded, but it was the first time in my life that I had desired the grave, and I could hardly get over it for a long time. And when I saw a funeral I felt to envy the corpse its situation, and to regret that I was not in the coffin, knowing the toil and labor that my body would have to undergo; and I have had to examine myself, from that day to this, and watch my faith and carefully meditate, lest I should be found desiring the grave more than I ought to do.

You will probably wonder at this, and that such should have been my feelings upon this point, but they were even so.—*Deseret News, November 14, 1855.*

To those who accept these statements as being true this contrast should present food for thought. One experience was fully in accord with the operation of the Spirit as expressed in text at head of this article. The other produced the opposite effect, and this distressing effect continued with him until the day of the above utterance, in 1857.

Miserable man, indeed, was he!

Suppose we add to this the experience of Young's first lieutenant, Heber C. Kimball. Of his experience when he received the angel message, in 1832, he says:

Under the ordinances of baptism and the laying on of hands, I received the Holy Ghost, as the disciples did in ancient days, which was like a consuming fire. I felt as though I sat at the feet of Jesus, and was clothed in my right mind, although the people called me crazy.

I continued in this way for many months, and it seemed as though my body would consume away; at the same time the scriptures were unfolded to my mind in such a wonderful manner that it appeared to me, at times, as if I had formerly been familiar with them.—*Life of Heber C. Kimball, by O. F. Whitney, pp. 38 and 39.*

Kimball's daughter tells of how this celestial law, as it is called, affected him. She says:

My mother had noticed a change in his manner and appearance, and when she inquired the cause, he tried to evade her questions. At last he promised he would tell her after a while, if she would only wait. This trouble so worked upon his mind that his anxious and haggard looks betrayed him daily and hourly, and finally his misery became so unbearable

that it was impossible to control his feelings. He became sick in body, but his mental wretchedness was too great to allow of his retiring, and he would walk the floor till nearly morning, and sometimes the agony of his mind was so terrible that he would wring his hands and weep like a child, and beseech the Lord to be merciful and reveal to her this principle, for he himself could not break his vow of secrecy.—*Ibid.*, page 337.

This contrast is so great that we think those who accept the testimony of these men will ask why this difference?
HEMAN C. SMITH.

Mothers' Home Column

EDITED BY FRANCES.

Advisory Board, Daughters of Zion.

Mrs. B. C. Smith, president, 214 South Spring street, Independence, Missouri; Mrs. H. A. Stebbins, vice-president, Lamoni, Iowa; Mrs. F. M. Smith, secretary, 630 South Chrysler avenue, Independence, Missouri; Mrs. M. E. Hulmes, treasurer, 909 Maple avenue, Independence, Missouri; Mrs. E. Etzenhouser, Independence, Missouri; Mrs. E. L. Kelley, 916 West Electric street, Independence, Missouri.

Weighing the Baby.

"How many pounds does the baby weigh—
Baby who came but a month ago?
How many pounds from the crowning curl
To the rosy point of the restless toe?"

Grandfather ties the kerchief knot,
Tenderly guides the swinging weight,
And carefully over his glasses peers
To read the record, "Only eight."

Softly the echo goes around:
The father laughs at the tiny girl;
The fair young mother sings the words,
While grandmother smooths the golden curl

And stooping above the precious thing,
Nestles a kiss within a prayer,
Murmuring softly, "Little one,
Grandfather did not weigh you fair."

Nobody weighed the baby's smile,
Or the love that came with the helpless one;
Nobody weighed the threads of care,
From which a woman's life is spun.

No index tells the mighty worth
Of a little baby's quiet breath—
A soft, unceasing metronome,
Patient and faithful until death.

Nobody weighed the baby's soul,
For here on earth no weights there be
That could avail; God only knows
Its value in eternity.

Only eight pounds to hold a soul
That seeks no angel's silver wing,
But shrines it in this human guise,
Within so frail and small a thing!

Oh, mother! laugh your merry note,
 Be gay and glad, but don't forget
 From baby's eyes looks out a soul
 That claims a home in Eden yet.
 —Ethelinda Elliott Beers (Ethel Lynn).

A Feminine Judge Lindsey.

(Mrs. Frederic C. Schoff, who has revolutionized the methods of dealing with juvenile offenders.)

One day in May, 1899, a woman sat in the library of her comfortable home in Philadelphia, reading the morning newspaper. The item that particularly interested her was the report of the arrest of an eight-year-old girl for setting fire to the house in which she lived. When asked why she had done this, the child replied that she wanted to see the engines run, and, in commenting on the case, the judge, who sent her to a reformatory, referred to her as "a prodigy of crime."

"A prodigy of crime!" repeated the woman, indignantly, "she is nothing of the sort, and I am going to see what can be done about it."

That woman was Mrs. Frederic C. Schoff, the "Woman Judge Lindsey" of Pennsylvania, and the impulse that sent her in such haste to the criminal court-house was destined to result in a complete reorganization of the methods of handling juvenile offenders, not only in Philadelphia, but throughout the State as well.

The conditions which Mrs. Schoff discovered as the result of this visit had been in existence for many years, but she, like the majority of Philadelphia mothers, had never suspected that they existed. How could they imagine that there were more than five hundred children, ranging from six to sixteen years, in the county prison? How could they imagine that from two hundred to three hundred little ones passed through the city station houses every month, all destined, however innocent they might be, to be brought into close association with criminals of the blackest type?

Having discovered these facts, however, Mrs. Schoff could not rest. First she appealed to the New Century Club, an organization of some six hundred prominent women. They were so horrified by the tales she told, that a relief movement was at once inaugurated and, as the result, laws were passed providing for the separate trial of children, the creation of a house of detention for juveniles, and the appointment of probation officers.

Realizing that the effectiveness of the probation work depended upon the way in which the officers performed their duties, Mrs. Schoff consented to take personal charge of them. Since that time, each week, she has met them at her own home and has gone over every case with them in all its details. She also attends the juvenile court daily, and her wide acquaintance with all the youthful offenders has caused her to be recognized as the actual judge of that tribunal; not that she bears the title officially, but that her advice is so invariably taken that magistrates and judges all accord her this honor. Not a case is brought before them that she is not consulted as to the penalty to be imposed.

In addition to her work among the children, Mrs. Schoff has also turned her attention to the parents. Since her investigations proved conclusively that the offenses of the majority of the children were due directly to the deficiencies of the parents, she organized the Parent-Teacher's Association, and the several branches of this society now represent a membership of more than fifty thousand parents, who meet regularly in the public school buildings to learn how to be efficient fathers and mothers.

All this happened because an eight-year-old girl, in 1899, set fire to her home to "see the engines run."—*Human Life*, February, 1910.

Letter Department

REUBENS, IDAHO, March 1, 1910.

Editors Herald: Notice to Saints in Missouri in and about the Ozark country. There are two families of us Saints expecting to move there this spring. Would like to get in near a branch of Saints, or where there is a good opening for a branch. Any information from that locality will be highly appreciated by us.

Very truly yours,

STEPHEN DRAZEY.

GELPHA M. GIGLER.

SPRINGFIELD, MISSOURI.

Editors Herald: In looking over the HERALD of March 2, I notice a mistake in regard to the death of my sister. The notice reads, Mrs. Olive J. George, when it should be, Mrs. Olive J. Johnson. Will you please correct the mistake?

Your sister in the living faith,

MISS MOLLIE C. THOMPSON.

939 WEST LYNN STREET.

MANCHESTER, ENGLAND, March 10, 1910.

Dear Sisters and Brethren: I shall esteem it a favor if you will notify the Saints of the British Isles that I have removed from 12 Rye street C upon M, Manchester, to 57 Upton street, Stockport road, Ardwick. This is in consequence of the death of my wife, which occurred on the 6th ult., through an attack of acute asthma. It was quite unexpected, although she had been in delicate health for some time. She was interred in the Southern Cemetery along with her 5-month-old baby laid there thirteen years ago, Elder Henry Greenwood officiating. On the 20th ult., our mission president, Elder J. W. Rushton, preached the funeral discourse to a large gathering of Saints and friends in our East Manchester Branch room which my dear wife loved to attend when her health permitted. We all greatly miss her.

I sincerely hope the senior editor is well. I often think of his visit to our city. It lingers as a very happy memory. May his last days be peaceful.

Kind regards to all at the office.

Your brother in Christ,

W. R. ARMSTRONG.

57 UPTON STREET, STOCKPORT ROAD, ARDWICK.

BOTHWELL, ONTARIO, March 8, 1910.

Dear Herald: About six months ago death invaded our midst and claimed one of the faithful and true in the person of Sr. Enos Gilbert, mother of E. Gilbert, now on Herald Publishing House staff. We still mourn her loss, as she was one whom to know was to love, and one who was never tired of working for the cause she loved. Then about two months ago we lost a promising young man, son of Bro. George and Sr. Nellie Taylor. His death came as a shock to all as he was only sick a few days. And about one month ago Brother Sussex passed away after only a few days' illness.

Now on the other hand we have been led to rejoice over the wonderful sermons that have been preached at the above funeral and memorial services, and at the prejudice that has been removed by the plain undeniable truths as they were ably set forth by Bishop R. C. Evans and Elder A. Leverton. As a branch we have had difficulties to meet, but at present things are going along smoothly, with a few near the kingdom who, we think, will go through the waters of baptism in the near future. Our forces have been somewhat weakened by Bro. Elijah Gilbert and family moving to Lamoni, and now Bro. John Chapman and family are leaving for Flint, Michigan. However, we are trying to live our religion and keep the gospel before the world.

We will hold our anniversary services on the 20th inst., when we expect a good crowd out to hear Brethren Leverton and Shippy, and perhaps R. C. Russell.

Ever praying for the onward march of the gospel,

JOHN C. DENT.

GRESHAM, OREGON, March 17, 1910.

Herald Editors: It may be of interest to your readers to know that at the Portland district Sunday school convention of February 25, one hour of the time was given over to the representatives of the various Religio locals in the district and they took necessary steps towards perfecting Religio district organization. H. A. Jones, of Vancouver, Washington, was selected for president; R. E. Chapman, of Hood River, vice-president; L. B. Shippy, Gresham, secretary; Sr. L. H. Strickland, Portland, treasurer. The outlook for Religio work appears to be very good.

Respectfully,

L. B. SHIPPY.

SAN BERNARDINO, CALIFORNIA, March 15, 1910.

Editors Herald: Editor S. O. Pool, evidently a firm believer in reciprocity, following our hospitable entertainment at the church in Riverside, suggested that it would be acceptable if he was permitted to abide under our church roof at San Bernardino for a time. We said "Certainly, come along." Accepting our earnest invitation, he agreed to abide with us for fourteen consecutive nights. Nine have passed, one is, and four are yet to come. His presence here has awakened keen interest and curiosity. Neighbors and friends to the number of two hundred or more have gathered to see and hear him each evening. His wierd and uncanny stories, interspersed with bursts of argument and oratory, never fail to engage the attention of his audience.

He agreed on coming that he would talk about the Book of Mormon and its origin for five nights, the infallible completeness of the Old and New Testament for three nights, and divide his attention the remaining six evenings between the respective churches. Mr. Pool is a scholar and withal one of the most formidable critics of our work that I have ever heard. However, we heard some suggestions of Kirtland bank, polygamy, spiritual wifery, Canada revelation, *Nauvoo Expositor*, renunciation of testimony of Book of Mormon witnesses, etc.

Elder Pool presented the best exposition of Isaiah 29, Psalm 85, and Ezekiel 37 that I have ever heard from others than Latter Day Saints. I believe there will be enough members left to warrant the retention of Brother Crumley here another year. I am domiciled with Brother Crumley. Brother Pitt has been attracted here by this brilliant meteor. Mr. Pool is a great Bible student. We think it unfortunate that a man of his caliber should be so woefully in the dark. *We are happy.* This makes six times during this present conference year that I have been called from regular duties to listen to what others had to say about Christ and our work. The diversion has been an inspiration to me and I return to pastoral routine with renewed assurance of the impregnable character of the Lord's work. Pool's coming has done our work inestimable good.

Very truly yours,

T. W. WILLIAMS.

GRINNELL, IOWA, March 1, 1910.

Editors Herald: It seems just now that we have gathered out all the wheat in this town. Our zealous Bro. E. K. Lester opened his fine house for preaching this winter, and he did all in his power to get the people to come out to hear the gospel; but only a very few would venture out. So now we have given the town up, for the present at least. There is

too much church here for the gospel to take a hold. I think that this is the most self-righteous town I ever saw.

We have three faithful members here yet: Sister Savill and her noble daughter, Sister Mullins, and Bro. E. K. Lester, all good Saints. The rest of our branch have all moved away, and it seems impossible to get any more to join.

I have been tied at home ever since last October on account of the illness of my wife. So we have concluded to change climate, and move to the land of the big red apples, see Bro. T. W. C., and maybe it will improve her health, so that I can get into the field again, for it is my heart's delight to be about my Father's business. The Saints here say that they will be lonesome when we leave them too. Will all my correspondents please take notice that from April 1, 1910, my address will be Weatherby, Missouri, R. F. D. No. 2. After I get moved I want to get into the field just as soon as the way opens for me. I am glad to read of the progress of the work in different places. May our God bless his servants in bringing souls to Christ.

J. S. ROTH.

EARLINGTON, KENTUCKY, March 4, 1910.

Dear Herald: It may be that some of the Saints of the Reorganized Church would like to read my testimony regarding the truthfulness of the gospel. I was a Brighamite Mormon for twelve years, and have lived the law as they taught it. I have been through the Salt Lake Temple four times and have esteemed that as the highest blessing, and was a member in good standing and full fellowship until I left Utah lately.

I have apostatized from the great apostate church with careful study and prayerful heart, and with a determination to find out the truth, gathering all the evidence that I could without prejudice to either church. I had a burning zeal for the Salt Lake church, but was obliged to give up in despair and say that I had been deceived by my leaders, the Utah people.

I was baptized December 31, 1909, by Elder J. F. Curtis, in the baptismal font at Independence, Missouri, and confirmed by Elders I. N. White and J. F. Curtis. I must say that I have seen the scriptures fulfilled where Christ says in John 7:17, "If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself." Now I can certify of myself that this gospel is not of man, but it comes through the rock of revelation, which is Christ. I know my Utah friends will say that I have broken my covenant; have transgressed the law and sinned against the Holy Ghost; and that I am lost without any chance and will become a son of perdition. I will admit that as soon as I was baptized the Devil did come and great darkness surrounded me and I was burdened so I could scarcely walk under the weight of his power. It must be understood that the Devil never comes with a cannon to shoot one of his own servants or to kill a sparrow. When the greatest darkness surrounds a man it is just before the greatest light is to burst forth, and I must testify that light has come to me and I am not left in doubt, but have passed from darkness into light, and how great is the brightness.

Ever your brother in the gospel,

J. W. DuBois.

COLO, IOWA, March 7, 1910.

Dear Herald: I have been reading the February number of *Autumn Leaves* and when I read about the Indians it seemed to me as though I for one could second the motion and stand by it as far as I am able in my feeble way. It seems to me it would be a good way to distribute live literature adapted to their present need. This corresponds with two

dreams I had, showing it was better to teach the Indians at first, then preach to them.

In my dreams I saw that a large congregation of Lamanites, after being taught for some time, received preaching with gladness. It seems to me as if it belongs to the Latter Day Saints to take the record of the Nephites to the Lamanites, as it was promised the Nephites that it would be preserved to bring them to the faith in the latter days; and if we are not diligent in doing our part we will be to blame. The Lord will bring to pass just what he said he would do.

Your brother in the faith,
JOHN THORNTON.

ELK MILLS, MARYLAND, March 2, 1910.

Dear Herald: Arrangements had been completed for the conducting of a two-week series of special meetings to commence February 20, the writer having been requested to assist. On the evening of the 18th we received a phone message that Brother Walter Smith was laid up with appendicitis, and for us to come on first train. We went the next morning and found him prostrate, but some hopes of speedy recovery. He told us to take off our coats and go to work, which, of course, we did. In company with some of the brethren we placed twenty-five hundred tracts in the hands of as many people.

During the afternoon, Brother Walter took a bad turn. We administered to him with no results. The doctor informed Sister Smith that the only chance was an operation. He called a professor in and Brother Smith was taken to the hospital at midnight and immediately operated upon. We were permitted to see him in the afternoon after his operation and found him in very bad shape. Peritonitis had set in and his life was held in the balance from then till Monday night. In the meantime the branch officers had consulted and Monday was set apart as a day of fasting and prayer and a meeting on Monday night to be devoted to prayer. The Elk Mills Branch was asked to join us and they did so. The meetings were both good, and while we were laying the case before the Great Physician, three earthly physicians were consulting together with little or no hope of recovery. But we are glad to report that the Lord heard our prayers, and just as we were about to close, the doctor phoned to say that there was a marked improvement in his patient, and I understand that he has given the honor to God. And so we can now report that Brother Smith is on the way to recovery and will soon be home again. We write this because Walter is widely known and loved.

As for the meetings, well, they were not a success. The writer seems to be a Jonah to that city. When I arrived in Philadelphia last May meetings were arranged for and the trolley men went out on a strike and militated against us.

This time I arrived in the morning and the trolley men went out on a strike in the afternoon; so I guess they saw me coming. So with the strike and Brother Walter's sickness, our effort was not a success. I have come to the conclusion that the Philadelphia Branch better leave me out the next time they have a special effort.

WILLIAM ANDERSON.

Extracts from Letters.

Bro. Ira Mullin, Exline, Iowa: "I moved from Dean here, where I am located on Brother Birch's place. Last October Bro. Gomer Wells came to my place at Dean and held a few meetings, but with little interest, it seemed, though very good crowds. He was called home, and the last of November and first of December Bro. E. B. Morgan came and preached a few times and it began to rain again, so we did not have much success. Bro. David Wheatley lives close to Dean, and any elder will be welcome there, and they might do a good work at Dean. There is some opposition, it being a Chris-

tian stronghold. I received a letter from Bro. C. E. Willey a few days ago, and he said he would come by and hold some meetings as he went home to Lamoni, and I told him to come and that I would do all I could to get the work before the people."

Bro. Harry Jones, Beardstown, Illinois: "When I first came to Beardstown I heard the first Latter Day Saint sermon. It was not as the world had told me about their people, and I was in doubt about which church God recognized, as the one that he recognized is the one that I wished to join. I prayed to know which was right and one evening while I was praying after I had returned from church, an angel appeared unto me. He was clothed in beautiful white cloth. His arms were stretched forward, but finally he dropped one arm and with the other pointed to the east where the Latter Day Saint church stood, and then he disappeared. Soon after this I was baptized by Elder M. R. Shoemaker. I hope and pray that I may hold out faithful to the end."

Sr. Lovina Drake, Victor, Idaho: "On the night after Thanksgiving, after retiring I could not sleep. My thoughts were far away with the Saints at Independence, when I became conscious that I was there. The scene that was before me was the house of worship. I stepped up to the door and looked in and it seemed as though the seats were all filled with people. They all had their hats off and sat with bowed heads and were perfectly quiet. About half way down the aisle I found a vacant seat and sat down, waiting, as the rest seemed to be, for something. A man appeared with long hair and whiskers, and dressed in a long, gray gown. He moved along just above our heads until he came to the southwest corner of the room, when he began to write in large gold letters with his finger. This is what he wrote: "The time is near at hand when Israel will be free." Then everything vanished. I have thought a great deal about it and would like to know what to call this. I know it was not a dream, for I was not asleep."

Miss Maymie Reynolds, Beardstown, Illinois: "I am a young sister of fourteen. My father is a priest and president of this branch. I have two grown brothers that take a great interest in serving our Master. I also have a younger sister that belongs to the church, and three others that I hope will follow the step the others have taken. I hope God will guide and direct my footsteps in the way I should go and in the path our dear Savior has trod."

Bro. H. V. Brown, Naylor, Missouri: "We had a nice branch meeting yesterday, and they sustained all of their branch officers from president down to deacon. We now have regular branch meetings and communion meetings with a pretty good spirit. As to my missionary work I had several disappointments. I had to go alone, and some things were not as nice as I would like. I did not get to preach as much as I would have liked, though I preached some in Arkansas, Illinois, and the most in southern Missouri, all in new openings. I baptized one at Marston, the wife of Bro. W. C. Cook."

Bro. E. B. Hull, Stonington, Maine: "Here on Deer Isle and Little Deer Isle a great work has been going on. Bro. Daniel Macgregor and his wife, with the help of God and the Saints, have been able to convince eighty-one souls at Stonington and thirty-eight at Little Deer Isle of the necessity of obeying the gospel, besides baptizing some at other places. Some of the other elders on these islands have also been baptizing, until about one hundred and fifty have been added to the church since last summer. The honest in heart are not all gathered in, as many are investigating and will be baptized in the near future. The opposite power is not asleep; many false stories have been circulated about us, but this only goes to show that this is God's work."

Sr. Rebecca Atkinson, Lamb, Missouri: "We have moved

from Mint, Missouri, to the vicinity of Lamb, Missouri, and as the people here were anxious to hear us preach, Bro. George Anderson and my husband, J. C. Atkinson, preached at our schoolhouse Saturday night and Sunday at eleven. Had a large crowd Saturday night, and a fair crowd on Sunday, among which were some very attentive listeners. The people want us to start a union Sunday school and want my husband to superintend it. Of course it won't suit us like a Saint Sunday school, but I hope the Lord will bless us in our effort to show the people the true gospel light, for I know we are in the true church. We would be glad to receive a card or letter from all the Saints that know us, or from any of the Saints."

Sr. Dorá McKinnon, East Jordan, Michigan: "I dreamed the sun was shining most beautifully. I opened the outside door and saw a cloud and wondered what it meant. While I was wondering I saw a personage in the cloud. The cloud was coming in toward me and I said, 'It is Jesus coming to earth the same as he said he would.' Then I thought of all my brothers and sisters and the people that had not obeyed the gospel, and I called upon God in mighty prayer to have mercy upon them. I was caught up in the air to meet the Savior and was still praying that my brothers and sisters would be in a condition to meet him too. It was then that I realized the love I had for them. Words could not express the joy I experienced. When I awoke, I wondered what the dream meant, and it was made known to me that we must all be in a praying condition and have that love in our hearts for one another which I experienced in my dream, in order to be ready to meet the Savior."

Sr. Mary E. Smith, Howell, Michigan: "There are only a few of God's children here, but when we meet together in Sunday school and prayer meeting we enjoy the Spirit and have a good feast. I wish to do right and let my light shine so when my Savior comes I will be ready to meet him. I have been afflicted much, but it draws me nearer to him. Pray for me that I fail not, for I love my Savior and want to meet him."

Sr. Sarah Hedrick, Tulare City, California: "I want to ask the prayers of all the Saints in my behalf that I may be restored to health if it be God's will. I am broken down, and have a complication of diseases."

Sr. Emma Blakesley, May, Oklahoma: "There are only a few members here besides our family. Our names are on the Elmwood Branch records, but as that is about forty-two miles from us, we do not get to meet with them often. Husband's health has been poor for some time. Also one of his eyes has been painfully sore for some time. About four years ago while herding horses, one picked up a corn stalk and struck him in the eye with the sharp end. We thought it was out at the time, it bled so, but we poured oil on it and prayed that God would spare it, and it soon got better. It got so bad again this winter that he thought he would lose it. While it is some better at this time, it still gives him pain. Will the dear Saints pray for him?"

News From Branches

SAN FRANCISCO ITEMS.

Our branch is in a prosperous condition, and the outlook is very encouraging. We have recently been favored with a visit from our minister in charge, Bro. F. A. Smith. While here he preached some good sermons for us, which were both instructive and edifying. He also attended two priesthood meetings in our branch, thus giving our local ministry an opportunity to gain much information that will be useful in the performance of duty. Brother Smith is the right man for the work here, as he has the confidence of all.

Patriarch E. Keeler has also been in our midst lately, actively engaged in his line of work, giving about thirty blessings in this city. The blessings given have been a great benefit to the Saints, especially the young have been encouraged and strengthened. The effect is noticeable in our prayer services by an improved spiritual condition, and a tendency on the part of some to become active who have before been silent. Brother Keeler also preached for us a few times while here, and it is a pleasure to note that he has not lost any of his power in presenting the word.

Our last sacrament meeting was one of marked spirituality. While the outward gifts were not manifest, yet the Spirit was there in power to the peace and comfort of all present.

Last Sunday was also a history making epoch in our branch. At the close of the 11 o'clock service the writer had the pleasure of leading four precious ones in through the door of baptism. The baptizing took place in the font in the church, most of the morning congregation remaining to witness the ceremony and the confirmation which followed. The candidates were George Hewson, Clyde Hoffman, Edward Hoffman, and Hazel Brown, all grandchildren of Sister Knight, who was one of the pioneers in the latter day work and who has remained faithful through many years of service. There were also three children blessed at this service. One of them, Frank Allison Teal, is also a grandson of the same venerable sister. The others, Varley and Christiana Nicol, are children of nonmembers, a promising boy and girl who are being cared for by our Sr. Mary Baker, through whose influence they were brought to the church.

The Sunday school, with Sr. Saxe as superintendent, is doing excellent work, and the Religio, under the presidency of Bro. Kenneth Richmond, is keeping pace with the forward movement.

So the work moves. May we all see the necessity of filling our own place, and doing the work that is ours to do, for the time is coming when we will be called to give an account of our stewardship. Will we be ready?

JOHN A. LAWN.

BOSTON, MASSACHUSETTS.

Since the "spokes" of our "hub" extend to such a distance over the country, even to the isles of the sea, we feel it a duty as well as a pleasure to keep them informed of our doings. We have a tale of gladness, and a tale of sadness.

You may remember my telling you last November of hearing wedding bells in the distance. They chimed outright on November 17, 1909. The home of Myron C. and Florence Fisher was the scene of festivity when the Saints and some few outside friends were gathered to witness the solemnizing of the marriage vow between Ada B. Sanford and Lloyd Newcomb. Ada surely looked charming in her bridal attire. She was accompanied by Ada M. Lewis, and Garfield Newcomb, brother of the groom, was the best man. After the ceremony, congratulations and refreshments, they were driven away. Where they would stop for the night we did not know, but we had our suspicions. One of the young men had by strategy obtained the key to their suite, and soon after the bridal party left, we adjourned to their new home to bid them welcome on their arrival an hour or so later. Ada has given up her position at the Y. M. C. A. of Somerville, where she had grown almost indispensable, and freely admits she is living the "charmed life." If Lloyd makes as excellent a husband as he does branch book agent, we will not have reason to worry about his reward in the next world.

In a late HERALD, you will notice a paragraph on the death of Bro. Earl Newcomb. We could not mourn his passing over the river, his suffering had continued for so many months. Bro. Ralph Farrell's words over his body were most

appropriate, and met a responsive chord in the heart of each one present. Sr. Nora Newcomb, at whose home he spent the last months of his life, did all in her power to relieve his suffering, almost endangering her own health in caring for him.

The Organized Class has gained a firm hold on our Sunday school. We believe it is an aid to our interest; our attendance one Sunday within a month was one hundred and six. We plan to hold Easter exercises. In January, the Keystone Class, consisting entirely of young married women, about twenty in number, in charge of Albert Sanford, gave a social at the home of M. C. Fisher for the purpose of liquidating our organ debt. For the same purpose the senior men's class, whose teacher is Dr. W. A. Sinclair, held a social at his home. The method of procedure in these affairs would surely interest you, but my space is limited. Sr. Clara Bradt's class called A. R., consisting of the senior women, gave their supper last Friday night, at the Newcomb (O. L.) home. The Three T's (young ladies' class belonging to Ada Newcomb) are to give a peanut social April 19, at the home of its president, Ada M. Lewis. The money over the amount needed to raise the organ debt goes toward our chapel debt. The Sunday school has also made a ruling to contribute part of its collections each Sunday to the church debt.

The Religio items I believe you will find in the *Autumn Leaves* shortly.

At our late conference held in Providence in February, Bishop M. C. Fisher was made president of the district. He is combining the work of bishop and presidency, and there is no grass growing under his feet.

At our last branch business meeting, E. H. Fisher was made president of the branch, and Albert Sanford presiding priest. Harry Kozman was relieved of deacon's work until he is through with his studies in school. Quite recently several of our young men were called to the priesthood by the voice of the Spirit.

As a branch we are far short of what we should be, but we see a brighter day ahead. Our new presiding priest, Brother Sanford, gave us a rousing sermon last Sunday morning, or rather one week ago. We were made to see the cause of our past mistakes, and also see where we can profit by them.

Sr. Grace Glover, who for years was with her uncle and aunt, Bro. and Sr. John Bradt, was married on January 15, 1910, to Robert Ivester. Mr. Ivester is not one of our church boys, but a fellow of good habits and good character. Their wedding was a nice affair. They are keeping house in Dorchester.

A surprise recently greeted our ears, when we learned that on Easter Sunday, we are to lose our sister, Louise Delano, to Providence, the fortunate young man being Alma Bearse. We feel we can scarcely spare Louise; she is indeed an excellent Saint. We congratulate the Providence Branch, as well as Brother Bearse.

One week ago last Sunday, we had with us Brother Hanson, who is direct from the Scandinavian Mission; he spoke to us in the evening, giving some of his experiences, and it was an added testimony to those who were present to hear how the Lord had blessed him in his efforts.

Last Sunday Bro. Arthur Koehler spoke to us both morning and evening. He is, we understand, on his way to General Conference. Ralph Farrell is already on his way, *via* Brooklyn and Philadelphia.

Boston will be represented at General Conference by four and possibly more of its members. Some of us wish it were not so far "from Palmyra to Independence."

We hear Albert N. Hoxie, jr., says he wouldn't go back to Boston to live. Who would expect him to prefer Boston to Philadelphia under the circumstances? Not long since we

read the announcement of the engagement of the last named brother to Sr. Clara Zimmermann, daughter of Bishop Zimmermann.

As we suggested in the beginning of our letter, our members, and exmembers are to be found in many parts of the country. Bro. Raymond Knowlton, a former Boston boy (from Maine), has recently been married.

We are counting the months when we may be privileged to once more greet our South Sea Island missionaries—the Lakes. We trust our kind Father will bear them in safety to this country. But we shall be sorry for the natives and the missionaries left there.

Sr. Tamzie Newcomb is in Philadelphia this winter with her daughter, Mrs. E. L. Traver, who last fall forsook Boston for Philadelphia where Brother Traver is in business.

Sr. Margaret Wood has this last fall returned to us from Philadelphia, a nurse. She is fortunate in having all she wants to do in that line.

Sr. H. J. Davison and her daughter Nina are still in the land of Evangeline, but we are expecting their return now any day, as they are to keep house for Sr. Nora Newcomb while she attends General Conference. Brother Davison we do not forget, though he is up in that northwest country long gone from us.

Neither do we forget our Brother Bullard, who with his wife went west last July. Sister Bullard is making her home in Independence, since returning from her daughter in California where there has been a new arrival, Charles Richard Warren. Walter is also in Independence with his mother. Brother Bullard is laboring in Colorado. I know I express the feeling of the entire Massachusetts District when I say that we miss him, remembering well his faithful service with us, and often wish we might again see him.

Yours as ever in the one faith,
MARY O. LEWIS.

CENTRAL CHICAGO.

Sunday, March 20, fine spring day, only quite windy, and colder in the afternoon. Sunday school quite well attended. Bro. Harry Passman, from the West Side, spoke to our edification in the morning, and Bro. Henry Keir in the evening. Sister Buckley, from Seattle, Washington, worshipped with us in the morning.

Elder Allen returned from Belvidere Monday, and reported two baptisms, Prof. Wm. D. Putland and Mrs. Cora-Bell McElroy, both of Belvidere. These parties have been investigating for quite a while, and the recent portrayal of the truth seemed to have brought them to a decision. The Belvidere Saints are rejoicing over the additions to their membership.

We neglected to mention that Brother Cochran preached at West Pullman Sunday morning.

Bro. and Sr. Wm. Merrick and Bro. and Sr. Fred Peslin are now numbered as our neighbors, being located at 6608 Winchester avenue. Some others have signed leases to homes, and will record their names later.

Mr. George Warlick, husband of Sr. Maggie Warlick, has been on the sick list for some time. Bro. Wm. Strange is reported better, also little Kelso Bradbrook, who was quite ill Sunday.

Elder Daniel Macgregor and wife landed in the "windy city" Wednesday, Sr. Macgregor departing in the evening for Cameron, Missouri, and the missionary to remain a few days. Possibly we may be privileged to hear some of those persuasive sermons that induced one hundred and twenty-one people to be buried in the waters of baptism in the old New England State.

"There is no such thing as finding true happiness by

searching for it directly. It must come, by the service, the love, and the happiness we give to others."

ALICE GARY SCHWARTZ.

6549 MARSHFIELD AVENUE.

Miscellaneous Department

Conference Minutes.

NAUVOO.—District conference met with the Burlington Branch, February 12 and 13, with C. E. Willey and James McKiernan presidents; M. H. Siegfried and Charles Fry secretaries. Reports were received from the following branches: Rock Creek, Montrose, Keokuk, Farmington, Burlington, and Ottumwa. W. T. Lambert, F. M. McDonald, J. M. Hooper, and Charles Fry, branch presidents, reported. A bill of \$2.57 was allowed the secretary and historian. The treasurer reported total receipts, \$8.73; expenditures, \$1.07; balance on hand, \$7.66. Bishop's report showed total receipts, \$420.51; total expenditures, \$432.02; balance due the bishop, \$11.51. The auditing committee reported them correct as well as books. The following named persons were elected delegates to General Conference: C. E. Willey, Thomas Simpson, M. H. Siegfried, James McKiernan, Charles Fry, William Rider, Edith Jarvis, Emma Lacey, Hattie McKiernan, Madge Siegfried, W. T. Lambert, Minnie Ortleb, G. P. Lambert, Martha Weishaupt, L. E. Hills, S. Tripp, Sister Crabel, M. M. Wooding, Bro. and Sr. I. M. Lane. They were directed to cast the majority and minority vote. A resolution passed requesting the bishop to report annually, giving a duplicate of the report sent to the Presiding Bishop, instead, as heretofore, of reporting at each conference. He was further requested to give only the total of receipts and expenditures and the balance due the church or the bishop at the other conferences of the year. The secretary was authorized to procure blank book to record names of members of the district, corresponding to branch records. Elders M. H. Siegfried, G. P. Lambert, C. E. Willey, James McKiernan, Charles Fry, F. M. McDonald reported. Preaching Saturday evening by G. P. Lambert, assisted by M. H. Siegfried; Sunday school at 9.30 a. m., Sunday, in charge of the local and district superintendents. Preaching at 10.45 by James McKiernan, assisted by C. E. Willey. Sacrament at 2.30 p. m. in charge of Charles Fry and F. M. McDonald. Preaching at 7.45 by L. E. Hills, assisted by W. T. Lambert. Adjourned to meet at Fort Madison, June 4 and 5, 1910. M. H. Siegfried.

SALT LAKE.—Semiannual conference of the Utah District convened at Salt Lake City, February 19, 1910, Pres. T. W. Chatburn in the chair. Branch reports were received from Salt Lake City, Provo, Ogden, Union Fort, and Pleasant Grove, and elder's reports from T. W. Chatburn, H. N. Hansen, John Davis, L. G. Holloway, and G. J. S. Abels. Bishop's agent's report showed receipts since September 3, 1909, to February 18, 1910, \$300; disbursements, \$294.62; balance on hand, \$5.38; and found correct by auditing committee. Treasurer's report showed receipts, \$31.85; disbursements, \$32.25; due treasurer 40 cents. Accepted. T. W. Chatburn and G. J. S. Abels, committee on purchasing lot in Salt Lake City, reported \$47 received and \$75.50 subscribed. Committee continued. A communication from the Pleasant Grove Branch suggested the sale of their church and lot, which was referred to the Bishop and agent. President Chatburn presented the following resolution, which was adopted, "Whereas, The Reorganized Church of Jesus Christ of Latter Day Saints has for many years kept up and maintained a missionary force in Salt Lake City in its endeavor to reclaim scattered and erring Israel who have been led away in the great apostasy after the death of Joseph, the Seer, and whereas, there is no public meeting house owned and controlled by the said Reorganized Church in Salt Lake City; and Whereas, We believe it is the part of wisdom and the best interest of the church that there should be a chapel in said city owned and controlled by the church to be used as a headquarters for the mission; therefore, be it resolved, That we earnestly request the annual conference which will convene at Independence, Missouri, on April 6, 1910, and Bishop E. L. Kelley, to take such steps as may be deemed necessary to the end that a chapel may be erected which shall serve as a headquarters for the Utah Mission. Be it further resolved, That we pledge ourselves to do what we can to assist in the erection of said building as far as our means will permit." Signed, T. W. Chatburn, H. N. Hansen. Delegates to General Conference

chosen as follows: Of the brethren, T. W. Chatburn, John Davis, H. N. Hansen, G. J. S. Abels, James Downs, L. G. Holloway, F. M. Sheehy, Allen Wardell, James Wardell, O. W. Newton, C. A. Layton, G. L. M. Brokaw, S. D. Condit, John Hall; of the sisters: Emma Benson, Lottie Carter, Anna Carter, M. E. Laudie, Elizabeth Newton, Jane D. Cooper, Sarah Coy, M. E. Mangum. Elders T. W. Chatburn and H. N. Hansen were empowered to ask the General Conference to ratify the action of the Idaho conference in granting permission to the Malad Branch of Idaho to be annexed to the Utah District. The following were elected officers: President, T. W. Chatburn; vice-president, John Hall; secretary, treasurer, and Bishop's agent, G. J. S. Abels. A pastoral from the Bishop's agent was read and referred to a committee of three: O. W. Newton, John Hall, and Joseph B. Smith, who recommended its publication in the church periodicals, the rereading of the pastoral on Sunday, and encouraged the Saints to make unusual efforts to assist the Bishop's agent. On Sunday the pastoral was read and \$137.50 subscribed by those present. An excellent spiritual session was had on Sunday afternoon, at which the spirit of prophecy and revelation was experienced. Conference adjourned subject to the call of district president. Time and place to be designated by them. G. J. S. Abels, secretary.

INDEPENDENCE STAKE.—Eighteenth semiannual conference of the Independence Stake met at Holden, Missouri, March 12, 1910, at 10 a. m., President George E. Harrington in chair. Organization was effected by electing stake presidency to preside; W. S. Brown secretary; H. E. Moler, John C. Grainger, Sr. R. O. Self, and A. H. Parsons, press committee, and William Aylor, John C. Grainger, and George Jenkins credential committee. The stake bishop reported as follows: Tithing, \$6,039.73; offering, \$441.87; consecration, \$32.28; Sanitarium, \$42.08; miscellaneous, \$4,744.04; total, \$11,350. Disbursements: Due bishop last report, \$118.28; allowances, \$3,451.38; aid, \$1,938.76; miscellaneous, \$5,368.22; cash due bishop, \$14.12; balance on hand, \$459.24. Statistical reports of the following branches show a total membership of 4,391, showing a net gain for six months of 112: First Kansas City 324, gain 17; Second Kansas City, 179, net loss 20; Fourth Kansas City 73, loss 8; Argentine 58, gain 2; Armstrong 266, loss 3; Grand View 39, gain 4 (disorganized); Chelsea Park 138, gain 3; Malvern Hill 29, gain 5; Independence 2,306, gain 92; Lees Summit, 79; Holden 453, gain 16; Post Oak, 82 (no report); Pleasant View, 44; Warrensburg 45, gain 9; Knobnoster 275, loss 5. One hundred and sixty-one delegates were elected to represent the stake at General Conference, as follows: Joseph Smith, I. N. White, G. E. Harrington, A. H. Parsons, F. C. Warnky, Sr. R. May, T. W. Chatburn, R. O. Self, W. R. Rush, John Lovell, Fred Searcliff, Sr. W. E. La Rue, Sr. V. Trainor, J. J. Kaplinger, Ray Lloyd, Frank Scanlan, Sr. Fred Cleveland, Orville James, Sr. W. N. Robinson, G. Conklin, Sr. Anna Flower, M. A. Etzenhouser, Sr. M. Keyser, Sr. G. H. Hidy, Sr. M. T. Short, Myrtle Gerber, C. L. Munroe, Sr. W. W. Owens, Thomas Hansen, J. F. Grimes, Jennie French, Sr. C. E. Hand, Sr. Ruth Smith, Leo Lewis, Sr. Nephi Madden, D. Tucker, Sr. D. H. Blair, Sr. John Lovell, Sr. W. H. Deam, Sr. F. A. McWethy, Sr. John Tucker, Sr. Charles May, J. E. Bozarth, Nels Abrahams, James Duffy, Sr. James Duffy, B. P. Thompson, James Moler, L. A. Fowler, J. W. Layton, W. T. Becket, J. L. Crivison, Bessie Cargyle, Dora Young, F. M. Smith, E. L. Kelley, W. H. Garrett, B. J. Scott, Sr. F. C. Warnky, Ellis Short, W. M. Aylor, C. Dupuy, John Tucker, J. W. A. Bailey, Emma Berg, Myra Brackenbury, Alex. McIntosh, sr., Sr. J. J. Kaplinger, H. J. Bootman, Sr. Frank Scanlan, Ida Grabske, Sr. Orville James, Edward Tucker, Sr. J. C. Nunn, Sr. J. A. Hilliard, Sr. M. A. Etzenhouser, Sr. M. N. Leaton, Thomas Newton, June Short, L. M. Vail, Sr. Bertha Vail, Sr. R. O. Self, O. R. Miller, W. E. Haden, Sr. J. M. Miller, Henry Thompson, Sr. W. A. Blair, Sr. William Lewis, Sr. H. C. Weedmark, Sr. D. Tucker, S. S. Sandy, Sr. Cassie Haines, John Lentell, Birdie Lovell, Sr. William Gifford, J. A. Gillen, Joseph Curtis, A. H. Johnson, W. O. Skinner, Alice Berg, H. E. Moler, G. W. Madden, Anna Fender, Sr. H. Loosemore, William Hartnell, Sr. J. W. Layton, Agnes Terry, Alma Kent, J. F. Curtis, G. H. Hilliard, M. H. Bond, Joseph Luff, R. May, Sr. Ellis Short, George Jenkins, D. W. Shirk, D. E. Hough, Sr. J. W. A. Bailey, W. E. LaRue, Nellie Brokaw, Sr. Alex. McIntosh, sr., C. S. Barron, Sr. Abbie Horton, Fred Cleveland, Sr. T. T. Grabske, W. N. Robinson, Sr. J. A. Harrington, Sr. J. Robertson, Sr. G. H. Hilliard, M. M. Leaton; G. H. Hidy, Sr. F. J. Cox, Sr. F. Gerber, Sr. L. M. Vail, M. F. Miller, James Hansen, W. S. MacCrae, Sr. M. B. Dickinson, C. H. Hand, J. W. Paxton, Ammon White, Nephi Madden, Rachel LaRue, D. H. Blair,

Sr. S. S. Sandy, Sr. Ella Whitehead, F. A. McWethy, Sr. Doctor Berg, W. D. Bullard, Henry Kemp, J. A. Gardner, J. T. Hackett, William Hutchinson, C. Christianson, Sr. C. Christianson, Charles Wooden, Sr. Max Kooleschnig, Sr. Carol Armstrong, Gertrude Christianson, D. J. Krahl, J. M. Money-maker. Delegates were instructed as follows: Motion prevailed that the above-named delegates be our delegation to General Conference, those present to cast full delegate vote and in case of division a minority and majority vote be cast. The Grand View, Kansas, Branch was disorganized and membership placed in most convenient branch. Next stake conference will be held September 12, 1910, at Knobnoster, Missouri. The stake secretary was authorized to compile and publish resolutions in force in the stake. In lieu of the annual stake reunion, series of meetings will be held in each branch during the summer months. A resolution introduced to regulate entertainments and socials in church houses was placed in the hands of the following brethren to consider and recommend for the best interests of the stake: W. H. Garrett, B. J. Scott, T. W. Chatburn, A. H. Parsons, and George E. Harrington. A request from the Independence teachers for a reporting blank to be in harmony with teacher's diary was introduced. A substitute was offered that a committee prepare suitable reporting blanks for each department of the priesthood in the stake which also could be used to report to General Conference, which was referred to the presidency for consideration and report. A recommendation from the Eastern Iowa District by D. D. Babcock and S. C. Andes, recommending for ordination to office of elder J. W. Wilson, was placed in hands of missionary in charge and the presidency of the stake. W. S. Brown was elected secretary for the ensuing year. Preaching, Sunday, 13, by M. H. Bond, G. H. Hilliard, Ellis Short, R. May, and W. M. Aylor. W. S. Brown, secretary, 3005 Baltimore avenue, Kansas City, Missouri.

NORTHERN CALIFORNIA.—District conference convened at San Jose, California, Saturday and Sunday, February 26 and 27, 1910. J. M. Terry chosen as president, F. A. Smith and C. A. Parkin associates, J. A. Lawn and A. C. Hawley secretaries. The chair appointed as credential committee, C. C. Day, A. Kern, and E. J. Clark. Ministerial reports were received as follows: Elders J. M. Terry, F. A. Smith, E. Keeler, J. F. Wiles, C. A. Parkin, George S. Lincoln, J. H. Lawn, J. S. Hommes, W. H. York, C. W. Deuel, J. B. Carmichael, T. J. Lawn, J. A. Saxe, C. W. Earle, J. A. Lawn; Priests E. B. Hinton, E. F. Adamson, W. H. Dawson, W. N. Dawson, F. H. Lawn, and A. Kern; Teachers Lytle E. White, A. C. Hawley; and Deacon J. Heger. The following reported verbally: Elder C. W. Hawkins; Priests E. J. Clark, J. E. Walker, and Harley Bates; Teachers L. M. Darrow and B. R. Gilbert; Deacons E. E. Bates and C. C. Day. Credential committee reported credentials from seven branches, entitled to 146 delegates, 91 elected. Branch statistical reports rendered: San Francisco 195, loss 10; Oakland 232, loss 1; San Jose 171, gain 6; Sacramento 205, gain 1; Stockton, 83; Chico 82, gain 2; Tulare 103, loss 1; Irvington 31, gain 2; Santa Rosa 138, loss 12; Ukiah, 23 (new); Fresno, 38 (new). Sr. M. A. Saxe superintendent of Sunday schools, reported her work to conference. Also Bro. W. H. Dawson, president of Religio, reported work under his jurisdiction. Both of these auxiliaries were found to be in a flourishing condition. Financial report of treasurer: Balance last report, \$5.21; paid out, 50 cents; balance \$4.71. Total collections for tent fund, \$51.97. C. A. Parkin, J. A. Saxe, and E. J. Clark committee. J. M. Terry and J. F. Wiles were added to the committee. Bishop C. A. Parkin's report: Balance due church December 31, 1908, \$444.65; tithes and offerings, \$3,476.15; expenditures, \$3,055.25; balance due church December 31, 1909, \$865.55. A resolution prevailed empowering officers to appoint Bishop's auditing committee each year prior to convening of conference. Delegates to General Conference: F. A. Smith, J. F. Wiles, F. B. Farr, W. H. Dawson, Bro. and Sr. C. A. Parkin, Bro. and Sr. T. J. Lawn, Bro. and Sr. J. M. Terry, Bro. and Sr. E. Keeler, Bro. and Sr. C. W. Deuel, Srs. Deliah Montgomery and Mattie Kaighin. Those present authorized to cast the full vote of district and in case of division to cast a majority and minority vote. A motion prevailed authorizing the sending of Bro. J. F. Wiles to General Conference and providing for the raising of funds to defray his expenses. Next conference to meet at Irvington, in conjunction with reunion at that place. Election of officers: J. M. Terry, president; C. A. Parkin, associate; J. A. Lawn and Vira E. Lawn, secretaries. A motion was carried providing for the ordination of Bro. E. J. Clark to the office of elder, subject to approval by Oakland Branch. A motion

prevailed requesting General Conference to return the present missionary force to this field. A feature worthy of mention was the cordial hospitality with which the San Jose Branch received the visiting members. John A. Lawn, secretary.

EASTERN OKLAHOMA.—Conference of the Eastern Oklahoma District convened with the Wilburton Branch February 12, 10 a. m., Brn. Lee Quick and John S. White were in charge. D. O. Harder sustained as secretary. Branch reports from Wilburton, Haileyville, Fanshawe, Jacksonville, Grannis. Ministry reporting: E. A. Erwin, V. L. Lum, A. Z. Rudd, P. B. Bussell, Lee Quick, C. E. Goss, J. P. Brannon, H. R. Harder, J. M. Simmons, S. W. Simmons, J. H. Sills, J. S. White. William Peacock and Evert Reser were ordained to office of elder. Conference appointed the following committee to arrange for a reunion to begin August 12, 1910, H. R. Harder, Dr. H. L. Dalby, D. O. Harder, William Peacock, Earl Moore, Ed Kelsey, and Brother Lilly. The following were elected delegates to the General Conference: E. A. Erwin, Doctor Dalby and wife, H. R. Harder, A. Z. Rudd, C. C. Crisman, Earl Moore, Lee Quick, S. W. Simmons and wife, J. M. Simmons and wife, C. E. Goss, Doctor Lewis, Evert Reser and wife, J. H. Butler and wife, Sr. Lula Perkins, Sister Shores, W. O. Perkins, J. W. Reser and wife, V. L. Lum, A. L. Wooten, William Peacock, Cora Harder, Sister Mannerling, J. S. White and wife, Brethren Lilly, Wiley, Wooten, Ed. Kelsey. The delegates present were empowered to cast majority and minority vote in case of division. Adjourned to meet at Wilburton, August 20, 1910. D. O. Harder, secretary.

WINNIPEG.—Conference of Winnipeg District convened at Winnipeg (Icelandic Hall), on February 19, 1910; meeting called to order by President Nelson Wilson, at 9 a. m., for prayer and testimony, Elder J. L. Mortimer in charge. Many prayers and testimonies were given, and a profitable hour was spent. At 10 a. m., minutes of reunion at Rosendale last July read and approved. The reports of officers were given verbally. Brethren Braden, Henry, and Blatchford were made auditors. Preachers for the different sessions were appointed: Elder Nelson Wilson at 7.30 p. m., 19th; Elder Seaton at 11 a. m. Sunday; Elder Virgin at 8 p. m.; and Elder Mortimer at 7 p. m. At 2 p. m. reports were read from all the branches. Bishop's agent's report: Receipts, tithing and offering to date, \$425.45; expenditures, \$315.40; balance on hand, \$110.05. Reports were accepted. Missionary in charge and secretary were made a committee to draft petition to General Conference regarding arranging of Winnipeg District western boundary line. Elders Wilson and Mortimer were appointed delegates to General Conference, and the secretary was ordered to assess each branch (per capita) for their expenses. It was moved and seconded that no man be ordained to the priesthood who uses tobacco or liquor, and those holding priesthood using the same, be given three months to quit. Carried. Moved and carried that we adjourn to meet at place and time appointed later by the missionary in charge and the president. A vote of thanks was tendered the Winnipeg Branch for their cordial entertainment of those assembled. The four preaching services were all that could be desired; the Sunday school at 1.30 p. m., Sunday, was good; the priesthood meeting at 5 p. m., instructive; and the entertainment held on evening of 18th by Sunday school and Religio was excellent and enjoyable. The three days spent together will be remembered as being spent in peace and harmony, as well as being instructive and beneficial to those present. Press committee, W. I. Arnold, William Hadath. W. S. Carter, secretary.

EASTERN WALES.—District conference convened at Nantyglo, February 26, 1910, at 7 p. m., Elder Thomas Gould in the chair. Brethren Rushton and William Newton were associated with Brother Gould to preside. Visiting ministry from western district granted voice and vote in all business. Reports were read from District President T. Gould, Vice-president E. J. Trapp, Secretary B. Green, Treasurer L. Waller. Bishop's agent's report: Balance on hand 1 pound, 3 pence, 2½ shillings. Auditing committee reported accounts correct. Branch presidents reporting: Cardiff Branch, B. Green; Gloucester, E. J. Trapp; Nantyglo, A. Jones; no report from Lydney Branch and secretary requested to write them to know the cause. Statistical reports: Nantyglo, gained by baptism 1, loss by removal 7, present number 19, including 2 elders, 1 priest, 1 teacher; Gloucester (first report), by baptism 2, by letter 9, total 11, including 1 elder, 1 teacher, 1 deacon; Cardiff, baptisms 5, letter 2, loss by letter 2, present number 27, including 2 elders; Lydney, baptisms 2, by letter

6, loss by letter 8, present number 38, including 1 high priest, 1 elder, 2 priests, 1 deacon. It having been asserted that conditions existed in the Lydney Branch which placed them out of harmony with district, it was resolved that the president, vice-president, and secretary be requested and authorized to investigate the same with a view to adjustment. Reports from Elders J. Evans, of Gilfach Bargoed, A. Jones, T. Gould, B. Green, E. J. Trapp. Report from Brn. J. W. Rushton and T. Gould to the effect that the Gloucester Branch was duly organized July 4, 1909. The communication from the western district in reference to the reunion was referred to the reunion committee. Recommendations from branches for ordinations were referred to a committee consisting of Brn. J. W. Rushton, William Newton, R. Jenkins, T. Jones, and T. Gould. Brn. E. B. Morgan, William Lewis, and John Davis were appointed as delegates to General Conference. Report of committee on recommendation for ordinations received and provision for such ordinance left in the hands of presidents. Those to be ordained were, G. Cope to office of elder, A. L. Trapp to office of priest. Next conference to be held at Lydney, June 11 and 12, 1910. Reunion committee recommended to arrange time of next reunion for about October 1. Resolution passed to uphold by our faith and prayers all general and local authorities. Resolution of thanks to Nantyglo Saints and catering committee for kindness and hospitality in entertaining conference. Vote of thanks to organist, chorister, and janitor. Sunday services at 11 a. m. Preaching by Brn. Rees Jenkins and William Newton. Fellowship at 2.30, in charge of Brn. E. J. Trapp, A. Jones, and S. Evans. At 6 preaching by Apostle J. W. Rushton. During fellowship service Bro. A. T. Trapp was ordained to office of priest under the hands of Brn. J. W. Rushton, William Newton, and Rees Jenkins. After morning service a short priesthood meeting was held. On Monday evening Bro. J. W. Rushton preached in the Hermon Baptist chapel, kindly loaned to us through the solicitation of Bro. A. Jones, president of the Nantyglo Branch. It was computed that about one hundred and seventy were present, and the effort was appreciated. Elder William Newton was in charge of the service. B. Green, secretary, 92 Olive road, Canton, Cardiff.

OREGON.—District conference convened at Myrtle Point, Oregon, February 26, 1910, at 10 a. m. with district president, A. A. Baker, in charge, assisted by Elder F. J. Chatburn. Statistics from Bandon, Pleasant Hill, and Myrtle Point branches were read, showing four marriages, three gained by baptism, three gained by letter; total gain in district six. Report of Bishop's agent, William Smith, was read as follows: On hand last report, \$195.73; collected since, \$229.43; expenditures, \$328.25; balance on hand, \$96.91. The same audited and found correct. District treasurer's report showing \$10.30 on hand was read and referred to an auditing committee who found it correct. Delegates to General Conference were chosen as follows: A. A. Baker, F. J. Chatburn, F. A. Smith, H. James, and F. W. Dygert; those present empowered to cast the full vote of the district and to cast majority and minority vote in case of division. Elders reporting: F. J. Chatburn, A. A. Baker, William Smith, D. Giles; Priests H. Hunt, H. James, and F. W. Dygert; Teacher A. Corson. District officers were elected as follows: President, A. A. Baker; vice-president, F. J. Chatburn; secretary, Maud McCracken; treasurer, A. Corson. In response to a request from C. A. Walruff for a renewal of his license the same was granted by vote of the conference. At the district conference, July 31, 1909, the matter of Brn. Eden Ames, Lewis Cannett, and Lewis Maynard being expelled from the Sweet Home Branch was taken up, branch having been disorganized. Upon satisfactory evidence that the action taken was unjust and said brethren were still in the faith, a resolution was passed authorizing district officers to correct same on old branch records and issue letters of removal to said brethren. The records were corrected, but the issuing of letters was overlooked. Therefore, at the conference February 26, 1910, a resolution was passed requiring district officers to issue letters of removal to said brethren. Conference adjourned to meet on the last Saturday of the reunion. Should any of the above named brethren see these minutes, please write me immediately and I will send their letters of removal. Maude McCracken, secretary.

SPRING RIVER.—District conference was held February 19 and 20, at Pittsburg, Kansas, presided over by District President E. A. Davis and Bishop E. Short. Reports from branches: Pittsburg, 107; Scammon, 52; Traverse, 42; Fairland, 195; Vera, 53; Pleasant View, 110; Joplin, 277; Webb City, 245; Wier City, 103; Galena, 21; Angola, 62; Columbus,

79. Reports from the ministry: Branch presidents, 10; seventy, 4; elders, 15; priests, 7; teachers, 2; deacons, 1. Reunion to be held at Columbus, Kansas, in August; next conference to set date. Mollie Davis reelected district secretary, and Sr. Mabel C. Holsworth reelected member of library commission. Reunion committee: L. H. McCall, H. J. Thurman, R. E. Martin, J. H. Davis, R. W. Davis. Delegates to General Conference: E. A. Davis, Mollie Davis, F. C. Keck, George Ross, F. M. Conner, C. C. Randall, J. Arthur Davis, Mrs. A. V. Armstrong, Mary McFarland, H. J. Thurman, Mrs. S. R. Wiley, Mrs. Clifton, W. I. Clark, Bro. and Sr. W. W. Christensen, Charles Kyser, W. S. Taylor, R. W. Davis, N. E. Williams, Mary McCall, J. W. Duncan, E. E. Davis, Ira Richards, Bro. and Sr. T. Riley, Bro. and Sr. G. E. Carter, M. S. Hobart, Bro. and Sr. F. L. English, Bro. and Sr. E. E. Gilbert, Minnie Stoffer, S. G. Carrow, Sr. E. Hobart, May Smith, James Watson, Alice Watson, Mabel Holsworth, Maggie Crawley, Bro. and Sr. J. A. Graves, I. N. White, J. F. Curtis, Pearl Hobart, J. M. Richards, J. H. Davis, Hattie Sutherland, Bro. and Sr. O. Hemple, J. L. Wheeler, Flossie Davis, O. P. Sutherland, W. E. Davis, Jennie Hutchinson, Maggie Martin, Ray Goff, Grace Ward, J. Virgin, Ray Poster, L. H. McCall, O. Bradford, Bro. and Sr. L. J. Hisle, Steve Cantrell, Rose Cantrell, Bro. and Sr. W. E. Westervelt, May Severine. Preaching at chapel and city auditorium by H. J. Thurman, F. C. Keck, G. Jenkins, E. Short, and W. R. Smith. Adjourned to meet at Scammon, Kansas, June 10 to 12. Mollie Davis, secretary.

NODAWAY.—District conference convened with the Bedison Branch Saturday, February 5, 1910, at 10 a. m., District President E. S. Fannon in the chair. Alex Jensen was chosen as secretary of the conference. Statistical reports showed as follows: Guilford, 96; Bedison 87, loss 3; Sweet Home, 61; Ross Grove 45, gain 1. Treasurer's report: Received since October 25, 1909, \$3.52; paid out, \$2.10; on hand, \$1.42. Ministry reporting are C. E. Harpe, E. S. Fannon, Jos. Powell, Jas. T. Powell, J. T. Ford, C. C. Nelson of the elders; Priests W. B. Torrance and R. E. Hill; Deacon W. D. Bond. The Nodaway District Sunday school, through its superintendent, W. B. Torrance, and its secretary, Alma Nelson, presented a written report to the conference, showing a steady advancement. Bishop's agent, Bro. R. K. Ross, reported as follows: Due church January 1, 1909, \$197.60; received during year, \$911.90; paid out, \$1,023; balance due church January 1, 1910, \$86.50. T. A. Ivie, C. E. Harpe, and W. B. Torrance were continued as auditing committee. It was decided to hold a reunion during the year 1910 and the district presidency was named as a committee to appoint time and place, and select other committees and make all general arrangements necessary for the carrying on of same. The following were selected as delegates to General Conference: E. S. Fannon, C. E. Harpe, Alex Jensen, C. C. Nelson, T. A. Ivie, J. T. Ford, William Woodhead, J. L. Gunsolley, Joseph Powell, R. K. Ross, May Bond, and Martina Nelson. Bro. E. S. Fannon was selected as president of district for the ensuing year. By motion the district president was allowed to select his own counselors. W. B. Torrance was chosen as secretary and treasurer. The next conference will be held at Guilford in June, district president to fix date. Preaching during the conference by William Woodhead, C. E. Harpe, and Joseph Powell. W. B. Torrance, secretary.

Convention Minutes.

NORTHEASTERN MISSOURI.—Convention of the Northeastern Missouri district Sunday school association convened at Bevier, February 25, W. S. Macrae in charge; Christina Edmunds secretary *pro tem*. The report of the treasurer was read, also the reports of the different schools, and approved. The following officers were chosen: Superintendent, W. B. Richards; assistant, Ed. Thomas; secretary, Christina Edmunds; treasurer, Ethel Harris; librarian, Charles Edmunds. The following were chosen delegates to General Convention, those present to cast full vote of the district and in case of division a majority and minority vote: Ed. Thomas, F. O. Delong, John Tryon, C. W. Miller, O. R. Miller, W. S. Macrae, Kate Rogers, Burton McKim, Charles Edmunds, P. J. Raw, Paul Byers, Maggie Loftly, Christina Edmunds, Ellen Davis, Dave Tryon, Elizabeth Miller, L. M. Lilley, Sadie Miller, Lizzie Jones, Willie May Chapman, Hattie Williams, Joe Jones, F. T. Mussell, William Chapman, L. H. Miller, and Carrie Richards. Time and place of next convention were left in the hands of the district officers. Christina Edmunds, secretary.

PORTLAND.—Semiannual convention of the Portland, Oregon, district Sunday school convened at Portland, February 25, 1910, at 10 a. m., with superintendent, Sr. Francis L. Keeler, in the chair. The convention was organized and the usual routine business being dispensed with the following officers were elected: Superintendent, Sr. Francis L. Keeler; assistant superintendent, Bro. N. T. Chatman; secretary, Sr. Mary Harvey Shippy; treasurer, Bro. W. W. Witherbe; member of library board, Bro. L. B. Shippy; normal work teacher, Bro. M. H. Cook; also Bro. R. E. Chatman was appointed home class teacher by the executive board. The following delegates were authorized to cast full vote of the district at General Convention, and in case of division to cast a majority and minority vote: N. T. Chatman, George Thorburn, Francis L. Keeler, Walter Barker, and Maggie Appleman. Adjourned to meet at same place and one day previous to district conference. Mary Harvey Shippy, secretary, Gresham, Oregon.

EASTERN OKLAHOMA.—District Sunday school convened with the Wilburton school February 11, with Superintendent A. Z. Rudd in charge. Reports from several of the schools of the district and minutes of last convention were read and approved. Also reports of district officers. Twenty minutes of the time were devoted to the normal work, which was very interesting, in charge of Brother Rudd. At 2.30 p. m., district officers were elected for the coming year; eighteen delegates were chosen to represent the district at General Convention. At 7.30 we enjoyed a very interesting entertainment. Adjourned to meet at same place and day previous to next district conference. Lula Perkins, secretary.

WINNIPEG.—First convention of Religio society convened February 18, at 10 a. m., with Winnipeg Branch (Icelandic Hall), President T. R. Seaton presiding. Addresses were delivered by President Seaton, Vice-president Estella Hayward, Elders Mortimer, Wilson, and others, describing the object and aim of Religio work, the benefits to be derived from it, the good that is being done, and has been done by the Religio. Reports were received from different localities, and all expressed themselves in favor of Religio work, and resolved to press forward the work in a more systematic way. The delegates chosen to attend the General Convention next April were Elders Nelson Wilson and J. L. Mortimer. Adjourned to meet two days before district conference at same place. William Hadath, secretary, 576 Agnes street, Winnipeg, Manitoba.

WINNIPEG.—District Sunday school association held their first convention on Friday, February 18. The Saints were called to order at 2 p. m. by the superintendent, Mrs. Nelson Wilson. A motion prevailed that Elder N. Wilson preside in association with the district superintendent. The reports of the various officers were then received. Home class superintendent, Sr. Martha Burr, placed her resignation before the house. It was accepted and the matter of choosing another to take her place was left to the superintendent. The delegates to General Convention were same as for Religio, Elders Wilson and Mortimer. The total collections taken up in the interests of the Sunday school work were \$14.13. Adjourned to meet one day previous to the convening of the district conference and at the same place. Sr. Estella Hayward, secretary, Treherne, Manitoba.

LAMONI STAKE.—Sunday school and Religio convention met jointly at Lamoni, Iowa, February 17 and 18, holding two sessions of institute work and the regular business session. After the regular business was concluded the following officers and delegates to the General Convention were elected: For the Sunday school, W. T. Shakespeare, superintendent; A. L. Keen, assistant superintendent; Mary Banta, secretary; Oscar Anderson, treasurer; J. F. Garver, member library commission. For the Religio, Roy M. Young, president; W. E. Shakespeare, vice-president; Martha Martin, secretary; A. L. Keen, treasurer; Vina McHarness, home department superintendent; Jessie Morant, member library commission. One hundred and twenty-four delegates were chosen for the Sunday school as follows: G. W. Blair, Anna Salyards, Minnie Nicholson, Vina McHarness, Sr. John Smith, Lucy Ressegue, Mary Banta, Estella Wight, Lou Blair, Alta Mather, John Smith, H. C. Smith, Vida Smith, Elbert Smith, Callie B. Stebbins, Nellie Prall, Arthur Grenawalt, Sr. Arthur Grenawalt, Sr. Eli Hayer, James Martin, jr., D. D. Young, A. L. Keen, W. E. Shakespeare, Martha Martin, Elizabeth Blair, Flora Scott, Jessie Morant, Sr. Richards, Sr. Reisto, W. T. Shakespeare, C. I. Carpenter, Frank Weld, J. E. Anderson, Joseph Roberts, C. E. Blair, Letha Tilton, Israel A. Smith, Nina Smith, J. A. Gunsolley, Mary Miller, J. F. Garver, Albert

Boden, Sr. C. I. Carpenter, George Hicklin, Oscar Anderson, W. J. Mather, Victoria Beck, Nellie Anderson, Anna Allen, Carrie Silsbee, R. S. Salyards, A. Carmichael, Sr. R. J. Lambert, Mary Kelley, Ethel Birch, Richard Lambert, Sr. Sorensen, Dola Delong, Sr. Joseph Danielson, Roy M. Young, R. M. Elvin, Sr. D. C. White, Moroni Traxler, Roy Haskins, Sr. Roy Haskins, Mildred Suman, Martha Young, Nancy Goode, David Taylor, Will Wilson, E. B. Morgan, Will Wilkinson, Stella Barker, Sr. Marble, Erald Scott, Fannie Post, D. J. Williams, George Mayer, Lehi Wilkinson, Lillian Williams, Maggie Wilkinson, H. H. Gold, Ada Davis, Roy Hopkins, Anna Dancer, Sr. Alma Jones, Charles H. Jones, Price McPeak, E. Nixon, Edd Carr, Chloe Barr, Clara Smith, sr., Sr. Fisher, Asa Cochran, Sadie Moon, Dorothy Blair, Thomas Williams, John Jenkins, Jay Barr, Vida Morgan, Sr. Carmichael, Charles Goode, Joseph Goode, Sr. Carr, J. S. Snively, S. D. Shippy, Nephi Lovell, I. A. Monroe, Pearl Garland, Lydia Stanley, Nona Stanley, J. W. Wight, Brother Walters, Sister Walters, Edith Cackler, William Baker, Rillie Baker, Frances Stemm, J. C. Cackler, J. R. Lambert, Parley Batton, Sr. J. R. Lambert. Eighty-two delegates were chosen for the Religio association as follows: Roy M. Young, W. E. Shakespeare, Martha Martin, A. L. Keen, Joseph Roberts, Anna Allen, Letha Tilton, Estella Wight, Belle Lambert, Minnie B. Nicholson, Flora Scott, Sr. Sorensen, Nellie Prall, Victoria Beck, Sadie Moon, C. I. Carpenter, Vina McHarness, James Martin, jr., D. D. Young, Mary Banta, Roy Haskins, Bertha Haskins, Jessie Morant, Maude Snively, Edith Cackler, William Baker, Rilla Baker, Maggie Stemm, J. C. Cackler, Anna Salyards, Sr. Fisher, Elizabeth Blair, Callie B. Stebbins, Lucy Ressegue, R. V. Hopkins, Moroni Traxler, A. S. Cochran, George Hicklin, W. J. Mather, D. J. Williams, J. L. Morgan, William Wilson, Stella Barker, W. E. Williams, Frank Hull, E. B. Morgan, A. W. Boden, Ernest Haskins, Sr. J. E. Anderson, Nellie Midgorden, Hattie Bentley, A. J. Yarrington, James Johnson, Parley Batton, Mary Miller, Nellie Anderson, Mary Kelley, Alta Mather, H. H. Gold, W. V. Holmes, Sister Marble, Sister Walters, Ethel May, Esma Jones, J. A. Gunsolley, Mildred Suman, Anthony Hewitt, Sr. Alma Jones, Price McPeak, Sr. Price McPeak, Pearl Garland, Emma Anderson, Sarah Bass, Charles Dillon, George Angell, John Amos, Nona Stanley, Lillian Stanley, Charles Morey, Goldie Vandall, Joseph Lane, Charles Jones, Pearl Garland, secretary Sunday school; Martha Martin, secretary Religio.

The Bishopric.

AGENT'S NOTICE.

To the Saints of Western Nebraska and Black Hills; Greeting: "But whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the word, this man shall be blessed in his deed."—James 1: 25.

The blessings are what we desire to obtain, and because of that desire we are prompted to look into the perfect law of liberty, but only those who are not forgetful hearers, but doers of the word shall be blessed in their deed.

"Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it."—Malachi 3: 10. Can we expect to receive the blessings without complying with the conditions upon which they are promised? Will we have faith enough in his word to comply with the conditions? If there were no other blessings promised, the hallowed peace that comes to us as a result of a duty well and cheerfully performed should be sufficient to prompt us to the keeping of the law.

Let us not make excuses to ourselves and the Lord that we have nothing to spare, for we must expect to make sacrifices, and that which we can easily spare does not become a sacrifice. "Behold now it is called to-day (until the coming of the Son of Man) and verily it is a day of sacrifice, and a day for the tithing of my people; for he that is tithed shall not be burned."—Doctrine and Covenants 64: 5.

Dear Saints, I pen these few lines to stir up your pure minds by way of remembrance. We need your assistance and cooperation in the financial part of the Lord's work; our funds are exhausted and we are forced to call upon our beloved Bishop to pay the missionaries' families, which ought not to be. Please let me hear from you, and give us unto the Lord and thus do your part in carrying on the work which we all love.

Yours in gospel bonds,
R. S. MENGEL, *Bishop's Agent.*

BELMONT, NEBRASKA, February 28, 1910.

Church Secretary.

RAILROAD RATES TO CONVENTIONS AND CONFERENCE—STATE OF MISSOURI.

Lines mentioned below have notified us that they will authorize open rate of FARE AND ONE THIRD WITH MINIMUM OF FOUR CENTS PER MILE to Independence and return from points in Missouri on and north of a line drawn from St. Louis to Kansas City via Labadie, Olean, Versailles, Cole Camp, and Pleasant Hill, account above named occasion—General Conference and conventions, Reorganized Church of Latter Day Saints, Independence, Missouri, April 1-21, 1910; excursion tickets to be sold on April 1-5, inclusive, with final return limit to reach original starting point not later than April 21, 1910:

Chicago and Alton R. R.; Chicago, Burlington and Quincy R. R.; Chicago Great Western R. R.; Missouri Pacific R. R.; Rock Island lines; Wabash R. R.

Round trip tickets will be sold to Independence only on the basis outlined above. The reduction will not apply to Kansas City, and no certificates will be required; in other words, buy round trip tickets and see that they read to Independence, Missouri.

Other lines operating in that part of Missouri outlined find it impracticable to announce reduced fares for the occasion.

Lines in southwestern territory, covering the southern part of the State may concur, but too late to permit publication of such action. Inquire of agents therein.

R. S. SALYARDS, *Church Secretary.*

LAMONI, IOWA, March 26, 1910.

Notice.

The Daughters of Zion will hold their annual evening entertainment during the conference on Friday evening, April 8, and their annual business session on Tuesday morning, April 12, unless it should be necessary to make some other arrangements. We trust the sisters will make an extra effort to be present at the business meeting.

MRS. B. C. SMITH, *President.*

Request for Prayer.

Bro. Martin Hicks, Grant, Michigan, has been a cripple nearly forty years, and desires the prayers of the Saints that he may be healed.

Died.

CARSTENSON.—Carl Carstenson, the little infant son of Mr. and Mrs. Peter Carstenson, was born February 23, 1908, near Stewartville, Missouri, and passed away to the sweet beyond at the age of 2 years and 16 days, March 11, at 11.30 p. m., near Oketo, Kansas, after an illness of measles and croup. He leaves to mourn his departure, father, mother, five brothers, and five sisters, together with other relatives and friends.

BENEDICT.—Effie A., wife of Louis P. Benedict, at her home, Helena, Montana, March 10, aged 49 years. Born near Logan, Iowa, where her early life was spent. Taught in the Logan schools. United with the church September 30, 1879, at Gallands Grove reunion. Was married at Logan, November 16, 1892. To this union four children were born. Three, Esther, Platt, and John survive her. Most of her married life was spent in Helena; but they resided also in Butte, Montana, Chicago, Illinois, Terre Haute, Indiana, and Seattle, Washington. A faithful wife, good mother and exemplary Latter Day Saint. Interment took place at Logan, Iowa, from home of her sister, Mrs. W. H. Wood, Elder Charles Derry preaching the sermon. Service was also held in Christian church, Helena, Montana, March 13, by Elder G. R. Wells.

The Beast and the Jungle.

JUDGE LINDSEY DEFINES HIS ATTITUDE ON TAINTED MONEY.

One of the officers of the Democratic party of the City Hall came to me and said: "You ought to go and see Mr. Field, president of the telephone company. He's willing to help you out." I did not go, but subsequently I accepted an invitation from a friendly county official to meet Mr. Field at luncheon, and I found him very suave and conciliatory, despite the fact that I had been publicly naming him, with Evans and Cheesman, as one of the corporation rulers of Denver.

Mr. Field is a desiccated, small man who came to Colorado

as a "lunger" and here regained his health. He was known in Denver then (as he is now) to the politicians as "the brains of the System." Before I had been talking to him very long I guessed that he had been deputed to "take me in hand," to try friendship and gentleness where force and enmity had failed.

He blamed "Will," as he called Evans, for having opposed me in 1904; and he said he remembered well the conferences between Evans, Cheesman, and himself about my candidacy for a return to the County Court, and he confessed that they had played "poor politics" in opposing me. He did not think, however, that I quite understood the gentle Will—who was "really a good man" and wanted to help me. They all wanted to help me. They all admired the work I was doing in the Juvenile Court. But they all felt I was mistaken in my charges against the corporations.

However, he concluded by agreeing that I ought to have help in my court work, and he promised that he would take the matter up "with Will" on the following Sunday, when he and Evans were to meet. He subsequently sent me a check for \$250 toward the expenses of the Juvenile Improvement Association. Did I accept it? I certainly did. Why? For the same reason that I once accepted the aid of a woman in Denver who conducted a disorderly house.

I sent for that poor creature, and an officer of my court brought her to my chambers. I took her by the hand, looked her in the face, and said: "Madam, I want to thank you for your good deeds and I want to tell you how I despise your evil ones. I accept the good you did, but I shall not shut my mouth about the evils of your business." She was a procuress, but her business was no worse than that of the corporations. She corrupted young girls; they corrupt whole communities.

(A secretary of Mr. John D. Rockefeller once wrote me from New York to ask my views upon "tainted money." I replied with this story about the procuress. He did not send me a contribution, but if he had done so, I should have accepted it.)

THE BEAST IN THE CHURCH.

I yield to no man in my admiration of what "the church element" has done to fight the saloon and the gambling house and the brothel in Denver. It was these good Christian people who conquered for us in all our earlier encounters with the "wine-room gang" and the political supporters of protected vice. It was they who helped the women and children to save the Juvenile Court when the attempt was made to destroy it. They are the hope of society in every fight for public decency and moral reform. But in a community where the "cohesive power of public plunder" has united criminal corporations with criminal politicians and the criminal poor—has put the dive into alliance with the dishonest public official, the unjust court, and the predatory millionaire—in such a community do you suppose that the churches by some miracle have escaped clean? I know that they have not. I know that the agents of the Beast have even dared to enter the house of God itself—to intimidate the minister—to cajole and deceive the congregation—and to use the religious organizations of a Christian community to increase the vicious power of the System and to punish its opponents. And I shall tell how I know.

THE BEAST AND THE COLLEGE.

Yes, and the Beast and the college! During the Peabody campaign, according to *The Rocky Mountain News*, a young student named Reed had been practically driven from the Denver University because he criticized the corporation Governor. Later, a university professor was sent to Europe to gather data which was used in the campaign against municipal ownership in Denver; and the professor was exposed but not forced into retirement. Later still, Buchtel reprimanded a student for volunteering as a worker in one of our Juvenile Court campaigns. Mr. Evans was president of the Board of Trustees of the University, and the Reverend Henry Augustus Buchtel was his Chancellor.

Everywhere people said to me: "Why, the Chancellor will never stand for the sale of the senatorship to Guggenheim!" Or the "dear Chancellor" will never permit this or that undesirable thing in politics. But Buchtel had already admitted to a ministerial friend that he believed Guggenheim ought to be elected—though he said nothing of it from the platform, you may be sure. After he was Governor, he not only indorsed Guggenheim but vigorously defended the legislature for electing Guggenheim, honored Evans with a place on the gubernatorial staff, and gave a public dinner to the corporation heads who had most profited by the rule of the System in the State. They reciprocated by sending the Denver University handsome donations; Evans led with

CONTENTS

EDITORIAL:

Early Church Ideals - - - - - 317

Missionary Work in Mexico - - - - - 319

Notice - - - - - 320

Jubilee Anniversary Program - - - - - 321

Notes and Comments - - - - - 321

ELDERS' NOTE-BOOK:

Work Among the Lamanites - - - - - 322

ORIGINAL ARTICLES:

Theosophy.—No. 3, by S. A. Burgess - - - - - 323

The Contrast, by Heman C. Smith - - - - - 325

MOTHERS' HOME COLUMN - - - - - 326

LETTER DEPARTMENT - - - - - 327

Stephen Drazey and Gelpha M. Gigler—Miss Mollie C. Thompson—W. R. Armstrong—John C. Dent—L. B. Shippy—T. W. Williams—J. S. Roth—J. W. DuBois—John Thornton—William Anderson—John A. Lawn—Mary O. Lewis—Alice Cary Schwartz.

MISCELLANEOUS DEPARTMENT - - - - - 332

THE SAINTS' HERALD

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

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

\$10,000, and Guggenheim, Hughes, and others followed with fat checks.

The keeper of a gambling hell, whom I summoned to my court and forced to make restitution to the wife of one of his victims, said to me: "I have some respect for Mayor Speer. He tells these preachers that he believes in our policy of open gambling. But I have nothing but contempt for that old stiff up in the State House who talks about the 'word of God,' and gets his nomination from a boss who protects us, and gets elected on money that we contributed to the organization!" It is one of the saddest aspects of this use of the Church that the Beast gains respectability thereby and the Church contempt.

THE Y. M. C. A. AND THE BEAST.

These young men of the Y. M. C. A., who are banded together as the Christian Citizenship Union, have done more for the enforcement of the laws and the maintenance of public decency in Denver than any other similar body of young men that I know of in any city in the United States. I could say nothing too much in the way of grateful praise of them or of the association that gave them their ideals. But what I wish to say is that even they found the influence of the Beast above them, met it in the management of the churches of which they were members, and were punished by it in the houses of business in which they worked—for two of them received "notice" from their employers because they had been conspicuous in the work for reform.

WHO ELECTS THE UNITED STATES SENATE?

Do you suppose that he is the only member of the Senate in Washington who has been so elected? Do you suppose that senators, so elected, represent anyone in the Councils of the nation except the Powers that put them there? Whether these men be called Republicans or Democrats, do you think their votes are cast for any law, any tariff, any reform that will hurt "the interests" whom they represent? If you do, you do not know the Beast. It is not only Denver that lies beneath its paw. It is not only Colorado. It is this whole nation. The System controls the machinery by which we elect our national representatives as well as our State and city representatives as far as possible. It picks the same sort of legislators to rule in the Capitol at Washington that it picks to rule in the Capitol at Denver. Those men so elected give to the nation the same sort of government that they give to our State. And our fight in Denver is not a fight to free Denver alone—nor to free Colorado alone—but to help free the whole nation, and to reestablish a free government of a free people in a country that shall be free. It was for this we fought in 1906. It is for this that we are fighting still.—From "The beast and the jungle," by Judge Ben B. Lindsey, in Everybody's for April.

"All the days"—in winter days, when joys are fled; in sunless days, when the clouds return again and again after rain; in days of sickness and pain; in days of temptation and perplexity, as much as in days when the heart is as full of joy as the woodlands in spring are full of song. That day never comes when the Lord Jesus is not at the side of his saints.

Lover and friend may stand afar, but he walks with them through the fires; he fords with them the rivers; he stands by them when face to face with the lion. We can never be alone. We must always add his resources to our own when making our calculations.—F. B. Meyer.

Do It Now.

The Independence Branch appointed a reception committee for General Conference, and instructed the committee to advertise the following rates for conference:

Lodging *only* \$1 per week; lodging and all meals \$4.50 per week at residence. Meals will be served in the Dining Hall in the rear of the church as follows:

Breakfast 10 and 20 cents and all other meals 20 cents each. Those expecting to attend conference should make their wants known to the secretary at once in order that they may have places provided for them.

Yours truly,
B. C. LOAR, Secretary Com.

712 SOUTH CRYSLER.

P. S.—Please attend to this at once. Do it now. On arriving in Independence you will find the committee at the church. 11-3t

My soul, if thou wouldst muse more, the fire would burn more. Why dost thou not retire oftener with thyself? Thou wouldst be better fitted for the world if thou wert less worldly. If thou hadst more heavenly fire, thou wouldst have more earthly power.

Is there no secret pavilion into which thou canst go and warm thyself? Is there no holy of holies where thou canst catch a glow of impulse that will make thee strong? Is it not written of the Son of Man that "as he prayed the fashion of his countenance was altered"? Yes; it was from his prayer that his transfigured glory came. It was from the glow of his heart that there issued the glow of his countenance. It was when he was musing that the fire kindled.

O my soul, wouldst thou have thy life glorified, beautified, transfigured to the eyes of men? Get thee up into the secret place of God's pavilion, where the fires of love are burning. Thy life shall shine gloriously to the dwellers on the plain. Thy prayers shall be luminous; they shall light thy face like the face of Moses when he wist not that it shone. Thy words shall be burning; they will kindle many a heart journeying on the road of Emmaus. Thy path shall be lambent; when thou hadst prayed in Elijah's solitude, thou shalt have Elijah's chariot of fire.—George Matheson.

The Most Precious Metal.

In this age of electricity, copper has become one of the most indispensable of the metals. If civilization to-day were confronted with the ultimatum, "Give up your gold or give up your copper," probably the world's gold mines would be deserted in preference. Last year the production of copper in the United States exceeded by far that of any year in the history of the metal. The year's total, as compiled by the geological survey, was 942,570,721 pounds. In this produc-

WE PAY YOU TO SAVE

5
0

CERTIFICATES OF DEPOSIT

CAPITAL AND SURPLUS EARNINGS - \$ 50,000.00
ASSETS OVER 400,000.00

Five per cent per annum interest will be paid on one year deposits. Send your surplus funds to this Bank by mail, and prompt attention will be given. Address

THE STATE SAVINGS BANK OF LAMONI, LAMONI, IOWA

LIST OF DIRECTORS: Wm. Anderson, Alice P. Dancer, Anna A. Dancer, Oscar Anderson, W. A. Hopkins, Geo. W. Blair, A. K. Anderson.

Consider This

Should you wish to buy land for a home or, as a paying investment in Iowa, Nebraska, or South Dakota, write for my large list.

I can prove that I have sold as high as 5 farms in one day, and over 8,000 acres in Harrison County, Iowa, alone, besides over 40 houses and lots in the town of Logan, the town in which I reside, in little over two years, which ought to be an evidence to you that I am able to secure bargains and terms satisfactory.

I work on this principle: Treat everybody as I would like to be treated, and to secure for every one of my customers a bargain if possible whereby they can make money, and when I have done this, I know that you will become my friend and will tell others; therefore my business grows and it pays me to so treat you. Write to me to-day.

Yours truly,
FRANK HILL.

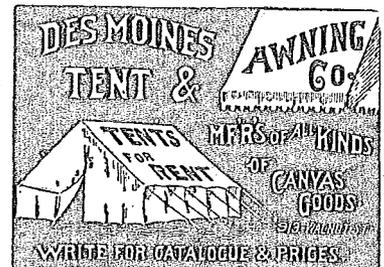
LOGAN, HARRISON COUNTY, IOWA.

HOME FOR SALE

for sale in Cameron with 28 acres of land; 6 room house and good barn. Price if taken soon, \$4,000.00. Address E. T. Atkinson, Cameron, Missouri. 12-3

FOR SALE

A dwelling house, consisting of reception hall, parlor, sitting and dining room, kitchen, pantry, bath and toilet room all complete, five bed rooms, storage room, and cement floored basement with two coal bins and laundry room. Size 26x34, brick veneer first story, furnace heat, electric lighted, gas in kitchen for gas range and water heater, hot and cold water upstairs and down including basement. Cement sidewalks and brick paved street. Two blocks from L. D. S. church, one half block from Temple Lot, one block from street car line, one block from grocery and dry goods store. A modern house, an ideal home for some Latter Day Saint. For sale at a bargain if taken at once. Investigate this and do it now if interested. C. G. Lewis, Independence, Mo., 324 S. Grand ave. 12-tf



District and Branch Presidents Take Notice.

We have just printed a reporting blank for branch officers. One blank provides for all branch officers.

No. 165 1-2 Per dozen08

tion Arizona Territory led with 280,523,267 pounds; Michigan had 252,503,651 pounds, and Montana 222,503,651 pounds.

As against this production of the refined metals, the apparent consumption was 479,955,318 pounds. From returns made by the smelting and refining companies the stocks of refined copper on January 1, 1909, showed a decrease of 3,869,037 pounds over the stocks of January 1, 1908.—Chicago Tribune.

What Do You Know?

How about the schoolhouses in your town? What sort of a class room is provided for your son or daughter to work in, five or six hours per day? Do you know whether fresh air is admitted or prohibited in that room? Do you know whether the room is properly cleaned or is it germ-laden with sweepings? And if you don't know, why don't you know?

Why do you watch your child's scholastic progress, as shown in weekly or monthly reports from the teacher, and neglect to ask what care is given to his body from 9.00 to 12.00 and from 1.30 to 3.30, five days each week?

If you heard that little Jimmy Brown, who sits at the desk

next to your son, was carrying diphtheria germs from the bedside of his sick father into that class room, you would be the first to appear before the city physician or board of health to file a complaint. Well, Jimmy's father has a disease just as infectious—tuberculosis—and Jimmy Brown is carrying into that close, unventilated class room tuberculosis germs in his clothing.

Why don't you do something to prevent such dangerous contact for your boy?

Why don't you demand in your town notification and registration for the father and fumigation and segregation for the son? What right have you, as an intelligent father or mother, to let your child take such chances?

These are straight-from-the-shoulder questions which you, as a parent, should consider and answer. They contain the reason for physical examination of school children. This does not work a hardship on the few, and it does save the many. Better that the school board of your town be forced to spend a few dollars each month for a class of segregated tubercular children than that your children and a score of other healthy children should be infected with the White Plague.—From Woman's Home Companion for April.

Forbis Park

Addition to the City of Independence, Mo.

1. Lots in this beautiful addition now on sale.
2. Absolutely the finest addition now on the market.
3. High and sightly ground, covered with grand old forest trees.
4. Some of the reasons why you should buy here.
 - (a) It has restrictions benefiting and protecting each purchaser.
 - (b) The streets are all graded and established.
 - (c) It has a complete sewerage system and granatoid sidewalks.
 - (d) These improvements are all paid for and no further tax.
 - (e) It is located on the main traveled streets.
 - (f) It is only six blocks from county court-house and square.
 - (g) It is only two blocks from Electric street car line.
 - (h) It is only two blocks from the Temple Lot.
 - (i) The big Stone Church in view from every lot.
 - (j) All the conveniences,—city water, gas, and electric lights.
5. Only \$15 per foot for any lot except those on Blue avenue, River boulevard, and White Oak street.
6. On easy terms to suit purchaser.

For further information write to Forbis Park Land Company, or Frank Criley, Independence, Mo.

POST CARDS.

Herald Office, Graceland College, Liberty Home, Saints' Home and Saints' Church. These cards are printed in colors, on a good grade of card board. Two for five cents. Postage prepaid. Special prices to missionaries.

E. F. HALL, Lamon, Iowa.
Care Herald Publishing House.
This does not apply to local trade.

J. E. Bozarth. W. A. Duncan.
KNOBNOSTER REAL ESTATE

Good graded school and L. D. S. church privileges. Membership about three hundred. Are you looking this way for a home? If so, and desire reliable information, call on or write

BOZARTH & DUNCAN,
Knobnoster, Mo.

Help Wanted

Three bakers, and three wagon drivers for selling or delivering baked goods to trade. Must be clean, hustlers, and able to adjust themselves to dealing with the public. Steady job, good wages. Prefer members of L. D. S. church.

ASA A. WARD.
325 North Third street,
ELKHART, INDIANA.

Religio's Normal Book

A normal book containing lessons upon the Book of Mormon and Religio Society. Every student of the Book of Mormon should have one.

No. 258---Cloth, 25c

Oh, the glory of the message! For fifteen centuries Israel had a sanctuary with a Holiest of All, into which, under pain of death, no one might enter. Its one witness was: Man can not dwell in God's presence; can not abide in his fellowship. And now how changed is all! As then the warning sounded: "No admittance! enter not!" so now the call goes forth: "Enter in! the veil is rent; the holiest is open; God waits to welcome you to his bosom; henceforth you are to live with him." This is the message. Child, thy Father longs for thee to enter, to dwell, and to go out no more for ever.—Andrew Murray.

Points for Success.

The president of the London Chamber of Commerce gives twelve maxims which he has tested through years of business experience and which he recommends as tending to insure success:

1. Have a definite aim.
2. Go straight for it.
3. Master all details.
4. Always know more than you are expected to know.

5. Remember that difficulties are only made to overcome.
6. Treat failures as stepping stones to further effort.
7. Never put your hand out farther than you can draw it back.
8. At times be bold; always prudent.
9. The minority often beats the majority in the end.
10. Make good use of other men's brains.
11. Listen well; answer cautiously; decide promptly.
12. Preserve, by all means in your power, "a sound mind in a sound body."

In a world where there is so much to ruffle the spirit's plumes, how needful that entering into the secret of God's pavilion, which will alone bring it back to composure and peace! In a world where there is so much to sadden and depress, how blessed the communion with him in whom is the one true source and fountain of all true gladness and abiding joy! In a world where so much is ever seeking to unhallow our spirits, to render them common and profane, how high the privilege of consecrating them anew in prayer to holiness and to God.—Archbishop Trench.

HOME BAKED FOOD;
fresh, good, wholesome,
economical. Readily
made with

Royal
Baking
Powder

No Alum
No Lime

JACKSON COUNTY BANK

INDEPENDENCE, MISSOURI

A BANK OF DEPOSIT AND DISCOUNT

Does a General Banking Business under charter No. 1324 granted by the State of Missouri—the State recognized as having the most rigid banking supervision of any State in the Union. State examination and public published statement required.

CITY DEPOSITORY FOR THE CITY OF INDEPENDENCE

Interest Paid on Deposits

Business solicited from far and near. Notice our directorate as named below:

ELLIS SHORT
MRS. HATTIE RIGGS
HORACE SHELLEY

G. H. HILLIARD
M. H. BOND
J. MATHER

W. M. CRICK
J. D. BRIGGS
A. L. YINGLING

I would be pleased to correspond with parties seeking investment in Jackson County, Missouri, FIRST MORTGAGES, MUNICIPAL BONDS, OR INDUSTRIAL STOCKS.

Very truly yours,
J. D. Briggs
Independence, Missouri 44tf

Five per cent interest
Paid on Time Deposits at the
FARMERS STATE BANK
LAMONI, IOWA
Capital and Surplus, \$30,000.00

Incorporated under the banking laws of the State of Iowa, and under direct control of the Auditor of State.

To the Ministry: In harmony with the resolutions passed by the last General Conference, we have printed proper blanks for the recording of blessings of children. Order No. 1673. In book form same as baptism certificates, 25c, or 12c per doz.

THE SAINTS' HYMNAL

No. 108—Leatherette, each 80c; per dozen \$9.20.
No. 110—Limp Cloth, each 85c; per dozen \$9.75.
No. 111—Cloth and Leather, each 50c.
No. 114—Flexible Leather, each \$1.50.

Lamoni Land & Loan Company

We have a list of farms for sale at all times and will be glad to furnish detailed information to anyone interested. We have at present: 160 acres joining the town of Lamoni, fine 9 room house, good large barn, double corn crib, sheds, wind mill, orchard and fine grove, at \$110 per acre.

160 acres 8 miles from Lamoni, 2 miles from L. D. S. church, 1/2 mile to school; good 6 room house, large barn, cribs, sheds, etc., land lies well and in high state of cultivation; \$70 per acre.

80 acres in edge of Missouri, 8 miles from Lamoni, 2 1/2 miles from R. R. town, fair improvements, \$45 per acre.

119 acres joining the above described 80 acres, well improved, school on one corner of farm, \$60 per acre.

480 acres, two sets of improvements, 8 miles from Lamoni, no better farm in the county, \$80 per acre.

Also a good list of town properties, including two of the finest homes in Lamoni. Lamoni Land & Loan Co.
G. W. BLAIR, Secretary.
LAMONI, IOWA.

**FOR SALE
LOTS AND ACRE PROPERTY**

Having bought the Edgefield property containing 80 acres, I now offer this property to the Saints at low figures. This is one of the most sightly and finest tracts now on the market, being high and dry. This property is located on the south side of the city of Independence, being from 2 to 6 blocks from the new South Side church and same distance from the street car line, and 1/2 of a mile from the public square in Independence. The price of lots is from \$3 to \$5.50 a front foot. We discourage the Saints buying this property for speculation. Those wanting to secure one lot or more and can not personally inspect them the Stake or General Bishopric will locate them for you, and should anyone after examination not be pleased their money will be refunded on demand. For the correctness of this statement we refer you to the Presiding General Bishopric.
10tf ELLIS SHORT.

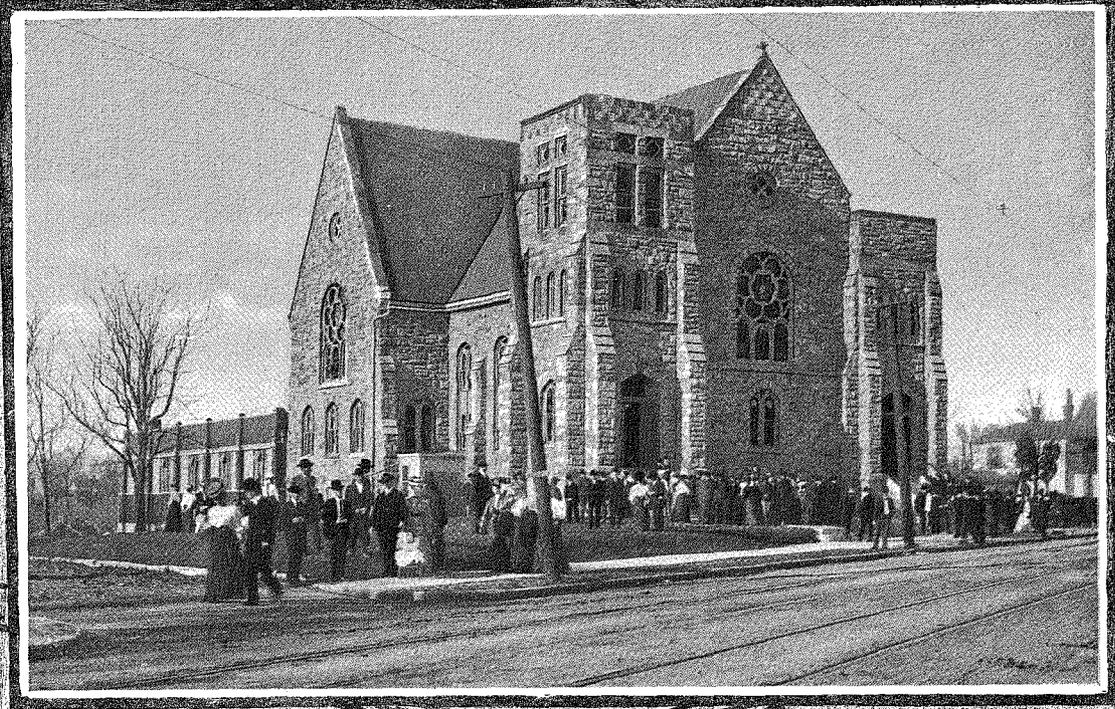
John A. Kerr

has lived in Independence twenty years. I have many residences, vacant lots, suburban acres, from one acre up—and farms from 40 acres to 500 that I can sell for the least money that will buy them. I refer you to any bank of this city or Kansas City, as to my standing as a business man. Correspondence solicited. Office, Chrisman Sawyer Bank Building, Independence, Missouri, Bell 390—Home 504. 8

COURT PROCEDURE

26 pages of instructions and blank forms about how to proceed in church trials,
No. 149. Paper, 10 cents.

The Saints' Herald



APRIL 6, 1910

MAGAZINE NUMBER

"AMBOY TO INDEPENDENCE"

www.LatterDayTruth.org

AN HISTORIC ADDRESS

EXTRACTS FROM THE ADDRESS DELIVERED BY PRESIDENT JOSEPH SMITH
AT THE AMBOY CONFERENCE, APRIL 6, 1860.

I WOULD say to you, brethren, as I hope you may be, and in faith I trust you are, as a people that God has promised his blessings upon, I came not here of myself, but by the influence of the Spirit. For some time past I have received manifestations pointing to the position which I am about to assume.

I wish to say that I have come here not to be dictated by any men or set of men. I have come in obedience to a power not my own, and shall be dictated by the power that sent me.

God works by means best known to himself, and I feel that for some time past he has been pointing out a work for me to do.

For two or three years past deputations have been waiting on me, urging me to assume the responsibilities of the leadership of the church; but I have answered each and everyone of them that I did not wish to trifle with the faith of the people.

I do not propose to assume this position in order to amass wealth out of it, neither have I sought it as a [source of] profit.

I know opinions are various in relation to these matters. I have conversed with those who told me they would not hesitate one moment in assuming the high and powerful position as the leader of this people. But I have been well aware of the motives which might be ascribed to me,—motives of various kinds, at the foundation of all which is selfishness,—should I come forth to stand in the place where my father stood.

I have believed that I should come without the guarantee of the people, I should be received in blindness, and would be liable to be accused of false motives. Neither would I come to you without receiving favor from my heavenly Father.

I have endeavored as far as possible to keep myself unbiased. I never conversed with J. J. Strang, for in those days I was but a boy, and in fact am now but a boy. I had not acquired a sufficient knowledge of men to be capable of leading myself, setting aside the leading of others.

There is but one principle taught by the leaders of any faction of this people that I hold in utter abhorrence; that is a principle taught by Brigham Young and those believing in him. I have been told that my father taught such doctrines. I have never believed it and never can believe it. If such things were done, then I believe they never were done by divine authority. I believe my father was a good man, and a good man never could have promulgated such doctrines.

I believe in the doctrines of honesty and truth. The Bible contains such doctrines, and so do the Book of Mormon and the Book of Covenants, which are auxiliaries to the Bible.

I have my peculiar notions in regard to revelations,

but am happy to say that they accord with those I am to associate with, at least those of them with whom I have conversed. I am not very conversant with those books, [pointing to a volume before him.] Not so conversant as I should be and will be. The time has been when the thought that I should assume the leadership of this people was so repulsive to me, that it seemed as if the thing could never be possible.

The change in my feelings came slowly, and I did not suffer myself to be influenced by extraneous circumstances, and have never read the numerous works sent me which had a bearing on this subject, for fear they might entice me into wrong doing. It is my determination to do right and let heaven take care of the result. Thus I come to you free from any taint of sectarianism, taints from thoughts of the varied minds I have come in contact with; and thus hope to be able to build up my own reputation as a man.

It has been said that a Mormon elder, though but a stripling, possessed a power unequalled by almost any other preacher. This arises from a depth of feeling, and the earnestness with which they believe the doctrines they teach, and it is this feeling that I do not wish to trifle with.

I know that Brigham Young is considered a man of talent, by some a bold and fortunate man, and by others an unscrupulous and bad man, accordingly as circumstances differ.

Should you take me as a leader, I propose that all should be dealt by in mercy, open as to Gentile or Jew; but I ask not to be received except as by the ordinances of the church.

Some, who had ought to know the proprieties of the church, have told me that no certain form was necessary in order for me to assume the leadership—that the position came by right of lineage; yet I know that if I attempted to lead as a prophet by these considerations, and not by a call from heaven, men would not be led to believe who do not believe now. And so I have come not of my own dictation to this sacred office.

I believe that we owe duties to our country and to society, and are amenable to the laws of the land, and have always considered it my duty to act upon this principle; and I do say that among the people where I live I have as many good and true friends as I could desire among those of any society.

In conclusion, I will come to you if you will receive me, give my ability, and the influence my name may bring, together with what little power I possess; and I trust by your prayers and faith to be sustained. I pledge myself to promulgate no doctrine that shall not be approved by you or the code of good morals.

I do not care to say any more at present, but will simply add that if the same Spirit which prompts my coming, prompts also my reception, I am with you.

THE SAINTS' HERALD

Official Publication of the Reorganized Church of Jesus Christ of Latter Day Saints

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

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



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

VOLUME 57

LAMONI, IOWA, APRIL 6, 1910

NUMBER 14

Editorial

THE PRELUDE.

OUR MAGAZINE NUMBER; INTRODUCTION.

This is the first of our special Magazine Numbers. It is our intention to publish others at intervals,—perhaps two or three each year. In each number a special section will be devoted to some particular topic of interest, as, for instance, it is proposed to devote some space in the next magazine issue to our church courts, their nature, methods, jurisdiction, and authority. We are sure that these special

tude and especially a look in the eyes characteristic of him while listening to matters of business presented by visitors. For a number of years much of his work as President of the church as well as his editorial work was done in this room.

FROM AMBOY TO INDEPENDENCE.

It happens that our issue for this week falls upon the 6th day of April. This is an important anniversary. Fifty years ago to-day the Amboy Conference (at Amboy, Illinois,) was in session. To that conference Joseph Smith came at the invitation of the church, in harmony with the urgent command of the Spirit, and in fulfillment of repeated prophecy. He was accepted by the church as its presiding officer, and as a prophet, and under God the spiritual director of the church.

He was ordained at the afternoon session of that conference, and for fifty years has administered wisely and faithfully in his high and sacred calling. The SAINTS' HERALD (on the responsibility of the associate editors) congratulates the church on the fact that her President has been spared for so long and useful a period of service; and we pray that it may be extended yet many years.

It is a long journey from Amboy to Independence. It has taken us a half century. Remarkable changes have occurred in that time, both in the church and in the world.

At that time the church had before it a great deal of the work of reorganizing, establishing, and building up the First Presidency, Quorum of Twelve Apostles, Order of Evangelists, Quorum of High Priests, the bishopric, seventies, and quorums of elders, priests, teachers, and deacons; that work is now practically completed, much of it years ago, under the leadership of President Smith, and in harmony with divine direction. Within the church there have grown up such associations as the Sunday School Association, Zion's Religio-Literary Society, Daughters of Zion, and such institutions as Graceland College, the Saints' Homes, the Sanitarium, the Herald Publishing House, and Zion's Ensign Publishing House. Missions, districts, and branches have been organized



PRESIDENT JOSEPH SMITH AT HIS DESK.

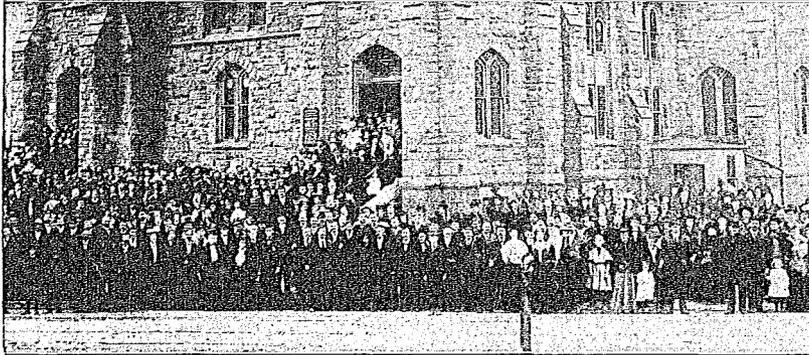
numbers will be a feature of our policy that will appeal to HERALD readers. We shall endeavor to make them of sufficient interest to be worth in themselves the subscription price of the entire year.

As the first illustration in this number we present a picture of President Smith taken at his desk in the First Presidency's room in the old Herald Office building. This shows President Smith at his work, and we prize the picture because it preserves an atti-

in America and the Old World. The gospel has been preached far and wide. In membership there has been a growth from an estimated membership of five hundred (see article by H. A. Stebbins, Jubilee HERALD) to a membership of sixty thousand, nine hundred and nine, as will be announced by the

during the year 1873, as it shows the First Presidency and the Presiding Bishopric as then constituted.

In the center of the second row President Joseph Smith is seen with his two counselors, W. W. Blair and David H. Smith, who were called and ordained at



SCENE AT THE INDEPENDENCE CHURCH, CONFERENCE 1908.

"They that remain and are pure in heart shall return . . . they and their children."

Church Recorder at this General Conference. We believe that the membership has grown in spirituality, morality, and intellectuality, and that the times are ripe for further advancement.

THE RETURN.

When the Amboy Conference met, so far as the church was concerned, Independence was a wilderness and a desolate place. A little over twenty years had elapsed since the people had been driven from Missouri with frightful loss of blood and treasure. There was no room for them in Zion.

To-day Independence Stake has a membership of over four thousand. To-day we meet in General Conference capacity and celebrate the fiftieth anniversary of the Amboy Conference. To-day two members of the First Presidency, two members of the Presiding Bishopric, and other leading church officers live in Independence on the best of terms with the citizens, and freely carry on the business of the church. To-day at least two important church institutions (Ensign Publishing House and the Sanitarium) are located at Independence.

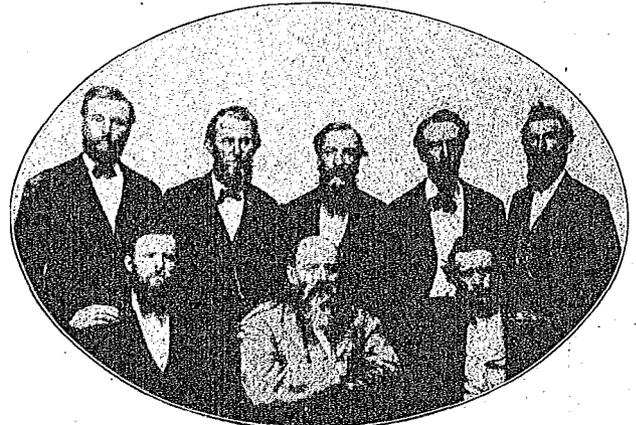
All of this is in harmony with the prediction, "Zion shall not be moved out of her place, notwithstanding her children are scattered, they that remain and are pure in heart *shall return* and come to their inheritances; *they and their children*, with songs of everlasting joy."—Doctrine and Covenants 98: 4.

ANOTHER LEAF FROM THE OLD FAMILY ALBUM.

The publication of an old photograph in the Jubilee Number gave so much pleasure to some of the old time Saints that we feel moved to reproduce another leaf from the old album.

This photograph was probably taken some time

the spring conference of that year. In the front row we see Bishop I. L. Rogers with his two counselors, Elijah Banta and David Dancer. Bishop Rogers was ordained at the Amboy Conference, fifty years ago, April 7. The two other members of the group are Apostle W. H. Kelley (at the left), now presi-



AN OLD TIME GROUP.

dent of the Twelve, and Patriarch E. C. Briggs (at the right). Two of the men shown in this picture, Joseph Smith and E. C. Briggs, are now (of the ministry) the only two surviving members of the Amboy Conference.

These old pictures are eloquent of change. They are an exhortation to all to work while the day lasts. Men toil and strive a little while and then graduate from the school here below, and if faithful, pass on to the higher duties and greater honors.

ELBERT A. SMITH.

FROM BELOIT TO AMBOY.

From June, 1852, when the Beloit conference was held, to the Amboy Conference in April, 1860, was not a long period of time, as compared to the fifty years which have come and gone since the latter date. And while those years occupy not a great many pages among the many of church history, they were years of great anxiety and doubt and prayer among the Saints who remained steadfast. In the limited space assigned me I will attempt only a brief outline of events.

The Beloit conference was held with the Newark Branch in June, 1852, Jason W. Briggs in charge; John Harrington, clerk. The following resolution was passed:

"Resolved, that this conference regard the pretensions of Brigham Young, James J. Strang, James Colin Brewster, and William Smith and Joseph Wood's joint claims to the leadership of the Church of Jesus Christ of Latter Day Saints, as an assumption of power, in violation of the law of God, and consequently we disclaim all connection and fellowship with them.

"Resolved, that the successor of Joseph Smith, junior, as the Presiding High Priest in the Melchisedec Priesthood, must of necessity be the seed of Joseph Smith, junior, in fulfillment of the law and promises of God. . . .

"Resolved, that we believe that the Church of Christ, organized on the 6th day of April, A. D. 1830, exists as on that day wherever six or more Saints are organized according to the pattern in the Book of Doctrine and Covenants."—History of the Church, vol. 3, pp. 209 and 210.

A pamphlet was ordered written by Jason W. Briggs and his work was reported at a later conference, when it was ordered printed.

Beginning with that year a semiannual conference was held in October, and each spring the Saints met in regular General Conference, so that in all there were some sixteen conferences intervening between the Beloit and the Amboy conferences. These were mostly held at Zarahemla, Wisconsin. There was also a special conference or two, among them the notable conference held in June 10 to 14 at Amboy, the first at this place, when better organization was

effected, a treasurer and a recorder being chosen, a hymn book was provided for, a considerable number baptized and others admitted on their original baptisms.

The most important conference, as we view it, was held in a grain barn belonging to Israel Rogers near Sandwich, Illinois, in October, 1859. Considerable progress had been made by those who had been sent on missions at the preceding conference, and the first step was taken toward the publication of the HERALD, a committee being appointed for the purpose which was empowered to begin publication.

A number of important actions were taken at these various conferences, and we can not give space to a title of what was done. Among them was the following:

"Resolved, that the highest authority among the priesthood represents the legitimate President as a presiding authority." —Passed October 6, 1852, at Yellowstone, Wisconsin.

A question which troubled them a great deal during those years of struggling was in regard to authority, but it was finally settled, and the following from the pen of Zenos H. Gurley shows how:

"When the commandment to organize first came we

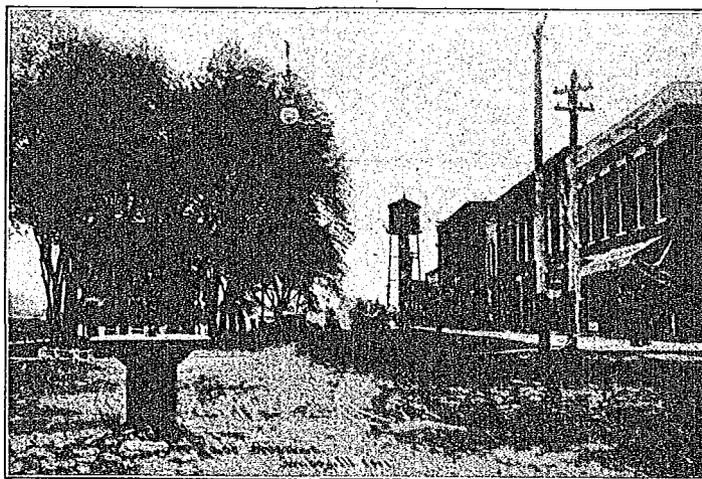
thought it impossible for us to obey, not having authority to ordain apostles, etc.; but we learned what every Latter Day Saint must learn, that a command from God is authority to do all that he requires, be it more or less."—History of the Church, vol. 3, p. 221.

Note the following:

"Upon motion it was resolved to reaffirm the resolution adopted at a conference held at Beloit, June 12 and 13, 1852, affirming that the successor of Joseph Smith must come from his seed."—Passed at Zarahemla, semiannual conference, October 6, 1855.

We would like to give the names of all the men taking part in this early movement, but space forbids, and we respectfully refer our readers to that portion of the History of the Church covering the years from 1851 to 1860.

I. A. SMITH.



STREET SCENE, AMBOY, ILLINOIS.

Mechanics' Hall, in which the conference of 1860 was held, occupied the center of the block of buildings shown in this cut. The block was burned at a later date and has been rebuilt.

The Independence Section

EARLY DAYS IN INDEPENDENCE.

The gospel was first brought to Independence by missionaries to the Lamanites. In the fall of 1830 the church, by divine direction, appointed Parley P. Pratt, Oliver Cowdery, Peter Whitmer, and Ziba Peterson, to take their journey westward as evangelists to the Indians.

After pausing for a time to establish the work in a wonderful manner at Kirtland, Ohio, this little band pushed on early in 1831. They journeyed on foot over trackless wilds of snow, suffering considerable hardship, until at length they reached Independence.

Of this event Elder Pratt writes:

After much fatigue and some suffering we all arrived in Independence, in the county of Jackson, on the extreme western frontiers of Missouri, and of the United States. . . . This was the first mission performed by the elders of the church in any of the States west of New York, and we were the first members of the same which were ever on this frontier.

In June, 1831, Joseph Smith, with a party of church members, left Kirtland and journeyed westward, arriving in Independence about the middle of July. They came by wagon and canal boat to Cincinnati, by steamboat to Saint Louis, and the balance of the way on foot.

Soon after their arrival a revelation was received pointing out the spot where the temple should be built. August 3 this spot was dedicated in the presence of eight men, including Joseph Smith, Sidney Rigdon, Edward Partridge, W. W. Phelps, Oliver Cowdery, Martin Harris, and Joseph Coe.

The first Sunday after their arrival W. W. Phelps preached to a mixed audience of negroes, whites, and Indians. Two were baptized.

This movement of the church to Independence was sanctioned by revelation, as follows:

Hearken, O ye elders of my church, saith the Lord your God, who have assembled yourselves together, according to my commandments, in this land which is the land of Missouri, which is the land which I have appointed and consecrated for the gathering of the saints: wherefore this is the land of promise, and the place for the city of Zion. And thus saith the Lord your God, If you will receive wisdom here is wisdom. Behold, the place which is now called Independence, is the center place, and the spot for the temple is lying westward upon a lot which is not far from the courthouse; wherefore it is wisdom that the land should be purchased by the saints; and also every tract lying westward, even unto the line running directly between Jew and Gentile. And also every tract bordering by the prairies, inasmuch as my disciples are enabled to buy lands. Behold, this is wisdom, that they may obtain it for an everlasting inheritance.—Doctrine and Covenants 57: 1.

Joseph Smith writes that on the 2d day of August he assisted the Colesville Branch (from Colesville, New York,) to lay the first log for a house, "as a

foundation for Zion." This was in Kaw Township, twelve miles west of Independence.

The church was rapidly built up by emigration from the East. A printing press was established, and in June, 1832, the *Evening and Morning Star*, the first periodical to be issued by the church, made its appearance.

By July, 1833, those on the grounds estimated that the church membership in and around Independence was about twelve hundred. (See *Evening and Morning Star*, July, 1833.) This must be considered a strong membership when we remember that Independence at that time was on the frontier.

Unfortunately extreme friction soon developed between the Saints and other citizens of Jackson County. It is not necessary to discuss the causes that led up to that friction with its consequent sad results. Suffice it to say that July 20, 1833, a committee of citizens waited upon the leaders of the church in Independence and demanded the suspension of the *Evening and Morning Star*, the immediate removal of church leaders from the county, and the suspension of emigration into the county. The Saints asked for time and were given fifteen minutes.

The conference broke up and the enraged citizens proceeded to destroy the printing plant of the *Evening and Morning Star*. They also tarred and feathered Bishop Partridge and did other damage. Bishop Partridge was thus maltreated in front of the courthouse, only a little distance from the present location of some of the chief offices of the church and stake.

We do not care to dwell upon the scenes that ensued. Suffice it to say that the church was speedily expelled from the county. Not one church member was permitted to remain. INDEPENDENT.

HISTORY OF THE INDEPENDENCE STAKE AND BRANCH INDEPENDENCE BRANCH.

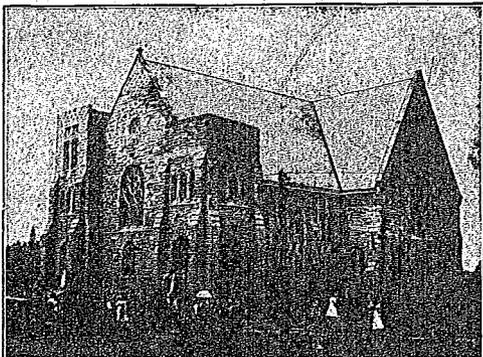
(The quotations used are from Independence Stake History as written by Elder A. H. Parsons.)

BY MRS. J. C. NUNN, STAKE HISTORIAN.

Much has been written about the early days of the church in Missouri, and the reader's heart aches when reading the accounts of the sufferings and injustice endured by the Saints when robbed and driven from Independence.

Many years passed by before it was practical for the Saints to return. At last, about thirty years after they were expelled, in the fall of 1867, the family of Bro. Albert W. Noble, consisting of himself, wife, and seven children, came from Grantville, Utah, and located about four miles northeast of Independence. "The mob spirit was not dead, as will be seen by the following incident": When it

was known that a Latter Day Saint was located near town a band of rough characters visited Brother Noble and gave him due notice to leave the country



SAINTS' CHURCH.
Independence, Missouri.

in five days. To this invitation the brother kindly informed them that he had come to stay, and so he did, until removed by death August 24, 1872.

The disturbing effect of the civil war was still felt at that time and it was a common thing to see men with one or two revolvers strapped to them, walking the streets of Independence.

Two years after Brother Noble, came the families of Brn. Isaac Bailey and Frederick Campbell, who located about five miles southeast of Independence, and it was nearly three years before they knew that there was another Latter Day Saint family (that of Brother Noble) near Independence.

There was little to encourage them,—no branch, no preaching services. However, two years later, the following letter was written by Elder Joseph Smith Lee:

INDEPENDENCE, MISSOURI, May 16, 1871.

Last Sunday I had the happy privilege of preaching to a large and attentive congregation at the Rush Bottoms School-house [Brother Noble lived near this place]. After meeting we went to the river [Missouri] and baptized Peter Johnson Hole and his wife. They formerly belonged to the Methodist Church.

This was the first preaching in this vicinity by the elders of the Reorganization and the first baptisms.

Occasionally an elder came this way or a Saint moved in, but there was no branch organization until May 25, 1873,

when at the conclusion of a series of meetings held by E. C. Brand and Joseph S. Lee in the court-house, the brethren proposed to organize a church to be known as the Independence Branch of the Reorganized Church of Jesus Christ of Latter Day Saints.

The following members were present: Henry Etzenhouser, Hannah Etzenhouser (his wife), his two sons, Daniel and Rudolph, Peter J. Hole, Mrs. Maria C. Noble (her husband having died before this date), her two sons, Albert R. and

Osmond S., and two daughters, Locinda and Louisa, making in all ten souls. Bro. Henry Etzenhouser was ordained priest of the Aaronic order, and Bro. P. J. Hole was ordained teacher.

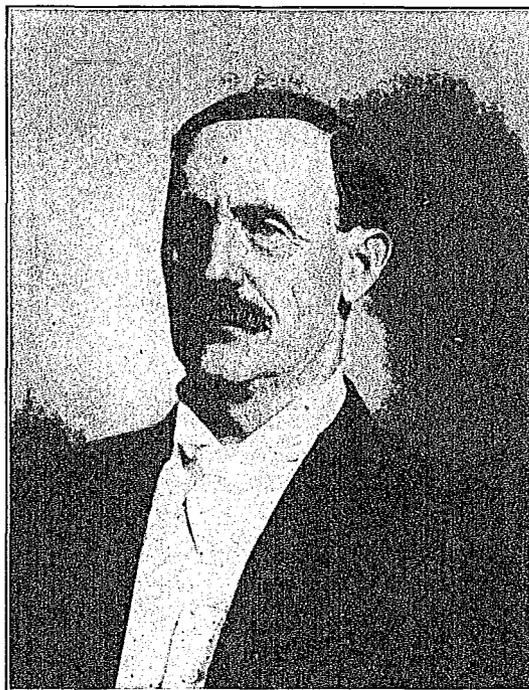
For a time the services were held in the court-house, and later a hall over the Chrisman-Sawyer bank was rented.

The year 1873 brought its trials to this little flock, and when the spring of 1874 was introduced it was thought best to discontinue the meetings on account of the long distance to travel, as part of the membership lived several miles south-east of town and one family was three miles northeast of the place of meeting.

The effect of this move is largely told in a letter written by Bro. Henry Etzenhouser, July 23, 1874:

I will write you a few lines to let you know of our whereabouts. Our getting along is slow, we have to stop at times to know whether we are in the right road or not; and so we are trying to struggle through. We are strong in the hope of our salvation although we have not much encouragement. Some outsiders would have joined us if an elder had been here to preach by the Spirit.

During the month of October, 1874, Brn. Hugh Lytle, C. F. Stiles, Charles Herzing, and B. B.



ELDER RODERICK MAY.
Bishop of the Independence Stake.

Brackenbury visited Independence. They continued their efforts until November, when they called the Saints together and reorganized the branch with the old members and two (Brother and Sister Pilgrim) recently baptized; and the branch organization was established the second time with seemingly no better prospects than at its first organization. (In 1878 there is an allusion by Apostle James Caf-

fall to its having been organized by him, but we fail to find any definite statements about a third organization.)

During the spring of 1877 President Joseph Smith visited Independence and did some preaching and work needed at that time. Of this visit President Smith said:

We found a few Saints in charge of Bro. G. W. Pilgrim, the husband of a niece of Elder John E. Page, one of the early apostles of the latter day work. We found Brethren Parker and Clow with their families from Canada at Independence. We also found Hedrickite, Brighamite, Whitmerite, Framptonite, Morrisite, and Strangite brethren, all with the Josephites indulging a fond hope that the full time for favoring Zion, the land of Zion, has fully come.

These various factions were unfriendly to the Reorganization, which encountered opposition not only from the worldlings but from those who could be termed "misguided brethren."

The first account (as mentioned before) was that they met in the court-house. At that time the public building was a much smaller structure than the court-house which occupies the public square at the present time.

Next they held services in a hall. Later they made an effort to secure a building of their own. We give the report of the building committee to the district conference, June 1, 1879:

We have decided to build a brick building forty by sixty feet, and have let the contract and the work will be pushed as fast as possible.

During the year of 1879 the bricks were burned and the building started. This building was dedicated July 6, 1884. At that time there was a membership of about one hundred and seventy-five souls. At a prayer meeting in this church a prophecy was given that the building would not hold the people, and by the year 1887 it was fulfilled, a larger structure was needed, and the

branch met and appointed a committee to look up a new location, and empowered them with authority to sell the old church and build a larger one.

Bro. Daniel S. Bowen offered to donate to the branch for the church site a lot eighty feet by one hundred and fifteen feet on West Electric street in the west part of town, just opposite to the Temple Lot. This generous offer was accepted. The corner stone of the present Stone Church was laid April 6, 1888, and in 1902 the land adjoining the church was purchased from Brother Bowen for four thousand dollars.

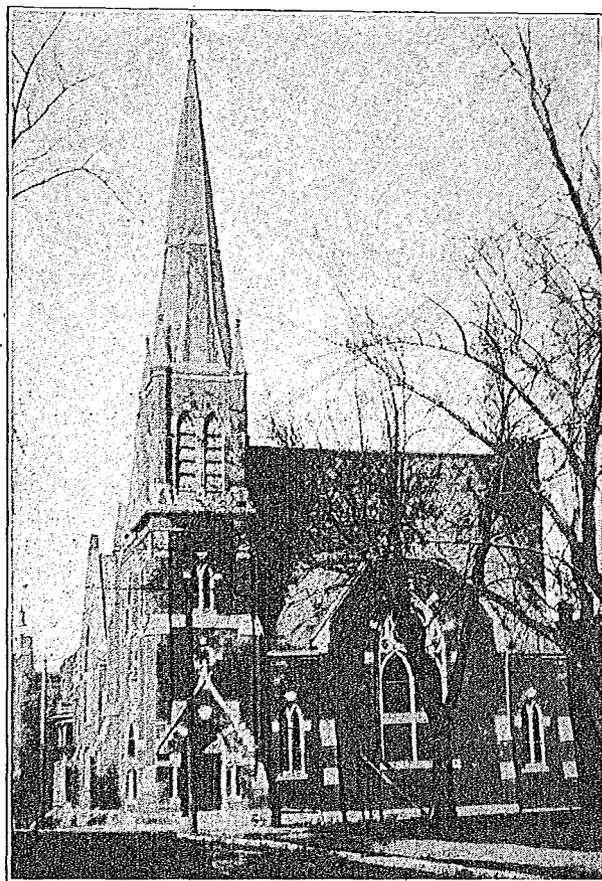
Within the last five years a commodious annex has been built at the rear of the Stone Church. This is used during conference as a dining hall for the accommodation of those attending conference; however, it is occupied by the various auxiliary societies for socials, bazaars, entertainments, and by the young people as a gymnasium.

People are gathering in from the North and the

South, the East and the West, and it is encouraging to know that a large percentage of the Saints here own their homes.

The necessities have required additional church facilities and in the south part of the city there is a new church building in course of construction which will seat about five hundred people when completed.

Thirty-seven years ago the branch numbered ten members with no house of worship; to-day the membership is two thousand three hundred and six and



CENTRAL CHURCH.
Kansas City, Missouri.

the Saints have two buildings for divine services.

Many of the Saints who assembled in the "little brick church" have lived to see the fulfillment of the prophecies with reference to the gathering of the church members to this place and they can say from their personal experience, "The word of the Lord is true."

THE INDEPENDENCE STAKE.

Many years had passed since the organization of the Independence Branch. By their honorable lives the Saints had won the respect of the people among whom they dwelt so that the organizing of a stake

was under far more favorable conditions than those experienced in the early days of the branch.

During the conference of 1901 President Joseph Smith presented the word of the Lord to the church assembled as follows: "My people are directed to establish two stakes." Here was a direct command to an advanced step, for hitherto he had said, "It is not expedient in me that there shall be any stakes appointed until I command my people."

In accordance with this command to organize a stake, during the afternoon of April 24, 1901, the work was accomplished. Elder George H. Hulmes was elected president of the stake with Elders W. H. Garrett and J. D. White as counselors.

Bro. Roderick May had been ordained to the office of bishop April 21, 1900, at Lamoni, Iowa, and having selected Brn. W. H. Pease and W. N. Robinson as his counselors they were chosen as the bishopric of the stake.

Since the organization of the stake there have been some changes in the original high council and the present members are: H. R. Mills, W. R. Pickering, James Moler, Alexander McCallum, J. W. Layton, R. J. Parker, W. H. Williamson, Alfred White, C. G. Gould, F. C. Scarcliff, W. O. Hands, and Robert Winning.

The first conference of the stake convened at Holden, Missouri, September 21, 1901. The stake at that time had a membership of less than two thousand five hundred, including one hundred and twenty ministers. At the present time there are the following officers of the ministry living in the stake: First Presidency, 2; apostles, 2; bishops, 3; patriarchs, 2; seventies, 45; high priests, 28; elders, 108; priests, 140; teachers, 65; deacons, 51.

The Independence Stake is composed of seven counties (Jackson, Lafayette, Saline, Cooper, Cass, Johnson, and Pettis) in the State of Missouri; and three counties (Miami, Johnson, and Wyandotte) in the State of Kansas.

The following branches and missions are within the Independence Stake:

Argentine Branch, organized May 4, 1902, owns its church building, membership at last report fifty-six; Armstrong Branch, organized May 10, 1883, owns place of worship, membership at last report two hundred and sixty-nine; Chelsea Park Branch, organized June 16, 1895, possessor of nice chvrc'h building, membership one hundred and thirty-five; Fourth Kansas City Branch, organized January 13, 1907, owns church building formerly occupied by First Kansas City Branch, having bought it from that branch and moved it to the present location. membership at last report eighty-one; Holden Branch, organized 1868, present membership four hundred and thirty-seven, own very nice church building; First Kansas City Branch (now known as Central Branch), organized February 27, 1878,

membership at last report three hundred and seven, owns large church; Grandview Branch, meets in a hall, thirty-five members at last report, but in a disorganized condition at the present time; Independence Branch, organized May 25, 1873, owns two church buildings, membership at last report two thousand three hundred and six; Knobnoster Branch, organized May 26, 1889, membership at last report two hundred and eighty, owns church building; Lees Summit Branch, organized January 16, 1873, owns place of worship, membership at last report eighty-one; Malvern Hill Branch, organized Septem-



ELDER B. J. SCOTT.

Of the Independence Stake Bishopric.

ber 7, 1909, owns lot for church building, membership at last report twenty-four, Pleasant View Branch, organized February 21, 1893, membership at last report forty-four, hold services in a schoolhouse; Post Oak Branch, organized November 2, 1901, owns six lots and contemplates building a church; Second Kansas City Branch, organized January 12, 1896, owns new church building, membership at last report one hundred and ninety-nine; Warrensburg Branch, organized May 30, 1909, negotiating for lot for church building.

Besides the above-named branches there are several missions in the stake as follows:

Centropolis Mission is near the large machine shops in the eastern part of Kansas City; the Saints there meet in a hall. East Independence Mission is about two and one half miles east of the Independ-

ence city limits. The services are held in the homes of the members. Englewood Mission has a regular attendance of Saints and some outsiders who meet in a small chapel about one mile west of Independence city limits. Orchard Home Mission, northeast of Independence, owns a neat chapel and has regular services. Bates City Mission, in the eastern part of the Independence Stake, has an unusual history. During the year 1902, Elder A. H. Parsons preached at this place and a good interest obtained; however, the ministers of the different denominations (perhaps because of the interest the people were mani-

Thirty-seventh Quorum of Deacons, and First Quorum of Teachers.

At Kansas City there have been organized the Seventh Quorum of Priests and the Sixth Quorum of Deacons.

At Holden were organized the Fourth Quorum of Priests and a quorum of teachers.

Since the organization of the stake some changes have taken place. The counselors to Bishop May having resigned, Brn. A. H. Parsons and B. J. Scott were selected to complete the bishopric.

Bro. G. H. Hulmes was removed from the presidency by the hand of death January 24, 1906, and at the following General Conference held at Independence, April, 1906, Bro. G. E. Harrington was called to the office of president of the Independence Stake. He chose for his counselors, Brn. W. H. Carrett and M. H. Bond.

This gives only a meager account of what has been done during the past nine years in the history of the Independence Stake.

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PRESENT STATUS OF THE INDEPENDENCE STAKE.

BY ELDER G. E. HARRINGTON, PRESIDENT OF THE STAKE.

EDITOR'S NOTE.—The editors regret that they failed in their effort to secure a photograph of the third member of the Stake Presidency in time to use in this number.

The Independence Stake has a membership of approximately 4,500; fourteen branches; five missions; and covers a territory of ten counties, seven in Missouri and three in Kansas. Independence, the largest branch, has a membership of over half of the stake, numbering over 2,300 members; Holden comes next in number; the First Kansas City Branch next. Independence has the largest number of auxiliaries, viz:

(1) Sunday school, with normal class; (2) Religio-Literary, with normal class; (3) Daughters of Zion; (4) Men's Study League; (5) Sunshine Band; (6) Band of Mercy; (7) Ladies' Aid Society; (8) Laurel Club; (9) South Side Ladies' Club; (10) Sisters' Prayer Union.

In the two Kansas Cities we have seven branches and one mission, and regular Sunday service on the Market Square, weather permitting.

We are crowded in several branches throughout the stake for church room. In the large branches where organization is mostly systematized, complaints are being made for lack of proper conveniences for satisfactory work, particularly so with reference to Independence, where the Sunday school is becoming a great educational power in the church, and it is noticeable in other branches that the attendance is growing, indicating a disposition to study the word of God in all three books. The Religio work is also gaining strength and becoming



ELDER A. H. PARSONS.

Of the Independence Stake Bishopric.

festing in his preaching) refused to allow him the use of their church buildings for services. The citizens (outsiders) thought he had been treated unjustly, so they contributed labor and financial assistance and thus helped the few Saints who lived there to erect a church for the latter day work. The church is twenty-four feet wide by thirty-five feet long, is a neat, attractive building and was dedicated during the summer of 1909 by President Joseph Smith.

The General Conference of 1907, held at Lamoni, Iowa, recommended that new quorums of the priesthood be organized in such localities as would be most convenient for the majority of the members belonging. Accordingly at Independence there have been organized as follows: First Quorum of Elders, First Quorum of Priests, First Quorum of Deacons,

a vigorous aid to development in the lines of its purpose.

It is apparent to us that we should study accommodations and conveniences, so that our future church buildings will afford better advantages for

more so in the large branches where necessity exists for organized efforts.

One thing that lifts the soul closer to its Maker, is music; we are slowly moving to the best that is to be secured. Still, an increase in musically inclined Saints is needed and may be obtained by the labors of some of our trained singers and musicians. Greater numbers of voices in intelligent praise to God should be had, and I feel they are coming.

The missionary work in the stake, it is believed, could be carried on to a greater extent if more facilities were at the disposal of that arm of service, such as halls, tents, musical instruments, books, literature, and tract workers,—all now being in demand. Much might be done without them; much more with them.

Advertising is being done in the stake on a larger scale than heretofore, especially so in Kansas City, where so many churches exist and the liability to oblivion from the public knowledge without it.

Elder W. E. LaRue is to be commended for his energetic advertising, and others are falling in line. We find that where subjects of interest are advertised we attract people to our meetings.

The presidency and bishopric of the stake have adopted a schedule which has been approved of by

the stake, by which we are, some one or more of us, visiting each branch once in six months, and oftener as occasion requires. (Until recently Patriarch Henry Kemp was upon the schedule, but by reason of age, he had to withdraw). By this means the body was put in touch with the influences of the officers regularly and we believe to their advantage.

The presidency has encouraged the following procedure to be

carried out by the officers: The priests to be certain that they have visited the entire membership once in six months, and more as occasion requires. The teachers to visit the membership till they are acquainted with them and as often as directed and necessity requires. The deacons to learn all the membership and visit to this end as occasion requires. By law the priests are to visit the house of each member; the teacher to see that the Saints meet together often; the deacon to see to the financing of the branch, looking after the physical comfort of the membership in public meetings and at



ELDER GEORGE E. HARRINGTON,
President of the Independence Stake.

educational purposes; for general assemblies, Sunday school classes, Religio classes, priesthood quorum meetings, and other auxiliaries, so that any class of work desired and helpful may be carried on with the greatest facility and effectiveness.

The gathering together in Zion is affording a wonderful opportunity for development. The concentration of forces upon permanent objects is sure to produce excellent results,—by classification and specialization in subjects, dividing responsibilities. Nothing else can equal the results obtainable under such conditions, and we see the tendencies in this direction growing. Some minds are being attracted to one class of information, others to another, and so on, until we are in such varied states of mental activity that it keeps one busy to keep in touch with the doings of the people.

The localization and reorganization of the quorums in accordance with the provisions made by General Conference, are steps toward bringing about an increased knowledge in the priesthood, which is absolutely essential in a growing body, such as is in the center stake. The importance of this step will not be appreciated till some experience has been had.

Systematizing work is going on in our branches,



ELDER M. H. BOND.
Member of the Independence
Stake Presidency.

their homes—hence our counsel. The elders in branches are to administer to the sick, arrange for prayer meetings and preaching services where places are available in districts outlined for their operation. Priesthood meetings are held monthly in large branches in quorum capacity, also once a month as local workers; general priesthood meetings quarterly; in the smaller branches, regular monthly priesthood meetings. We believe the priesthood should have a course of study provided to make it more progressive.

With many good Saints dwelling in peace; with splendid workers in the auxiliaries and some excellent church officers; with the Sanitarium, Physician to the church; with members of the First Presidency, Presiding Bishopric, Quorum of Twelve, and Order of Evangelists; with the prospect of the establishment of the Order of Enoch, we have many advantages over the Saints of the past. Encouraging thoughts come to us. Believing that a large percentage of the membership in the stake are trying to live in the light of God, we feel to say, "Praise God from whom all blessings flow."



BRIEF HISTORY OF "ZION'S ENSIGN."

BY ELDER W. H. GARRETT, FORMERLY EDITOR OF
"ZION'S ENSIGN."

To Bro. William Crick, formerly of Plano, Illinois, later of Lamoni, Iowa, and now of Independence, Missouri, is largely due the credit for the inception of this now widely known and influential paper. While at work as a compositor on the HERALD at Lamoni, the need of a publication of this character occurred to him, and while some others at the time thought it impracticable, his active brain saw the wide field of usefulness open for a publication that would represent the interests of the church at Independence.

Removing with his family to Independence in the year 1888, he purchased the *Independence Gazette*, a weekly secular paper, taking possession August 3 of that year, and continuing its publication until fall, when he disposed of his interest to Bro. Joseph Luff. About a year later he formed a partnership with Bro. Elias Etzenhouser in the repurchase of the *Gazette*, and some time after suggested to Brother Etzenhouser his cherished plan of a church paper at Independence, which after due consideration they decided to attempt.

The matter of a proper title being duly considered, one proposed by Bro. John A. Robinson, "*Zion's Ensign*," met with most favor, and on January 3, 1891, number 1, volume 1, of *Zion's Ensign*, was issued with the names of Brn. John A. Robinson and F. G. Pitt editors, Brother Crick having charge of the business and mechanical departments.

Of course there were difficulties to meet, and

doubts were expressed by some of their friends that the publication would meet with sufficient encouragement to justify the venture at that time. But Brother Crick was impressed with the need of a representative at the "center place" in its development from time to time, and having confidence that it would succeed, agreed to assume all responsibility for the first two years of its existence. At the following April conference at Kirtland, Ohio, he secured nearly one thousand subscribers, and some donations, one brother giving him fifty dollars to encourage the work. This gave them a substantial basis upon which to work.

The first number was issued on the *Gazette* form, a six column, four-page paper, sixteen by twenty-two. This form continued until the close of the first volume, July 18, 1891, volume two beginning with the next week's issue, July 25, when the form was changed to a five-column, eight-page paper, thirteen by eighteen, an entire new "dress" having been provided,—headings, and body type, giving its face a bright, clean appearance. "Our motto: 'All truth,' " in the heading, has changed to "Our creed: All truth," as it now is. While the first volume was a "patent inside" (the paper bought with the inside pages already printed), the new volume was all "home print," and has so continued.

With the close of volume 1, Brn. J. A. Robinson and William Crick retired, and the interest of the latter was taken by Bro. Elias Etzenhouser, Bro. Pitt continuing as editor, and Brother Etzenhouser as business manager. But with the issuing of volume 3, number 1, Brother Crick was again business manager, with Brethren Pitt and Etzenhouser as editors. At the General Conference at Independence that year, Brother Pitt was assigned a mission to Northern Illinois, and Brother Etzenhouser was editor and Brother Crick business manager, though Brother Pitt did not cease editorial work until about July. The first "daily" was issued this year with a list of four thousand subscribers, during the conference.

January 20, 1894, Brother Etzenhouser severed his connection with the *Ensign*, Brn. William Crick, R. May, F. G. Pitt, and W. H. Williamson being the new owners, Brother Crick taking charge as managing editor and business manager. November 3 of that year, Bro. Joseph Luff secured the interests of Brethren Pitt, May, and Williamson, Brother Luff assuming editorial control, Brother Crick continuing as associate editor and business manager. Soon after this the old Presbyterian church on the corner of Osage and Lexington streets, was purchased and remodeled, and the *Ensign* plant was then removed to that building. Brother Luff purchased the interest of Brother Crick, who retired February 29, 1896, but his health failing, Brother Crick again took up the work as sole owner, and so

continued until the sale to the church. On June 13, of that year (1896), Bro. W. H. Garrett was placed in editorial charge, continuing in that capacity until June 24, 1909, when he retired to devote his entire time to the increasing demands of the stake work as counselor to the president of the Independence Stake.

Sometime during the year 1898, a new building was erected by Brother Crick for the *Ensign*, on the west boundary of the same lot on which the old building stands, which is still occupied, although it is now much too small; more room is badly needed.

November 10, 1898, Brn. E. L. Kelley and Frank Criley, on behalf of the committee appointed by conference to arrange for the purchase of the *Ensign* plant, took possession. Bro. J. W. Luff, who had been with the paper from the first issue, was made business manager, who retired to accept service with Brother Crick in the foundry business, June 13, 1901, being succeeded by Bro. C. Ed Miller, of Pittsburg, Pennsylvania. Brother Miller resigned and returned to Pittsburg, October 29, 1903, and Bro. W. H. Deam, of Chicago, Illinois, was appointed to succeed him, and is still occupying successfully.

Upon the retirement of Brother Garrett as editor, Bro. Heman Hale Smith, of Lamoni, was appointed editor, and continued until September 2, 1909, when he returned to Iowa to fill his engagement as principal in one of the public schools at Harlan, Iowa, and Brother Deam was made managing editor, Brn. Gomer Wells, H. O. Smith, Mark H. Siegfried, T. W. Williams, and H. Hale Smith being appointed contributing editors, which is the present arrangement.

The *Ensign* has steadily increased in favor, as its subscription lists show. Thousands have been strengthened and comforted by its weekly visits, and very many have been brought to accept the gospel of Jesus Christ solely through its influence, not hearing a sermon until after their baptism. It is the missionary paper of the church, and is effectively occupying the field it was intended to reach. Only eternity will reveal the good it has accomplished under the blessing of the heavenly Father, to whom be the glory and the honor. W. H. GARRETT.

"In the afternoon of the 6th, conference having convened in the city of Amboy, Joseph set forth his call and claims to the presidency of the church. . . . Upon the close of his address he was, upon motion, received as the president of the church and was ordained under the hands of President William Marks, and Apostles Z. H. Gurley, Samuel Powers, and W. W. Blair."—Memoirs of W. W. Blair.

THE SANITARIUM.

BY ELDER JOSEPH LUFF, PHYSICIAN IN CHARGE OF THE SANITARIUM.

Thus saith the Spirit unto the church:

1. It is the will of the Lord that a sanitarium, a place of refuge and help for the sick and afflicted, be established by the church, at Independence, Missouri, as my servant Joseph Smith has already stated to you. This should be done as soon as it is found to be practicable, and without unnecessary delay. The Presiding Bishop and his counselors and the bishopric of the Independence Stake should take counsel together in locating and establishing this sanitarium.

2. It is also expedient that these should be assisted by the advice and counsel of one of my servants who is acquainted with the laws of health and the practice of medicine, and who may have charge when the institution is established. It is in accordance with the instruction given to my servant Joseph Smith that my servant Joseph Luff, who has been giving his attention to the study of medicine and has been preparing himself for usefulness in this direction, be associated with this sanitarium as a medical director and physician to the church and be put in charge, that he may be an assistant to those who seek the aid of this institution of the church, in his spiritual office and his calling as a physician, with those who from time to time may be called to administer in laying hands upon the afflicted and sick, where they may be removed from the influences and environments unfavorable to the exercise of proper faith unto the healing of the sick. And this my servant Joseph Luff may do and retain and exercise his apostleship:

Obedient to the above, received through President Joseph Smith, and approved by the General Conference of April, 1906, the designated parties have been active, and the church is to-day in possession of a sixty-five room structure (including closets, baths, and other accessories), its basement built of rock and its three upper stories of brick, partially furnished and equipped, and in operation as per the divine requirement—incorporated and known as the "Independence Sanitarium."

It is situated on an elevated piece of ground about one mile west of the public square, and about half a mile from the Saints' church, on what is known as the Blue Avenue boulevard. Its dimensions are sixty by one hundred feet, exclusive of the porches which are built around each story and extend across the entire front, and backward on each side. Five acres are included in the grounds connected, and its location is about central thereon.

The one indicated in the foregoing communication has been placed in charge, and is giving a portion of his time each day to the duties demanding his attention. Doctor (Brother) W. E. Messenger has been installed as house physician and business manager, Sr. Jennie Weed is matron and chief nurse, and Bro. David Reese is in charge of the building and all mechanical features connected therewith. Several young ladies have been admitted to be trained as nurses, and arrangements are under way for regular lectures to them by competent physicians upon required subjects. A medical council for con-

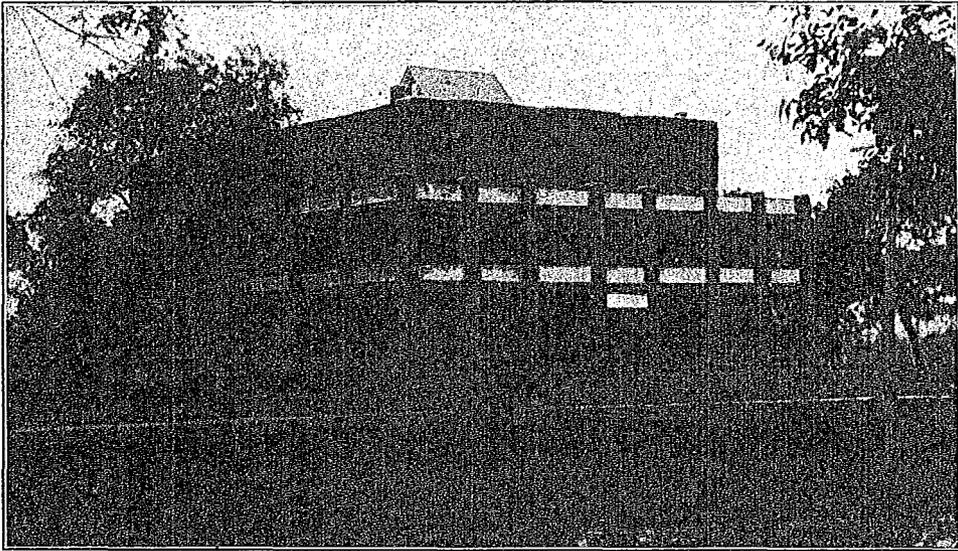
sultation in cases demanding its action has been selected, consisting of the house physician and physician in charge and Doctors (Brethren) Joseph Mather and G. Leonard Harrington.

It may be of interest to your readers to know that every morning at eight o'clock all the attaches of the institution and all patients who are at liberty and willing to do so, attend a meeting for prayer in the class room, just as a family of Saints would do at home. Also on Sunday afternoons at 2.30 o'clock, religious exercises consisting of prayer, song, and a short address, are occasionally held as the conditions of inmates may permit. Necessarily the number attending from without the building at these services must be limited, so as to avoid noise or excitement.

Connected with the work of incorporating the institution a board of directors was chosen, consisting

direct command of God—one in Kirtland, Ohio, and the other in Independence, Missouri. A temple and a sanitarium. One having special reference to the needs of the souls, and the other of the bodies of men, yet each so correlated in service as to include in its general mission the aim of the other.

Three quarters of a century of history lies between the laying of the foundations of these two structures, and few pens would be equal to the task of portraying in deserved color and detail what the pages of that history represent. Retrospective thought takes us back to gaze upon a child of destiny—a lad within his teens, unpanoplied save by truth, and unfortified save by conviction, that he had been entrusted with a commission and a message from God, essaying to lay the foundation of the most stupendous work of the age, and asserting unhesitatingly that into that work all the characteristics



THE SANITARIUM, INDEPENDENCE, MISSOURI.

of President F. M. Smith, Elder G. E. Harrington, Bishops E. L. Kelley, G. H. Hilliard, Ellis Short, R. May, and the writer. The first three, in the order named, to be president, secretary, and treasurer, and all to serve until and subject to General Conference action at its next sessions.

Prior to the dedication of the Sanitarium, which took place December 15, 1909, (of which a full account was published recently in both of the church papers and is here unnecessary,) the Board of Directors received by revelation, through President Joseph Smith, instructions as to the purpose, character, and management of the institution. These are incorporated in the minutes of the proceedings kept by the secretary and will govern the management in their work.

The Reorganization is therefore to-day in possession of two structures which have been built by

of former dispensations of divine grace and all the essential features of present fact and future development in that line would dovetail in demonstration of his claim. Illiterate as the world goes, yet putting his proposition against the letters and judgment of the race. No human treasury from which to draw the essentials for even his first advance step, yet confident that what he had been entrusted with carried with its faithful execution a draft upon the treasury of miracle and grace in heaven which would be honored at every presentation, and prove the means of access to all needful support on earth. Brander by the self-constituted custodians of religious sentiment as a "false prophet,"—an impostor, an ignoramus, and a knave—too insignificant to be worthy of more attention than a street waif, yet startling the civilized nations into active antagonism, protest, denunciation, and more than all into a pro-

found and persistent examination into the foundations upon which the soul hopes of nations had for centuries been resting and pioneering a movement which was to prove inconoclastic to established creeds, and eventually secure for itself "the right of way" in its claim to be the "marvelous work and a wonder" of Isaiah's prophetic forecasting—the kingdom and government of God in absolute verity.

Hurriedly skipping from page to page of that history, in our zeal to learn what have been the corroborative testimonies as to previous interest and coöperation in this strange movement; what the riper judgment of the world's Dianas regarding this "freak" in religion, and also what the developing character, experience and later complexion of the movement itself, we stand almost transfixed before the spectacle that rewards our search, and are constrained to admit that the habitation of God has surely been with men and all creation has borne witness of the attendance of his power upon this supposed anomaly.

The unparalleled record of achievement for years along its missionary lines is accounted for only by a recognition of the divine accompaniment to its march of service. The answer of skies and air and sea and land to the requirements of its prophecies, the solemn and voluntary testimony of more than a hundred thousand human witnesses of its divine attestations to them upon observance of its conditions, the eager march of creeds toward the dissecting table to be dismembered in some degree, that they may be freed from the incubus of some feature or features once sworn to as divine, but now adjudged in the light of advancing intelligence and science to be damnable heresies, or at least unworthy of belief; the attitude of nations and individuals who look or list with bated breath upon every gathering cloud above or tremor of the ground beneath; the unmistakable voice from Palestine, that tells of rejuvenation, rehabilitation, and reoccupation by the posterity of her long scattered and downtrodden refugees; the spots on free America's soil that have been sown with saintly flesh and watered with martyr's blood; the "dark and cloudy day" within the church's realm, with its details of worldly ambition, selfishness, apostasy, and crime; the rise and sway of aspirants and impostors, the desecration of the heritage of God by the introduction of corruptive doctrines and practices, making the name of Latter Day Saint a nauseating stench to mankind, and the final rejection by God of the church of his creation; all this and a thousand other untouched details go to make up the score of history till we reach the page which records the dawn of the morn of reorganization, and judged in the light of the advance movements of the young man whose lamp of earth life went out at Carthage, Illinois, in 1844, proclaim him

to have been a seer and his work an ordination of God.

With the sounding of the tocsin of reorganization in 1852 begun a reënunciation of the old truths and a retraveling of the old paths,—a raising of the old standards, a denunciation of the evils that had invaded the estate of Zion, and a consecrated effort to redeem the name of Joseph the Seer and the church of God created through his instrumentality from the odium of infamy, heaped upon them by those whom his death gave opportunity to swing into place and power. The son of the Martyr is now at the helm assigned of God—the prophet and president of the church—and history begins anew and has continued till in this year of divine grace, 1910, the nation is ready to give credit to what its courts have declared to be a truth, viz, that Mormonism, so-called, as proclaimed, lived, and defended by its human founder, and as published and lived by the Reorganization, is a religious institution against which no charge of disloyalty or unchristian demeanor can truthfully be maintained. This recognition is the direct result of and has been earned by the efforts of the Reorganization during the fifty-eight years of its existence, and without the surrender of a single item of the faith of the church in the days of the Seer. Into every nation and city and hamlet and home where its representatives have gone, the spiritual instructions which characterized the labors of the early church have followed the Reorganization, and their identity in faith and fruits has been attested. It is not in the writer's power to give the exact number of church buildings erected throughout the United States or elsewhere, but they are quite numerous and its strongholds and warmest welcomes from those without its ranks are to be found where their people are best understood, and especially in the places from whence they were once driven, because misunderstood.

Our Sanitarium, at its dedication, was lauded and welcomed by city officials and professional men, regardless of religion or other learning—and stands out by its very existence and location, and with joy the citizens and surrounding country people welcomed its advent, another evidence of the divinely prophetic character of the utterance of the departed Seer through whom the Lord said to the Saints in June, 1834: "Carefully gather together as much in one region as can be consistently with the feelings of the people: and behold I will give you favor and grace in their eyes, that you may rest in peace and safety."

The prophet, through whom the command to build came, has grown old and is enfeebled and unable to much longer carry the weight of official responsibility, having entered his seventy-eighth year, and closed the fiftieth of his presidency over the church; but his soul is made glad over the construction of

the building and the conditions that have made it practicable, and he can lay down his implements of service at the bidding of him who gave him life and official responsibility, with the comforting knowledge that his prophecy delivered many years ago has been fulfilled; namely, that he did not know just how many years he would live, but that it would be at least long enough for it to be possible for a man to walk from Lamoni, Iowa, to Independence, Missouri, and take his meals at regular hours, and spend his nights at the home of Latter Day Saints along the entire route, and also till the name of Latter Day Saint was made honorable in the world. Thank God, the fulfillment is in evidence.

The position of physician in charge of the Sanitarium is accepted as a divine trust by the writer, and his work therein will be done in all its details in the hope that its entirety will bear the inspection and elicit the approval of God. The intention is to make it comply with the environments of the word given—"a place of refuge and help for the sick and afflicted . . . where they may be removed from the influences and environments unfavorable to the exercise of proper faith with the healing of the sick." All those coming under the immediate supervision of the one in charge may look upon him as "first a minister and next a physician." To preserve and nourish their faith in God and Christ and in his ordinances will be the first aim, auxiliary to this will be the medical service if desired. Care will

be taken to exclude everything that would create an "environment" or "influence" "unfavorable" to this. It is desired that an atmosphere as intensely and profoundly spiritual as might be expected in the Kirtland Temple shall pervade the place, and that it shall be in reality a sacred resort. Church privileges will be supplied in prayer meetings or otherwise to the extent justified by the general condition of patients from time to time, and every effort will be made to preserve homelike surroundings as nearly as practicable.

To us it is a house of God, and our ingoings and outcomings should all accord with that idea. We shall not feel ourselves held necessarily by any rules that usually govern public hospitals, for the word of the Spirit to us is that it should not be utilized as such. Hence, whoever labors within it must expect to subordinate all preconceptions to the one paramount thought of honoring God by blessing his suffering children. To this end it was commanded to be built. To this end it was dedicated. To this end our counsels within and regarding it are being held. To this end we are laboring and earnestly praying, and to this end we ask the moral support and prayerful interest of all. If all are faithful to this trust the Sanitarium and its internal record will prove it to be a blessed factor in promoting the spiritual interests of the church and the well-being of its members—a monument to the praise of God.

JOSEPH LUFF.



Original Articles

MY ACQUAINTANCE WITH PRESIDENT JOSEPH SMITH AT HOME AND ABROAD.

BY BISHOP R. C. EVANS.

Saturday morning, June 8, 1878, I left the city of London, (Ontario), with a party of Saints *en route* to the Corinth conference. We changed cars at the city of Saint Thomas. Entering the car I beheld President Joseph Smith for the first time. The prophet was then but forty-five years of age. His hair was black; his eyes dark and piercing; his voice tender and friendly. His laugh was like a sweet melody. When I was introduced to him he grasped my hand in his big, strong hand. Looking me straight in the eyes, he said, "Good morning, Brother Richard,—glad to meet you." Oh, that "Good morning," so kindly spoken, seemed to change the surroundings, and I was made to feel that I was in the presence of a true man.

Arriving at Corinth, the conference was organized with President Smith, W. H. Kelley, and Bishop Blakeslee in the limelight. Brother Joseph preached but once. I do not recall much of the

sermon, but one thing impressed me then (and it has often been made apparent since), that he was a man of just principles, love animated his heart, sympathy for the weak and depressed was breathed out in every sentence of his speech. Those early impressions have been confirmed as the years have glided by. In the years of our close association I have found him to be a man of excellent wisdom, always just, considerate, patient, upright, generous, and kind.

Years glided by with flying footsteps. In 1882 I was called to the ministry. From that time till the present, his letters, (and our correspondence extends over a quarter of a century) are all carefully preserved. I regard them as being among the most sacred of my possessions, freighted as they are with wisdom and knowledge, illuminated by tenderness and affection; strong because of their spiritual adaptability under the many soul-trying experiences that I have been called to pass through, as a branch, district, and mission president, also as one of his counselors in the First Presidency.

PRESIDENT JOSEPH SMITH AS A PRESIDING OFFICER.

I have been honored in that I have occupied a position by his side, while he presided over district, mission, and General Conferences, and there perhaps as much as any one place has he revealed his real character. There have his faith in God, his proverbial patience, his matchless courage, and unblemished honor been tried and tested. If ever the divine paradox of saintly power in frail humanity was exemplified, it has been in him,—gentle, yet forceful, loving yet determined, bold yet cautious, mindful of many interests yet responsible alone to God. Like a guardian angel he has stood mid stormy scenes in defense of the weak, the friendless, and

times hot tears would channel down his sad face. Some one has said, "There is a sacredness in tears, they are not the mark of weakness but of power, they speak more eloquence than ten thousand tongues. They are prevailing orators. Tender, holy, and sanctifying are human tears,—crystals of affection and pity, jewels of the soul."

As a parliamentarian, he has had few, if any equals in the church. Who that has attended the General Conferences, can fail to recall how when others were in the chair and the way was dark and all was tangled up, when Joseph took the chair soon he had matters straightened out and sweet



IN BONNIE SCOTLAND.

This photograph was taken at Bothwell Castle, September, 1903. We understand that Apostle J. W. Rushton was the artist. From left to right members of the group are Elder Joseph Arber, President Joseph Smith, Bishop R. C. Evans, Elder George W. Thorburn.

deserted. He has ever been the defender of the downtrodden and oppressed. He has thrown himself in the thickest of the battle to protect those who have been misunderstood in the hour of their adversity.

I have gazed upon him when merciless and cruel criticism was hurled against him from where it should never have been expected. There he stood, dignity and pity shining from his tear-stained face, till instinctively my mind reverted to the Master of men, and in soliloquy I have said, There is the most perfect representative of the manger-cradled King who taught, saying, "Ye have heard that it hath been said, An eye for an eye, and a tooth for a tooth: but I say unto you, That ye resist not evil: but whosoever shall smite thee on thy right cheek, turn to him the other also. . . . Ye have heard that it hath been said, Thou shalt love thy neighbor, and hate thine enemy. But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you and persecute you."

While most men would have retaliated, he pardoned, pitied, and rendered good for evil, while at

peace came in and all were glad that Brother Joseph still lived.

I have been with him in some of the most difficult cases that have been before the High Council of the church. As he performed the task his high calling imposed upon him, he was justice and pity personified, while guarding the sacred honor of the church, yet his great heart was ever throbbing in sympathy for the misguided one who perhaps had stumbled amid the darkness and storm of human temptation.

PRESIDENT JOSEPH SMITH IN HIS HOME.

For years I have been a guest at his home at intervals. While we must tread softly o'er the threshold of his private life, yet justice prompts me to record some special pen pictures of his home life. Some one has said, "The home that has honored God with an altar of devotion, may well be called blessed, it is this which makes home a type of heaven, the dwelling place of God." Through the years, while I from time to time have been under the home tree, Joseph's custom was to have family worship.

Another habit of his was to be the first to rise

every morning. Always something to do,—the cow and horse to attend to or wood to saw and carry in. It seemed good to see the cow and horse, and even the feathered flocks all run to him as he approached. How different with some men,—the animals run from them, fearing a blow, but Joseph was kind and



HOME OF PRESIDENT SMITH, INDEPENDENCE, MISSOURI.

gentle to those dumb animals, and even they bear testimony, in no uncertain way, as to the man. Those who have seen the prophet sawing the wood and carrying it in to the wood box will certify that he was a splendid chore boy.

PRESIDENT JOSEPH SMITH ABROAD.

When I have been with him in our travels through Canada, many parts of the United States, England, Ireland, Scotland, and Wales, he was always generous, thoughtful, and unselfish.

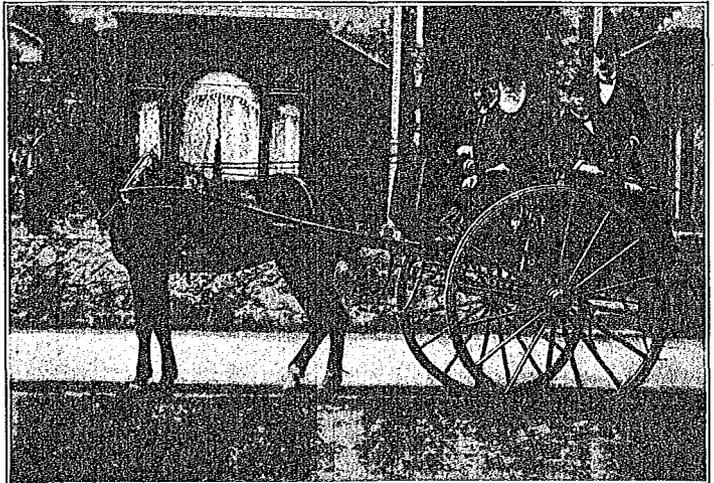
Well do I remember acting as his guide around the historic and world-famed Niagara. We arrived at the battleground of the war of 1812. At Lundy's Lane, I faithfully pointed to the different places where the British soldiers had defeated the American men of war, showing where the British had killed the Americans, and then piled them together with fence rails and burned them, while others were forced over the bank into the Niagara River. Joseph mildly turned on me and quietly said, "Come with me to Bunker's Hill, Lexington, and Concord, and I will show you where the *Americans* did not run." Ah, there was his weakness, he was an American!

When it was decided that Joseph and I should go to the British Isles, we left New York, and the first night on board I took sick, I soon gave evidence of my well-known generosity in that I gave my all to feed the fish. Burns said that "toothache is the hell of all diseases." Surely the bard was ignorant of the tortures of *mal de mer*. The first night out, Brother Joseph took my shoes off and helped me into bed, and in every way possible ministered to my needs. He was kindness personified during the entire trip, and I tried to repay him, in that while he was sick on land I did my best to fill some of his ap-

pointments. All through the voyage he never lost a meal, and once he rose at three o'clock in the morning to see the sun rise. Well, in this, at least, we differed. I had full confidence in the brilliant king of day, and was satisfied that he would rise all right, and so I snoozed on.

While in London we saw King Edward and his good queen, as also many of the great ones of the earth; but we did not speak as they passed by. Here I must give you another pen picture of the man of God: While in Ireland we saw many beggars on the streets. One in particular we refer to, who was a young girl without shoes or stockings; she had no hat and very little clothing of any kind. She approached us, and holding up a beautiful rose, requested us to buy, as she was hungry and tired. The rain was falling and it was cold. Joseph's heart was touched, tears filled his eyes, his hand found the bottom of his pocket, and out came all the change he had. He gave her the money. When she had gone, I said, "Joseph, she may work that game on hundreds every day."

He turned upon me and said, "R. C., that may be true; but I would rather be imposed upon a thousand times by the undeserving than to refuse to help one poor soul that was in need." I was silenced,



ON ENGLISH SOIL.

This photograph was taken in Birmingham, England, 1903. President Joseph Smith and Elder J. E. Meredith occupy the front seat; Bishop R. C. Evans and Apostle J. W. Rushton occupy the rear seat.

but he was glad I was there, for I it was who had to pay the tram fare to our place of abode,—he was "broke." Again it could have been said, "Behold the man."

One day while looking over London for the last time, Joseph said, "R. C., what do you think of London?"

I replied, "The half hath not been told me. Lon-

don, mighty London! What do *you* think of it, Brother Joseph?"

He smiled and said, "Well, it is a pretty nice place, but I don't think I'll buy it."

President Smith has been like a father to me, and in a thousand ways has endeared himself to me by ties that are stronger than death. Under his hands I was ordained to the office of apostle in 1897. He



BISHOP R. C. EVANS.

also ordained me as one of the First Presidency in 1902; and last of all, he it was who ordained me bishop in 1909.

His long and useful life has been a benediction to his fellow-men. He now with dimmed vision and faltering step is growing weary 'neath the weight of seventy-eight years,—years full of kind words, honest deeds, and pure thoughts.

The world's way has been to kill the good, the true, the noble, and in after centuries, remembering their virtues, they chisel on ice-cold stone, the warm love words that should have cheered them adown life's thorn clad path.

Let the love-rose bloom for Brother Joseph *now*! Truth is not flattery! Come, let us, on the day of his fiftieth anniversary as a priest and prophet of God (April 6, 1910), crown the living martyr with the well-merited title, Saint Joseph the Just.

TORONTO, ONTARIO, February 24, 1910.

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From the West and East we have received from time to time information that is calculated to gladden the hearts of the Saints. The ministry of Bro. E. C. Briggs in Iowa, is creating a lively interest, attended with great success, aided by Brn. John McIntosh, George Morey, Leland, and others. From Brother Burnley, Erie County, Pennsylvania, we have received information that he and others in that region have held on to the faith, and he has been preaching zealously the old doctrine. In Illinois and other regions the work is moving onward.—SAINTS' HERALD, April, 1860.

The Annual Conference of the Church of Jesus Christ of Latter Day Saints will be held at Amboy, Lee County, Illinois, to continue four days, commencing April 6, 1860.—SAINTS' HERALD, April, 1860.

A GROUP OF WELL-KNOWN PASTORS.

During the past few years there has grown up in the church a very wholesome respect for the importance and effectiveness of the pastoral arm of church work. Probably more able men are now devoting all or a part of their time to pastoral work than at any other time in our history.

The group here presented is not intended to cover the ground exhaustively. Probably there are others engaged in this class of work who are just as widely and favorably known as those here represented. The



ELDER T. W. WILLIAMS,

Los Angeles, California.

group is merely representative. It covers a field from Los Angeles to Philadelphia, and Toronto to Saint Louis.

Elder T. W. Williams, member of the Quorum of High Priests, is pastor of the church in Los Angeles, California. He has been president of that branch since January 26, 1900. Prior to that time he was pastor of the church in Council Bluffs for a period of five years. Under his presidency the church in Los Angeles has increased from a membership of one hundred and forty-five to a membership of over three hundred. Of pastoral work Elder Williams says:

The man who can set ten men to work and keep them at it is of far more worth to any institution than the man who will try to do ten men's work himself.

The pastor must be himself. He must be humble and unassuming. He must be patient, yet firm and decisive; non-committal, yet ready to speak out with no uncertainty when occasion demands. He must be dignified, yet approachable.

He must be original. While recognizing that he is but an infinitesimal part of an infinite whole, he must be and act that part. He must give attention to details. His ear must



ELDER WALTER W. SMITH,
Philadelphia, Pennsylvania.

be closed to personal criticism, and his tongue paralyzed when scandal is abroad. He must endure all things, bear all things. He must be kind and long-suffering. He must bear everybody's troubles as well as his own. He must listen to a recital of the trials of everybody else, but woe betide him if he communicates his difficulties to another.

Some of these traits a pastor should have. I am talking about the other fellow, not myself. My deficiency has enabled me to realize what a successful pastor should possess in native and acquired qualifications.

Elder Williams gives a good sentiment to those mistaken mortals who think that a city pastor has a "soft snap." No one will impeach Brother Williams, because he is known as a worker, as are the other members of this group. He says:



ELDER J. M. TERRY,
Oakland, California.

No man should attempt the work of a pastor if he thinks he is to have a life of ease. There is no work in the church which makes a greater draft on the nervous and mental powers of an individual.

Walter W. Smith, of the Quorum of High Priests,

has been pastor of the church at Philadelphia for about six years. Brother Walter is well known to the church at large, partly because of his work in Sunday school and Religio normal work, and his position as vice-president of Zion's Religio-Literary Society.

At the time when this article was prepared Brother Walter was in the hospital, having just un-



ELDER J. A. TANNER,
Saint Louis, Missouri.

dergone a serious and almost fatal operation. Consequently he could not respond to our request for a paragraph on pastoral work. His work in Philadelphia will speak for itself and the value of systematic pastoral work. He has the hearty, loving support of his church; and with them we pray that he may soon be restored to health.

Elder J. A. Tanner, member of the Quorum of High Priests, is pastor of the church at Saint Louis, Missouri. This is his fourth year in that city. Prior to that time he labored for ten years as president of the Northeastern Missouri District. He says of pastoral work:

One thing that will give a minister an opportunity to get close to the people is to so live and work that he may gain their confidence. As the sick man lays his case before the physician, or the business man in need his case before the lawyer, so does the member lay his case before the pastor, very frequently making his life bare because he feels the need of spiritual help, and feels that he must have a spiritual adviser. He who will not betray this expressed confidence can do good and prepare souls for God's kingdom.

A. F. McLean, member of the Quorum of High Priests, is president of the Toronto Branch, Ontario. Elder McLean has been president of that branch

hood (about twenty-two in number) attend to the work of assimilating the new members and looking after the older ones. A new church was built in



ELDER A. F. M'LEAN.
Toronto, Ontario, Canada.



ELDER CHARLES FRY,
Burlington, Iowa.

since March 5, 1906. In a way his work has been different from that which comes to the average pastor. Under his presidency the branch membership has increased from one hundred and fifty to six hundred and sixty-six.

Bishop R. C. Evans began his campaign in the Majestic Theater in the winter of 1905, and has just closed his sixth season. These meetings have been largely responsible for the increase of membership, and yet a great deal of the success of the meetings is the result of Elder McLean's ability as an organizer. Under his direction and presidency about one hundred Saints are personally engaged in assisting in these meetings, some as bill-posters, some as ushers, others in the choir, and so on. The expenses of the campaign average about one thousand dollars per season, and the financial part is managed by Elder McLean, who says that he has never had any difficulty in securing sufficient money.

The work of caring for the incoming members is important, and under his direction the local priest-

the autumn of 1906 and the winter of 1907; its total value said to be about eighteen thousand dollars with only one thousand dollars indebtedness at the present time.

Elder McLean acknowledges the help of the auxiliary societies and also the Ladies' Aid Society. He says: "Anybody with a grouch against the sewing circle is no friend of mine." Also:

I have aimed to keep the priesthood in unity, and the branch in harmony with all auxiliary societies. This being done, the rest works out easily and pleasantly. In my experience I have not yet known what it is to struggle to keep up an interest, but I do know what it is to hustle to keep up with the interest, especially when Brother Evans keeps on preaching to many hundreds of outsiders every Sunday. As yet I have seen no sacrifice. It has been a busy, happy time. If you want a good time, just live in a big branch of good Latter Day Saints and you will find life worth living.

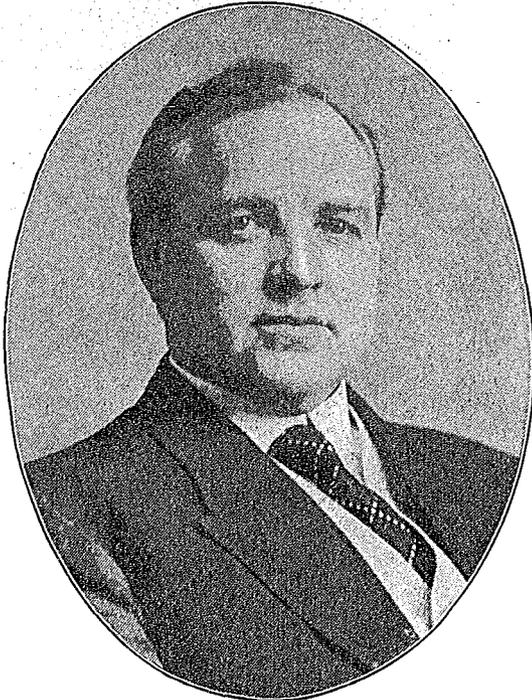


ELDER T. W. CHATBURN,
Salt Lake City, Utah.

Elder Charles Fry, of the Quorum of High Priests, has been pastor of the church at Burlington, Iowa, since the spring of 1907. He has also done pastoral

work in Omaha and Council Bluffs. He says of pastoral work:

No work requires a more complete consecration than that of the pastor over the flock of Christ. He must come in close touch with those whom he would help,—closer than any other can come. To be able to thus come close to humanity he must first get close to God,—the closer to God, the closer to humanity. He must work *with* God for the uplifting of men.



ELDER V. M. GOODRICH,
Saint Joseph, Missouri.

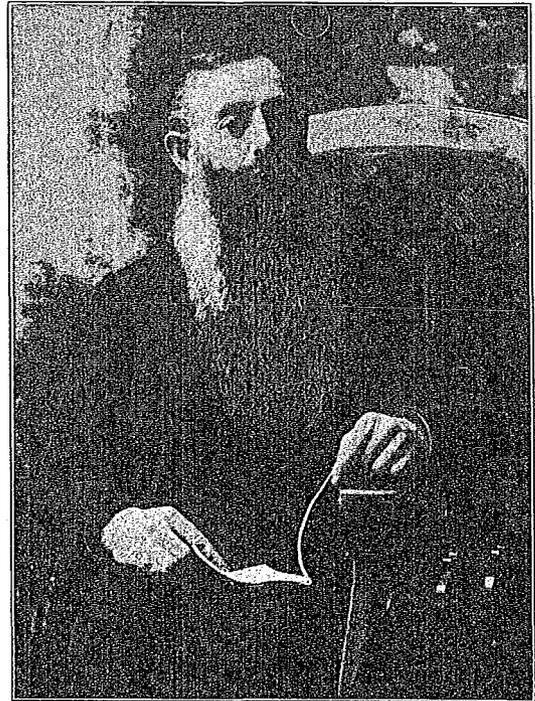
Elder V. M. Goodrich, member of the Quorum of High Priests, has been pastor of the church in Saint Joseph, Missouri, since 1907. He has also labored in Kirtland, Ohio, District, and the Saint Louis District. He says of pastoral work:

A pastor to be successful must have a love for this kind of work, and be willing to do it. He must love his brethren and humanity, and be ready to do anything for them when opportunity affords. If the pastor will keep in close touch with the local ministry, advising with them in all lines of work and measures to be adopted, he will find this not only of great benefit to himself, but it will greatly aid in unifying both the priesthood and the membership. My experience is that where the priesthood are at an agreement, there will not be much difficulty in keeping the membership in peace and unity.

Elder J. F. Mintun, one of the seven presidents of seventies, has labored in Des Moines for nine years. He has also labored in Omaha and Sioux City. Technically he is not in pastoral work, he is laboring as city missionary, but so much of his work is pastoral in its nature that he is given a place in this group. He says of the city missionary:

One to be an effective city pastor or missionary must be

full of love, but of quick discernment, and not hasty in judgment; patient with those who are out of the way, yet not shrink to see that the law is executed; have faith sufficient that though the way in which he may be led seems dark and without promise of immediate results, he will not be less enthusiastic in his labor. One occupying such a responsible position should be a wise servant, yet harmless as a dove.



ELDER J. F. MINTUN,
Des Moines, Iowa.

Elder W. E. LaRue, member of the High Priests' Quorum, is pastor of the Central Church of Kansas City, Missouri. Before coming to Kansas City he was engaged in pastoral work in Rock Island, Philadelphia, Jonesport, Stonington, and Cleveland. Elder LaRue says:

The missionary of the church is to break the ground and sow the seed; the pastor is to watch, nurture, and cultivate the tender plants of God's kingdom, and carefully enlarge the borders of the field of service. The missionary lays the foundation; the pastor builds upon it. He develops, polishes, and prepares and fits the "lively stones" of God's "spiritual house"—the church. The missionary blasts the rough stone from its position; the pastor as the sculptor hews and polishes it. The pastor is the under shepherd of the flock; Christ is the chief shepherd, and under the leadership of his Spirit the pastor must lead his flock out into pastures green and feed the lambs and the sheep with suitable diet adapted to their condition.

But how do men become pastors? Some will say by special favoritism; but I should say that the competent pastor is the man whom God has called and given qualifications and a heart for the work.

Elder J. M. Terry, member of the Quorum of High

Priests, has been pastor of the Oakland church since May, 1902. Prior to that date he had labored in Saint Joseph, Chicago, Stewartsville, Millersburg, and other cities. He says of pastoral work:

In all my pastoral work I find the keynote to success and growth in love, and the motto has been, "Tis better far to rule by love than fear." I have ever tried to impress upon the Saints that their service should be voluntary and moved by a love for God and his people, also the divinity of the grace of patience and endurance. While at times the stern letter of the law must be enforced, yet as a rule we think better to follow the blessed example of our Savior when he said to the sinning woman, "Neither do I condemn thee; go thy way and



ELDER W. E. LARUE,
Kansas City, Missouri.

sin no more." This is good advice: "Be ye merciful as your Father in heaven is merciful." In all my duties I am blessed, but ever deplore my weakness and ignorance when I contemplate the greatness and purity of this glorious and beautiful latter day revelation.

During the past year Elder T. W. Chatburn, member of the Quorum of High Priests, has occupied in Salt Lake City, Utah. Previously he had done excellent work as pastor in Spokane. The greater part of his ministerial life has been spent in active missionary work on the frontier. He has spent twenty years of his life in gospel work, having traveled in eighteen States and in Canada.

He makes the following very characteristic remarks concerning pastoral work:

To get closely to the people in gospel work the missionary must be sociable and genial under every condition, not puffed up, "with a high hat on and a white choker and gloved hands, for people to look at and shy around"; and above all other things he should not be lazy, but a worker in the vineyard of the Lord. My present charge is Salt Lake City, Utah, "The mountain of the Lord's house (?) in the tops of the mountains."

Department of Sociology.

PREVENTION AND CURE OF CRIME; SOME MODERN METHODS.

(By Elbert A. Smith.)

BETTER ENVIRONMENT AND EDUCATION.



Everybody's Magazine.

A WARD OF THE DENVER JUVENILE COURT.

We have written on this subject in the March number of *Autumn Leaves*; but additional research since that article was prepared has brought new and interesting facts to our attention.

The current number of the *Homiletic Review* (March) contains an article by Josiah Strong, a well-known sociologist, in which he says:

Undoubtedly the supreme thing to do for the criminal is to prevent his becoming a criminal. . . . This includes provision for healthy homes for children and right moral instruction in our public schools.

This statement is more radical than may appear at first thought. The modern idea, gradually taking form, endeavors to strike at the roots of crime, and the plans formulated go about as far in that direction as social reformers can go in any movement that is not associated with that which we as church members consider the supreme and indispensable regenerative powers of the gospel.

While too much stress is laid upon environment by those who look to an improved environment as the chief means in saving fallen man, perhaps too little importance has been credited to it by those who advocate individual regeneration as the result of religious experience. There is no denying the fact that environment exerts a profound influence upon character. And the more thoroughgoing reformers are beginning to look even behind the juvenile court in their efforts to divert the young from a criminal career. The report of the commissioners appointed by President Roosevelt in 1908 to investigate conditions in the penal institutions in the District of Columbia contains this significant statement:

The problem of crime among these people can not be considered apart from the general problem of their housing

and their surroundings. It is impossible to understand any man apart from his surroundings, and especially apart from what he calls his home. Most of these people who find their way into the criminal court and eventually into prison, may be traced back to the miserable alleys and hovels which exist in such large numbers in our city and which are a reproach to our civilization. No one who knows how these people live wonders at their habits or their crimes. While we are striving for penal and reformatory institutions worthy of our people and our time, let us not neglect to remove these breeding places of vice and schools of crime, and to put in their place clean and wholesome dwellings. . . . Washington ought not to be in one part a show place and in the other part a loathsome alley.



PLAYGROUNDS OF THE POOR IN PITTSBURG.

These are conditions revealed by the noted "Pittsburg Survey" in the criminal breeding districts of Pittsburg and discussed in the "Federal Council of the Churches of Christ in America." This cut was secured from the *Literary Digest*.

Some months ago that which is termed the "Pittsburg Survey" was undertaken, with a view to determining the social conditions of wage earners in that great "iron city" of which Prof. John R. Commons says:

"Gigantic in its creation of wealth, titanic in its contests for the division of wealth, Pittsburg looms up as a mighty storm center of capital and labor. Here our modern world achieves its grandest triumph and faces its gravest problems."

The closing number of the report of those engaged in the "Pittsburg Survey" appeared in *Charities*, March 6.

The Federal Council of the Churches of Christ in America, a great federation of the various Protestant denominations, has taken this report into consideration in an attempt to discover means by which breeding grounds of crime, such as are portrayed in the accompanying cut, may be regenerated. Children must have decent surroundings in which to live, work, play, and study, if the chances are to be at all in favor of their becoming good citizens. It is bad policy to give them a crooked deal at six and jail them at sixteen.

Failing in its efforts to prevent crime, the initial step that society now takes in many cases in its effort to cure crime is taken in the juvenile court. Perhaps the most noted of these courts is that conducted in Denver, popularly known as Judge Ben Lindsey's Court, called by Denver boys the "kid court."

About forty cities and twenty-two States now conduct such work; and the idea has been taken up in Canada and Great Britain. Judge Mack, of Chicago, alone hears four thousand cases annually.

The idea of the juvenile court is to bring the childish offender before a man who is interested in him, who will give his particular case a careful study, and be his friend; to keep him from contact with hardened criminals and the degrading influences still prevalent in many jails and penitentiaries.

This form of work among children is especially valuable in the prevention of crime, as it is said that one half of the inmates of all our reformatories, jails, and prisons are under twenty-five years of age; and it is said that the Earl of Shaftsbury, after careful study, declared that not two out of any hundred criminals in London had formed the habits that led to a criminal career after their twentieth year.

PROBATION.

First offenders, both young and old, are now frequently placed on probation. The idea is that society receives its best protection when the criminal is reformed. If he shows any inclination to reform, give him a chance. Accordingly the court passes sentence, but the offender is not sent to the penitentiary. He is placed on probation under the watchcare of an officer who undertakes to act as a true friend to him, finding him employment, and helping him to walk the narrow path of rectitude. If he falls from grace his sentence goes into effect and he is sent to jail.

Massachusetts was a pioneer in this form of work and under her rules the probationer must engage in lawful work, keep the peace, be of good behavior, and report to the probation officer at such times as may be stipulated. The method is now employed in Kansas City, Denver, and many other cities.

THE INDETERMINATE SENTENCE.

Under the indeterminate sentence idea criminals actually committed to the penitentiary or reformatory are not sentenced for a determined time that can not be changed. They are given a maximum sentence and by good behavior and industry they may materially reduce the time to be served.

Various grades are established and the prisoner is so placed on entering the institution that he can work his way up or down as he may elect. He becomes his own judge and jailer, and can work out his own salvation if he chooses to do so.

REFORMATORIES.

A recent writer says:

"The progress of humanity is most notable in the treatment of first and juvenile offenders. The former are no longer sent to prison for felonies, but to reformatories."

There are now many reformatories scattered over the land. Usually age and former record determine whether the individual shall be sent to the reformatory or to the penitentiary. One of the most noted of these institutions is the Elmira Reformatory (New York). This institution made use of the indeterminate sentence as long ago as 1877.

Statistics show the magnitude of these establishments. September, 1908, Elmira had 1,429 inmates. Nine years ago 65 reformatories in the United States reported a total of 19,410 inmates. The number must be much greater now.

EDUCATION AND HUMANE TREATMENT.

Even in the regular orthodox penitentiaries where the most hardened criminals are segregated wonderful changes have taken place. An appeal is made to the better nature of the inmates. An effort is made to educate them so that when discharged they will stand a better chance to become useful citizens.

A typical case is the Lansing Penitentiary (Kansas). Over a year ago it was reported that only twenty striped uniforms were to be seen in that institution (stripes are reserved for the incorrigibles). Night school was held three nights each week.

In the Fort Madison (Iowa) Penitentiary a school is conducted regularly six nights each week and all the leading branches of learning are taught. First grade prisoners may wear plain clothes; second graders wear checkered clothing; third graders must wear stripes. The prison now has a fine library.

Prison schools are one of the most striking features of the reform movement.

According to Warden John Frances, of the Western Penitentiary of Pennsylvania, there are at least two hundred inmates of that institution who are suffering from tuberculosis. With anyone of these men, under old-time methods of close confinement, even a short sentence may well be equivalent to capital punishment. But with proper treatment and outdoor work they may return to society able and disposed to earn an honest living for themselves and their families. Similar conditions exist elsewhere.

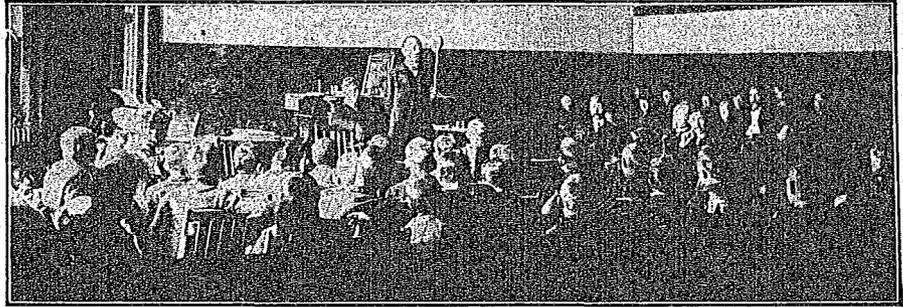
In harmony with this idea we find that to-day Massachusetts has a penal farm at Bridgewater, some forty miles from Boston, consisting of one thousand acres.

A similar farm of two thousand acres is located near Cleveland, Ohio, and Warden Sanders of the penitentiary at Fort Madison, in our own State, is pleading for the purchase of a farm for the use of his institution. The National Government has arranged to purchase two one thousand acre tracts for the use of the District of Columbia.

Kansas City has a farm the operation of which is described by Charles Dillon in the March *Delineator* under the caption, "A new way to save men." Mr. Dillon says:

"The city bought a farm of one hundred and thirty-seven acres near Leeds, a village ten or twelve miles from Kansas City. On this land it is proposed to build a house of correction and a tuberculosis hospital. Knowing that the farm was being neglected, the board induced the city authorities to send certain prisoners there from the workhouse for observation. . . . Prisoners who had been in the workhouse so

often and so long that they had acquired a residence there, who were "down and out," were called men, not prisoners, and assigned to work that suited their physical condition and



Courtesy of *Everybody's Magazine*.

JUDGE LINDSEY'S JUVENILE COURT.

Judge Ben Lindsey is seen addressing "probationers" in the rooms of his juvenile court, Denver. To a policeman who insisted on prosecuting certain lads who had stolen a bicycle the judge said, "You are interested in saving bicycles; I am interested in saving boys."

their capabilities, in the sunlight and pure air of the country. It was a mighty experiment; it built up men from wrecks. . . .

"In the quarry the men are getting out the stone for the tuberculosis hospital and the house of correction and other buildings. They are building a fine rock road to connect with the county turnpike. They are to be used, later, in the actual construction work on the proposed buildings.

"Why, then, if these men are fit for such labor, should they not build for the city the roads, which now cost thousands of dollars a mile, to join the city streets with the county highways? Why should they not lay the streets and carry on a large part of the public works which impose heavy taxes on the people?

IN HARMONY WITH VIEWS ADVOCATED BY JOSEPH SMITH.

As we have pointed out in a former article these changes were advocated by Joseph Smith as long ago as 1844. It is interesting at this juncture to quote his views, italicizing certain portions to which we wish to call especial attention:

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

RESULTS.

In a recent number of the *Outlook*, January 29, 1910, Lyman Beecher Stowe said:

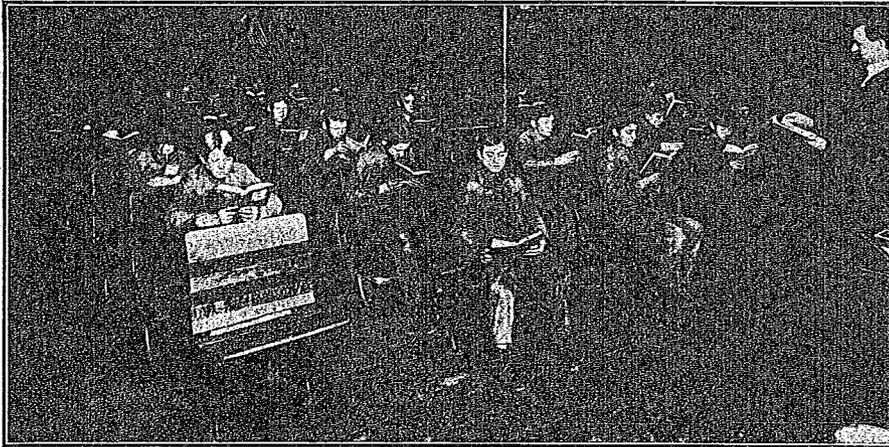
"Prisons can not and do not protect society unless they reform the prisoners to the fullest extent possible. Abuse and neglect not only do not reform prisoners, but have exactly the opposite result. And, finally, the more revoltingly uninviting prisons are, the more people tend to crowd into them—in other words, the more crime increases.

This is the reverse of the old idea. It was thought that prisons could be made so terrible that all would shun them. In fact they so degraded their inmates that they perforce returned, dragging others with them. In the *North American*

off in every way, to take up the struggle that had been too much for him before.

Two methods are now successfully employed to help the prisoner's family during his incarceration and to save him after his discharge. Various institutions now make an intelligent effort to find honest employment for the discharged convict. And during the time of his sentence he is given employment and the proceeds are divided between himself and the State, or between the State and the family, if he has a dependent family.

A typical instance is found in the penitentiary at Baltimore, Maryland. During 1908 the prisoners in this penitentiary earned for the State over thirty-seven thousand dollars, and for themselves and their families over twenty-eight thousand dollars. During 1907 the showing was even better.



Courtesy of *Everybody's Magazine*.

THE REFORMATORY AT GOLDEN, COLORADO.

In the class room of the Industrial school.

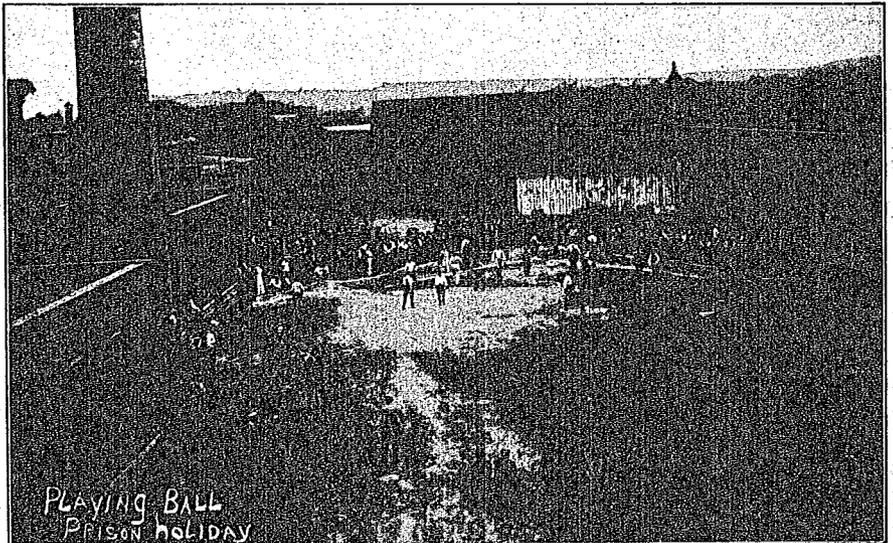
Review, August, 1904, Carlton T. Lewis contrasted the two systems in an interesting manner, and concluded:

"For a generation past, these two kinds of prisons have been standing side by side in New York, Massachusetts, and other States. Each of them has received many thousands of criminals under sentence for grave offences. Each of them has sent out thousands of inmates into the world of human society, with whatever impress the life, teachings, and associations of the institutions could make upon their natures, as a preparation for their after career. What is the result? It is definitely known to everyone who has taken the trouble to study the official and recorded facts, that a large majority of those who have been sent to the traditional prison and discharged after serving the prescribed terms, have returned to a criminal career and have taken their places among the habitual and, so to speak, the professional enemies of society; and that a large majority of those offenders who have been sent to the second class of institutions, have been successfully trained to industry and to lawful living, and have become self-supporting citizens."

THE PRISONER AND HIS FAMILY.

Under the old regime, still maintained in some States, when a man, perhaps under stress of poverty, turned thief, he was sentenced to a term in the penitentiary where he was sure of food, clothing, and shelter, while his helpless wife and children, not so assured, were left to shift for themselves. The judge, in fact, passed sentence upon the family, as they were the keenest sufferers. At the expiration of his sentence the man was discharged, a little worse

to those who were disposed to reform, Christ said, "Go thy way and sin no more." More of the Christ spirit in affairs both civil and religious would be better for this old world. The problem confronting those who deal with crime is to forestall its propagation if possible; and failing in that, to seek out and save those fallen ones who will reform if given a fair fighting chance. It is really surprising to find how



Physical Culture Magazine.

PRISONERS PLAYING BASEBALL, FORT MADISON PENITENTIARY.

many are striving toward that end, and how closely they have followed the lines indicated by the Seer of Palmyra.

Space will not permit an exhaustive treatment of this great subject in one article; but that which has been presented may suggest a line of profitable study.

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E. F. HALL, Lamoni, Iowa.

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W. A. Duncan.

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We have a list of farms for sale at all times and will be glad to furnish detailed information to anyone interested. We have at present: 160 acres joining the town of Lamoni, fine 9 room house, good large barn, double corn crib, sheds, wind mill, orchard and fine grove, at \$110 per acre.

160 acres 8 miles from Lamoni, 2 miles from L. D. S. church, 1/2 mile to school; good 6 room house, large barn, cribs, sheds, etc., land lies well and in high state of cultivation; \$70 per acre.

80 acres in edge of Missouri, 8 miles from Lamoni, 2 1/2 miles from R. R. town, fair improvements, \$45 per acre.

119 acres joining the above described 80 acres, well improved, school on one corner of farm, \$60 per acre.

480 acres, two sets of improvements, 8 miles from Lamoni, no better farm in the county, \$80 per acre.

Also a good list of town properties, including two of the finest homes in Lamoni. Lamoni Land & Loan Co.

G. W. BLAIR, Secretary.
 LAMONI, IOWA.

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Owing to poor health and overwork of my wife and scarcity of help, I offer my Hotel and Restaurant with Soda fountain and confectionery in connection, for sale. Building is 24x60 feet with dining room, kitchen, waiting room, etc. Front room is 24x28 feet, used for ice-cream parlor and confectionery. Twelve bed rooms upstairs. Building has inside and outside stairway. To give an idea of the enormous business I have, will say that the cash receipts for January and February, 1910, will exceed eleven hundred dollars, usually the two dulllest months of the year. I fully believe the cash receipts for the year 1910 will be more than twelve thousand dollars. I have the only restaurant and cold drinks place in the town. Now if you are looking for a place to make money, with a good deal of hard work connected with it, you have the opportunity to buy it all furnished throughout, at four thousand dollars, one half down, balance two years at eight per cent per annum. Perhaps your neighbor is looking for just such a place. Speak to him about it. In case I do not sell I want a woman cook at \$10 per week, a waitress at \$5 per week, a young man for soda fountain at \$40 per month. Must be competent and give references. Address at once

RESTAURANT,
 Care Herald Office, Lamoni, Iowa.

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Having bought the Edgefield property containing 80 acres, I now offer this property to the Saints at low figures. This is one of the most slightly and finest tracts now on the market, being high and dry. This property is located on the south side of the city of Independence, being from 2 to 6 blocks from the new South Side church and same distance from the street car line, and 1/4 of a mile from the public square in Independence. The price of lots is from \$3 to \$5.50 a front foot. We discourage the Saints buying this property for speculation. Those wanting to secure one lot or more and can not personally inspect them the Stake or General Bishopric will locate them for you, and should anyone after examination not be pleased their money will be refunded on demand. For the correctness of this statement we refer you to the Presiding General Bishopric.
 10tf ELLIS SHORT.

John A. Kerr

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THE SAINTS' HERALD

Official Publication of the Reorganized Church of Jesus Christ of Latter Day Saints

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

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



"There shall not any man among you have save it be one wife; and concubines he shall have none."—Book of Mormon, Jacob 2: 36.

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NUMBER 15

The Religio Convention.

(Reported by Mark H. Siegfried.)

APRIL 2.

The fifteenth annual convention of the Zion's Religio-Literary Association met in the basement of the Stone Church, Independence, Missouri, April 2, 1910, at 2.30 p. m. Bro. J. A. Gunsolley acted as chairman and Sr. M. A. Etzenhouser as secretary. No. 166 of Zion's Praises was sung, after which Brother Gunsolley offered prayer. No. 96 was then sung.

The matter of organization was then taken up by the body, and Brother Gunsolley elected as permanent chairman and Sister Etzenhouser permanent secretary. The chair was given power to appoint chorister and organist. He appointed Sr. Flo McNichols as chorister and gave her power, unless objected to, to choose organist. The report of the credentials committee was read.

By motion the body instructed the president to send by wire the regrets of the convention to Bro. Walter W. Smith, vice-president, who could not be present; also our wishes for his speedy and full recovery to health. The vote was unanimous.

Bro. W. H. Garrett, W. H. Deam, and M. H. Siegfried were appointed to act as press committee. R. B. Trowbridge and S. A. Burgess were named by the chair as his associates in the presidency of the convention.

An official report was read from Pres. J. A. Gunsolley. Among many other good things he directed our attention to the good work done by the Arena of the *Autumn Leaves*, edited by Elbert A. Smith; the good work of Sister Louise Palfrey Sheldon, editor of the *Quarterly*. He stated that he felt the time was not opportune for the publication of a junior quarterly; mentioned the fact that the fund for the translation of the Book of Mormon had increased but little the past year; also the fact that money was appropriated last year for exploration purposes and was turned over to Bro. R. Etzenhouser; stated that the normal work is winning its way and overcoming the objections first urged, W. W. Smith having charge of this work; that he had spent his vacation from college work last summer in field work in the interests of the Religio and Sunday

school, traveling about six thousand miles, and occupying upward of one hundred times, and reported a constant and substantial growth and spread of the Religio work.

Walter W. Smith, vice-president, made no report of work done, but sent a letter stating that he had recovered from his prolonged and serious illness, and hoped soon to be well again and at his regular work. He had spoken a good word for the Religio work whenever proper and opportune.

The secretary, Sr. M. A. Etzenhouser, reported. She stated that every Religio district had reported; a net gain in home class members of 448, besides many locals having been organized from that department; two new districts were organized; Canada leads in matter of growth of membership, Australia having gained 152, and Little Sioux holding third place with a gain of 107; satisfactory work being done in Hawaii.

R. B. Trowbridge, treasurer of the association, reported a total of \$2,908.63 receipts; expenditures \$1,411.12; balance on hand \$1,497.51.

The librarian, S. A. Burgess, reported that the work in general would be reported by the Library Commission.

Home department superintendent, Sr. Altha R. Deam, reported a net gain of 503, some having been received since the report was published. Independence Stake has an enrollment of 299 and Lamoni 238. Sister Deam is a faithful and earnest worker and her reëlection was recommended by the president of the association.

The good literature bureau superintendent reported that he found an abandonment of this work in nearly every district, but was able to see some advancement. 45,083 tracts, 1,630 *Ensigns*, 1,431 *HERALDS*, 1,213 *Hopes*, have been distributed, together with many books and other publications. The revising committee reported but little work done, the manuscripts submitted to them having been quite complete and satisfactory.

The superintendent of normal work, Walter W. Smith, reported a rapid and sure growth, beyond the most sanguine hopes. He stated that he thought the normal work was a good one, wide in its scope and mighty in its influence. Sr. Flo Nichols as a field worker reported considerable work done at Ne-

vada, Missouri; Provo, Utah; Salt Lake City, and the Northeastern Kansas District, having been in the field about five weeks. The committee appointed last year to investigate into the delay in the publication of the Book of Mormon in the German language reported that the work is now about one half done, and 2,000 copies will soon be published and ready for use, the translating and proof reading having been under the direction of Bro. Alex. Kippe.

The chair announced that unless objected to the program as published would be followed out.

The convention again assembled at 7.30 p. m. No. 207 of the Praises was sung after which Bro. R. Bullard offered prayer. No. 228 was used as a second song, Bro. J. A. Becker of Kirtland, singing the song to the chorus, in which the congregation joined.

The minutes of the afternoon session were read and after a few amendments stood approved. The chorister announced that she had chosen for organists, Paul Craig and Sister Brocaw.

Bro. Daniel Macgregor gave to the secretary a communication which dealt largely upon the thought that we, as a body, are overlooking one of the most important features of the work that lies within our power, that of cultivating the missionary spirit in the active members of the association. He suggested that we consider the advisability of organizing ourselves into quorums for the aggressive distribution of tracts. A communication from the executive committee touching in part upon these points was read: the establishment of a permanent fund to promote the translation of the Book of Mormon into other languages; that the method of raising this fund be by an annual Thanksgiving offering from the membership and from individual donations at any other time during the year; that the advertising and collecting of said funds be under the direction of the treasurer of this society; these funds to be deposited as a trust fund with the Presiding Bishop subject to the General Convention and the General Conference; that the quorums of First Presidency and Twelve be consulted and their approval secured before publication in any language be ordered by the convention and therefore funds appropriated; whenever a translation is determined upon and ordered, the publication thereof be under the direction of the Board of Publication and the Religio Executive Committee; that each year a report from each mission to the general librarian respecting the number of volumes on hand and the state of the finances therein be required, and a similar statement or report be required from the Presiding Bishop as to the amount in this fund. This was adopted.

The revising committee recommended that a committee be appointed to suggest subject-matter for the *Religio Quarterly*. The recommendation was

adopted and a committee of five consisting of L. A. Palfrey Sheldon, J. A. Gunsolley, F. M. Smith, M. A. Etzenhouser, and Altha Deam was chosen.

A request was read from Bro. C. C. Joehnk from Germany, asking that an appropriation of \$25 be made to assist in the translation of the *Religio Quarterly* into German. This request was granted and the appropriation ordered. A resolution was passed providing for a committee to take under advisement the matter of the Religio devoting some time to the study of subjects heretofore avoided, which tend toward the development of character, this committee to report at the next annual convention.

APRIL 3.

The regular prayer meeting was held at 8 o'clock this (Sunday) morning, in charge of G. H. Hilliard, H. W. Hansen, and A. Warden.

At the Sunday school, of which the local officers had charge, there was an attendance of 1,092 with a collection of \$19.27. Bro. A. N. Hoxie, jr., of Boston, Massachusetts, rendered special assistance with his violin. This was surely a treat to any lover of music.

The eleven o'clock service was in charge of Bro. J. A. Gunsolley, while Bro. S. A. Burgess, the General Librarian for the Religio, gave a very interesting and instructive address along the line of literary and educational work, dwelling particularly on the combination of the spiritual and mental education. One thought among the many other good ones was that when we begin the study of a book on any particular subject we can only safely do so by first going in earnest, devoted prayer to God, asking him to help us detect the error that may be in it, and to assimilate the good.

The 2.30 p. m. prayer and sacrament service was in charge of Bro. T. A. Hougas and the Stake Presidency.

In the evening at 7.15 Elder T. A. Hougas was in charge of a very interesting program consisting of an anthem by the men's chorus, followed by remarks by Brother Hougas, explaining that the theme for the evening was "Duty," which would be considered from three views of the subject,—parental, social, and religious. "Parental Duty" was reviewed by Bro. Gomer R. Wells in a very appropriate paper, interspersed with remarks by himself. The social side of the question was by Sr. Vida E. Smith in a very interesting, applicable paper, read by Sr. Flo McNichols. Bro. Ammon White read an interesting paper on religious duty. Bro. Paul Craig sang a solo, and Brn. D. J. Krahl, Clarence Resch, H. P. Bullard, and A. J. Koehler sang a quartet; Bro. A. N. Hoxie, jr., gave another of his soul-stirring violin solos; and Sr. Grace Kelley gave a reading, "Jean Valjean," very well rendered.

APRIL 4.

Monday morning the last business session of the 1910 convention opened at 8.30 with J. A. Gunsolley in the chair. After the opening exercises financial reports were read from the president, superintendent of Home Department, and Normal superintendent, and having been audited by the committee, were adopted, as also the report of the auditors.

A committee of three brothers and three sisters was appointed for the purpose of taking into consideration the matter acted upon Saturday relative to considering matter and subjects heretofore untouched by the Religio; such as, personal purity, maternity, paternity, etc., to report to this body at the next annual convention.

A communication was received from the First Presidency through Elbert A. Smith, containing no recommendations but acknowledging the important work the society is engaged in and doing.

A resolution concerning the publication of a Juvenile History of the Church was referred to the General Conference with an expression of our willingness to appropriate \$150 for the prosecution of the work.

The printing of the names of the delegates to future conventions before the convening of the body was ordered, said printed list to be distributed.

A resolution asking the Presiding Bishop to turn over the balance that may be left from the amount heretofore appropriated for the publication of the Book of Mormon in the German language to the permanent translation fund was passed. Also the General Conference was requested to place the German translation of the Book of Mormon under the permanent translation fund, so that the proceeds from the sale thereof shall go into that fund.

The matter of a Book of Mormon Chronology compiled by W. C. Flanders, presented by T. W. Chatburn and J. W. Peterson, was referred to a committee of five, among which was to be the author, Brother Flanders.

A lengthy report from Bro. R. Etzenhouser on his work of exploration, to whom this matter was referred last year, was read. He reports the work progressing nicely and the book which himself and colleagues have published is being distributed widely to libraries and scientists, and is now on sale.

Song No. 166 of Zion's Praises was sung at 10.30, following which the election of general officers took place as follows:

For president, J. A. Gunsolley; vice-president, R. T. Cooper, of Los Angeles, California; secretary, Sr. M. A. Etzenhouser; treasurer, R. B. Trowbridge; librarian, S. A. Burgess; Home Department superintendent, Sr. Altha R. Deam.

Privilege was granted Bro. F. M. Sheehy to make a statement regarding our work among the Spanish

speaking people of the world, especially the Mexicans. Following this a motion prevailed referring the matter of the translation of the Book of Mormon into Swedish and Spanish languages to the First Presidency and the Quorum of Twelve, pledging the society to an appropriation not to exceed \$750 for this purpose, whenever these quorums shall direct the translations.

\$300 was appropriated for general expenses during the year.

\$50 was appropriated for the benefit of Graceland College Library.

\$100 was appropriated for general library work,—this amount to be understood to include \$50 appropriated last year but not used.

Suitable closing remarks were made by the president, Bro. J. A. Gunsolley, after which a motion to adjourn carried. Song No. 201 was sung, benediction by J. A. Gunsolley. The convention was well attended and harmony and good will prevailed throughout.

The Sunday School Convention.

(Reported by Mark H. Siegfried.)

APRIL 4.

The nineteenth annual session of the Sunday School Association held its first session in the basement of the Stone Church, April 4, at 2.30 p. m., T. A. Hougas in charge. Song No. 96 of Zion's Praises was sung, and prayer by Brother Hougas. No. 207 was then sung. T. A. Hougas was elected to preside, being granted the right to choose his assistants.

D. J. Krahl was granted right to choose assistant secretaries.

Bro. Orville James was elected chorister with power to choose an assistant. He chose Bro. G. R. Wells.

Paul Craig and Belle James were elected organists. Ushers and janitor were also provided for. This completed the permanent organization. The chair was empowered to appoint a press committee.

The credentials committee not being ready to report, the superintendent called upon Bro. T. W. Chatburn, and Sr. Anna Salyards for remarks. The credentials committee reported the printed report correct except in a few minor points.

T. A. Hougas, the General Superintendent, among other things said there had been a general awakening along the line of normal, institute, financial work, etc. However, he suggested that we do not launch upon any new lines of work requiring added appropriations, stating also that the general expenses of the association are increasing. At reunions the institute work is being recognized, in most

places, as a necessary factor. He emphasized the necessity for the use of the *Exponent* in the preparation of the lessons. It is not yet on a paying basis. He reaffirmed his confidence in the good the "standard of excellence" is doing and may yet do. He thought there was nothing out of the ordinary to come before the convention.

A report was read from Bro. Gilbert J. Waller, who is in charge of the Sunday school work in Hawaii. He states that there are three schools in that territory, with a membership of 157.

Mrs. T. A. Hougas, superintendent of Home Department, reported the work advancing steadily in all lines, and she felt encouraged in the work.

A report on the "standard of excellence" was read, showing two first grade districts; one second grade district; twenty-four third grade districts; and eleven other districts (reporting) lower than third grade. The results show that the work is doing much good.

Bro. Walter W. Smith, superintendent of the Normal Work, reported the work doing fine, there being a total enrollment in this department of 1,359, with 225 graduates, and during the year closing March 31, there were 475 pupils enrolled. He believes this work will be a wonderful power for good and a remarkable feeder to the church in the future. Almost the entire United States has been assigned to state superintendents, greatly aiding the General Superintendent.

APRIL 5.

The morning session of April 5 opened at 8.30, called to order by Bro. Daniel Macgregor, assistant superintendent of the association. Brother Macgregor offered prayer after the congregation sang No. 101 of Zion's Praises. Additional report from the credential committee was read.

The secretary, Bro. D. J. Krahl, reported in addition to the printed report distributed at the afternoon session of yesterday. He thought the prospects for work the coming year were good. Also in mentioning the interstate institute held at Independence, Missouri, last year, he stated that he considered that it accomplished good.

Bro. Oscar W. Okerlind reported the state of the Sunday school work in Sweden, stating that there are now four schools in Sweden, one organized in 1908, one in 1909, and the date of the other two not given. Good is being accomplished.

A financial report from Bro. W. W. Smith, superintendent of the Normal Department, was read and referred to the auditing committee, which subsequently reported on the matter.

A report from Daniel Macgregor was read stating that his work had been almost entirely in Maine. Whenever possible, in connection with his missionary work, he had done work for the Sunday school.

He still believes the Sunday school to be the "backbone" of any branch.

A report was read from the lessons committee, stating that a course of lessons was decided upon, including the fourth quarter of 1910, and the lessons are written to October, covering the first thirteen chapters of Acts.

A resolution concerning the division of the Territory of Oklahoma Sunday school was passed, making two districts where there had been but one.

A resolution was passed authorizing the appointment of a historian for this association by the Executive Committee and the General Church Historian.

The revising committee reported the matter for lessons revised to September, 1910.

The treasurer, John Smith, reported a total of receipts, \$7,246.58; total expenditures, \$5,007.49; leaving a balance on hand of \$2,239.09.

A resolution was read and passed referring the drafting of a book on normal lessons on the Bible by some one of our own church members, to the executive committee of this association and of the Religio association.

Several constitutional amendments were presented and passed. Article 4, section 1, was amended by adding after the word *secretary*, the words, *home department superintendent*. Article 5 was amended by changing sections 4 and 5 to sections 5 and 6, and inserting as section 4, the duty of the home department superintendent.

Article 3, section 1, of the constitution for districts, was amended by adding the name of the home department superintendent as one of the officers. Article 4, of the constitution for district association, was amended to conform to the same article of the constitution for the general society.

The by-laws for Sunday schools, article 1, was amended by inserting after the word *secretary*, the words *home department superintendent*. Also article 2 was amended, making it conform to the amendment of the constitution of district associations. The constitution from pages 15 to 20, relative to the home department, was amended, making it conform to the amendments already passed. Article 11, page 7, was amended to read instead of *Herald three*, *The official organ of the Sunday School Association two*.

The courtesies of the floor were extended to all visiting brethren not delegates or *ex officio* members of the convention.

Article 9, section 1, relative to representation, was amended, making it read, *ten members or fraction over one half*.

Article 5, section 2, of district constitution was amended. In line 6, after the word *thereof* was inserted *over one half*.

A resolution was brought before the assembly in which it was sought to appoint at least two dele-

gates, one of whom should be Sr. Anna Salyards, to the World's Sunday School Convention, to be held at Washington, District of Columbia, May 19 to 24, 1910. A lengthy discussion followed until adjournment at 12 m.

Bro. Daniel Macgregor called the session together at 2.15.

The Library Commission reported that, soon after adjournment last year, they had appointed H. Hale Smith, librarian, and Inez Smith, assistant librarian. Bro. Hale Smith declined to serve, and Inez Smith soon after resigned. Later Brn. Israel A. Smith and R. J. Lambert were appointed to take charge of the library, and since then there have been several important changes made, among which were the addition of considerable shelf room and the placing of *rare* volumes in the vault of the Herald Office for safe keeping.

The special order for 2.30 was the election of officers and was at that time taken up, resulting as follows: Superintendent, Daniel Macgregor, of Canada; first assistant superintendent, W. N. Robinson; second assistant, Gomer R. Wells; secretary, D. J. Krahl; treasurer, John Smith; member of library commission, E. H. Fisher; home department superintendent, Maggie Macgregor.

A vote of thanks was unanimously tendered Bro. T. A. Hougas for his long service as superintendent.

Bro. Oscar Anderson was elected a member of the auditing committee to succeed himself.

R. S. Salyards, A. Carmichael, and John Smith were elected members of the revising committee.

Elbert A. Smith was elected a member of the lessons committee.

The matter of contingent expenses was taken up, and an appropriation of \$500 was made.

The library commission asked the association for an appropriation of \$50 which was granted.

The matter pending at adjournment was now taken up, and quite a lengthy discussion followed, when Sr. Anna Salyards, Bro. Daniel Macgregor, and Walter W. Smith were elected delegates; and the credentials committee was authorized to issue credentials to any and all other members of this association who may be going.

A resolution similar to the one passed by the Religio relative to a juvenile history of the church was passed, and \$150 was pledged to aid in the work of publishing such a book.

The following was moved: "Whereas, Our district associations and schools have been invited to join the International Sunday School Association, and many have become identified therewith, and

"Whereas, Our lesson texts are not in harmony therewith, causing great inconvenience in our institute and convention work and also union schools, therefore, be it

"Resolved, That we adopt the International Lesson Text and treat it from our viewpoint."

This was referred to the lessons committee.

Adjourned at 5.20 p. m.

The evening session of April 5 was called to order by the newly elected superintendency at 7.30, F. G. Pitt offering prayer. Thirty minutes were given to round table work conducted by Bro. Hougas, the retiring superintendent. This proved to be quite interesting and instructive. At the close of the round table one verse of 110 of Zion's Praises was sung, and then the assembly proceeded to the disposal of the business left on the table at the close of the afternoon's session.

The matter of making latter day events a part of the lessons in the quarterly, and preparing an advanced course of study, deferred from last year was taken into consideration, and after some discussion was laid upon the table.

An appropriation of \$25 was asked for and granted with which to purchase Books of Mormon to be distributed among the Indians of Oklahoma, under the direction of the missionary in charge of Oklahoma.

Article 5, section 1 of the by-laws for local schools, was amended by adding, *or at such times as the school may designate.*

This closed the business of the convention and the question box work was resumed at the hour of 9.15 p. m.

Sunday School-Religio Normal Graduation.

APRIL 4.

Monday evening at 7.15 the graduating exercises of the Normal Class were held in the upper room of the church. There were 142 members of the graduating class of 1910; and 57 post graduates for this year. Quite an interesting program had been previously arranged, consisting of papers on interesting subjects, talks, solos, and choruses, and the presentation of diplomas by T. A. Hougas, superintendent of the Sunday School Association.

NOTES AND COMMENTS.

The management of the Sanitarium desires to get some of our church members among the women, between the ages of twenty and thirty, who will take up work at the Sanitarium with the object of becoming trained nurses. Any desiring to investigate should address the Independence Sanitarium.

Brother Macgregor informs us that about twenty more were baptized at Stonington and Little Deer Isle, Maine, since last report was published.

General Conference.

APRIL 6.

The fifty-seventh annual conference of the Reorganized Church convened to-day at Independence, Missouri, at the Stone Church, with President Joseph Smith in the chair. Song No. 158 was sung, and Elder William H. Kelley offered prayer.

The First Presidency was chosen to preside during the sessions and to make appointments of conference officers.

Frederick M. Smith took charge.

Appointments were made as follows: Secretaries, R. S. Salyards, assisted by Charles Fry and M. H. Siegfried. Stenographers, Sr. O. L. James, W. R. Dexter, and Sr. Blanche Allen. Press Committee, I. A. Smith, W. E. LaRue, and A. F. McLean. Choristers, O. L. James and Frank Russell, they to choose assistants. Organists, R. G. Smith, Paul Craig, Miss Jeanette Kelley, and Roy Morgan. Janitor service and ushering to be looked after by the local deacons, with such help as they need from visiting deacons.

U. W. Greene rose to a question of privilege and presented a gavel to the First Presidency. He spoke as follows:

Mr. Chairman, beloved Saints, and fellow-workers in the gospel of Christ: This is one of the historical days in the history of the church, when we are to extend our congratulations to our beloved President for the fifty long years that he has so ably and justly presided over this organization. I call to mind the fact that this is also the eightieth anniversary of the organization of the church, then consisting of six members, when under the directions of the Spirit of God the brethren who constituted the ministry in that day moved forward, some of them journeying toward the western country, especially blessed in their labors, succeeded in and around Kirtland, Ohio, in converting upwards of one thousand people in the space of a few months.

My beloved former president and martyr, Joseph Smith, and family moved to Kirtland, and he, after so doing, received a special communication from God for the erection of a house and temple; and that band of faithful, devoted people moved earnestly forward in that way—the men making every sacrifice possible, working in the quarries and upon the walls of the building; and the wives and daughters working in the fields and spinning and weaving, that their husbands and sons might continue the erection of that house of God. Some of the leading ministers frequently, when funds were low and there was a scarcity of voluntary labor, would visit the walls of that temple, and prayers were offered that God would send the means for the completion of that house; and tears wet the walls, and it was speedily completed in harmony with divine commandment.

The time came when there was such an outpouring of the Holy Spirit as caused that entire section of country to marvel and, as is still mentioned by some of the old residents to this day.

About seven years ago the prince and power of darkness for the third time sought the destruction of that house; and notwithstanding the corner of the temple building was struck by lightning, the damage was slight; but yet again a visit of lightning split the corner, and from it a piece of timber was taken and has been in my possession for some time past, or, that is, has been where I knew of its location.

Now it pleased several of the brethren living at Kirtland to suggest that from that timber we have a gavel made and presented to the Presidency. The brethren consisting of Francis Ebeling, Eben Miller, B. F. Hulmes, Bishop Becker and myself, have had this work accomplished, and I take pleasure on their behalf, this morning, in presenting this gavel to the Presidency, not only because of its historical associations, but because we love our brethren, and trust that its acceptance from us may be a pleasure upon their part, and its use always in the interest of right and justice in the assembly of the Saints.

Brother President, on behalf of the brethren named, I present in behalf of the First Presidency, this gavel.

This gavel is made from wood torn from the Kirtland Temple by lightning. President Joseph Smith responded as follows:

I was born, not in the shadow of that house, but at the foot of the hill upon which it stands, in a small frame house in a little corner room of that house up stairs, used for a store-room, two years and a little more after the organization took place. My memories of Kirtland are not very many nor very vivid. I have not had the curiosity that many men have had to visit historic places and gather relics. I do not excuse myself for not having this peculiar mania or curiosity nor do I make any apology to any that love historic places.

I take pleasure in accepting from the hand of these brethren who have been cognizant of the fortunes of that house and have preserved enough of it, in broken condition, to make this present practicable. There are, I believe, but three persons in this room who were present at the convening of the conference fifty years ago, Brn. E. C. Briggs, Davis Rogers, one an elder, the other a deacon, and myself. I know of no others present. I have seen these.

For many years a pencil, or a pocket knife, sometimes a book answered the service of the presiding officer for a gavel. I do not remember the date of the one which I surrendered to the board last spring, but it came from Texas from the Saints of Texas. The hand that bore it and presented it to the conference was that of Davis H. Bays, now gone to his rest. It served the purpose until a present was made to one of my colleagues, Counselor F. M. Smith, and the condition which surrounded and governed at the time seemed to show that the term of service in which I had been so long engaged was nearing its close, and by consultation I surrendered that gavel to those to whom it was presented and they made such disposition as pleased them, putting it in the archives of the church to keep as a memorial of what active service it had been used in. It was made from the native woods of Texas, from *lignum vitæ*, and osage orange.

I take pleasure at the close of fifty years of service to accept at the hands of this brother, representing those who have been named, who kindly present to the Presidency as a show, a token of confidence and acknowledgment of the motives that should govern presiding officers, and as I hold this gavel in my hand I look upon it as an emblem of the authority of the Master confirmed by divine will upon those chosen by himself to preside from time to time over the interests of the church and at the various gatherings, at the assemblies of their fellow-counsels therein.

I present it to you with the thought that this authority has been acknowledged by his people and they have used the gavel as a token of rule of order under the sentiment that order is Heaven's first law; and you have in the past so frequently, and often under trying circumstances when clouds seemed to threaten from the outside and terror from within, lest that which had been entrusted to our care should go astray and we lose the labor that we had done,—you have so frequently yielded to the peaceful suggestion of the instrument held by

your presiding officer, to the law which should govern men of God. I after so long a service can lift a thankful heart to God that that which has been conferred upon us by his will has been supplemented by the presence of his Spirit in every soul who has been called upon to answer the call of the gavel; hence

I accept with pleasure this token of the authority of God and the people of God and I need not remind you, for it is well known to many of you, that for fifty years I have missed but one session of the annual conference, that of 1889, and with thanks to God, gratitude in my heart for the life which has been given me, I thank these brethren for the thoughtfulness and for the love which they have shown for the cause and which they exhibit in giving to the Presidency this token.

I pledge myself as I did fifty years ago that the cause which we represent shall not be brought into disrepute by act or teaching of mine contrary to the standard books of the church and the code of good morals. I renew that pledge at the beginning of this session of conference. I do it from many considerations, one that has been with me all my life, a resolution formed when I was but a boy after my baptism by my father, after the death of himself and my Uncle Hyrum, when I faced the world and was recognized everywhere as the son of the Prophet, sometimes in language unfit for men to name and under the influence of which I was always a marked boy and a marked man. That resolution was this,—I have uttered it in the hearing of many of you. I do so again. That was, that if there was truth in the axiom, "Like father, like son," on man, speaking from my conduct, should call my father a bad man. After fifty years of co-service you know whether I have kept that pledge or not.

As for my compeers I thank God that when from this frame there falls the burdens which I have tried to bear as best I might, that burden will fall upon younger and stronger shoulders than mine; and if there has been any portion of wisdom given me to exercise the rule of president, it has been from the Master and at his good will, and it shall be my prayer that upon these younger men who take such place, there shall be given such portion of that wisdom coming from God that is first pure, gentle, and easy to be entreated, and that those burdens may be borne and the authority resting with them be exercised as the Master would have his servants to be, honorable, Christian gentlemen, lovers of truth, fearless in its defense, and willing to make the sacrifice that God requires of human ambitions for human things, of the love of power for power's sake, of the love of wealth for its surroundings, always seeking to discharge those duties imposed by his divine calling in such manner that when at last the shades of night gather over their weakened frames, as they are gathering over mine, they shall still be found men of truth, able and willing to trust in him; that when he comes whose right it is to reign, who will exercise the royal gavel of control over the world, he may have it to say in answer to the question put by himself, "When the Son of God cometh shall he find faith on the earth?"

Report of the credentials committee was read, and after authorizing the delegations, where too many delegates had been reported, to confer with the credentials committee in taking off names, the report was adopted.

A petition from the Saint Joseph Branch was referred to a committee consisting of F. F. Curtis, Paul Hanson, and F. B. Farr, to report as to consideration of the same.

Reports were then read from the following quo-

rum: First, Second, and Sixth of Priests, Second, First, and Nineteenth of Teachers; Second, and Thirty-seventh of Deacons.

A motion then prevailed to authorize the Presidency to provide for time and character of meetings and speakers during the conference.

It was then moved and seconded that a committee be appointed to draft resolutions to present to the conference in regard to the death of brethren during the conference year. The motion prevailed and Joseph Luff, George Harrington, and John Smith were made this committee by the chair.

The order of seating was announced.

Hymn No. 134 was sung and closing prayer offered by William H. Kelley. Adjourned to meet at 2 p. m. April 7.

JUBILEE ANNIVERSARY PROGRAM.

The jubilee services, commemorating the fiftieth anniversary of President Smith's acceptance of the presidency of the High Priesthood, have been carried out practically as announced in a former HERALD. Space will not permit us to give an extended account of these two memorable meetings. However, all papers will be preserved and all speeches have been reported and we hope to give our readers the benefit of their publication later.

The large auditorium was crowded to the utmost at both the afternoon and evening meetings, and the church was beautifully decorated with flowers. A large banner was placed across the room over the rostrum, on which was the inscription, "1860-1910. Our beloved President."

There were present of those who attended the Amboy Conference the following who occupied seats on the platform: Joseph Smith, E. C. Briggs, Davis Rogers, Mrs. W. W. Blair, Charles E. Blair, W. I. Taylor, Mrs. McFarland, Mrs. Strickland, and Mrs. George Burton.

Bro. W. I. Taylor, one of these, gave a short and interesting talk of his remembrance of the conference and the ordination of President Smith.

All the papers were well prepared and well read, and the large congregation was quiet and contented to listen throughout the long programs.

After the paper by Bro. E. C. Briggs, an item of business was presented, which was in the form of a resolution of respect and confidence in President Smith. It read as follows:

Whereas, President Joseph Smith was ordained president of the High Priesthood at Amboy, Illinois, April 6, 1860—fifty years ago to-day, and whereas, under his administration, supported by the faithful ministry and loyal membership, the faith of the church has been vindicated, the confidence of the people restored, the work honored and extended at home and abroad,

Resolved, That in connection with the celebration of the semi-centenary jubilee anniversary we commend the administration of President Smith and express our continued confidence in his integrity.

Resolved further, That we commend his spirit of Christlike

service in the interests of the work and of the people of God; that we pledge him our continued support in the further performance of his duty; praying that God may bless him with that measure of health and grace that shall qualify him to continue in the administration of his important office until in the wisdom of God his labor shall be full and complete.

To this President Smith feelingly responded as follows:

Time has been well employed and as is the custom of time, has had no regard to men and women. I might speak at considerable length. Time again admonished me that there is a fitness on such occasions as these to observe what time admonishes us of,—the brevity of human life. I find myself in the position of the apostle who, standing before the king, said he counted himself happy to represent the cause of which he was a representative.

I count myself happy to-day that my friends have not waited until I was deposited in the grave before placing flowers upon it to manifest their good will and the love and regard which they had for me while I was living. They have offered me a tribute to-day that surpasses all these floral offerings ever placed upon the tomb of any man, who had lived and died, and I would be unworthy of the name I bear, unworthy of the association in which I have spent my life, unworthy of the confidence and trust which you have expressed toward me, unworthy of any tribute that any heart has offered to-day, if I would not say to you I appreciate what you have done.

It has not been the fortune of many men to sit and listen to such encomiums as have been passed upon me and receive such tribute for the feeble efforts which I was able to make, as I have been permitted to hear this day. Sitting in your midst and listening to that which has been said, retracing the history of the past, the work which we have been striving to do, I feel a sense of unworthiness so complete that I am almost tempted to put my hand upon my mouth and say, "Unclean," and yet, in harmony with the statement that was made by two of those who have spoken, as I had stated it at the Amboy Conference, I feel the assurance that the spirit which dictated my reception at that time has borne witness all the way along, and I believe before God it will continue to do so; hence I have confidence in saying that when this spirit fails to testify, men fail to receive the knowledge which has been promised by Jesus Christ, the Great Mediator, the Great Ambassador, one upon whom alone we can trust for the complete establishment of that rule and that reign which shall bring peace, universal peace to mankind.

I congratulate you this day, not upon the fact that I have lived to meet with you, but that God has been pleased to add such a representative assembly of witnesses to bear testimony to these few and myself of what was done fifty years ago, and as the Spirit has testified to these, as you have had from the lips of Bro. E. C. Briggs, so has that Spirit testified to you, and I bear you this tribute that in all my labors, in all my journeying, I know not a place among the people called Latter Day Saints where I have not and I am not now welcome as a co-worker and as an associate. I claim no greatness in myself. I know how feeble I am; I know how weak are the efforts which have been made, but I have been pleased to put myself at the dictation of the forces that must govern those who appreciate the truth, and I feel the consciousness with me that my motive has been always correct and good. My efforts may have been feeble; I may have made mistakes, but I feel absolved from blame so far as the motives underlying it are concerned, and I conclude by quoting a portion of a poem which I remember hearing Bro. Zenas H. Gurley repeat, at times expressing the peculiarity of the judgments of men:

"Cruel and cold are the judgments of men,
Cruel as winter, cold as the snow;
But by and by will the deed and the plan
Be judged by the motive that lieth below."

May God's peace be with us and his Spirit continue until the last effort has been made, until there shall come the glad sound, "Return, thy work is done," and the reign of righteousness and peace be ushered in for evermore.

The only digression from the printed program in the evening was a short talk by Brother Rogers, one of those present who attended the conference at Amboy.

The musical numbers were all fine, and the tone of the anniversary services was grand and sublime. In the words of one old soldier of the cross, this one day's proceedings were worth all the sacrifice and all the labor endured for the cause.

The following cablegram was read at the evening service:

"GROSSLICHTERFELDE, GERMANY, April 5, 1910.

"President Joseph Smith:

"Hearty congratulations from German Saints.

"ALEX KIPPE,

"C. C. JOEHNK."

THURSDAY, APRIL 7.

The nine o'clock prayer service was in charge of Bishops Richard Bullard and Roderick May, and the 10.45 preaching was by Elder James Pycock.

The business session began at 2 p. m., with President Joseph Smith in charge. After minutes of previous meetings had been read, Elbert A. Smith took the chair.

The report of the Church Recorder, C. I. Carpenter, was read. Total number of baptisms is 2,444. Iowa leads in the number of baptisms, with Missouri and Michigan following in order. The present church enrollment is 60,909.

Report was then read from the Church Secretary, R. S. Salyards, and the reading was followed by some discussion in regard to securing rates to conferences.

The Eighth Quorum of Priests reported.

A petition from the Saskatchewan District in regard to boundary lines, as also one from the Winnipeg District in regard to the same matter, were referred to U. W. Greene, R. C. Russell, and Nelson Wilson.

A petition from Saints in western New York in regard to district organization was referred to a committee consisting of U. W. Greene, H. O. Smith, and M. C. Fisher.

Reports were then read from the Third Quorum of Seventy and the First Quorum of Seventy. The action of the latter in regard to N. C. Enge was approved by the conference.

A communication from New South Wales was referred to the First Seventy and the Twelve.

A resolution from the conference of the Massa-

chusetts District in regard to marriage blanks was referred to C. I. Carpenter, M. C. Fisher, and E. B. Morgan.

A matter presented by the Utah District in regard to the building of a church at Salt Lake City was taken up and discussed at length, adjournment being taken before action was had. A motion was made to refer to the First Presidency and the Twelve in connection with the Bishopric.

Hymn No. 217 was sung and benediction pronounced by U. W. Greene.

The evening preaching was by O. H. Bailey, assisted by J. E. Kelley.

FRIDAY, APRIL 8.

Morning prayer meeting was in charge of William Lewis and William Johnson. Preaching at 10.45 by Henry Sparling, assisted by J. E. Wildermuth.

At 2 p. m. President Joseph Smith called the meeting to order. Song No. 1 was sung and Bishop R. C. Evans offered prayer. Minutes of previous session were read, as also a report from the credentials committee.

By request E. A. Smith took the chair.

The matter continued from yesterday's session was taken up, and referred to the First Presidency and the Twelve, in connection with the Bishopric, without further discussion.

Patriarch Joseph Lambert made a report for the Order of Evangelists.

The Tract Committee reported, as also Committee on Church History Revision.

The Church Historian and Assistant Church Historian made report.

Reports were read from the Eighth Quorum of Elders, the Quorum of High Priests, the Fourteenth Quorum of Teachers.

The committee to whom was referred the matter presented by the Winnipeg and Saskatchewan districts in regard to boundary lines, reported, suggesting the granting of their request. The report was adopted.

The committee on the petition from Saints in western New York reported that in their judgment a district should be organized, to be known as the New York District. This report was adopted.

A communication from the British Isles Mission was referred to the Presidency and the Quorum of the Twelve.

The First Presidency made a report concerning the nomination of high priests, which was adopted.

An invitation from the Lamoni Stake and the Lamoni Branch to hold the General Conference of 1911 with the Lamoni Branch, was tabled to be called up when time and place of holding next conference are under consideration.

The chair announced that he had a petition from certain parties for the return of a certain missionary

to a certain field, and requested that the body direct them as to the disposition of similar petitions. Considerable discussion followed, and various motions were made, but finally the whole matter was referred to a committee of three, F. M. Sheehy, H. C. Smith, and F. G. Pitt, for consideration and report in such shape that the matter can be intelligently discussed and action taken.

Reports from the following were then read and ordered by chair to be spread on the minutes: William H. Kelley and J. W. Wight, in charge of Mission No. 1; G. T. Griffiths, in charge of Mission No. 4; I. N. White and J. F. Curtis, in charge of Mission No. 2; U. W. Greene and R. C. Russell, in charge of Mission No. 3; F. A. Smith, in charge of Mission No. 5; F. M. Sheehy, in charge of Rocky Mountain Mission.

The chair granted ten minutes to a Mr. Boyles to present the work of a school in the interest of the colored race.

The evening program was in charge of the Daughters of Zion.

SATURDAY, APRIL 9.

Morning prayer service was in charge of M. C. Fisher and J. A. Becker; and the forenoon preaching was done by F. J. Ebeling, assisted by F. B. Farr.

The afternoon meeting was called to order by Pres. Joseph Smith. Opening song was No. 62, and prayer was offered by Bishop G. H. Hilliard.

Minutes of previous meetings were read and approved.

Frederick M. Smith took the chair by request.

The Religio Society presented resolution to the conference, requesting the publication of a juvenile history and the completion of the German translation of the Book of Mormon. This matter was referred to a committee consisting of F. M. Sheehy, R. B. Trowbridge, J. A. Becker, H. C. Smith, and F. B. Blair.

A resolution from the Religio Society that the Book of Mormon be published in the Swedish language, the Religio pledging support to the amount of seven hundred and fifty dollars, was indorsed, and referred to the Presidency and the Twelve, they to decide whether the Book of Mormon be first published in the Swedish or Spanish or in any other language.

A report of the Church Physician, Joseph Luff, was read.

The Seven Presidents of Seventies reported, asking for a ratification of their recommendation of the following brethren for ordination to the office of seventy: W. P. Bootman, Joseph T. Thompson, A. C. Silvers, and O. R. Miller. Upon motion these names were considered separately. All were present

(Continued on page 389.)

Original Articles

THE WORD OF WISDOM.

"For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts.—Isaiah 55: 8, 9.

It is natural for mankind under various conditions and circumstances, to look upon his ways, thoughts, and beliefs as the best. Perhaps this is due to the fact that it is also natural to see plainly the faults and imperfections of others, even of a higher type, to the utter exclusion of our own of a like nature or worse. For these reasons, if no other, we as Saints often look upon the laws and commands of the Almighty with a feeling, oftentimes unexpressed by us, that those laws are at fault and we can substitute something as good or better instead. Especially is this true when considering the temporal things of life—money, possessions, food, drink, pleasures, etc., and this fact can be emphasized in no better way than by comparing the ideas and actions of men with the Word of Wisdom as given to God's people in these latter days.

Section 86 of the Doctrine and Covenants reads as follows:

Behold, verily thus saith the Lord unto you, In consequence of evils and designs which do and will exist in the hearts of conspiring men in the last days, I have warned you, and forewarn you, by giving unto you this word of wisdom by revelation, that inasmuch as any man drinketh wine or strong drink among you, behold, it is not good, neither meet in the sight of your Father, only in assembling yourselves together, to offer up your sacraments before him. And, behold, this should be wine; yea, pure wine of the grape of the vine, of your own make. And again, strong drinks are not for the belly, but for the washing of your bodies. And again, tobacco is not for the body, neither for the belly, and is not good for man, but is an herb for bruises, and all sick cattle, to be used with judgment and skill. And again, hot drinks are not for the body or belly.

And again, verily I say unto you, All wholesome herbs God hath ordained for the constitution, nature, and use of man, every herb in the season thereof, and every fruit in the season thereof. All these to be used with prudence and thanksgiving. Yea, flesh also, of beasts and of the fowls of the air, I, the Lord, hath ordained for the use of man, with thanksgiving. Nevertheless, they are to be used sparingly; and it is pleasing unto me that they should not be used only in times of winter, or of cold, or famine. All grain is ordained for the use of man and of beasts, to be the staff of life, not only for man, but for the beasts of the field, and the fowls of heaven, and all wild animals that run or creep on the earth; and these hath God made for the use of man only in times of famine and excess of hunger.

All grain is good for the food of man, as also the fruit of the vine, that which yieldeth fruit, whether in the ground or above the ground. Nevertheless, wheat for man, and corn for the ox, and oats for the horse, and rye for the fowls, and for swine, and for all beasts of the field, and barley for all useful animals, and for mild drinks, as also other grain. And all saints who remember to keep and do these sayings, walking in obedience to the commandments, shall receive health in their navel, and marrow to their bones, and shall find wisdom and great treasures of knowledge, even hidden

treasures; and shall run and not be weary, and shall walk and not faint; and I, the Lord, give unto them a promise that the destroying angel shall pass by them, as the children of Israel, and not slay them. Amen.

In the above quotation we are plainly told by the Lord just what we should do and what to avoid in both food and drink, to receive the very best result both physically and spiritually.

Firstly, why is this law given? "In consequence of evils and designs which do and will exist in the hearts of conspiring men in the last days."

Seemingly this explains about the whole matter, and shows why God's ways and thoughts are so much superior and in advance of ours, because of his foreknowledge and divine insight of the future, even to existing conditions in these present days. Because of the love of money and worldly gain, mankind is willing to adulterate and substitute in the manufacturing of human food and drink to such a degree that in many cases it is positively poisonous to take such into the human stomach. And aside from God's warning, science and investigation have proved plainly, beyond a reasonable doubt, that tea and coffee, as sold to-day, are so far from being pure as to be almost unrecognized when compared with the true article. Chicory, beans, peas, etc., are added to coffee in large quantities, with slight risk of being discovered by the average user, while tea is composed of many kinds of dried leaves, artificially colored so as to avoid detection. This, with the tannin that it already contains, makes a poison that not only injures the stomach, but also helps to ruin the nervous system, as well as work harmfully upon the other delicate organs of the body and brain.

And what is true of these is also true in a general way of all alcoholic drinks, as well as tobacco in whatever form it may be. True it is that we often see men and women and children who are addicted to the use of some or all of these, who are apparently well and strong; but we do not know how much better they would be without them or how much longer their years would be lengthened, or how surely the poison may be working in their system to finally form some cancerous or other fatal disease, which they might not otherwise have and which often is attributed to quite another cause.

Again meat (and by the term is meant the flesh of all living creatures of earth and air) is mentioned as harmful to mankind except under certain conditions. A reasonable amount of meat eaten sparingly in cold weather is beneficial to the system in many ways; while if used in the same way in warm weather or in large amounts at any time, it proves to be harmful; hence the wise objection and directions for its best use by the Lord. In place of the above harmful articles he has told us what to use that we might be best benefited thereby. In foods is mentioned as most important the herb

family, which consists of the products of the vegetable kingdom, including grains and cereals of all kinds in a pure state; also fruits of the vine, while drink may be provided from grains which when properly prepared is as palatable as any drink on earth, and far more beneficial than some in any and every way. The above diet of food and drink as outlined by the Lord in his divine judgment and wisdom, is also conceded by research and study of man to be the best in every way for the proper development of the muscles, flesh, blood, and brain of the human body in the young, and equally good for the maintenance of the same in the aged, promoting life in its fullest and broadest sense, and giving a power and clearness of mind and intellect never observed in those evading this law. And to add further to its value, we are promised by the Lord that if Saints keep this law and comply with its requirements, they shall not only be a healthy people but shall possess wisdom and knowledge, and shall be wonderfully blessed in matters of endurance; "Shall run and not be weary; shall walk and not faint." But better than all that, the destroying angel of disease shall pass them by even as the children of Israel.

One other passage that I wish to call attention to will be found in Doctrine and Covenants 85: 38:

Cease to be idle; cease to be unclean; . . . cease to sleep longer than is needful; retire to thy bed early, that ye may not be weary, arise early, that your bodies and your minds may be invigorated.

This should have consideration with the passages before quoted, because it is so closely connected therewith. An individual, young or old, who is properly employed, clean in body as well as mind, sleeping just the amount that the natural requirements of the body demand, in connection with keeping the law already referred to in this article, will not only have a body strong and healthy, but a mind clearer, an intellect brighter, and a life more enjoyable in every way than the one who disregards such essentials of true living. Many otherwise noble and beautiful intellects have been dulled and in some instances ruined for life by disregarding the call of nature for rest and sleep, which pleasures and amusements have deprived them of. And on the other hand, what would have been a dull, listless individual has turned out to be a bright, active one by observing these simple (and to some foolish) laws of the natural as well as spiritual life.

And yet in the face of such arguments and divine and human proofs as this, we find many, alas, too many, even among the Saints, who in part or wholly disregard these commandments or laws, and yet can not understand why their bodies are weak or easily overcome by prevailing diseases, or why, when administered to by the elders, they do not find the cure and health they long for and expect.

"Be not deceived, God is not mocked, for whatsoever a man soweth, that shall he also reap." If we, contrary to all warning, human and divine, will openly and continually break the laws of God and nature, can we expect nature's God to aid us in time when such violation has brought upon us distress and suffering? Would he be right and just,—in fact, would he be God if he did so? For as surely as the human limb is burned when thrust into the fire, so will violation and disregard of God's and nature's law bring upon man suffering, death, and the angel of destruction. That we may be wise in time for our present and eternal good, is my prayer in Jesus' name.

WALLACE A. SMALL.

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FIFTY YEARS OF THE PRESIDENCY OF JOSEPH SMITH.

(Paper read by Elder Heman C. Smith at Independence, Missouri, April 6, 1910.)

To properly understand the work of the half century of President Smith's occupancy as the chief presiding officer of the church, during which time he has commanded the confidence of his collaborators to the extent that there has never been a negative vote on the question of sustaining him, it is necessary to take a retrospective view of conditions at the time he assumed this position.

From the time his honored father commenced the work which he is now to take up, the combined powers and influence of the Christian churches had been in opposition to the extent that it sometimes assumed the form of violence resulting in the death of many adherents to the faith, including President Smith's own father, who was stricken down while scarcely in the prime of life.

This opposition, not always scrupulous in the means employed and now encouraged by its success in removing the leading men of the movement, had poisoned the public mind so that the people over which President Smith was now called to preside had little standing in the Christian world. Dark as this picture seems, a still sadder chapter, it is our duty to record, viz, that some of the adherents of the latter-day message, including men who were prominently known as its leading defenders, had by reprehensible methods, dishonorable conduct, and immoral practices brought shame upon the fair name of the church, reflecting upon the memory of her early defenders. This had strengthened the opposition from without and served to make those who had hitherto hesitated enlist their sympathies and active coöperation with the opposition. It was truly a time that tried men's souls, and the faith of many was overthrown.

Many leaders had arisen, some no doubt trying honestly and bravely to stem the tide of apostasy and corruption, others ambitious for power were preying upon the credulity of the trusting, confiding Saints. This condition of things had made even

those who were true to the faith suspicious of any man who aspired to lead or advise them.

This was the condition which faced President Smith, on the 6th of April, 1860, when a young, untried, inexperienced man of twenty-eight years,

Without was a determined, strongly entrenched foe; among those professing faith in the latter day dispensation was a strong, well-organized opposition under the dominion of a corrupted priesthood. In a scattered, disheartened, chaotic, suspicious yet honorable contingency the hope of Israel rested. Chiefly from this element must come the support which would make a reorganization possible. Preparation had been made for his reception by a small band who had been struggling for several years against almost crushing opposition from without and dissension from within.

The history of the half century of President Smith's incumbency would be incomplete without mention of such names as William Marks, Jason W. Briggs, Zenos H. Gurley, sr., Samuel Powers, William W. Blair, Samuel H. Gurley, Edmund C. Briggs, Israel L. Rogers, James Blakeslee, Josiah Ells, and many other strong men and true who though often deceived and disappointed rallied to the support of the young prophet. Nor would the efforts of these men have been effectual but for the loyal support of the rank and file who closed up to the gospel banner to renew the struggle for the faith so dear to them.

As applied to this condition how appropriate are the following words from the first general epistle of Joseph Smith dated July 19, 1861:

In the name of the God of Abraham, of Isaac, and of Jacob, I now call upon all the scattered Saints, upon all the broad earth, to arise, and shake off the sleep that hath bound them these many years, take on the armor of the just, calling on the name of the Lord for help, and unite once more for the emancipation of the honest in heart from the power of false doctrines and the shackles of sin.

In the name of bleeding Zion, I call upon all those who have been wandering in by and forbidden paths and have been led astray by wicked and designing men, to turn from their scenes of wickedness and sins of convenience, to turn from their servitude to Satan, in all his seductive devices; from vice in every phase, and from the labor of sin, the wages whereof are ever death, unto their true and delightful allegiance to the principles of the gospel of peace, to the paths of wisdom, to the homage of that God that brought the children of Israel out of bondage; to turn and remember the new covenant, even the Book of Mormon; to lay hold anew upon the rod of iron which surely leads to the tree of life; to remember that those who live to the Lord keep his commandments, and that the promises are unto the faithful, and the reward unto those that endure unto the end.

And in the name of the Lord of Hosts, I call upon all the inhabitants of the earth to repent, believe, and be baptized, for the time cometh when the judgments of God are to be poured out upon all nations, and the besom of God's wrath shall smoke through the land; when men shall know that there is a God in Israel, and he is mighty to punish or to save; that the prayers of those under the altar have been heard, and a swift retribution is to come, when the despoiler will be despoiled; when those who denied justice shall be

judged, and the measure meted unto others shall be meted unto them; when the prisoner shall go free, the oppressed be redeemed, and all Israel shall cry, "Glory to God in the highest be given, for he that is long-suffering and slow to anger, has arisen, and shall bring again Zion." Amen and amen.

Those who have watched anxiously though perhaps suspiciously the culmination of events will recognize the fact that the young prophet had grasped the situation, and thousands who have not yet awakened to the importance of this message will yet recognize in these words the voice of God to them.

The success of President Joseph Smith and his associates depended solely upon the inherent power of truth in the message they bore upheld by him in whose name they lifted the banner of justice and truth, for there was no other source to which they could appeal for help, and to realize the full benefit of these they must not only be in harmony with the word of truth, but must be imbued with the spirit of truth.

Realizing this President Smith struck the keynote of success in his speech of acceptance delivered fifty years ago to-day at Amboy, Illinois. He said:

I would say to you, brethren, as I hope you may be, and in faith I trust you are, as a people that God has promised his blessings upon, I came not here of myself, but by the influence of the Spirit. For some time past I have received manifestations pointing to the position which I am about to assume.

I wish to say that I have come here not to be dictated by any men or set of men. I have come in obedience to a power not my own, and shall be dictated by the power that sent me.

God works by means best known to himself, and I feel that for some time past he has been pointing out a work for me to do.

For two or three years past depositions have been waiting on me, urging me to assume the responsibilities of the leadership of the church; but I have answered each and everyone of them that I did not wish to trifle with the faith of the people.

I do not propose to assume this position in order to amass wealth out of it, neither have I sought it as a profit.

I know opinions are various in relation to these matters. I have conversed with those who told me they would not hesitate one moment in assuming the high and powerful position as leader of this people. But I have been well aware of the motives which might be ascribed to me,—motives of various kinds, at the foundation of all which is selfishness,—should I come forth to stand in the place where my father stood.

I have believed that should I come without the guarantee of the people, I should be received in blindness, and would be liable to be accused of false motives. Neither would I come to you without receiving favor from my heavenly Father. . . .

Should you take me as a leader, I propose that all should be dealt by in mercy, open as to Gentile or Jew; but I ask not to be received except as by the ordinances of the church.

Some, who had ought to know the proprieties of the church, have told me that no certain form was necessary for me to assume the leadership—that the position came by right of lineage; yet I know that if I attempted to lead as a prophet by these considerations, and not by a call from Heaven, men would not be led to believe who do not believe now. And so I have come not of my own dictation to this sacred office.

I believe that we owe duties to our country and to society

and are amenable to the laws of the land, and I have always considered it my duty to act upon this principle; and I do say that among the people where I live I have as many good and true friends as I could desire among those of any society.

The people of Hancock County have been strongly anti-Mormon, and there I know of no enemies. I have been engaged in business with anti-Mormons, I have mingled with them, and have not only been obliged not to make any remarks, which might give offense, but also to smother my own feelings, if I had any. I hold no enmity to any man living who has fought this doctrine; nor do I know any who hold enmity towards me. I hope there are none.

In conclusion, I will come to you if you will receive me, give my ability, and the influence my name may bring, together with what little power I possess; and I trust by your prayers and faith to be sustained. I pledge myself to promulgate no doctrine that shall not be approved by you or the code of good morals.

I have my shortcomings, but I trust as a leader I shall do nothing to lead astray. If I do so, I shall expect condemnation; for I am satisfied that this people, governed by the same policy, would serve me worse than they have Brigham Young before, for I would be wholly deserted. . . .

I do not care to say any more at present, but will simply add that if the same Spirit which prompts my coming, prompts also my reception, I am with you.

It is but proper to say that these high conceptions of honor, fidelity, virtue, and truth were not only the results of inherent forces transmitted by an honorable and virtuous father, and a saintly and virtuous mother; but that these forces were directed by the wise, constant, and undeviating hand of that faithful and devoted mother upon whose care he had been thrown by the cruel death of his father, and who on this auspicious day was by his side encouraging him to stand for God and the right. Nor was President Smith in this conflict against overwhelming odds subject to the embarrassment that the Master was of whom it is said, "Neither did his brethren believe on him," for very soon after his resolve to stand by and defend the discredited faith to his fathers, his loyal brothers, Alexander and David were at his side with him to share whatever of shame, contumely, or honor might be his portion, and there unflinchingly they stood so long as life and reason remained.

The call to repentance was also heard by some among the factions who turned from their allegiance to erring or designing leaders and took their place among the leading representatives of the church, prominent among whom appear such honored names as Charles Derry and James Caffall, each of whom occupied with credit in the Quorum of Twelve.

We can not here speak of all who nobly worked for the success of the cause; nor can we go into the details as to the result obtained. We have but to contrast present conditions with the picture we have presented to give an idea of the results of fifty years of the presidency of Joseph Smith.

It was to be expected that in the practical work-

ings of the church difference of opinion would arise which would sometimes produce bitterness and distrust; nor would it be wise or true to state that President Joseph Smith, his colleagues, or the body as a whole have made no mistakes, yet notwithstanding this formidable array of opposing forces, and the inherent weakness of her devotees, the church has moved steadily onward, redeeming her pledges, sustaining her faith, making honorable her name, until to-day her representatives are honored almost universally and her reputation for good is known throughout the world, or so far as Christian civilization has extended its benign influence.

Though President Smith has reached the advanced age of nearly seventy-eight years and his bodily powers are becoming impaired, he has lived to see one of his earliest predictions realized, viz, that he would live to see the name of a Latter Day Saint honorable among men; and he has had the satisfaction of seeing the little band with whom he cast his lot fifty years ago become a mighty host, and the message they bore carried triumphantly to almost every part of his native land, to many parts of Europe, to far away Australia, and the islands of the sea. To see this mighty host well organized and disciplined marching on to victory, a solid phalanx keeping step to the music of the angel message, must be a cheering sight to one grown old in service who has given his powers to the establishment of the cause, as he must to a great extent see the burdens he has so faithfully borne placed upon other shoulders.

Though in the sunset of his life he can but regret that his failing powers remove him largely from active service, sweet indeed must be the retrospect that presents to his mind the thousands whose faith has been saved, and whose hopes have been renewed through his fifty years of service; and "as ways have grown short that seemed once to be long," gladly he joins "in that triumphant song," as "tenderly, tenderly God leadeth him on."

Though many brave men, including his two beloved brothers who have fought side by side with him to achieve these glorious results, have gone down in death, and left him to keep a more lonely vigil, they are waiting to welcome him to that shining shore where the seducers of his honored name can no more intrude and he may receive the full fruition of his long cherished hope.

And now, President Smith, let me assure you that not only in the assembly but wherever in this wide world there beats the heart of a true Latter Day Saint, you enjoy the confidence and the sustaining prayers of that heart, and permit me to assure you that all the mental and bodily powers of this mighty host, together with all we possess, are laid upon the altar of God and his truth, and are consecrated to

the success of that cause to which you have given your life powers.

Mothers' Home Column

EDITED BY FRANCES.

Advisory Board, Daughters of Zion.

Mrs. B. C. Smith, president, 214 South Spring street, Independence, Missouri; Mrs. H. A. Stebbins, vice-president, Lamoni, Iowa; Mrs. F. M. Smith, secretary, 630 South Crysler avenue, Independence, Missouri; Mrs. M. E. Hulmes, treasurer, 909 Maple avenue, Independence, Missouri; Mrs. E. Etzenhouser, Independence, Missouri; Mrs. E. L. Kelley, 916 West Electric street, Independence, Missouri.

Daughters of Zion Reading for May.

POSITIVE VS. NEGATIVE.

A gentleman once owned a park. He opened it to the public with the restriction: "Keep off the grass," but, strange to say, the people still walked on the grass. In fact, the sign just seemed to suggest to some that the grass would be preferable to the walk. It rather annoyed them to be told "not" to do a thing—some people are like that, you know. In fact, this feeling of wanting to do the thing that is not allowable is so common that it has been said to be "human nature." So the sign did not have the desired effect. The gentleman saw this and, being himself somewhat of a student of human nature, he changed the sign to: "Please keep on the path," and was delighted to find that this sign accomplished his purpose.

Children, as well as grown persons, often resent being told "not" to do things. The feeling is probably stronger with them than with adults, for they are governed largely by their feelings—they do not reason about things, as we do. So, instead of telling a child "not" to do a thing, if we reverse it and say: "Please do so and so" it will have a much better result.

Did you ever watch yourself to see how many times in the day you say "don't" to your children? We are so likely to say:

"Don't slam the door!"

"Don't touch that book!"

"Don't spill your milk on the tablecloth!"

"Don't call your little brother names!"

"Don't scratch that chair!"

Now every time we say "don't" we could just as easily reverse it to a "do," and the effect on the child would be much better.

Children who are constantly being nagged at with "don't do this" and "don't do that," are sure to become faultfinders themselves, always looking for flaws, always criticising others. The world has already plenty of such people. Let us strive to have the children belong to the bright, cheery, optimistic class, always on the lookout for excellence—the most beautiful of all characters, seeing all men as "made in the image of God" and in each life, if they look for it, finding something of that image.

Amongst the passengers on board a train one day were a mother and her pretty little girl of about four years of age. The child was so bright and attractive that she soon drew to herself the attention of all the passengers. She was evidently what is commonly known as a "spoiled child," for the mother could be heard telling several of her fellow-passengers that she "never saw such a child," she "could do nothing with her." The little girl was waltzing up and down the aisle of the car, and the mother kept calling,

"Elizabeth, come here at once," in a peremptory tone. Elizabeth for a long time did not pay the slightest heed to this command; finally the mother went and dragged the child to her seat. After that the commands from her mother came thick and fast—"Don't put your feet on that seat!"—"Don't untie your bonnet!"—"Don't open that parcel!"—"Don't handle my muff," etc., etc. Finally the child herself could stand it no longer and she said, "Mother, I won't do one thing more unless you say please."

Can any mother expect her child to say "please," if she, herself, fails to do so in making requests of the child?

Is it any wonder that a bright, healthy child, under such circumstances, would be what is commonly considered so "bad"? Children must have some outlet for their activity. It is very unreasonable to expect children, even on a railway train, to sit on their seat and do nothing—to just "be still." If, instead of saying, "don't do this," and "don't do that," the mother had only—if but once—given the child something to do, or turned her attention in another direction, with such remarks as: "What funny windows these are!"—"Here is a piece of paper and you can play you are making tickets for all the passengers!"—"Here is a pencil so that you can mark on your tickets where they are for," etc. Oftentimes, the "bad child," so considered, is only the child who is thoroughly healthy or unusually bright, but is given no outlet for her physical or mental energy. The "mischief" into which she gets is simply her only available means of employing her natural activity.

Not long ago I heard of a girl who said to her aunt with whom she was visiting, "I like to live with you, for you make me mind."

When in her own home she had been governed largely by her own caprice, but this aunt was firm in permitting her niece to do only what was best.

Let your commands be firm and given only for the child's best welfare, always remembering that children possess a child's nature and not that of an adult. Then—expect *obedience and have it*.—Marion Wathen in *American Motherhood*.

HOW JOHNNIE LEARNED TO WIPE HIS FEET.

"Did you wipe your feet, Johnnie?"

"No, mamma; I forgot."

"Run back and do it then, please."

"Yes, mamma."

There was a prolonged and energetic scraping and rubbing of two obedient feet on the hall rug.

"Mamma, won't you tell me why you have to wipe your feet every time you come into the house?"

"Yes, if you can not find out for yourself."

Johnnie looked interested. Mamma always let him find out things for himself when he could. He had found already that there was always a reason behind her commands, and he enjoyed hunting for it.

"Where can I begin?"

"Well, walk all around the rooms, and, when you are near the beginning place, I'll say 'Warm!'"

That was just like mamma, and Johnnie knew he was going to have a good time. He went through the two parlors, but mamma was silent. Johnnie was watching her over his shoulder, and hardly knew when he crossed the threshold into the library.

"Warm!" cried mamma, suddenly.

Johnnie halted promptly and looked all about him.

"Don't look too high for the reasons of things," said mamma with a smile, as Johnnie, not budging an inch, stood rolling his eyes toward the ceiling.

"Warmer!" as the little lad began to look toward the floor.

"Oh, I spy!" said Johnnie suddenly. And he picked up a big cake of dry mud from the carpet. "I've found out, mamma!"

"That is one reason, but there are others."

"In the house, mamma?"

"Yes, but you can't see them just yet."

"Why can't I see them now, mamma?"

Mamma laughed and gave Johnnie a kiss. Then she handed him pencil and paper.

"I will write a question on this paper, and you may have until to-morrow night to answer it,—'What makes mud?'"

"Ho! that's easy! Water and dirt!"

"Yes. Write it this way: 'What makes mud?' '1. Moisture. 2. Dirt.' Write down everything that you see dropped and left on the sidewalk or in the street. If it is wet, like water, put it under 'Moisture'; if not, put it under 'Dirt.'"

"Oh, mamma, what a nice play!"

Johnnie moved over to the window.

"Hullo, here's the sprinkler! Do you spell 'water' with an 'a' or an 'o' mamma?"

"W-a-t-e-r," said mamma, without a smile.

She never laughed at Johnnie's mistakes, and that was what made Johnnie think that she was "lots nicer'n other boys' mamas."

Presently the city carts came along to gather up the garbage. The barrels were heavy, and the men, to save lifting them, emptied the contents upon the street, and then shoveled it into the carts. They left a good amount behind them, however, and Johnnie got quite excited over trying to write down all the different things of which he saw remnants. Mamma suggested that "garbage" would cover it all, so Johnnie, after much wrinkling of his forehead and twisting of his tongue, wrote "Gobbige," for mamma was called away just then.

The ashman came down the street, and he, too, tipped over the barrels, and shoveled the ashes into the cart,—all but what blew away; for the wind was high, and a large part of every shovelful went flying over the street.

Mamma was gone a long time, but when she returned, Johnnie called her to the window.

"I don't know how to say things, mamma. There are the sewer men cleaning out the sewers, and they spill the dirty stuff on the street. Then a wagon went by full of old bones and meat from the market, and some of that dropped from the cart. Then there are the horses and dogs and cats, and oh, mamma! I don't think mud is nice; do you?" Johnnie's little nose was all puckered up with disgust.

"No, Johnnie."

Mamma smiled meaningly.

"Oh, mamma! I've found out already, haven't I, mamma?"

"Yes, part of it."

"What else is there, mamma?"

"Draw two circles of the same size on your paper."

So Johnnie got the compasses which mamma had given him for a birthday present,—they had so many circles to draw that mamma taught Johnnie how to do them—and drew two circles each about an inch across.

"Put eleven dots in one. Just scatter them about anywhere. Now put two hundred dots in the other."

"My, what a lot for that little circle!"

"Now, suppose that every dot is a grain of dust. Would you rather breathe air with eleven grains of dust in it or air with two hundred grains in it?"

"I guess the two hundred dots would choke us,—don't you, mamma?"

"That depends. Will you close the blinds to that front window, where the sun shines so bright?"

When the blinds were closed, mamma hung a dark cloth over the window, and cut a little hole in it right over a crack in the shutters, so that the bright sunlight came through in a long pencil of light. Then Johnnie saw myriads of little dust

particles, so small that he had not known they were there until the strong sun lighted them up.

"You see, Johnnie, the mud and dirt brought into the house are ground up fine by our feet, and then set moving about in the air by the movements of people and the drafts through the room. The more mud brought in, the more dust for us to breathe. Now that you know what mud is made of, you can see that it is not very good stuff to take into our lungs."

"Oh, mamma, you won't have to tell me to wipe my feet any more. I'll do it every time, if I don't forget."

Just then mamma took a little red note book from her work basket and wrote something in it. Johnnie thought that she wrote down his promise. Mamma did that sometimes and had a queer way of letting Johnnie look over her note book about the time when he had failed to keep his word. To-day, however, she wrote:

"Get a good microscope for Johnnie's Christmas present. If he forgets to wipe his feet, show him the dangers of dust."

And that is the way Johnnie's mother helped her boy to remember to wipe his feet.—*The Sunday-School Times.*

Questions on May Reading.

Why was the notice, "Please keep on the path," more effective than the one "Keep off the grass"? How are both children and adults affected by prohibitory commands? What could be substituted for the negative commands here enumerated? What is the probable result of nagging at a child? What shall we teach our children to look for? What is displayed on the part of the parent who says he can do nothing with his child? Why should a parent say please to his child? What is the best course to pursue with a restless, active child? Why did the child like the aunt who made her mind? Which teacher do children at school like best, the one who requires obedience or the one who does not? How does it affect a child whether or not the one commanding him expects to be obeyed?

What is the attitude of this mother toward her boy? What had he learned was always behind her commands? In what way did he come to understand these reasons? What benefits would the boy derive from this game while searching for mother's reasons? How would this mother's method compare with the negative method of attempting to control a child by "don'ts"? How did she treat her boy's mistakes? What do you think of her reminders from the notebook? How could her method of teaching her boy in regard to dust be applied to other things?

Program.

Hymn No. —, Saints' Hymnal; reading from Home Column with discussion; paper, "Expecting to be obeyed"; paper, "Helping a child to discover the reasons for things"; roll call; business; closing hymn and prayer.

Request for Prayer.

Sr. Annie Roberts, Dayton, Nevada, asks for prayers that she may get well. She has suffered for ten years.

"We may not put our burden on our brother, but we may lean on God. He knows us personally. He does not know the ocean only, but the drop; not the Milky Way, but the star; not the meadow, but the flower; not the mass, but the atom; not the million, but the man. He knows your name, your street, your number, your trade. He knows you and knows you altogether. And he can bear your burden. It would crush your neighbor, but it will not crush him."

Letter Department

SEATTLE, WASHINGTON, March 15, 1910.

Editors Herald: I want to thank the Saints and friends who have so lavishly bestowed tokens of love and friendship upon us as a family in our protracted affliction and bereavement. For four years my wife battled with that dreaded monster, cancer, which had taxed the skill of all whom we had enlisted in the way of physicians and nurses. For three years the Saints and friends of Nanaimo, British Columbia, manifested their love by untiring efforts to comfort and cheer, for the suffering one. It not only alleviated pain, but there was that spirit of sympathy so prominent that every word and every act left a lasting impression, and many times when left to ourselves my wife would remark: "What a comfort they are to me."

In July, 1909, we moved to Seattle, Washington, with a view of being better able to perform the duties placed upon us, but her health was such as to make it impossible for me to leave her. She was able to attend our reunion held during August, and bore up well until the last day. From September her strength waned rapidly, until on the first Sunday in September the Seattle Branch fasted for her. From that time on improvement was noticeable, and on the 13th of February she attended meeting at the church, bearing a testimony to the mercy and love of God. On the 17th she took a severe spell and continued to sink, dying on the morning of the 23d. We can never expect to repay the Saints of Seattle for their kindness in every respect. May God reward them (and he will) for their kindness. They never came empty handed.

My second reason for penning this letter is to confess before God and man the opportunity I have missed in life of developing the Christ-like spirit of resignation. How often, yes, repeatedly, have I complained because of my companion's condition, and how often she admonished me to be patient, because there was a wise purpose behind it all. I could not see it, but oh, how forcibly it was impressed upon me when the end came, that an opportunity had passed for ever. Dear Saints, whatever may come to you in life over which you have no control, try to be patient.

I adopt this means of thanking Saints and friends who wrote words of comfort to us. We again take up the work that it has pleased God to impose upon us, and solicit the prayers of all for our ultimate success in this warfare. With confidence in this as the marvelous work and a wonder,

WILLIAM JOHNSON.

SCRANTON, PENNSYLVANIA, March, 3, 1910.

Dear Herald: When the dear HERALD falls into my hands, I am hungry to receive any and all of the blessed things it contains, which are many. The soul stirring letters that appear from the brothers and sisters certainly cheer the heart and make a person more determined to press on to the end of this earth life. I was much impressed with a letter in the issue of February 16, 1910, by Bro. Edward Rannie, touching upon the work of the Interstate Institute, held at Independence, Missouri, December 28 and 29. Regarding the innovation of having members of other churches take part in the exercises, it may be an innovation if others choose to call it such; but it is the only way to interest people in what we have to present to them, to get them to see and also to feel that it is our desire to do them good, and make them feel that there is something besides cold formality. I am truly sorry that such a sentiment exists in the mind of a Latter Day Saint, that there is no room for one not of our faith to work with or amongst us.

The thought brings to mind an incident which occurred

some time ago in a western village where there was a thriving Sunday school composed of Latter Day Saints and non-Latter Day Saints working together for good. The time came when one of the faith gave out that there was enough of the Latter Day Saints to run the thing and the outsiders were not needed, which was equivalent to saying "not wanted." The good that the school might have done became limited from that time and even to this day the people of the community have not forgotten the insult, as they called it.

I believe that there is room in this work for all, and in the great heart of God and his Christ there is room for every honest, earnest worker, and if the children of the kingdom wish to reflect the eternal light to those who sit in darkness, they will have to learn that it can not be done while they, themselves, possess the spirit of "Keep away from me, for I am holier than thou." They must cultivate the spirit of "Come, let us reason together." Invite them, and if they have views to present, let them present them; if they wish to assist in the singing, let them assist inasmuch as their doings are in no way detrimental to our great work, and if they are seeking to become better informed, opportunity will be given to correct any error that may occur, and thus it will enable us to teach them the very things that God has put into our hands to deliver to the nations.

We are all human and the cold, formal ostracism of the world affects us. How gladly we would be heard in other houses of worship, or institutes, or Sunday schools, if opportunity was offered, and how keenly we feel the spirit of "We do not need that any teach us; especially you." I call to mind not long ago when I was sent as a delegate to the Lake County convention of State Sunday schools, and was not permitted to speak, nor even asked to come forward to take my place among the other delegates and the only place my voice was heard was in the class as a scholar. From that time I decided never to use anyone in such manner, for if we ever expect to win people to Christ it must be done through the same Spirit that was manifested in Jesus Christ when he said, "When I am lifted up I will draw all men unto me." But I see there is a possibility of us being lifted up in our own imagination, and thereby make others feel out of place in our presence, by virtue of our not being in possession of our understanding the spirit that led the Christ to talk with his enemies, the Samaritans, the ostracised publican; to talk with and instruct the sinner; to comfort, heal, and bless those who were not of the faith. How my soul was made glad only a few days ago when it was my privilege to talk in the house of a friend, who is not in this church, when I heard him speak so kindly of the elders who had been there and especially when I heard him say to his wife, "Now, look here, I am going to have a room fitted up, so that when the elders come to visit us, they can stay with us." Such statements as those are as refreshing to the soul of an elder as the water from the Rock of Horeb to the famishing Israelites, and it does one's soul good to talk with such a person who is willing to be taught the things of a higher life. May God abundantly bless all such and help us not to chide or snub them, and make them feel they have no room in our hearts or conventions, institutes, or in fact any of our doings. We have now a number of homes of people of other beliefs open to us for preaching, which we are pleased to take advantage of, and have instituted Bible readings, or classes where a goodly number meet every Tuesday evening for study. Honest and good people meet at these places and good is being accomplished, and if properly continued will mean the education of and gathering into the church some that will be an honor to this cause. They are given place, they are privileged to ask questions, to express their opinions just as freely as if they were members, and they surely appreciate it.

We deplore the spirit of intolerance; it should not have place in the heart of one who calls himself a Latter Day Saint. Let us seek to become more like our Lord and Savior, Jesus Christ. Allow him to lift us by exalting us, because of our humility, and when thus exalted we shall be able to see the good in all men, and work for the advancement of that which is good. May God help us so to do.

May the Father in heaven so bless us with divine grace, that we may endure in the conflict of life and finally be found to be worthy of a crown of life, is my prayer.

A. E. STONE.

SENTINEL BUTTE, NORTH DAKOTA, March 3, 1910.

Editors Herald: In reading my HERALD over this morning I see a letter from one Bro. W. S. Powers, of Portland, Maine, under date of January 22, 1910, in which he tells his experience with the usual method the Methodist ministry adopt in pulling people into their net. These things I have met with hundreds of times. I will tell my policy and give my reasons. When they ask these questions I sit still and make no response unless directly asked as the brother was, then I depend upon the aid of the Spirit to assist me in whatever conversation may take place.

In refusing to respond to their questions I hold I do not commit myself to any propositions. Their questions are only their requests. In other words, they simply request you to stand "if you want to go to heaven." If you do not stand up, it does not necessarily signify that you do not want to go to heaven. It means that you refuse to tell him whether you want to go to heaven or not. In other words you do not regard that it is any of his business. At the worst, your conduct might be considered only an incivility.

Now reasons: First, the method is a trap to draw the unwary into their clutches where they can either embarrass them or humiliate them before an audience, or compel them to acquiesce in what he may be preaching, and is of the Devil, seeking to take advantage of those who are not able to defend themselves before an audience. In rising you lend him influence in that any friend having confidence in you may be led into his power by your action. I am only a lay member and of course my position would not have the weight of that of an elder. There is one further reason: they do not only seek to get your friends but they seek to get you. Now comes the next question after the heaven question: All those desiring to go to heaven are requested to come up to the altar while we engage in a season of prayer. Now there comes a time when you have got to part with their ways. It is better to begin before you have lent them any aid, and before you have submitted yourself to any temptation. Their doctrine is a deception and I feel certain of it, and so I positively refuse them aid in it, so far as it seeks to lead people after it.

We are having fine weather now; have had lots of snow this winter and sometimes pretty cold, but there has been no suffering among the farmers. Sheep and range cattle have had a hard time this winter, because they had to live out on the range all the season, and the pasturage has been covered too deep for them. I have just received a letter from Brother Houghton, of Clitherall, Minnesota, one of our missionaries. He was here late last fall, and gave us a few sermons which were bread in due season. He preached able sermons and got some few interested. But the weather then being so cold, we thought perhaps a warmer season would be more appropriate for reaching the people. There are three or four families of Saints within a distance of ten miles around here, and we have an elder about twenty miles south, Brother Baughman, formerly of Gallands Grove, Iowa. To the Gallands Grove Saints reading this we extend greetings. I am

the oldest son of Nathan Lindsey, whom the older Saints of Gallands Grove will remember. To them I will say we have a fine country up here. Brother Baughman and myself and everybody else in this country are doing well. One of Brother Baughman's sons died last fall. We knew him by the name of Chan. This was a very sad bereavement to the family and of regret to all who knew him. One other of our members passed into the realm of the future a week ago, Sister Kirkpatrick, who lives three miles west of here. The family was under quarantine at the time and none were allowed to attend the funeral. But Brother Kirkpatrick and family have the sympathy of the entire community in this hour of bereavement.

May we all be found worthy of God's mercy and love,

Yours in gospel bonds,

G. W. LINDSEY.

WIRT, INDIANA, March 2, 1910.

Dear Herald: I have enjoyed reading the good sermons, articles, and letters contained in your columns, which have many times brought joy and peace to my soul and I feel I want to contribute a few lines this time. It will be two years on May 19 since I embraced the everlasting gospel. About twelve years ago I commenced reading the Bible, and I got so taken up with it that I would spend every spare moment in reading it, and I soon got to feeling that I would some day preach the gospel, although I had never heard more than two or three sermons, preached by a Lutheran minister. I soon informed my mother of the deep impression made upon me by reading the Bible, and she rejoiced to learn that she had one son who would some day preach the gospel. My parents were both very religious, but as they belonged to the Congregational Church and there was no church near us, they did not attend any. Well, mother said to preach the gospel I should go to college and study for the ministry, but said they were not able to help me, so I would have to wait. I went away from home to earn money to go on and I went where there was a Congregational Church. I worked there two years and by this time I got quite well acquainted with the teachings of the Bible, and I got to feeling that to go to college was not God's way of sending out his servants, and I told the ministers how I felt.

Well, they said that was all right for the days of the apostles, but it would not do now, as the times have changed. So I let them persuade me to go, although I went against my convictions. I went to German-English College, at Wilton Junction, as I was going to study the German. I studied in college four years, but was dissatisfied all the time I was there. The students and teachers and I could not agree very well, as I believed the Bible and they only about half of it. So I left college, although they wanted me to take four more years of it, and shortly after leaving it they gave me a church to preach in and I was not even ordained. I preached about five months for them with quite good success, yet I felt there was something lacking, and I was always looking for the church of Jesus Christ, built upon the foundation of the apostles and prophets, and thinking I had found it I united with what they call the Church of God. I was soon disappointed with it, but thank God for his guidance.

In May, 1908, at Valley Junction, Wisconsin, I was privileged to hear the fullness of the gospel, as Elder W. P. Robinson was there holding some meetings in a schoolhouse. The first sermon I heard I felt that it was what I had been looking for for years, and after hearing a few sermons, I could not wait any longer, and was baptized on May 19; and on June 14 I was ordained a priest. Twice I was spoken to and told that if faithful I would yet take the angel's message to Germany. Since July, 1909, I have been appointed to labor

in the Southern Indiana District, and as Elder William Dowker and I have labored together most of the time since I came into the district, and as he wrote a letter to your columns just before the holidays telling of our labors together, I will take it up where he left off.

At the time he wrote I had just gone up to Indianapolis to spend the holidays. I enjoyed the two weeks spent with the Saints very much. The elders that are acquainted with Bro. and Sr. Charles H. Fish, know that they know how to make the elders feel at home, and the writer was well remembered with Christmas presents. Leaving Indianapolis on January 2, I stopped over night with Tempests at Terre Haute and the next day I went to Clay City, where Brother Dowker and myself again took up the work. Had some interesting meetings there and left some near the kingdom. Bro. Charles T. Davis, who is presiding priest, is faithfully feeding the little flock on the bread of life every Lord's day. From Clay City we went to Cincinnati, where we got the use of the Union Church. As we could get no place to stay but in the hotel, and not having the means to go on with the work in that way, we went to Hyatt, where we continued meetings for about ten nights, with a full schoolhouse. There are some here believing the work, but they are not willing to obey it. There was quite a branch a few years ago, but most of the Saints have moved away. Leaving Hyatt, we went to Washington, where we stopped over night, and from there Elder Dowker went to New Harmony and the writer to Borden, where he held some meetings at the home of Felix Barksdales. There are some very near to the kingdom in this place too. There are only two families of Saints here, Barksdales and Sheldons, but they keep up their Sunday school. On February 1, I took the train for New Albany, where I took down sick with *la grippe* and the quinzey and was well taken care of.

The New Albany Branch is about the most lively branch in the district. They have their regular preaching services, prayer meeting, Religio, and Sunday school. Brother Zahnd has trained the Saints to put their shoulder to the wheel and push the work along. I have recovered and am again out in the battlefield. I am now holding meeting at Wirt, where I was ordained an elder October 17.

My love for the Master and his work is growing stronger, because he has first loved me, and although I feel that I am one of the weakest of his servants, I want to scatter a few flowers among the living, as there are some that will appreciate them more now than if you decorate their graves when they are dead. Pray for me that I may ever be faithful.

Your brother in like precious faith,

JACOB HALB.

SEATTLE, WASHINGTON.

Editors Herald: In the winter of 1909, I left New York for the West. A short time after arriving in Seattle, I was permitted to attend the convention of the Reorganized Church. Though I was deprived of my outward vision, I was not spiritually blind. I have been for many years a seeker for all truth. After investigating their claims, I was willing to accept the old Jerusalem gospel. At the reunion at Alki Point, I was baptized by Brother Johnson. I am sending you my dream, which was not revealed for me alone, but was meant to be unfolded to others, that they might enjoy the pleasures that I did.

When all were fast asleep and the hours of night were deepening, it seemed as though I was slowly rising, going upward and upward, until I was far above the damp atmosphere of earth, until I found myself amidst the fleecy clouds. I could see them sailing onward in their course. I continued passing on upward and upward until suddenly I could go no further. I seemed to be nearing the sky. Upon being filled

with wonder to know what it all meant, the sky having attracted my attention mostly, I questioned the guide regarding my surroundings. He informed me that I was nearing the entrance of heaven. Suddenly I heard sweet voices singing soft and low, as if coming from afar. I turned my eyes in the direction from whence I heard the singing and saw a boat just turning the bend, coming nearer to the place where I was resting. Slowing a little as it came nearer, so as to give me a chance to see it better, I observed the boat was filled with people, the most of whom were women, who seemed to be the principal singers. Suddenly they sang out louder and grander and then sailed away. I watched them out of sight, and sweet melody dying out in the distance, with them. I turned to the guide and asked what it was; he informed me that the boat rested upon air, the same as I was resting upon. He bade me behold the scenery, rest and be quiet, and the boat would come our way again soon. As I had learned in earth life that obedience is one of the grand laws to be observed, I immediately obeyed, casting my eyes in the direction from which the boat would come. I again heard the sweet voices and knew the boat was coming my way. It soon appeared in the distance, slowing gradually as it neared, until it stopped in front of me as before, thus giving me another opportunity to view the occupants. The outside of the boat resembled the color of the sky, the bow being somewhat higher than any other part of it. The design was the grandest I had ever seen; the decorations were white and gold, bearing the name *peace* in gold letters. I then observed that the boat was greater in length than in width and that it had wings fastened at each side. On the stern I observed a small flag bearing the stars and stripes.

While I was observing this fantastical object it again sailed off, the voices singing more angelic than before. I called out to them, but they did not hear me. I turned again to the guide and said, "I recognize some of those people; why may I not enter in?" He answered me, "There is an entrance through the immortal King, for those who seek to enter in."

Then I sank back lower and lower until I felt again the damp atmosphere of earth. I then awoke and found myself pillowed up in my bed, the dream being vividly impressed upon my mind. My first thought was to recite it to those around me, which I did. They said: "This is more than an ordinary dream; I believe you have had a vision; I hope you are not going to die." But I answered them, "It would not be death if one could enter there."

ISABEL LOUNSBERY.

4750 FOURTEENTH AVENUE NORTHEAST.

LAMBKIN, NORTH DAKOTA.

I notice in the HERALD for March 2, 1910, an article from a brother in England on keeping the Sabbath. Now, while I have all due respect for the brother's regard for the Sabbath, and am a firm believer of the observance of the Sabbath day, yet I think the good brother has overstepped the mark a little, and is likely ignorant of the condition in America, as compared with Old England. We must remember that a rule that applies to the thickly settled regions of England, where most of the people have but a few blocks to go to the place of meeting, can not be applied to the sparsely settled regions of America, where some often have eight or ten miles to travel, and very few are within walking distance of the place of meeting.

God has given us the horse for our use, but we should use wisdom in this as in all other things and not abuse or ill use our animals, but give them the required amount of rest and recreation to keep up their strength and vitality. I am sure it would not be more acceptable in the sight of God, for us, after working hard all the week, to start out on Sunday with

our families to walk two or three miles to church or Sunday school, than for us to hitch up our horse or team and drive that distance. Are we supposed to absent ourselves from the services of the Lord in order to give our animals the desired rest, just because we are unfortunate enough to live beyond walking distance from the meeting place? We can not all afford to have automobiles, bicycles, or airships, and even such things require a certain amount of energy and labor to propel them. On the other hand a great many country people have an extra horse or team that is idle part of the time during the week, or if they have not, they should try if possible to give one or two of their animals a few hours' rest during the week, to make up for the time they are to be used on Sunday driving to and from religious services.

In studying the Scriptures we should not try to apply the law of Moses, given the children of Israel in the wilderness, to ourselves who are under the gospel law of Christ. According to the law of Moses if a person were even caught picking up sticks, or kindling a fire on the Sabbath day, he was condemned to death, and there were many other stringent laws regarding the Sabbath, which it would be out of reason for us to try to observe.

Remember Christ's answer to the Pharisees, when they found fault with the disciples for plucking the ears of corn on the Sabbath day, and with himself for healing on the Sabbath day, as recorded in Luke 6; and again for pulling an animal out of the ditch on the Sabbath day as recorded in Luke 14. Now the good brother would have us leave the animal in the pit and trust to the Lord for its welfare until the Sabbath was over.

On page 361 of the Doctrine and Covenants we read: "The Saints are to observe the first day of the week commonly called the Lord's day, as a day of rest; as a day of worship, as given in the covenants and commandments. And on this day they should refrain from unnecessary work; nevertheless, nothing should be permitted to go to waste on that day, nor should necessary work be neglected. Be not harsh in judgment but merciful in this, as in all other things. Be not hypocrites nor of those who make a man an offender for a word."

And again on page 149 it says: "Thou shalt go to the house of prayer and offer up thy sacraments upon my holy day; for verily this is a day appointed unto you to rest from your labors, and to pay thy devotions unto the Most High; nevertheless thy vows shall be offered up in righteousness on all days, and at all times; but remember that on this, the Lord's day, thou shalt offer thine oblations, and thy sacraments, unto the Most High, confessing thy sins unto thy brethren, and before the Lord."

Now if we were to follow the brother's ideas a great many of us would have to reject these commands of the Lord, as we could not go to the house of the Lord without working our horses. But I look at this as coming under the head of necessary work, but for the Saints to hitch up their animals and drive to their neighbors visiting, or the pleasure resorts, of anything of like nature, on the Sabbath day, would come under the head of unnecessary work, and would not be pleasing in the sight of the Lord.

Now I hope the brother will not take any offense at the stand I have taken, and hoping these few words may benefit some one, and bring to the minds of some the wisdom and righteousness of God's laws, I remain,

Yours for truth and righteousness,
E. R. DAVIS.

NEBO, ILLINOIS, March 20, 1910.

Editors Herald: Since last writing to your columns some things of interest have transpired. Bro. J. W. Paxton came here in February and held meetings in a schoolhouse about five or six miles from here and baptized three. The Devil got mad, raised objections, and one of the number was not confirmed. The house was closed, but we have a number of friends there.

On Sunday, March 6, I baptized six at or near our own church, and several more are talking of taking the forward step. I have lectured in three different churches at request of precinct officers on local option, Brother Paxton going with me to Campsville, Illinois. We both occupied in the Baptist church with plenty of compliments. The work surely does move.

On Monday, March 7, I went to Beardstown, Illinois, to engage one Elder H. S. Derr, Baptist, in debate for five nights. Well, I suppose ere this an account has reached your columns. Bro. C. H. Burr was my moderator and did his part well and gave me some valuable assistance, (with the ready and voluminous reserve he has so handy when this work is assailed). To tell the truth this was a happy week for me, and the Saints one and all, as Brother Burr and I were leaving the house, gave us friendly handshake, and "God bless you"; also some outsiders and some Baptists. No man can ever grow large enough to overthrow the truth or the work of its great author. One Baptist preacher said he hoped they would either convert me or get me *out of the way of others*. I told him I expected to continue until others believed and obeyed. One young man told me he was not a member of our church now, but hoped to be the next time I saw him.

On Sunday, March 13, in response to invitation of Bellevue precinct of International Sunday School Association, I spoke to a full house with satisfactory liberty. Brother Shoemaker, of Beardstown, had loaned me two of his charts, also some of his notes on Sunday school work, all of which was the warp and woof of what was complimented all sufficient, (along beside that of two other ministers of more popular churches who spoke on the same occasion). I was yesterday handed a roll of R. B. Neal's *Swords of Laban*. They had come the rounds from a minister, who, I am told, wants to debate with me. So I guess if life and health continue I will have to accommodate the gentleman.

Ever praying for abundant success to the work of the Lord,
I am still in the faith. W. A. GUTHRIE.

HOLDEN, MISSOURI, March 14, 1909.

Dear Herald: After I obeyed the gospel my desire was that I might obtain celestial glory. Often did I read from the books seeking to learn what there is written there for me to pattern my life by in order that I may become Christ-like.

I sought to set apart a portion of each day for secret prayer and in my weakness to do what I could to help in the work. For some time I have tried to live from one sacrament Sunday to the following sacrament so as to retain a remission of my sins in the sight of our heavenly Father.

Lately I have grown somewhat careless and God gave me a spiritual dream to show my condition. I know God gave me the dream because he is feeling after me, calling me back to the narrow way.

I wish that when the time really comes for me to pass over into the other world I can sing, "The pearly gates are open and I can enter in."

I know that where God and Christ are, where Enoch and his city are, we can not come unless we are prepared for celestial glory.

Your sister in the conflict,
LOUISE C. WILSON.

Miscellaneous Department

Conference Minutes.

WEST VIRGINIA.—Annual conference of the West Virginia District was held at Cabin Run (now Greenwood) branch. Apostle G. T. Griffiths was chosen to preside with D. L. Shinn and Samuel Brown as his associates. Meeting opened in due form, with Bro. Frank L. Shinn as secretary. Branches reporting: Clarksburg, Mount Zion, Union Grove. Also minutes of last conference read and approved. Ministry reporting: Samuel Brown, baptized 12; Joseph Biggs, baptized 1; O. B. Thomas, D. L. Shinn, J. Jeffries. Bishop Agent's report accepted, after being audited and found correct. Report encouraging. Visiting Saints accorded liberties of conference. A committee consisting of Brn. D. L. Shinn, O. B. Thomas, and B. Beall to draft a petition to the First Presidency and Twelve, to send one of the High Priests to labor and take charge of this district from the General Conference to be held at Independence, Missouri, commencing April 6, 1910. The following delegates were chosen to the General Conference: F. L. Shinn, G. F. Baker, Samuel Brown, B. Beall, O. B. Thomas, and G. T. Griffiths, and authorized to cast majority and minority vote. By resolution the following brethren were authorized to confer with the committees of the Ohio and Pittsburg districts on reunion, regarding this district taking part and joining the reunion to be held in New Philadelphia in August, 1910: G. F. Baker, D. L. Shinn, and B. Beall. The following officers were chosen: Samuel Brown, president; B. Beall, J. Biggs, associates; B. Beall, Bishop's Agent; F. L. Shinn, secretary; Sr. B. Beall, treasurer. The following brethren were the speakers of the conference: O. B. Thomas Saturday evening, G. T. Griffiths 10.30 Sunday morning, and Samuel Brown at 7 p. m. Sunday evening. The prayer service at 9 a. m. Sunday morning was in charge of Ben Huffman and B. Beall, and Sunday afternoon prayer service was in charge of the presidency. A spiritual time and the gifts of the gospel were enjoyed. Bro. Chas. Williams was ordained to the office of priest. At the close of the Sunday evening service the conference adjourned to meet with the Clarksburg branch, subject to call of president and missionary in charge. Frank L. Shinn, secretary.

PORTLAND.—Convened at Portland, Oregon, February 26, 1910, with district president, M. H. Cook, in charge, assisted by Elder N. T. Chapman; R. E. Chapman, secretary *pro tem*. Branches reporting: Portland 126, Vancouver 19, Hood River 12, total 157, a gain of 33 since June conference, 16 by baptism, the balance by letter. Ministry reporting: High Priest M. H. Cook, Elders N. T. Chapman, W. H. Booker, W. A. Goodwin, N. E. Austin; Priests W. Weatherbe, L. Stovers, Harry Jones; Teacher H. W. Chapman. Elder N. T. Chapman was chosen vice-president of the district. Balance due on district tent collected and paid. District circulating library's report shows good work done in collecting books. This work started here since last June. A resolution from the Hood River branch was read recommending Brn. Albert Whorlow and H. W. Chapman for ordination to the office of elder which was favorably acted upon by the conference. Brother Chapman's ordination was attended to at once under the hands of Brn. M. H. Cook and N. T. Chapman. Brother Whorlow's ordination was deferred until some future time. E. E. Lasley, secretary.

KENTUCKY AND TENNESSEE.—District convened with the High Hill branch, March 10, 1910, with district president J. R. McClain in the chair. Elder T. C. Kelley was chosen to preside over the conference, and J. R. McClain to assist; B. F. Webb secretary; Sallie Allen, chorister. Branches reported as follows: High Hill, last report 87, present number 85; Farmington last report 155, present number 157; Liberty Hill last report 75, present number 74; Foundry Hill last report 143, present number 157. Report of Foundry Hill referred back from the November conference for correction was now accepted. Elders reporting: T. C. Kelley, J. R. McClain, J. C. Dowker, W. L. McLain, D. C. Harris. Elder J. R. McClain was elected president of the district and B. F. Webb, secretary, to act until June 4, 1910, when conference will convene at Paris, Tennessee, in the new church. The following delegates were chosen to General Conference: T. C. Kelley, J. R. McClain, J. C. Dowker, D. C. Harris, G. D. Cook, Sr. Flora Gray, Ida Shupe, Mary Shupe, Mollie L. Adair, Martha McClain, Gertie Cook, Brethren Scott and Ross Shupe, and B. F. Webb. Bishop's Agent J. R. McClain, reported as follows: Received since October 23, 1909, \$442.69; paid out \$358.67; balance on hand \$84.02. Elder McClain was

sustained in his office until next June conference. Preaching by J. R. McClain, T. C. Kelley and J. A. Dowker. Adjourned to meet June 4, 1910, at 10.30 a. m. at Paris, Tennessee. B. F. Webb, secretary.

ALABAMA.—District met with the Lone Star Branch on Saturday, February 19, 1910. Elder T. C. Kelley was chosen to preside over the conference and J. T. Raines elected secretary *pro tem*. Elders reporting: T. C. Kelley and J. R. Harper. Branches reporting: Lone Star, number at last report, 43; present number, 43; Flat Rock, number at last report, 46; present number 46. Elders T. C. Kelley and F. M. Slover were represented as delegates to represent the district at General Conference. Preaching by T. C. Kelley Friday night, Saturday and Sunday. Adjourned to meet with the Pleasant Hill Branch on the first Saturday of the annual reunion of the Alabama District. J. T. Raines, secretary *pro tem*.

Reunion Notices.

The Kewanee and Eastern Iowa districts reunion will be held at Prospect Park, Moline, Illinois, August 12 to 21, 1910. O. E. Sade and J. B. Wildermuth, advertising committee.

Errata.

Two errors crept into Bro. D. E. Tucker's letter in our issue of March 23. Near bottom of page, "railroad regulation," should be "government regulation." Near close of paragraph 5, "New York City" should be "New Zealand."

Marriages.

CLEMENT—CLIFT—VASSMER—CLIFT.—On March 22, 1910, the writer solemnized a double wedding in Durango, Colorado, in which Bro. A. F. Clement and Sr. Hollon Clift, and Bro. H. C. Vassmer and Sr. Ethel Clift were the contracting parties. The brides are well known and highly respected ladies of Inca, New Mexico. Brother Vassmer is a man of sterling character and is highly respected by a wide circle of friends in Durango. Brother Clement, a former student of Grace-land, holds a position of trust and responsibility in Portland, Oregon. We predict a brilliant future for the young people, and any community would be honored by their citizenship. Brother Vassmer and Sister Hollon were recently baptized by the writer and we feel for them a fatherly regard. The kind wishes of many friends follow them to their new home in Portland. May God's blessings also attend. S. M. Reiste.

Died.

SMITH.—Mrs. Letha A. Smith, daughter of Mr. and Mrs. Neuton J. Burklow, was born August 23, 1885, and died March 8, 1910. She was united to Mr. Franklin Smith February 21, 1909, and to this union one child was born. She was baptized November 2, 1902, and lived a faithful and active member until death. Her exalted character will live in the hearts of those who knew her. She was preceded in death by her father and sister Sarah not many years ago. She leaves husband, mother, two brothers, one sister, a little babe, and a host of relatives and friends to mourn. A vacant chair is left in the earthly home, but a place in heaven prepared for a noble soul is now occupied. Funeral conducted by Elder Peter G. McMahan in the presence of a large and sympathizing audience of friends and relatives. Remains laid to rest in the Chapman Cemetery.

JOHNSON.—Sr. Sarah Jane Johnson (*nee* King), wife of Elder William Johnson, was born December 20, 1859, at Carbondale, Pennsylvania, and died at her home, 811 Howard street, Seattle, Washington, February 23, 1910. She leaves to mourn, husband, three sons (Ralph, William J., and Alma), three brothers, one sister, daughter-in-law, two grandchildren, and a host of friends. The deceased united with the Primitive Methodist Church, in Boone County, Iowa, in 1886, and continued in fellowship with said church till April, 1887, when she was baptized by William Thompson into the Re-organized Church, at Angus, Iowa. She has been a devoted member and has lived a most exemplary life. Sister Johnson died of cancer, from which she was a great sufferer for more than two years; in all her suffering she was never heard to murmur or complain; in the trial she developed the greatest patience ever observed by us in any human being; she certainly possessed her soul in patience. Funeral from undertaking parlors in Seattle, Sunday, February 27; sermon by Elder J. D. Stead, assisted by Elder F. W. Holman.

CONTENTS

THE RELIGIO CONVENTION - - - - 369
 THE SUNDAY SCHOOL CONVENTION - - - - 370
 SUNDAY SCHOOL-RELIGIO NORMAL GRADUATION - - - - 373
 GENERAL CONFERENCE - - - - 374
 ORIGINAL ARTICLES:
 The Word of Wisdom, by Wallace A. Small - 378
 Fifty Years of the Presidency of Joseph Smith, by Heman C. Smith - 379
 MOTHERS' HOME COLUMN:
 Daughters of Zion Reading for May - - - - 382
 Questions on May Reading - - - - 383
 Program - - - - 383
 Request for Prayer - - - - 383
 LETTER DEPARTMENT - - - - 384
 William Johnson—A. E. Stone—G. W. Lindsey—
 Jacob Halb—Isabel Lounsbury—E. R. Davis—
 W. A. Guthrie—Louise C. Wilson.
 MISCELLANEOUS DEPARTMENT - - - - 388

THE SAINTS' HERALD

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General Conference

(Continued from page 377.)

but A. C. Silvers and these expressed a willingness to accept. The recommendations were then approved and the ordination of these brethren was provided for.

A list of *ex officio* members was read.

Joseph Luff resigning as a member of the committee on memorial, U. W. Greene was appointed to act instead.

Appointments for meetings at the various assembly rooms were made, song No. 131 was sung, and U. W. Greene pronounced the benediction.

SUNDAY, APRIL 10.

At 11 o'clock the following were the speakers: F. A. Smith in the upper auditorium; G. T. Griffiths in the lower auditorium; I. N. White at the South Side Church; and Daniel MacGregor at Central Kansas City. At 2.30 p. m., as follows: J. W. Wight in the upper auditorium, and U. W. Greene in the lower. At 7.30 as follows: R. C. Russell in the upper auditorium; F. M. Sheehy in the lower auditorium; J. F. Curtis at the South Side Church; and W. E. LaRue at the Central Kansas City Branch.

There was an immense crowd of Saints and friends at these principal meetings, the meetings in the Stone Church being crowded to the utmost capacity of the rooms.

Retaining Youth.

Whether you are forty or fifty, or even seventy, you can be young. You can actually secure the return of youthful powers. Of course, this can not be accomplished in a day or a week. But those who are passing or who have already passed into old age can be promised renewed youth.

Do not bother for a minute about the theory of germs in the intestines as the cause of failing bodily powers. To be sure, diet may have a great influence in shortening one's life, but it is not germs in the intestines that actually cause decay. It is simply and solely the harboring of dead cells. Now how can we get rid of these cells? There is only one way to entirely eliminate them from the body and that is through the activity of the muscular system. Do not pay the slightest attention to that senseless twaddle to the effect that when you

are fifty or sixty years of age you should cease all physical effort. Conclusions of that kind are simply the maunderings of vapid brains. Activity means life. Activity is always a part of youth. To live up and make youthful the tissues throughout the entire body, every muscle of the body must be brought into thorough activity at fairly regular intervals. It is not necessary for you to make laborious work of your exercises. Make them as pleasurable as possible. But you must not for one moment divert from the main conclusion that to retain the suppleness and activity of youth every part of the body must be used. It does not make a great deal of difference what system of exercises you may adopt so long as you give reasonable attention to the necessity for spinal strength. In fact, many recreative exercises can be used in order to bring about the desired effect.—Bernarr Macfadden, in *Physical Culture* for March.

Thoughts from My Workshop.

Men are just as narrow as their creeds.
 All labor is equally honorable if equally useful.
 To die is not to fail if death finds you with your face toward the goal.
 True success consists not in having done most toward the accomplishment of selfish ends, but to have done the most toward the improvement of the world.
 Truth begets faith and confidence, but infidelity is born of falsehood and error.
 It seems that God has given to the leaves and flowers and the very grass we tread beneath our feet, the privilege of preaching the resurrection of the dead.
 The rough foundation stones lying below the surface are never admired, but they sustain the grand structure whose beauty compels the admiration of all beholders. So in society and in the Church of Christ.
 Archimedes said, "Give me a place on which to stand and I will lift the world." On the eternal rock, Jesus Christ, the Son of the living God, men have stood, and have lifted the world.
 Education is not so much the mastery of the thoughts of others, as the ability to think for one's self.
 Being "wise beyond that which is written" is ignorance of the most dangerous type.
 Not all that wears the name is progress.—Selected.

Doctor McCarthy Talks About the Great Work of a Great University.

In the department of "Interesting People" in the *American Magazine* for April, John M. Siddall writes about how an important woman's club in New York asked Dr. Charles McCarthy, a lecturer on political economy in the University of Wisconsin, to come and tell them about the work that his university is doing. The following is quoted in point from the article:
 "It is curious how deep a hole a speaker can get himself into and then pull himself out of. McCarthy went the limit—both ways. After that bad quarter of an hour he fell suddenly to telling naturally and fervently the great story of the great work of the University of Wisconsin.
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enthusiasts in it who, like McCarthy, believe that a university should be like a great bank—always taking in, but *always giving out*. If the learned men in a university find in their laboratories and books how to prevent tuberculosis, how to make good butter, how to improve the soil, how in various ways to serve the people, let them go to the people with what they have and not wait for the people to come to them. Therefore the University of Wisconsin has forty-five traveling professors who are going into every corner of the State carrying to the people the suggestions and facts, and some of the less tangible forms of uplift, which have been produced at the university. McCarthy can show you photographs of factory workers in cities far distant from the university sitting in their work clothes around a professor who has been sent two hundred miles to teach them. On top of all this the university has established a great correspondence department through which thousands of queries from the people are answered at the university. Books also are shipped to the most remote corners of the State for the country people to read. Material is sent to hundreds of country centers to be used by farmers' sons in their local debating clubs. Experts at the university help the State Legislators to draft laws

properly, so that the laws will not be found unconstitutional and useless. This is a part of the work that McCarthy does. Taken all in all, the idea of the university is to advertise, advertise! If you have something worth while, promote it. Don't stand still and wait for people to come and get it. McCarthy says that the quack remedy for tuberculosis does not wait for people to come to it. It advertises—goes to the people. Why, therefore, should a university fail to carry to the people suggestions for right living which will decrease tuberculosis, suggestions which disinterested experts at the university develop out of their study and experience? Why should not many of the ideas and much of the culture of the university be taken to the people? All the people can not go to the university. Very, very few can. The plan is to have people studying at home while they are earning a living. 'You can have your feet in clay and your mind on higher things,' says McCarthy.

"Of course the idea of all this is to promote civilization by educating the people—giving them definite facts and assistance which, applied to their daily lives, will help them to keep well, to make the most of themselves, to have more real prosperity. It is a plan to keep wealth of all kinds divided

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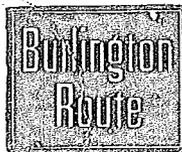
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evenly. Many an old civilization went to pieces because too much of the wealth, culture and happiness got into the hands of a few, leaving a great poor population to suffer and, finally, to rise up and smash things. The University of Wisconsin is fighting this disease to which civilization is particularly susceptible."

The Twentieth Century Magazine contains each month a number of strong and timely papers on questions relating to fundamental democracy, civic efficiency and clean and progressive government. It is also the only magazine of opinion that monthly gives its readers the news, gathered from all parts of the world, relating to such progressive measures as direct legislation, public ownership, cooperation, municipal advance, woman's progress, conservation, etc. It is, indeed, a sort of clearing house for the news of democratic, economic and social advance which can not be obtained in the daily or other periodical literature. In the April issue there are a number of papers of real merit, perhaps the most notable being "Postal savings banks and the people," "Grand Junction's democratic charter," "Portland, the gateway of the Columbia," "Some fruits of landlordism," "The progressive

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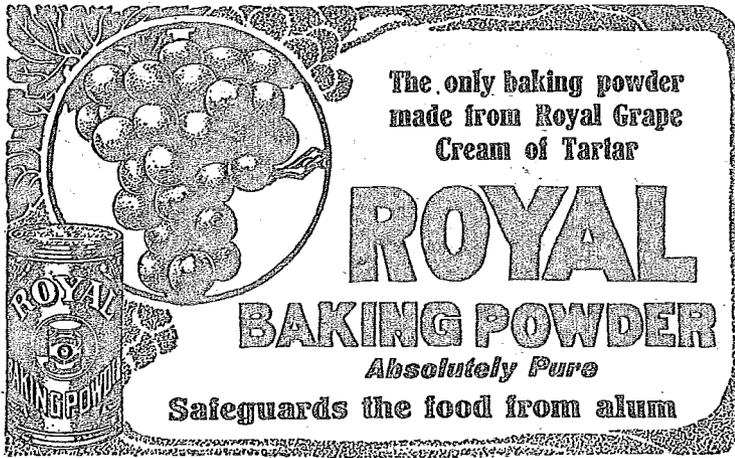
No. 126, cloth \$.75
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To the Ministry: In harmony with the resolutions passed by the last General Conference, we have printed proper blanks for the recording of blessings of children. Order No. 167½. In book form same as baptism certificates, 25c, or 12c per doz.

movement and this year's campaign," "Modernism," "Charles Wagner, social mystic," "The social valuation of truth," "The perils of our public school," "The progressive Republican movement and its significance," and "Morgan, the master of America." In this last paper, which is from the pen of the editor, Mr. Flower shows how thirty years ago statesmen and jurists warned the people of the menace of the rapid concentration of wealth through corporate power, that was then in progress. Here are quoted the utterances of Garfield, ex-Supreme Court Judges Jeremiah Black and David Davis, and Senator Windom. The writer next shows how this concentration has increased until to-day we are in the presence of one man practically holding the commercial destiny of the nation within his grasp. It is a startling and disquieting showing and will tend to further arouse the American electorate.

The April Twentieth Century is a magazine no thinking man or woman interested in present day public events can afford to overlook.

There is no intrinsic merit in merely reading books—even good books. What matters is what you get out of them.—Sel.



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J. D. BRIGGS, Cashier.

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160 acres 8 miles from Lamoni, 2 miles from L. D. S. church, ½ mile to school; good 6 room house, large barn, cribs, sheds, etc., land lies well and in high state of cultivation; \$70 per acre.

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480 acres, two sets of improvements, 8 miles from Lamoni, no better farm in the county, \$80 per acre.

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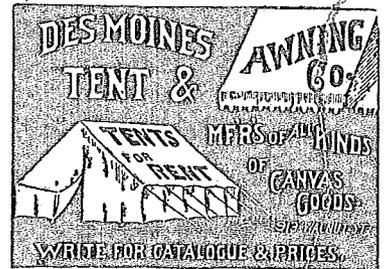
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- No. 108—Leatherette, each 80c; per dozen \$3.20.
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Official Publication of the Reorganized Church of Jesus Christ of Latter Day Saints

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

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



"There shall not any man among you have save it be one wife; and concubines he shall have none."—Book of Mormon, Jacob 2: 36.

VOLUME 57

LAMONI, IOWA, APRIL 20, 1910

NUMBER 186

General Conference.

MONDAY, APRIL 11.

President F. M. Smith called the afternoon meeting to order and presided throughout.

Song No. 158 was sung and G. T. Griffiths offered prayer.

After the reading of the minutes, a report from John W. Rushton, missionary in charge of the British Mission, was read.

The Sunday School Association reported.

Committee on concordance to the Book of Mormon reported and asked for more time. Request was granted.

The committee to whom the matter of report blanks had been referred made report, suggesting certain changes in the present system, to include the name of county, etc. The report was adopted.

The committee on conference resolutions reported having finished their work up to date.

The Bishop's report of finances was read, and among other things the Bishop said there was a more general readiness on the part of all to pay their tithing. He also said that the time had arrived when it was necessary to build offices for the church officers living and having their offices in Independence.

The Quorum of High Priests made report, and recommended the following named brethren to be ordained high priests: Elder John Jones, of New South Wales, Stewart Lamont, Canada, and B. R. McGuire, of Brooklyn. After statements had been made concerning these brethren, all being absent, the recommendation was adopted and their ordination was left to the missionaries in charge of these fields.

The committee to whom had been referred the matter of petitions coming before the body made report, outlining a plan for the handling of such, making immediate reference to the proper quorums possible without taking away the right for any member or members to petition the conference. This report was adopted.

The matter of ordination of A. C. Silvers to office of seventy was taken up, and after a statement by the brother, the recommendation that he be so ordained, coming from the Seven Presidents of

Seventies, was adopted and his ordination was ordered.

The invitation of the Lamoni Stake and Branch was then taken from the table, and was accepted without opposition.

A motion was made to support the Bishop's move toward the erection of a new office building in Independence, but after a little discussion was referred until after the auditors make report.

The time limit for the introduction of new businesses was left with the conference presidency.

A resolution was then offered that a juvenile history be written by Sr. Anna Salyards. An amendment was offered that it be written by Sr. Vida E. Smith, and after considerable discussion the whole matter was referred to the Board of Publication and the Church Historian with power to act. And a further resolution was passed that action be taken as soon as possible.

At 7.45 the services were in charge of Pres. J. A. Gunsolley, and the evening was devoted to a Graceland College program. Speeches were made, reading given, and several musical numbers offered. A very interesting and entertaining time was had by Graceland and her friends.

TUESDAY, APRIL 12.

The morning prayer meeting was in charge of A. H. Parsons and Joseph S. Sniely. The morning preaching was by F. B. Farr, assisted by L. E. Hills.

At 2 p. m. President Joseph Smith called the Saints to order. Song No. 21 was sung and prayer was made by U. W. Greene. Minutes were read and approved, and E. A. Smith took charge.

Bro. Ed. Rannie made a correction of error in statement in speech on Monday, and submitted a copy of the statement to the secretary.

The committee on petition from party in Saint Joseph Branch reported that in their judgment, on account of circumstances surrounding the petition, it should not be entertained. The report was adopted.

The memorial committee, appointed at an earlier session, made the following report which became the action of the body by a rising vote:

APRIL 12, 1910.

To the General Conference: We, your committee appointed by your honorable body to draft resolutions expressive of

Heman C. Smith Hist

our feelings by reason of the loss by death from our midst of some of the foremost, active workers of the church, beg leave to report as follows:

First in mind we recall the loss of our beloved and venerable Patriarch Alexander H. Smith, who departed this life August 12, 1909, by which the church has suffered the loss of a father, a wise counselor, a cheerful and gracious soul, a strong advocate of righteousness, a true man who will be missed by us all; and we feel we can truthfully say our brother held us close to his generous and sympathizing heart, and his absence is keenly felt by all.

We also realize that his loss is a great one to his family, to whom we extend our deepest sympathy.

We hereby express our mingled feelings of sorrow and gladness because of our loss and his gain. Sorrowful because we miss his cheerful countenance, his pleasant hand-clasp, his unostentatious nature; he was one of us and free from any assumed dignity because of his position in the church; ready to bless us, counsel us, and chide us when our natures were not properly controlled. We thank God for his life among us, our memory of him will be ever dear, and while we lose much by his departure from us we rejoice that he ran his race well and we feel assured of his triumphant entry into the bright paradise of rest, freed from mortal sorrow and pain.

Another of our most esteemed and brave workers of the Patriarchate, Joseph F. Burton, has slipped from our ranks, having died October 1, 1909. He was known for his extended service in the interest of the natives of the Society Islands; and it was he who guided our little craft—the *Evanelia*—from our shores to those islands in safety; away from the beloved associations of his brethren and countrymen, he remained among those isolated bands of Saints to do them good, with a fullness of love for their eternal welfare down to the verge of the grave; sincerely we can say a noble and true man has gone to a well-earned rest.

With his brave and loving wife, with members of his family we mourn his loss, and convey in this manner our sincere sympathy, feeling the utmost confidence in his fitness for the higher life.

The recorder of death places another name among the list of the workers for the Master in his vineyard here—Johnson Hay, of the seventy, who died June 16, 1909. We have learned that he was an active young man, faithfully performing his duties; starting in the ministry as a priest, later ordained an elder, and finally a member of the Quorum of Seventy.

His ministerial activities were in the State of Texas, and an excellent report comes to us of his work there; hence among others of the faithful we may confidently expect him to be in the great beyond.

To those left of kindred ties we send our love and offers of sympathy, believing our brother to have been a noble Saint.

The list keeps growing, and again we write another name, that of Arthur E. Mortimer, of the High Priests' Quorum, who died May 8, 1909. Though frail of body but of a strong spirit, together with a great love for the work of his Master, he moved forward to aid in the emancipation of the race from the curse of sin.

By his loss the church loses a painstaking and fearless advocate, and as with those preceding him, we can say we have no fears of his acceptance among the redeemed of God.

With his loved ones we sympathize, sending this encouraging hope as a church.

Among the faithful of other lands the record tells of the departure of another most valued and noted man, who a few years ago visited our land and rejoiced with us, going home with added zeal for the cause—Bishop Metuaore—

a man loved by his race of the South Sea Islands, who died April 18, 1909.

We mourn with them the loss of such a man and extend the sympathizing hand in spirit, with the same assurance expressed for others that his faithful service in the cause of his Master will warrant an abundant entrance into the kingdom of God.

Still another of the staunch defenders of the faith and a figure noted among his brethren in our General Conferences by the ready expression of his views, and his long and firm standing in the church, Elder John Hawley, who died April 17, 1909, has gone to his long home, and we regret that the pleasure of his greeting and earnest manner of address are no longer to be had among us; but we shall ever cherish in our minds the cheerful and helpful associations of the past with him.

Our sympathy goes to his loved ones and we have the satisfaction of feeling that his life was a worthy one, and his reward is sure.

Elder D. S. Crawley, known to many of the Saints, is among the list of the departed within the last year, having died May 5, 1909, an elder who, by the relation of his spiritual experiences, has been a source of strength to the Saints. He was a brave defender of the faith, also of his own convictions, and worked hard to spread the angel's message. He feared no man, in or out of the church, and his courage won for him the admiration and respect of his brethren.

Our trust is that we shall meet again where his bright and vigorous spirit will shine in greater splendor than here.

To the bereaved our feelings of sympathy go, and desire for them the comfort that comes from the consciousness of the trueness of the life of our faithful brother.

To complete the list of distinguished ministers among us up to the present known to us as having passed into the beyond, we add the name of Amazon Badham, who died November 16, 1909.

He was a man noted as a peacemaker and was successful in this regard. He was esteemed very highly for his Christian life, while acting as a local minister he was widely and favorably known, and in his absence the church has lost a worthy and useful minister.

Therefore we, in General Conference assembled, acknowledge the foregoing as expressive of our feelings, and authorize the publication of the same in the SAINTS' HERALD and *Zion's Ensign*, and copies to be sent to the members of the various families bereaved.

U. W. GREENE,
JOHN SMITH,
G. E. HARRINGTON,
Committee.

The Trustees of Graceland College reported. A motion was made to make an appropriation of four thousand dollars to Graceland, in accordance with the request of the trustees. This brought on a lively discussion, which lasted until adjournment. Closing song was No. 52, benediction being offered by Bishop G. H. Hilliard.

The evening sermon at the Stone Church was by H. C. Smith, assisted by H. O. Smith. At South Side Church, Paul Hanson was the speaker, assisted by John Harp. A meeting was held in the basement to discuss economics, Bro. John Scott, of Utah, addressing the Saints, U. W. Greene and F. M. Sheehy in charge.

WEDNESDAY, APRIL 13.

Morning prayer service was in charge of J. A. Tanner and W. A. McDowell. At 11 Isaac M. Smith preached, assisted by John Dowker.

At 2 o'clock in the afternoon President E. A. Smith called the meeting to order; hymn No. 86 was followed by prayer by F. G. Pitt. Minutes read and approved.

The auditors' report was called for and read, after which the question of appropriation for Graceland was resumed. A good many speakers took part in the discussion which followed. The previous question was ordered and the ye and nay vote was called for. Intermission was taken long enough for the delegations to meet, and when the vote was taken it resulted as follows: For the appropriation, 310; against, 1,759.

After announcements of meetings, etc., adjournment was taken.

G. R. Wells was the evening speaker at the Stone Church, assisted by George Jenkins.

THURSDAY, APRIL 14.

T. A. Hougas and I. N. Roberts were in charge of the morning prayer meeting and at 11 o'clock James E. Yates was the speaker, assisted by Eben Miller.

At 2 p. m., President Joseph Smith called the assembly to order. No. 14 was sung and J. W. Wight offered prayer. Minutes of previous meetings were read and approved.

The vote on the college question taken yesterday was then announced as follows: 364 for and 1,720 against.

By request F. M. Smith took the chair.

A communication was read from Graceland College trustees and they asked for the conference to approve of a movement to raise an endowment fund for Graceland by subscription. This was discussed, speeches being limited to five minutes, and finally referred to the Bishopric with power to act.

The Quorum of High Priests asked for a copy of the paper of the Presidency in regard to the calling and ordaining of high priests.

A matter sent in by the Malad Branch, Idaho, and the Utah District, asking for a change of boundary lines, whereby Malad Branch will become part of the Utah District, and being presented by the missionaries in charge of the two districts was presented. The request was granted.

The Second Quorum of Seventy reported that they had expelled J. W. Jackson from the quorum, and had released J. D. Erwin. After some discussion it was referred back to the quorum for further consideration.

The Board of Auditors made report on the Bishop's accounts. This showed net assets of \$184,188, as against \$152,095 in 1909, and liabilities at

\$161,333, as against \$162,266 one year ago. The report was adopted.

The matter of a new building, left over from the Bishop's report, was taken from the table, and after considerable discussion was referred to the First Presidency, the Twelve, and the Bishopric, with power to act.

The following appointments were then announced and approved by the conference: Myron A. McConley and Burton L. McKim to Hawaii. This appointment had become necessary, as announced by the chair, because of the early departure of Elder G. J. Waller from Honolulu.

The Second Quorum of Seventy reported labors done.

The First Quorum of Elders offered a resolution in regard to the publication of a monthly supplement to the HERALD for the purpose of printing matter pertaining to the various quorums of the church. This was referred to the Board of Publication.

A resolution was presented that the Executive Board of the Sunday School Association be consulted in the selection of editor of *Zion's Hope*. This was laid on the table without discussion.

A report was read from the Board of Publication. Time limit for new business was placed by the chair at three o'clock on to-morrow, April 15.

Pres. Joseph Smith moved a vote of approval to the First Seventy for record shown in baptisms. This was tabled.

Announcements were made; song No. 136 was sung and benediction was pronounced.

In the evening a Religio entertainment was given, consisting of speeches, songs, and instrumental music.

FRIDAY, APRIL 15.

Morning prayer service was in charge of William Lewis and Asa S. Cochran. W. A. McDowell, preached at 11, assisted by J. M. Baker.

At the business meeting in the afternoon Pres. Joseph Smith called the Saints to order. Song No. 191 was sung and H. O. Smith offered prayer. Minutes were read and approved.

F. M. Smith took the chair by request.

The Third Quorum of Elders reported.

A report was read from the Library Commission. The Religio Association made report.

The First Presidency reported that in accordance with the expressed wish of the Order of Evangelists they had appointed Joseph R. Lambert as Presiding Patriarch to serve until a successor to Alexander H. Smith be named. This appointment was approved. Before the vote was taken Brother Lambert made a statement of his position and his work.

The First Quorum of Seventy reported.

The meeting of the bishops made report of work done at their meeting, and requested that Bishop

Kelley address the delegates and priesthood on the financial status of the church.

The Council of the Seven Presidents of Seventies reported and recommended the following to office of seventy: Holmes J. Davison, A. E. Stone, and Jesse W. Paxton. Brethren Davison and Stone expressed their willingness to serve and the recommendation was adopted, and their ordination ordered. The ordination of Brother Paxton was ordered after a statement of a delegate in regard to the brother.

The First Presidency made a statement regarding the ordination to offices in the church, which was in answer to an inquiry from J. W. Davis, of Australia.

A recommendation came from the First Presidency and the Twelve that the following brethren be ordained to the office of evangelical ministers: F. G. Pitt, J. M. Terry, Arthur Leaverton, and William Lewis. After statements from Brethren Pitt, Leaverton, and Lewis, the recommendation was adopted and their ordination was ordered. In the case of Brother Terry ordination was ordered subject to his acceptance of the call.

At this juncture by motion the assembly arose and sang, "God be with you till we meet again," because Brother McKim, who had been appointed to Hawaii, was leaving the room, as a farewell of the conference to himself and to Brother McConley, who is in Denver. The old song was sung with feeling and sweet peace was with the congregation.

The First Presidency reported on a matter referred to them one year ago in regard to the right of quorums to expel members and the trial of same parties by church courts. Some discussion followed and it was then deferred until next conference.

The Joint Council of the Presidency and the Twelve reported that ordination to the priesthood should only be ordered upon consultation with those holding the Melchisedec priesthood in authority. This was adopted.

The Independence Branch officers made request that a debt still hanging over the Independence church be paid by the Bishop. This brought about some discussion and the matter was tabled.

The Second Quorum of Seventy made further report in regard to their action of expulsion of J. W. Jackson and the release of J. D. Erwin. Several motions were made in this matter and it was finally deferred for one year.

Announcements were made, song No. 158 was sung, and benediction pronounced by F. M. Sheehy.

The evening hour was occupied by V. M. Goodrich, assisted by George W. Thorburn, in the auditorium, and in the basement the sisters of the church held a meeting to consider ways and means of helping Graceland College. This meeting was presided over by F. B. Blair. Daniel Macgregor preached at the South Side Church, assisted by John Garver.

SATURDAY, APRIL 16.

T. W. Chatburn and J. C. Crabb were appointed to have charge of the morning prayer meeting. At 10.45 S. S. Smith preached, assisted by J. E. Kelley.

The business session in the afternoon was called to order by Pres. Joseph Smith. No. 93 was sung in opening and James McKiernan led in prayer. Minutes were read and approved.

A motion prevailed that all matter introduced and action taken yesterday in regard to the Independence Branch indebtedness be stricken from the record.

A motion carried that the two matters referred until next conference be made the special order of the third day.

A report from the Seventh Quorum of Elders was read.

The Order of Evangelists reported a resolution concerning the death of Patriarchs A. H. Smith and Joseph Burton. This was adopted by a rising vote.

The Quorum of High Priests reported, recommending that the following brethren be ordained high priests: W. E. LaRue, P. J. Jordan, and J. C. Chrestensen. W. E. LaRue made statement of willingness to accept. R. C. Russell spoke in regard to P. J. Jordan, and A. M. Baker made a statement in regard to J. C. Chrestensen. The recommendations were then approved and the ordinations of the brethren ordered provided for.

The Third Quorum of Seventy reported.

The Second Quorum of Seventy reported in regard to the expulsion from their quorum of J. W. Jackson, showing same had been for cause, and that the release of J. D. Erwin was on account of mental disability. This report was then adopted.

The Board of Auditors then reported on Ensign and Herald Office accounts, which was adopted.

The resolution offered yesterday that reports and documents offered for the consideration of conference be made in duplicate or triplicate in so far as possible, was taken up and discussed and carried.

That part of the auditors' report in regard to the keeping of an adequate set of books in the affairs of Graceland College, was then taken up and considered. A resolution prevailed that the Board of Trustees be instructed to install a proper method of double entry books for such accounts.

A resolution was also called up that appraisers be appointed by the First Presidency and the Twelve to appraise property in various parts of the country. This was also carried.

The election of trustees of Graceland College was taken up and F. M. Smith was chosen to succeed himself, as also F. B. Blair to succeed himself, and H. C. Smith to succeed W. A. Grenawalt. A vote of thanks was tendered Brother Grenawalt for his services as trustee.

The selection of a successor to J. A. Gillen as

member of the Board of Auditors was then taken up and the election resulted in the choosing of Robert Winning. I. A. Smith was elected to succeed Charles Fry on the board. A vote of thanks was tendered Brother Fry for his labors on the Board of Auditors.

The chair announced that the ordinations ordered by conference would take place Sunday morning in the basement of the church, and that they would be in charge of the Quorum of Twelve.

W. T. Thompson being present, he was asked in regard to his willingness to serve as a seventy. He said he could not accept. A. E. Stone was called on for an expression in regard to his call to the seventy, and he asked for more time to consider.

Announcements were made, song No. 176 was sung, and R. C. Russell pronounced the benediction.

Hiram E. Moler was the speaker in the auditorium in the evening service, assisted by E. B. Morgan. In the lower room at the same hour, Bishop E. L. Kelley addressed the bishops and delegates on the subject of the financial affairs of the church.

SUNDAY, APRIL 17.

At eight o'clock ordination services were held in the basement under direction of the Twelve. Joseph R. Lambert was ordained to the office of Presiding Patriarch, under temporary selection and appointment by the body to serve until a successor to Alexander H. Smith be named, under the hands of Joseph Smith and I. N. White, the former being spokesman; F. G. Pitt as patriarch, by F. A. Smith, spokesman, and G. T. Griffiths; A. Leaverton as patriarch, by G. T. Griffiths, spokesman, and F. A. Smith; William Lewis as patriarch, by F. A. Smith, spokesman, and G. T. Griffiths; W. E. LaRue as high priest, by I. N. White, spokesman, and J. F. Curtis; Holmes J. Davison as seventy, by J. W. Wight, spokesman, and U. W. Greene; Jesse W. Paxton as seventy, by F. M. Sheehy, spokesman, and R. C. Russell; W. P. Bootman as seventy, by U. W. Greene, spokesman, and J. W. Wight; A. C. Silvers as seventy, by R. C. Russell, spokesman, and F. M. Sheehy; and J. C. Chrestensen as high priest, by J. F. Curtis, spokesman, and G. T. Griffiths.

At the same hour in the auditorium a prayer meeting was held in charge of C. E. Butterworth and T. U. Thomas.

At 11 o'clock E. L. Kelley was the speaker in the auditorium, assisted by E. A. Blakeslee; C. J. Hunt preached in the basement, assisted by W. W. Whiting; and at South Side Branch, R. Bullard was the speaker, assisted by David Smith.

At 3 p. m. the speaker in the auditorium was A. Carmichael, assisted by C. A. Parkin; and in the basement, J. A. Becker, assisted by Eben Miller.

The speaker at 7.45 in the auditorium was R. C. Evans, assisted by S. M. Reiste; in the lower room,

M. C. Fisher, assisted by Earl D. Bailey; at South Side, R. May, assisted by B. J. Scott.

Speakers at Central Kansas City Branch were U. W. Greene in the morning, assisted by R. Etzenhouser; and in the evening, H. C. Smith, assisted by W. E. LaRue.

CONFERENCE NOTES.

President Joseph Smith has been in attendance at all the business sessions and at many of the preaching services. During the weeks previous to the convening of conference he had suffered much and was worn in body and spirit; but almost with the beginning of the first sessions he has been feeling better, and has been able to take charge of the business meetings at times during the transaction of routine business. The Saints and delegates are very thankful indeed that they can have President Smith with them, and can hear his wise counsel at times. While his sight is dimmed and his hearing quite defective, he is strong in body, his step elastic and quick for a man of his years, and he retains his courage as of yore.

The discussion of the appropriation for Graceland College assumed some peculiar features. On Tuesday it seemed that most were favorable to the movement, but when Wednesday's session began it seemed there had been a decided change of sentiment, the proposition was discussed from a somewhat different standpoint, and while the vote was remarkable in a sense, there was a wonderfully good feeling over the result on the part of all. Let us hope that time will show that the decision of conference was a wise one, as we believe it will.

The weather has been almost ideal, there having been but one day thus far that was in any way bad.

Conference business seems to be going along quite slowly. A resolution comes before the body for consideration. A few speeches are made, members rise to their feet sharply upon the close of a former speech and demand the floor, the chair is kept busy in locating the first man, and soon the afternoon is gone in the consideration of one subject of the many to come before the conference. But it is the universal verdict that the discussions result in better understanding and feeling.

The weather continued almost ideal up to Saturday when it turned cold and rainy, and we had a few flurries of snow. Sunday morning came still cooler, temperature hovering around freezing point, and some snow flying.

A very peaceful conference has been had so far, and while a few sharp tilts have been engaged in in some of the matters discussed, a wonderfully good feeling prevails. This is as it should be. One of the American characteristics is the ability to take a good hard rap and give one in return, brush off the

dust of conflict, and be good friends with the one who opposed you.

Sunday, as will be observed by looking over the speakers, was a general field day for the bishops, all taking part, with the exception of those at the Central Kansas City Branch, being bishops or bishop's agents.

On Monday the Saints were pleased to get acquainted with a brother from Oklahoma, Richard Davis by name, who is a full-blood Cherokee Indian.

All the Kansas City papers have been sending their reporters to furnish their readers with items of the conference. These reporters have been quite fair in their write-ups of the sessions, and there have been very few attempts to "feature" any of the peculiar characteristics of our people. We are becoming too well acquainted for them to attempt to make a play on such things.

Of General Interest

EQUALITY.

By James Bryce, author of "The American Commonwealth," "Suppressions of South Africa," etc.

It is now a century and a half since the idea of equality among men began to be constantly discussed, and to influence the world of practice as well as that of abstract thought. It has inspired many schemes, and has been taken as an ideal to be pursued not only in law and politics, but also in sociology and economics. More than once it has become a revolutionary force of tremendous power. Yet the great bulk of mankind have seldom stopped to analyze it, that is to say, to distinguish the various senses in which it is used, and the different bearings it has when applied in different fields of human life. Indeed, much confusion and some error have arisen from the habit of assuming that because equality is desirable and attainable in certain matters it is desirable and attainable in other and dissimilar matters, also, while the excesses of some who have fallen into this error have disposed others to regard it as a foolish and pernicious notion, which ought to be resisted whenever resistance is possible. It is, therefore, worth while to subject the term *equality* to analysis and examination, with the view of distinguishing the different meanings it bears, or, more precisely, the different import and effect of the conception according as it is applied in one or another kind of subject-matter. One can not hope to present any really new ideas on such a topic. That which may be aimed at is rather to give definiteness and precision to ideas which most of us are apt to hold in a somewhat vague form, and in particular to estimate, in each of the matters whereto it is applied, the practical value of the conception

as an ideal toward which the efforts of social or political reformers may be directed.

Let us begin by inquiring what are the various senses in which the phrase equality between men is, or may be, employed.

Six senses may be enumerated in which the phrase is currently used. Two of these refer to man as a pure product of nature, the other four to man as a social being existing under civil institutions of some sort or kind.

The first meaning, though very familiar, is one for which it is hard to find a truly descriptive name, but we may call it spiritual equality. There is a sense in which all men are naturally equal, because all have alike an individual personality which is of supreme value to each. All are alike when they come out of the darkness into this world as mewling babes; all are alike when with failing breath they return again into the darkness. This is the kind of equality denoted by the phrase, "All men are equal in the sight of God." The Almighty is so infinitely above his creatures that the distinctions between them are as nothing in his eyes. Each is a life-spark, and nothing more. In each, as certain philosophers have said, there dwells a tiny fragment of the universal soul of things. In each personality there is a mystery and even a dignity—the dignity of moral freedom, the importance of which transcends the disparities of man and man, and gives to every life, the every personality, a kind of sacredness. This conception, though one finds it recognized in classical antiquity, derives most of its power from the teachings of Christianity, and has become to most men a distinctly religious conception. Each and every human soul is precious, because each is in direct relation to God, and because each has been deemed to have an infinite future of weal or woe before it.

The other sense in which equality might be said to exist between men, and to be a natural equality, is equality of gifts, physical, intellectual, and moral. Were men equally endowed with strength, intelligence, courage, force, and tenacity of will, there would be a genuine natural equality among them.

As we know, there is no such natural equality, but, on the contrary, the greatest possible disparity, and that even between the nearest kinsfolk, and between persons brought up under the same education and social influences. Nevertheless, obvious and familiar as is this fact, it has made far less impression on the popular mind than the external points of resemblance between one man and another on the one hand, and, on the other, that equality of personality which we have just been considering. It is only when diversity and inequality appear in the form of differences of sex, or of race and color, that they receive due recognition; yet differences of sex and of race and color are not greater than the

differences which separate the higher from the lower individuals of the same sex and race.

Thus we have, as regards natural man, two salient facts: Between each man, simply as a man, and every other man, there is an equality of soul, an equal worth of personality. There is also between men an inequality of gifts, each man differing from his fellows in physical strength and in physical needs, in intellectual strength and in intellectual tastes, in force of will, in industry, in perseverance, in rectitude, in capacity for emotion, whether good or bad.

We come now to the four kinds of equality which exist, or may exist, between men in their social as opposed to their purely natural state. These are usually described as civil equality, political equality, social equality, and economic equality.

By civil equality we understand the possession by each man of similar and equal legal rights in the sphere of private law; that is, equal rights to freedom of speech and action, to personal safety and protection, to the enjoyment of a position in the family, to the holding and disposal of property. This kind of equality is so far from being natural that it is found only in advanced civilizations. Slavery was the rule all over the world, not perhaps among pure savages, but certainly among barbarous and semicivilized peoples, and has prevailed even in some highly civilized states. Even where slavery has ceased, great disparities as regards private legal rights long continued to exist, as, for instance, in France down to the Revolution. In Britain this equality was established, except between men and women, at a comparatively early epoch, and its full recognition has been, both there and in the United States, a very potent and beneficial factor in preventing social bitterness and political unrest. We even extend it, for almost all, if not absolutely for all, purposes, to those who are not citizens or subjects of the state.

The term political equality describes the equal enjoyment by all who are citizens of the state of a share in its government, including both the right of voting for persons to be invested with executive or legislative functions, and the right of being one's self eligible for such an executive or legislative post. This is a totally different thing from equality of private legal rights, has been later in its growth, does not prevail so extensively, and does not necessarily or logically follow from civil equality, because the grounds which recommend it are not the same. It is in no country complete as between the sexes. Nevertheless, it tends more and more to make way, and is generally supposed to be the goal toward which nations are traveling.

The term social equality is much more vague, because here we quit the sphere of law to enter that of social intercourse. It denotes the kind of mutual

courtesy and respect which men show to one another when each feels the other to be "as good as himself"—a respect which stands between condescension, on the one hand, and submissiveness, on the other. The extent to which it goes depends, of course, upon the particular form of intercourse. There may be a social equality between men as directors of a company or members of a political committee which would not extend to dining at one another's houses, still less to marrying one another's sisters or daughters. Its growth is generally in proportion to the growth of the last two mentioned kinds of equality; yet it might exist without political equality, and the latter without it.

Lastly, there is economic equality, that is to say, the possession by every man of an equal quantity or value of property, none being either richer or poorer than his neighbor. This state of things has never yet existed, and has no necessary connection with the other kinds of equality, though of course it is only under a régime of political equality that it would be likely to come into being.

So far we have been endeavoring to distinguish and define the different kinds of equality which do exist, or may exist, among men. Now let us inquire what are the import, the value, and the practical attainability of each of these kinds. Most people tend to assume *a priori* that every species of equality has a sort of presumption in its favor; that it is likely to yield better fruits, both ethically and politically and socially, than inequality; and that it is therefore desirable for all communities to try to work toward it. This tendency deserves to be explained, this alleged presumption to be scrutinized.

That which has been called spiritual equality, the equal worth of each personality or human soul, is now generally admitted by all civilized men, and has become so much a part of our thinking that we forget that there were times when it was not accepted at all. The latest serious attempt to deny it was made in the last days of slavery in the United States, when some few persons, professing to be anthropologists, attempted to show that African negroes were not members of the human family, but rather a species of highly developed apes. The conception is one which the three great religions of the world all virtually embrace, Mohammedanism having taken it from the Jews and the Christians; and the power it exerts is mainly due to its incorporation in Christian doctrine. The unity of man is correlative to the unity of God. The value of man's soul is measured by the death of the Savior. It is indeed the sheet-anchor of humanity; for we owe to it all the efforts that are made to help or reclaim those criminals and outcasts whose acts excite repulsion, but who are nevertheless, in another sense, men like ourselves. It is the force which restrains,

however imperfectly, the disposition of the stronger races to trample on the weaker, to reduce them to slavery, deny them civil rights, use them like beasts of burden for the benefit of those who need their labor. It is now so firmly rooted everywhere that its continuance may be deemed certain; and no more need here be said regarding it than that it has been the chief cause of that presumption in favor of every sort of equality which has been already referred to. The admission of this principle seems to throw upon any kind of inequality the onus of justifying its existence.

Men reason thus: "All men are born equal; all men die equal; all souls are immortal, and Christ died for all. We brought nothing into the world, and it is certain that we can carry nothing out of it. Why, then, should there be such differences of good and evil fortune, of wealth and poverty, between men? Why should not all have equal rights, equal possessions, equal happiness?" The New Testament, the American Declaration of Independence, the French principles of 1789, seem to concur in prescribing equality as the normal condition of mankind, or, at any rate, the proper starting-point for every community. Even Bentham's doctrine that the aim of society is to secure the greatest happiness of the greatest number is obliged to assume the equal value of each person, and of the capacity of each for happiness, else the doctrine fails altogether to supply the practical guidance it has undertaken to give. The power which this view of equality as the natural state of men has exercised is unquestionable. But in trying to apply it to existing social phenomena we are immediately confronted by the other fact, already dwelt upon, viz, the inequality of men as regards their physical and mental powers. Equality of gifts and abilities does not exist, and, so far as we can foresee, never will exist. It does not even seem to come nearer, except to some slight extent, as between the different races of mankind; for though some individuals of remarkable capacity have arisen from among the colored races, no colored race as a whole has brought itself nearly up to the level of the leading white races.

The problems that lie before human society in its onward march are all concerned or involved with these two salient natural facts, and admitted equality between men in one aspect, and a no less palpable inequality between them in another aspect; and as these moral or social problems, like physical problems, can be solved, not by running counter to nature, but only by obeying her, like regard must in every effort at a solution be had to both facts.

We may now go on to inquire how these two facts seemingly opposed, yet both true, have worked upon the relations of men in the social sphere. And this brings us to the four forms of equality which exist

in that sphere, viz, civil, political, social, and economic equality.

Civil equality, equality of rights in the field of private law, is so generally admitted to be wholesome for the whole community as to have become a good practical test of the higher or lower level of civilization which any state has reached. It is now virtually universal in Europe (except, of course, in semicivilized Turkey), and in all the colonies of European nations. Its acceptance has been due partly to sentiment and sympathy, but largely also to an experience of the evils of inequality as giving rise to arrogance and injustice on the part of privileged classes, and exposing the less privileged to harsh treatment. The sense of wrong produces discontent, and discontent disturbs the state. The very term equity, which our lawyers have drawn from the favorite expression of the Roman lawyers, *aequum et bonum*, indicates the tendency to find in equality of treatment a foundation for justice, and the easiest way out of the endless complications and difficulties to which the preference of one class of persons over another gives rise. The tendency to level down and level up became strong in jurisprudence before it had established itself in politics. Economic changes worked the same way; for when wealth was acquired by persons belonging to the inferior classes, they used it to evade and ultimately to overthrow those provisions of the old law which placed them at a disadvantage compared with men of higher rank. To one who reviews the progress of the world during the last four centuries, no small part of that progress seems to consist in or to issue from civil equality, and its steady and quiet growth is a striking illustration of the power of moral forces, of truth, reason, and good feeling. These have been more important agents in creating it than any revolts of the oppressed; and, indeed, it was they that enabled some of those revolts to succeed.

The equality of men in respect of political rights has made far slower advances, and involves considerations very different from those which govern our view of equality of civil rights. We may define it as meaning the equal right of every citizen to share in the government of a state, whether as a voter or as eligible for any office or post. The idea of such equality is very modern, the realization of it still more recent, and hardly anywhere complete. So far from its having been the original condition of mankind, it would seem to have never existed in any primitive people which had reached even the rudest political organization. The dominance of one man, or a few men, over the majority is everywhere the patent fact, and the circle of those who share in political power is very slowly extended. Such extension usually comes, as in the case of the equality of private civil rights, partly through the discontent of the excluded mass, who see, or think

they see, that the authority of the privileged few is used to their prejudice, partly by a feeling, which gradually spreads among the most enlightened members of the privileged class, that no set of people can be trusted to legislate for others, and that a government is more stable when its base is broad. Where the few rule the many, the many will always blame the few for any mistakes or misfortunes. When they obtain their share, they have only themselves to blame. Accordingly there has been established in modern times and in advanced nations a sort of presumption in favor of a wide political franchise and universal eligibility for office, as making probably for the general good, but anyhow for the general contentment. This, however, is only a presumption. There is another side to the question. Equality of civil rights is almost certainly a good thing, for it can hardly be misused. Equality of political rights may readily be misused; for it requires capacity, and capacity may be wanting where a political power is committed to a mass of people who are ignorant and untrained, and where this mass is not disposed to be guided by those who are wise and more instructed, it may choose bad rulers and sanction foolish measures. Thus a suffrage suitable to the white population of Massachusetts may not be suitable to the predominantly colored population of Louisiana. In every case the risk of this evil must be set against the presumptive advantages already mentioned; and the difficulty of balancing them may be illustrated from the division of opinion among intelligent men and women which exists on the question of woman suffrage. There is, therefore, no general rule to be laid down on the subject. In every case a balance must be struck between probable gains and probable dangers. Regard must be had to time, place, and circumstance; the application of abstract principles and *a priori* doctrines, such as were so potent among the French from 1789 to 1792, and in the United States for two generations after 1776, must be carefully eschewed.

We come next to social equality, and find ourselves passing out of the sphere of law into that of general human intercourse. Is it desirable that there should be no social ranks or grades, and that (apart from office and from age, two things which have usually and rightly commanded deference) each man should treat every other man as being absolutely on his own level?

Here we are confronted by the old contradiction between natural equality, in the sense of spiritual equality of every human being, and natural inequality, in the sense of the great diversity of intellectual and moral gifts between different persons. The former would seem to forbid social distinctions; for if each personality is of the same value, it ought to obtain the same respect from others.

The latter, however, shows us some persons immensely superior in integrity, in force of character, in all the powers which enable a man to lead or to edify or to delight his fellow-men. The instinct which defers to such kinds of superiority is both natural and reasonable, and the instinct which defers to wealth and power is, at any rate natural. Moreover, differences of intellect and of education produce differences of taste; differences of wealth produce differences of habits of life; and such differences necessarily affect social intercourse. The establishment of economic communism, or of an absolute equality of conditions, would remove the latter; but the former would still subsist, and would create, if not a barrier, at least a certain disinclination to intimacy between the person who loves literature or art and the person who loves only foot-ball or his dinner.

The tendency to establish distinctions of rank is deep-rooted and universal. Some of us would not consider that there was much difference, if any, between the vocation of a seller of peanuts and that of an organ-grinder. The former is nearly as nomadic a person as the latter. Nevertheless, in New York the distinction is so great that the former does not permit his children to play with the children of the latter. When a tendency is naturally so strong, the attempt to ignore its results may produce an artificial state of things disagreeable to everybody, as the attempt of some idealists to make their domestic servants sit down to meals along with them has been resisted by the servants themselves.

These are some of the difficulties which surround the question. An examination of them may lead us to the following conclusions:

The more social equality we can secure without running counter to nature, the better. Mutual respect for one another's feelings, mutual courtesy in forms of address, mutual recognition of the equality which lies beneath all the inequalities, are good for the so-called superior and the so-called inferior. They check arrogance and assumption on the part of the one, cringing and servility on the part of the other. They make the one remember that he is no more, the other than he is no less, than a free man.

On the other hand, more harm than good will be done by trying to force into a kind of intimacy which they feel to be unreal, because not grounded on sympathy of thought and tastes and habits. When these are widely divergent, social intercourse can not be so easy, or, at any rate, can not cover so much of life. You may be perfectly friendly with the coachman who drives your carriage, but you do not wish that he should spend the evening in your drawing-room, or marry your daughter. He may be more honest or more wise, or both, than you are

yourself; nevertheless, the difference in tastes and in ways of life sets certain limits to intimacy. But the recognition of these differences does not diminish either the duty or the value of politeness on both sides.

As regards the weight to be attached to natural inequalities, wealth ought to count for least, except, of course, so far as it involves disparity of habits. Intellect may properly entitle its possessor to a certain amount of deference; but, taken alone, and apart from the attainments or the refinement which it may produce, it ought not to be a basis of social distinction.

What is to be said of what Europeans call rank, *i. e.*, of the conventional orders and degrees in society produced by titles, whether hereditary or personal?

Where they are personal their value depends on the care with which they have been bestowed, or, in other words, on the amount of personal excellence they indicate. There is nothing in the doctrine of natural equality to dissuade the rendering of special deference to special excellence.

Where they are hereditary, as among the nobles of Europe, they do not indicate any measurable amount of excellence, for the presumption that the good qualities of ancestors reappear in descendants is hardly stronger than the presumption that those who have been brought up in comparative indolence and under the influence of caste sentiment will suffer from both causes. That the evils of hereditary titles exceed their advantages is the judgment of nearly all impartial observers. In Germany and the Austrian dominions they foster a spirit of haughty exclusiveness among those who possess them. In Great Britain, they produce snobbishness both among those who possess them and those who do not, without (as a rule) any corresponding sense of a duty to sustain the credit of the family or the caste. Their abolition would be clear gain.

The elaborate system of artificial rank which prevails in Europe is, however, by no means so offensive as many Americans fancy. Even in England social precedence is so much a part of the recognized conventions of the country, and is so fully discounted by a regard to the intrinsic merit of the person who does or does not enjoy it, that, though it may seem absurd enough that the Prime Minister should, if a commoner, walk out of the room behind an insignificant young peer, and the Prime Minister's wife have no rank at all, nobody deems this to be any disparagement of the Prime Minister. If it were a rule that all red-haired people should take precedence of black-haired people, this, too, would so soon seem a matter of course that the black-haired would accept their position, and cease to feel aggrieved. When there is substantial work to be done, social precedence usually goes to the

wall. Almost the only survival of its importance is to be found in the disposition to prefer a peer for the office of governor-general of India, or Ireland, or Canada. In some parts of Europe, however, birth and rank still count for much. Thirty years ago, I was told in Vienna that not long before, at the court balls there, the daughter of the then Prime Minister was seldom asked to dance, because her father, though he was expected to save the monarchy from the perils that then encompassed it, was not a count but a simple *Freiherr*. In Prussia people do not to-day, like the Westphalian baron in "Candide," forbid their sister to marry a man who can not show sixteen quarterings; yet in Prussia to-day it is all but impossible for a Jew, however rich, to obtain a commission in the army.

There is a curious distinction between Eastern and Western countries in this regard. In the East the sovereign, being a despot, is held so immeasurably superior to his subjects that they all seem comparatively equal before him, and he can so easily make the beggar a prince, or the prince a beggar, that the European ideas of status are inapplicable, and there is little difference between the laborer and the employer. In Europe, on the other hand, while distinctions between classes are much regarded (even in republican Switzerland the old families enjoy great respect), the chief social line is that which separates those who are called "gentlemen" from those who are not so called, and the sovereign is deemed to be only the most highly placed gentleman, and not exempt, as in Turkey or Persia, from the obligations attaching to a gentleman. This is a result—of the few that still survive—of the so-called system of chivalry, which created a sort of equality on the basis of knighthood.

(To be concluded.)

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ALCOHOL AN OBSOLETE REMEDY.

Forty years ago no scientist of standing could be found in the world who was willing to undertake the defense of temperance on purely scientific grounds. Scientific men believed and taught that alcohol was a food, a stimulant, a remedy of the highest value; that it was indispensable in the treatment of collapse, surgical shock, in fevers, in blood poisoning, in pneumonia, in tuberculosis or consumption, in weakness from whatever cause, as a preventative in exposure to contagion, in protection from fevers, in heart weakness from hemorrhage or other cause; in fact, alcohol was the one universal remedy, the first item on the list of emergency supplies, the biggest item next to foods in the hospital expense bill, the most frequent prescription of the medical practitioner, and the prescription which he nearly always took himself. The use of alcohol as a remedy was most emphatically indorsed by scientific men and supposed to be backed up by scientific evidence.

To-day all this is changed. The laboratory researches conducted by the aid of instruments of precision, the same sort of instruments which measure the velocity of light, the movement of the stars, and by which the occult forces of nature have been revealed and studied—these same methods' and instruments have been brought to bear upon the study of

alcohol and its effects upon the human body, and the result has completely reversed and upset the old beliefs and the old teachings.

Every function of the body has been subjected to the minutest scrutiny; every bodily activity and energy has been calipered with the finest precision. By this means we have become acquainted with the normal man. We know how long it takes him to think, to feel, to see, to smell, to hear, to taste. We know how much fuel in the shape of food is required to maintain body heat and to enable the body engine to do its work. We know how much oxygen is consumed, how many foot pounds of work can be done in a minute or in an hour or in a day. With a normal man before him, measured, calipered, tested and charted in every conceivable way, the modern laboratory physiologist has made a study of the influence of alcohol upon the human body, its tissues and its activities. The result has been the discovery that alcohol damages every tissue and impairs every function; that it is a universal poison; that it is of no advantage or assistance to the body under any circumstances whatever; that it is not capable of increasing strength or endurance or vitality one iota, but the very opposite.

Here are a few of the things which science has demonstrated that alcohol does to the body: In doses so small as one twenty-five hundredth of the body weight, that is one ounce for a man weighing one hundred and fifty pounds—alcohol shrivels the nerve cells and impairs every mental function. In a normal man the nerve impulses travel at the rate of ninety-one feet per second; under the influence of alcohol the rate of transmission is reduced to thirteen feet per second, or one seventh; in other words, it takes a man under the influence of alcohol seven times as long to hear, to feel, to smell, to taste, to see, to think, as a normal man.

By similar careful measurements it has been found that under the influence of alcohol the fires of the body burn low, the amount of oxygen consumed is less, and the tissue activities are slow.

Thus it appears that alcohol is not a stimulant or a tonic in any sense of the word. It is a depressing agent, an anesthetic, a narcotic; it is the mother of anesthetics.

The old idea that alcohol strengthens the heart, and that hence it is just the thing to use in case of fainting, shock or collapse, has been shown to be utterly fallacious. A two per cent solution of alcohol has been shown by Professor Kronecker, of Berne, Switzerland, to paralyze a frog's heart. Such solution has the same strength as the common Bavarian beer. Ordinary beer and hard cider contain two or three times as much alcohol; wine five to ten times as much; brandy and whisky twenty to twenty-five times as much. Hence the paralyzing effect of these strong liquors is proportionately as great. It was formerly supposed that alcohol aids digestion because when taken into the stomach it causes it to pour out gastric juice. But Radzikowski, a Russian physiologist, has shown that the gastric juice produced by alcohol contains no pepsin; it is produced simply as an action of defense to dilute the poisons to which the living tissues are exposed.

One of the most notable discoveries made by the modern scientific study of alcohol is the fact that it lessens vital resistance. Animals under the influence of alcohol are a more likely prey to germs. For instance, pigeons, which are ordinarily proof against bacteria which produce malignant carbuncle, under the influence of small doses of alcohol are easily affected and die.

In the light of these facts, it is not at all surprising that observing physicians should have begun to question the value of alcohol as a remedy in the treatment of pneumonia, typhoid fever and tuberculosis and other grave disorders. Hundreds of physicians have had the courage to undertake the treatment

of these diseases without alcohol, and the result has been a wonderful reduction in the rate of mortality. Alcohol was formerly considered a sovereign remedy for consumption because a few suffering from this disease took whisky and recovered in spite of it. Now no one thinks of giving alcohol for this disease, for it has been positively proved that habitual drinkers suffer more frequently and more fatally from tuberculosis of the lungs than do abstainers. Consumptives are treated by the out-of-door method and sixty per cent recover.

Typhoid fever under the alcohol treatment was an extremely fatal disease. Twenty to thirty per cent of the patients died. Under the nonalcoholic treatment which substitutes water for alcohol, ninety-seven per cent recover. Pneumonia under the alcoholic treatment was still more fatal. Under rational treatment, without alcohol, the mortality has been reduced to five or six per cent.

In surgical shock, alcohol, instead of being prescribed is absolutely forbidden. The use of alcohol is indeed pronounced by the best authorities to be about the worst thing that could be done, since it increases shock through the weakening of the heart and the paralyzing of the nerve centers. An increasing number of intelligent physicians are taking a decided stand against the use of alcohol as a remedy. It has even been proposed that alcohol should be dropped from the *materia medica*. It may almost be said that alcohol as a remedy is dead. The corpse still lingers about the drugstores and in some physicians' offices, but the time can not be far distant when this drug will be decently buried and cease to appear among remedies which are accorded respectable standing as having the support of scientific authority.—*Good Health Magazine, March, 1910.*

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SHALL THE FAMILY LIFE BE PRESERVED?

(By F. W. Blackmar, Professor of Sociology and Economics, University of Kansas, Lawrence.)

The mainstay of modern society is the family. Its discipline, its association, its love, its inspiration to normal social life make it of first importance of all social groups. Hence if we wish social progress to continue, every effort should be made to retain it in its purity and efficiency. Clustering around it are so many sympathies, a life of such delicate nature that it is difficult to improve it by any determined effort. It is preëminently a private life, more private than any other institution. Yet its importance makes it a matter of great public concern.

As the normal family in the home represents that which is most sacred and best in modern life, so the broken family and ruined home represent the most deplorable social condition as well as the greatest of social evils. The separation of man and wife, the helplessness of children, the destruction of tender ties and sympathies, and the breaking of ideals lead in general to individual misery and social deterioration.

Yet it is difficult to maintain this delicate fabric by force of law alone. Granted that the breaking of the home is an evil, there are conditions in which a divorce is humane. To forbid divorce entirely would not prevent the evil and would lead to other worse conditions. To have a lax divorce law, allowing people to separate at will, would destroy the solidarity of the home and among the ignorant and unthinking, be used to degrade the home life. Hence a clearly defined divorce law, neither too severe on the one hand nor too lax on the other, made universal and uniform throughout all the States is a much to be desired protection to the family life.

While divorce as generally practiced must be recognized as productive of evil results, little good can be accomplished by

attacking divorce as an institution. True legal reform lies in the provision of a wise, even-gauged law. For divorce is but an index of a deeper seated wrong which must be remedied and prevented by other means than forbidding its practice. The evil originates and is developed long before the divorce.

Foremost of all is education of the right sort, an education which will give to men and women knowledge, and a baptism of moral and intellectual integrity, and increase tolerance and common sense.

More careful study preparatory to home life, and of the difficulties and trials that must be encountered there, would lessen the difficulties and add to the charm of the home. Our educational institutions in the past have been giving better preparation for almost every other mode of existence than for this most important condition of social life. Recently more attention has been given to home building and household economy and management, to questions of sanitation and hygiene, to anatomy, physiology, and the science and art of child raising. These should be more specific in their nature and more universal in their application.

While education should be placed first as a means of overcoming the evils that lead to divorce, well regulated laws of a mild nature would aid and support the educational program. A law requiring the candidate for matrimony to pass an examination in knowledge of anatomy, physiology and hygiene, in special application to the family and home life, would be a step in the right direction. When persons were not able to receive the required instruction, municipal night schools should be provided for this purpose.

A law requiring a medical certificate of mental soundness and freedom from virulent disease should be enacted, to do away, if possible, with the present slipshod methods frequently employed in the probate court.

A system of registration of all people, that a record of "who is who" might be obtained, would prevent deception, and a previous announcement of the marriage some weeks before the event would prevent hasty marriages.

Also a more stringent law preventing persons who have no actual means of support, either in property or earning capacity, from marrying, would be of service.

Such laws as those enumerated above would not in themselves work a reform, but backed by education, intelligence and public sentiment, they would help to remedy evils that lead to divorce.

To those who consider matrimonial union an entirely private matter, such laws seem undesirable. But matrimony and especially the perpetuity of the family in its purity and importance is of great public concern and the public must arouse itself to renewed action on a higher plane if it wishes to preserve the family in its useful state. Besides, the science of eugenics (race or stock culture) will without doubt become more prominent in the future, which will lead people to be more thoughtful on the subject.

Finally, while divorce is recognized as an institution essential to the protection of modern society, and while it is an index of evils rather than an evil in itself, except in a secondary sense, the law should be firm enough so as not to encourage divorce. While some people might have the intelligence and character to decide when they should be separated, without the consent of society, a larger number would be encouraged to throw off restraint under a lax divorce law. Society through law, should help such to exercise restraint—a restraint which is necessary to civilization and progress.—
Kansas City Journal.

RELIGIOUS BODIES IN UNITED STATES.

GRAND TOTAL SHOWS 61.6 PER CENT PROTESTANTS AND 36.7 PER CENT ROMAN CATHOLICS.

That the church members in the United States numbered nearly 33 millions in 1906; that there were a billion and a quarter dollars invested in church edifices; that every day eight new churches sent their spires skyward; that males formed considerably less than half the total church membership; that a larger percentage of Catholic males than Protestant males were members; that in 16 States the majority of the total church membership were Roman Catholic; but that of the grand total of church members reported for the United States 61.6 per cent were Protestant and 36.7 per cent Roman Catholic; these are the salient and conspicuous facts appearing in the proof sheets of a United States Census Bureau bulletin, prepared by Chief Statistician William C. Hunt of the division of population of the United States Census Bureau.

The bulletin will be issued this month. It is in the nature of an abstract of the comprehensive report, now in press, giving the results of the fifth census of religious bodies in the United States.

FEWER MALE THAN FEMALE MEMBERS.

It is stated that United States census statistics of church membership by sex were collected for the first time in 1906. Of the total number of members reported by the various religious bodies and classified by sex 43.1 per cent were males and 56.9 per cent females. Among the Protestants the difference was greater, only 39.3 per cent being males. In the Roman Catholic churches there were relatively more males, the number forming 49.3 per cent of the total membership.

Fewer males than females were found among the Latter Day Saints, the Lutherans, Disciples, Methodists, Baptists, Presbyterians, and Protestant Episcopalians, the percentages of male members decreasing in the order shown, and there being but 35.5 per cent male among the Episcopalians. Among the Christian Scientists, only 27.6 per cent were males; and of the Shakers but 21.3 per cent; but, in the Greek Orthodox church, 93.9 per cent were male, as practically all Greek immigrants have been males.

PROPORTION OF CHURCH MEMBERS.

Of the total estimated population of continental United States in 1906, the church members formed 39.1 per cent, as against 32.7 per cent for 1890, amounting to 6.4 per cent more in 1906 than in 1890. Of this 6.4 per cent increase the Roman Catholic Church is credited with 4.4 per cent, and the Protestants with 1.8 per cent; the remainder being divided among all other denominations.

It is stated in the bulletin that the total number of members reported by the various religious bodies for 1906 was 32,936,445, of which number the Protestants were credited with 20,287,742 and the Roman Catholics with 12,079,142. Of the Protestant bodies the Methodists numbered 5,749,838; the Baptists, 5,662,234; the Lutherans, 2,112,494; the Presbyterians, 1,830,555, and the Disciples or Christians, 1,142,359.

Of the total of 32,936,445 church members, 61.6 per cent were Protestants, 36.7 per cent Roman Catholic, and 1.7 per cent members of other religious organizations. The rate of increase shown for the Roman Catholic Church is 93.5 per cent, which is more than twice that for all the Protestant bodies combined. The Methodists reported 17.5 per cent of all Protestant church members; the Baptist, 17.2 per cent.

INCREASE IN NUMBER OF ORGANIZATIONS.

The total number of local religious organizations in 1906 is given as 212,230, an increase since 1890 of 47,079, or 23.5 per cent. The Protestants are credited with an increase in

this particular amounting to 27.8 per cent; the Roman Catholic Church, 21.9 per cent; the Jewish congregations, 231.9 per cent; and the Latter-day Saints, 38.3 per cent.

The Methodists reported the largest number of local organizations, 64,701; the Baptists reported 54,880; the Presbyterians, 15,506; the Lutherans, 12,703, and the Roman Catholics, 12,482.

Other interesting features of the bulletin are those showing that the total seating capacity of churches was 58,536,830, an increase over the 1890 United States census figures of 34.4 per cent; that the rate of increase was practically the same for both Protestants and Roman Catholic, and kept pace with the increase in population; and that \$1,257,867 was invested in church edifices in 1906. The total amount of debt was \$108,050,946, or 8.6 per cent of the total value; of this total the Protestant bodies owed \$53,301,254, and the Roman Catholics \$49,488,055. In 16 States a majority of the church members were Roman Catholic; in 29 States Protestant, and in 1, Utah, Latter-day Saints.—Selected.

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NEW JERUSALEM OF JEWS TO BE GREATER NEW YORK.

Modern Judaism is destined to find its world-capital, its New Jerusalem, in Greater New York, according to the *General Anzeiger des Judentums*, a German publication. Basing its prophecy on statistics of population, that journal states that there are 800,000 Jews living in New York, the greatest number ever congregated in one place in either ancient or modern times. Even Warsaw, the largest Jewish city next to New York, is said not to have more than 300,000 Jewish inhabitants. The Jewish population in the United States is computed to be 1,500,000; consequently, more than one half of it is living in Greater New York. Every fourth inhabitant of Manhattan borough, the oldest part of the city, is a Jew, while every fifth inhabitant of the city, taken as a whole, is Jewish.

The Jewish population increases more rapidly than the non-Jewish, there being thirty-five births to twenty deaths among the Jews. Every year 70,000 Jewish immigrants arrive from Europe. Basing its calculations upon these figures, the German journal asserts that "if this ratio should continue, New York will have in ten years 1,500,000 Jewish inhabitants and will exceed the total population of the capital of Russia."

Continuing, the article shows that the first Jewish settlers—twenty-seven persons who arrived in New York from Portugal in the year 1655—were reluctantly granted a few acres of land outside the city limits. To-day the Jews are in all parts of the city and some of them have palatial residences in Fifth avenue.

Not England, France, Germany, nor Austria, in which countries Jews have the same rights as other citizens, but principally Roumania and Russia have sent most of these Jews to the New World. One could assert that the creators of the Jewish districts in New York are the Czars Alexander III, Nicholas II, and their counselors in the political measures regarding the Jews.

Before the immigration of the Russian Jews began in 1881, only about 50,000 Jews lived in New York. They came mostly from Germany and Austria. At that time when, by the edicts of Alexander III., the condition of the Russian Jews became unbearable, they came to these hospitable shores, and whenever the mobs in Odessa or Kischineff took delight in robbing and murdering the Jews, thousands of them sought and found refuge in the East Side of New York.

As the government of Russia had done everything possible to keep down these Jews, their education and deportment is different from that of the Jews who have immigrated from western and middle Europe, especially from Germany. The latter are more liberal in their religious beliefs, whilst the

Russian Jews remain strictly orthodox. The two parties keep away from each other in New York. Inter-marriages between the German and Russian Jews are as scarce there as are the marriages between Catholics and Protestants in Europe.

"Notwithstanding his poor education and his repulsive exterior when he arrives on the shores of America, and as little as he seems fit to become an American citizen," proceeds the *General Anzeiger des Judentums*, "the Russian Jew knows how to become rich and to attain a respected station in his new fatherland, thanks to his natural gifts not blunted by persecution lasting hundreds of years. In no small degree does he contribute to the economic development of the land of his adoption. He is not only a merchant; though the greatest number of the newly arrived Russian immigrants begin their careers as peddlers, thousands of them are tailors and shoemakers, cigarmakers, paper box manufacturers, carpenters, masons, locksmiths, paper hangers, saddlers, wagon builders, etc. In the manufacture of clothing they have attained the first rank. This industry is the largest of New York and employs about 175,000 workmen."

Many Russian Jews have made large fortunes in other businesses, notably in real estate. Shares do not seem to them representative of real wealth; only real estate is considered property, and to get it the newcomer is willing to undergo all kinds of hardship. At first he lives in one of the cheapest, and therefore one of the dirtiest, quarters of the city; he and his family take hardly any rest from work; he denies himself nutritious food and manages to save \$1,000 to \$5,000. Then he rents a house for a term of four or five years and he and his family occupy the cheapest apartment. He becomes landlord and his wife and daughters attend to the cleaning and do other necessary work around the house. He becomes his own painter, carpenter, decorator, tends to all repairing himself, and thereby reduces his expenses to the smallest possible cost. Of course, he collects the rents due regularly, in this way he manages to save a few hundred dollars every year, and when his lease has expired he is able to buy an apartment house by paying part of it in cash, and borrowing the remainder on a mortgage. In his own house he does as he did in the rented apartment, and in this way is able to pay off the mortgage. But still he is not satisfied, but uses the rent money to buy more apartment houses.

"The question might be asked," continues the German journal, "Will the Russian Jews adapt themselves to their new surroundings? Have they the mettle in them of which the Americans are made? One thing at least justifies the affirmation of the first of these questions and that is the unlimited enthusiasm of the immigrated Russian Jew for America. Ardently he longs for the day when he may make application for his naturalization papers, he assumes the customs of the Americans, and tries to get rid of everything which might designate him as a descendant of a Russian Jew, even of his name, which he Americanizes as soon as possible. Former Davidowicz becomes Davidson. Jacobson is transformed to Jackson. If he has a German name it is also changed. Weiss becomes White, Reis is turned into Rice, Preis into Price.

"This desire of becoming Americanized is also extended to their dwellings. The ambition of everyone living on the East Side, in Hester, Suffolk, and Essex streets is to leave these poorer quarters and to move into more fashionable ones. As soon as they have learned some English, they do not speak the Yiddish any more. The girls are dressed in the latest fashion. But they remain religiously orthodox, and therefore separated socially from the Jews of German descent.

"Taking into consideration that new streams of immigrants from Russia will follow, who have the same customs and are of the same mental complexion, it is not out of the way to assert that Greater New York will some day become the New Jerusalem of the future."—*Chicago Record-Herald*.

THE REVIVAL OF RELIGION.

MEN ARE THINKING MORE SERIOUSLY AND FEELING MORE DEEPLY ON THE GREAT THEMES OF LIFE.

Careful students of social tendencies report a reaction against the prevailing laxity in conduct and opinion. This is sometimes characterized as a moral renaissance. It goes deeper; it is nothing less than a revival of religion. Yet it does not appear to be the result of any of the ordinary evangelistic efforts or agencies. It is springing up in unwonted places, and is finding utterance by unprofessional and unfamiliar voices.

Anyone who has ears to hear must catch now and then in the common speech of men, a note of unusual seriousness. The facts which have been coming to light during the last few years respecting the terrible infidelity and abuses of power in high places have touched the heart of the common man with a sense of solicitude. In days like these the airy optimism which can see no perils in the path of the nation is an impertinence. Sensible men are not ashamed to confess their fears, and in their study of existing conditions the truth is brought home to them that the remedy which is needed is a deepening of the life of the people—something organic and elemental which shall change the common currents of thought and feeling and renovate the springs of character.

MORAL MOTIVE POWER.

No doubt some correction in the common moralities is needed. To our complex and cryptic financial system we must learn to apply the principles of ethics; the eighth commandment needs a large new annotation. Human invention was never so prolific as it is to-day, and its resources have been taxed in devising new ways of stealing. They must be searched out and legibly labeled: that is the business of the law-makers. But when all this shall have been done, the deepest need of the people will still be unsupplied. That is the awakening in their consciousness of the sense of the great loyalties on which life is built. Moral rules are not enough; what is needed most is moral motive power—the love of righteousness, the impulse to integrity, the enthusiasm of virtue. And this, as even the common man is beginning to feel, is kindled only by religion—by fellowship and communion with that "Power not ourselves which makes for righteousness."

Thus, even those who have been supposed to be farthest from the common creed are clearly recognizing that a merely secular mortality is not enough; that there must be something sacred and supreme in it, else it will have little meaning for us and little power over us. Dr. Felix Adler, in his book on *The Religion of Duty*, in which he powerfully argues that duty must include a religious element, says:

"The moral law is not a convenience nor a convention; it is not imposed in order that we may achieve happiness for ourselves or others. The moral law comes out of the infinite depths and heights. There is a voice that speaks in us out of the ultimate reality of things. It is not subject to us, but we are subject to it and we must bend our pride."

Dr. Stanton Coit, of London, another leader of the same school, declares:

"The whole of the moral law is by no means contained under the conception of love to one's neighbor. . . . If Christ meant righteousness, when he spoke of 'the Lord thy God,' if he meant righteousness worshiped as the sovereign reality of life, we must assent to his declaration that the first and great commandment is 'Thou shalt love the Lord thy God with all thy heart and with all thy soul and with all thy mind.'"

THE DEEPER NOTE.

All this means that religion is, after all, the principal thing; that a mere readjustment of ethical formularies is not enough; that a deeper note than this must be struck

if we hope to restore the lost harmony to the human soul and the social order. There must be something to worship, something that kindles our purest love and marshals our highest loyalties. Nothing less than this will meet the social need of the time, which is a call for radical change in ruling ideas, for a mighty reconstruction of ideals, for new conceptions of the meaning and value of life.

The call is heard, as we have already said, in many unexpected quarters. A daily newspaper, published in Wall Street, declares that there is nothing the country needs just now so much as a revival of old-fashioned religion. A daily paper, published in the interior, has taken every morning for a week the subjects of its leading editorial from the phrases of Paul's praise of love as the greatest thing in the world. The last Christmas number of a western daily journal had a brilliant editorial three columns long upon "The Holy Spirit," written by one of the strong journalists of America, and full of the passion of a genuine religious faith. These are signs of the times. Men are thinking seriously and feeling deeply on these great themes of the inner life. Even those who have not philosophized much about it have the impression that help must come from this quarter in resisting the encroachments of the dominant materialism, and in bringing the people back to the ways of sanity and integrity.

THE SOCIAL WELFARE.

One phase of this revival of religion is significant. Its main concern is less for individual than for social well-being. The two can not well be separated, and doubtless those who are earnestly promoting it have a consciousness of their own personal need of deliverance from the engrossing mammonism. But the emphasis rests on the common danger, and the salvation sought is primarily a social salvation. The notion seems to be gaining that the moral health of the individual can not well be preserved in a fetid social atmosphere. Heretofore there has been much protest against any close contact of religion with business or with politics. Now it seems to be assumed that nothing but religion can renovate brutalized business and corrupt politics. It is a great enlargement of the popular conception of religion, and ought to gain for it some new consideration.—*April Century*.



THE RETURNED INDIAN GRADUATE.

The returned student is veritably "a man without a country," having no place amongst his people of the immediately preceding generation, or amongst his white brothers; and who has not yet discovered his own place and fitted into it. He is the victim of the transitional period in the history of his race, and forms indeed, as one discerning missionary has said, "the most neglected class of Indians."

The Government is willing to cooperate so far as the law allows, with any person, institution or association offering a feasible answer to the question, "What can be done for the returned student?" The church at large does not seem to have discovered this open door, perhaps because it is so busy supporting and directing its missionaries and scores of other devoted workers in the usual channels of beneficent activity.

ASSOCIATION WORK VALUABLE.

The Y. M. C. A. has had a decade or more of usefulness amongst the Indians of the North and Northwest, and the Y. W. C. A. has recently established a special bureau for this purpose under the secretaryship of Miss Edith M. Dabb. These associations are especially valuable aids.

Miss Dabb says:

"These young people *must* have an opportunity to know the true God. . . . Pastors may go out and hold services occasionally, but we do not think this sufficient for our girls, even in denominational colleges. The teachers need an agency through which to work, and the girls need one *in* which to work and receive training for present and future service."—*The Indian's Friend*, March, 1910.

Mothers' Home Column

EDITED BY FRANCES.

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Selma Lagerlof, Nobel Prize Winner.

(A Swedish author not widely known outside of her own country, the third of her sex to enter this international academy of fame.)

When it was announced that the 1909 Nobel prize for literature, consisting of a medal and \$40,000 in cash, had been awarded to Selma Lagerlof, the whole world began asking why the English, American and Continental writers, whose names are on everyone's tongue, should have been passed over, and a Swedish author not widely known outside of her own country chosen for this high honor.

But if Selma Lagerlof is little known to the readers of prose and verse in this country, her name is familiar enough to the boys and girls of Sweden, for it was she who inaugurated the movement of teaching geography and other supposedly difficult studies, by the means of text-books that are as enticingly entertaining to the children who use them as if they were fiction instead of cold, hard facts.

Herein is shown her intuitive grasp of the great principle underlying all true education,—that of keeping alive within the mind of a child the quickening power of curiosity.

When Selma Lagerlof first conceived the idea of making the school child's lesson so entertaining that he could not fail to remember it, even if he tried, the educational authorities of Sweden thought the plan very amusing. The author, however, had more confidence in the practicability of her unique idea, and being a poor school-teacher herself, she dared to take the initiative and test her method of instruction upon her own pupils.

The result was so far beyond even her own expectations that it was not very long before the school authorities of Sweden adopted her novel storybook geography, and a few months ago all the school children of that land held a big reception in honor of the woman who had made studying as easy as play for them.

Important as Selma Lagerlof's educational work has been, however, she has done many other things besides writing geographies. For fully twenty years she has been writing books and short stories for children that, for a time, puzzled the critics greatly—they were so different from the books that other persons wrote. So far as the children were concerned, there was no question as to the merit of the work. They hailed her as their own favorite author, and to-day all Scandinavia agrees that no writer of modern times has exerted "so positive an influence upon the national character," which is simply another way of saying that the optimism and patriotic spirit conspicuous in all her writings have appealed so strongly to her readers that their effect is already discernible in the character of the people of the present generation—the men and women of to-day who, as the children of yesterday, studied Selma Lagerlof's text-books and read her stories.

Not only is Madame Lagerlof the most mystical writer in Sweden, but she is also the best. There is absolutely no difference of opinion on the subject. She early determined to turn aside from the beaten paths of all previous writers, and

she has blazed a distinctly new trail in literature. Her manner of writing is so original that at first the foreign reader scarcely knows what to make of it or how to class it. "Is it a fairy story or a novel?" he asked in bewilderment. Gradually, however, her peculiar style grows upon him, and without quite understanding why, he succumbs to its fascination.

That touch of nature that makes the whole world kin is the golden thread that runs through all her writings, no matter whether she places her story in the olden days of serfdom in Sweden, or whether her characters grace the stage of modern times. Through the magic of her pen the most commonplace lives are invested with the glamor of romance, while the romantic and improbable assume an air of probability.

Personally Selma Lagerlof is a modest and rather shy woman, of very attractive personality. In her school days she was the despair of her teachers, owing to the fact that it seemed impossible for her to outgrow her childish style of writing. For years, however, she was haunted by the desire to put the ancient sagas and the delightful customs of her country into such prose that the children could read and remember them. It took her years to prepare her first book, and it might never have been published if "*Idun*," a Swedish woman's journal, had not offered a prize for the best Scandinavian story.

Selma Lagerlof won this prize with her book, "*Gosta Berling's Saga*." Of this, her first venture on the sea of literature, one of her countrywomen wrote: "The wonderful in this story is the soul of the one who created it. . . . She seems to understand the most widely differing emotions of the human soul—wild anger, sorrow and mirth, innocence and guilt, the lawlessness of frivolity and the despair of sin. She knows love and loneliness, the fullness of life and the mysterious greatness of death, and she has the gift of calling all these by their right names. She has shown us in '*Gosta*' how nobly she could speak of the ignoble."

This book is considered her masterpiece, but those which have appeared since have not disappointed her public. Her books are not numerous, but they are exceedingly well worth while. "*The Wonderful Adventures of Nils*" was the result of years of study of animal and bird life by the author, with legends and folklore which are woven together in the charming story of little Nils, turned into an elf, traveling on the back of a goose with a flock of wild geese, and understanding the speech of birds and animals. Its foundation is built upon national characteristics.

Her "*Christ Legends*," taken mainly from the apocryphal New Testament, are borrowed legends of the life of Christ, which she has expanded into stories near of kin to Swedish folklore tales. They breathe that spirit of joy and reverence which from time immemorial has imparted its gladness to the Yuletide season.

But the magic of her genius shines brightest in her short stories, and of these the most popular is a little sketch written in memory of Frederica Bremer, called "*Mamselle Fredrika*." It describes her last Christmas Eve, with the dreams she had of the past, ending with a description of the great book she had meant to write but which remained unwritten because Death, the Dark Knight, had come to take her away.

Selma Lagerlof's earnings with her pen long ago enabled her to give up teaching and devote herself to literature, and her days are peacefully passed, in company with her mother, in a charming, flower-embowered cottage, near Falun in Sweden.

A word about the world-famous Nobel prizes may be of interest here. Nine years ago Dr. Alfred Nobel, a Swedish engineer and chemist, left a generous yearly bequest to be divided in prizes among those persons who had rendered the

greatest service to the world, during the year, in five fields of useful endeavor,—namely, physics, chemistry, medicine, literature and peace.

Women have now won prizes in three of these fields: Madam Curie in physics in 1903, for her discoveries in connection with radium; Baroness von Suttner of Austria in 1905, whose book, "Ground Arms," was adjudged the greatest contributor to the cause of international peace; and Madame Lagerlof in literature in 1909.

It will be recalled that in 1906 the peace prize was bestowed upon President Roosevelt in recognition of his offices in bringing about the peace between Russia and Japan.—Edwin Wildman.

Letter Department

BENTON, ILLINOIS, March 26, 1910.

Dear Herald: There are still a few Saints here trying the best they can to keep the gospel banner waving. Bro. S. H. Fields has been here holding meetings with very good crowds. He preached some very spiritual sermons and the Saints feel spiritually renewed. There was a Baptist preacher attended some of the meetings, and Brother Fields gave him some of his time, which nearly led to a discussion. He said he was not coming for argument's sake but was coming to learn something. He has read the Book of Mormon through and some tracts, one of the final destiny of man, which gave him more light, he says, than anything he ever read on the subject. I think ere long he will be baptized.

We live in a very prejudiced community of Campbellites and Free-will Baptists and the Saints have lots to bear, but we know that if we live faithful, the Lord will bless us in our efforts. Dear Saints, pray for us that we may hold out faithful.

Your brother and sister in the gospel,
MR. AND MRS. MET ROBERSON.

MERRILL, MICHIGAN, February 27, 1910.

Editors Herald: This finds me a long way from my old home in Brant, where I lived when I first heard the gospel in its full saving power. It was preached by Bro. Hiram Dickhout, of Canada. I knew it was right, but I did not obey until two years later. My wife and I were then baptized by Brother Dickhout and God blessed the act, and I received great light of this latter day work. Soon after there was preaching by Elder Levi Phelps and quite a number were baptized, but the work did not move along very much, for there soon arose great troubles for the people of God. Many times I was threatened with tar and feathers, and even had a notice served on me to abandon the work at once or my buildings would be burned. I took no heed, but went on the best I could, trying to keep the light shining. Persecution became greater and the work died down. From 1896 to 1908 there was no preaching, no prayer meeting, no sound of the gospel heard in Brant. During this time I had my doubts; was sometimes hot and sometimes cold, but never lukewarm.

In the spring of 1907 there came a family of Saints from Iowa to Brant, by the name of Dempster. I did not meet them until late in the fall, when Mr. and Mrs. Demster came to my place and wanted me to help them get the work started in the place again. I declined, telling them that I had become discouraged and knew it was no use, but still believed the work was right. Later, I volunteered my services and we invited all the people that had been Saints to attend the prayer meeting. None came at first but Brother Demster's people and myself and wife. We started the prayer meetings and God blessed our every effort, and we were made to rejoice.

In July following Brother Dickhout came to see us and did

some preaching and baptized two and otherwise encouraged us. He was followed by Bro. O. J. Hawn, who took the field and went on with his work, and he was certainly blessed and brought forth much fruit, quite a number being baptized, and in the fall of the same year there was a branch organized there by Elders O. J. Hawn and George Burt. Myself and wife were not permitted to become members of said branch for some unexplainable reason, but God let the light shine upon my mind and showed me that my work was done in Brant. So I offered my farm for sale one morning in July, 1909, and two hours later it was sold to an adjoining neighbor, not knowing where I was going.

After a long and unsuccessful search for a farm, I began to think that I had been led by the wrong spirit, but one morning my son and I started for Merrill, and here we found a garden, not the Garden of Eden, but the garden of Michigan. I bought a farm home, and it is a beautiful country here. I am on the Saginaw and Grand Rapids division of the Pere Marquette Railroad. There is no branch here that I know of, but I am told that there are a few Saints living north of here. I intend to go and see them as soon as I can and I hope if Brother Wight sees this he will help me to get a branch started here, as this is a beautiful country, thickly settled with fine people.

I do not know how the branch is getting along at Brant, but I think it must be getting along fine, as it was organized under the best of circumstances and in a good neighborhood. I wish some of the brothers and sisters there would write to the HERALD, and tell us how they are getting along, as I have never seen anything from there since the branch was organized for which I labored hard for sixteen years.

When I obeyed the gospel the latter day work was entirely unknown in this part of Michigan. My wife and I were the first to receive it and we know what it is to get the work started in a new place. God has blessed me with marvelous and wonderful light and knowledge concerning this work. I saw Joseph the Prophet in a vision soon after I had come into this work so plainly that on one occasion I was telling how I had seen him in vision and Elder Horton asked me if I would know him if I saw his picture, and I said I would. One day as I sat at the table, Sister Frisby brought me a photograph and asked me if I knew this person, and I looked at it and said, "Yes, that is Joseph Smith, the Prophet, or else I have been led by the wrong spirit."

Elder Horton said, "Brother, the Spirit of God has revealed the truth unto you; this is Joseph's true picture!" This is only one of the many great and marvelous evidences that I have had of the latter day work. I was also shown by whom he was killed, or the instigator in the plot, but will not give particulars at this writing.

My desire is to see a branch organized here, and hoping to receive some help in thus accomplishing this, I am

Your brother in the one hope,
R. F. D. No. 5, Box 40. F. P. JUBB.

JOY, ILLINOIS, March 15, 1910.

Editors Herald: About seventeen years ago I was much distressed of mind. Early one morning I arose from my bed, saddled my horse, and left home unbeknown to any of my family, going eight miles to the railroad station, wishing never to return to my home unless my mistress was removed from me. I had two places in view. I reached Keithsburg, Illinois, and my mind led me to go to Lamoni, Iowa. I went there, met with W. W. Blair, and told him my business. He wrote a few lines and sealed it up and told me to hand it to John T. Kinnaman, who was to preside over the meeting that morning. I did so, and in that meeting I asked the prayers of the Saints in my behalf. Afterwards I was administered

to by Bro. R. M. Elvin, assisted by two other elders. Choice blessings were pronounced upon my head. One was: "You shall never be any more as you are now." That was literally fulfilled. My mind grew better, but I was very weak. In a short time, I was wishing to go home more earnestly than I did to leave it. In company with Elder E. E. Wheeler and Elder Carpenter we started to our homes.

That night quite a talk took place between Brother Carpenter and a stranger who quoted scripture his way. Brother Carpenter said it read differently in the Bible. The stranger said he was educated in college especially for a minister, you know. A stranger left the car and returned with a Bible, which he handed to Brother Carpenter, who opened it and read as he had quoted. The learned man's countenance dropped to rise no more. During their talk I heard heavenly messengers over my head singing, "Down through the clouds he will come," etc. The tone was very fine, like unto the tinkling of a fine brass bell. I rejoiced all the way home.

Recently, early in the morning, I had a talk with a Presbyterian minister. He said he hated to see a people like us deceived by such a book as the Book of Mormon, for it would not hold water. I told him to appoint a time and we would meet in debate, but he said he would not talk with any of us. Said he would prove the book was false. Not a moment's time was given me till my hand went up before his face, and I said: "As sure as God lives the Book of Mormon is true, and my word is true and will be true in the day of judgment." All that day there was a burden upon me. That night I had a dream. I will relate the last of it. I was walking, a woman by my side. I stopped and she reached her hand up the full length of her arm, took down a vesture, handed it to me and said, "You may have this." I never saw as nice a coat. The beauty of it I shall never forget: as white as snow. I took for granted that God was pleased with what I had told the minister. That is the third testimony that the Book of Mormon is true that I have received. Praise God from whom all blessings flow.

The above may let some of the Saints here know how I am feeling. To-day is my birthday, seventy-five years old, and quite well. My last days are my best. I feel to praise God all the day long. God is blessing his work.

JOHN C. EPPERLY.

MOUNDS, OKLAHOMA, March 14, 1910.

Editors Herald: I am still trying to do what I can to tell the gospel story. I find plenty of opposition and some are ready to listen but slow to hear and understand. I am not situated so I can do very much church work just now, but hope that some day I will be able to do more. I am very poor in this world's goods, though I have the encouraging hope that some day I will get an inheritance that will pay amply for all that I have done. I know the Lord is just and will reward for every good work done. I can look back and see where I could have done a great deal more than I did, but the only way to remedy the past is to improve the future. I am sorry for my errors and know that I continue to make mistakes. I will continue to be sorry in the future, and to be sorry and grieved is not benefiting. So let us work to the end that we may be rejoicing instead of sorrowing.

I sometimes imagine I am discouraged; then there comes a thought that drives away old Satan's promptings and I feel that there is nothing that could discourage me. I love this great work and every truth in the great chain of all truth. I love the gospel work for more than one reason. Yes, because I know that God is prompting every good move, and God loves his work, and Satan hates the gospel plan that our Master gave us. That is one reason I love the gospel, because Satan does not. I have seen God's power manifested a great many times, sufficiently miraculous to dispel any possible doubt of

the inspiration of the gospel in all its claims. I know that the Lord gives me his Spirit to aid me in my efforts to preach; still I, like many others, do not appreciate the Lord's interest in me. He knows our weaknesses and will always give us strength to tide us over the rough and rugged steps in our journey if we ask him in faith, and put forth our strength in doing our part. We can afford to sacrifice for this work. Christ died for the gospel and sinful men. The apostles, many of them, gave their lives before they would deny the gospel. Yes, thousands have sealed their testimony with their righteous blood, and we can afford now to stand firm.

In this last dispensation, we know that the reestablishing of God's kingdom on earth has cost the best blood of the age; and oh, dear Saints, let us show by our every walk and act that we appreciate the price of this grand message that we possess under these more favorable conditions. I have been over the bloody field of the Haun's Mill tragedy many times in my boyhood days, and how it brings tears to my eyes and sorrow to my soul when I pick up the history and read of the awful deeds perpetrated there by these fiends in human form, and then, I can say in my heart how glad I am that my lot is cast with instead of against those poor, persecuted, sacrificing men and women, and I am sure if I am faithful I will be permitted to associate with those noble servants of God.

I am in the fight to stay; have been a member of the great church for about twenty years, and never for one moment have I regretted the step; no, a thousand times no. Now, dear Saints, pray for me that I may so live that my reward will be sure when the Master comes to reign. How grand the thought: to be with him on earth in peace, love, joy, and righteousness. May God bless every department of the work, and every individual that stands identified with this great church, with choice and wonderful blessings, is the prayer of your humble and well-meaning servant and coworker.

J. N. PERKINS.

CASTANA, IOWA, March 14, 1910.

Dear Herald: I wish to speak to the Saints through your columns. We have only been in the church six months, but we love our new name, Latter Day Saint, and our wish is that we may prove faithful throughout this life that we may have part in the first resurrection. And in order to do this we must let our light shine. The very fact that we have received light from God to be the very least among the Latter Day Saints, is proof that we have superior light and God will not bless us or add more light to us unless we let our light shine, that others may see and know that we have been in sin, and have learned of Him.

We have been, until now, among the isolated Saints, and I wish to ask you why so many members of the church keep their identity covered up? Are they ashamed to tell the world that they have taken upon themselves the name of Latter Day Saint? I can not think so. Or are they afraid of what outsiders will say? If this be the case, I must say, "O, ye of little faith." The God who so loved you as to bring you out of darkness is surely able to take care of you and protect you from the slurs and insults you may have to bear for his sake.

I lived next door to Latter Day Saints years ago and never knew they belonged to the church until recently, although they were the best of neighbors and lived good moral lives. They were in reality doers of religion, but they failed to let their light shine or give God the glory. What good they might have been to the people around them, if they had told to the world that they were Latter Day Saints, and then told them why. I just love to tell people why we became Latter Day Saints, and to take my beloved Bible and prove to them that

ours is the church of Christ, that the Book of Mormon is of divine origin, and that Joseph Smith was a true prophet of God.

It costs some money and takes some time to study the Bible, Book of Mormon, Doctrine and Covenants, Church History, etc., but dear Saints, we are among the very poorest of God's children so far as worldly goods are concerned, yet we have managed to buy and read the greater part of the church books, tracts, and periodicals. We hand them to others to read with the request that they send them on; and while we can not travel and preach the gospel, we can write letters to our friends and relatives and tell them the glad story of salvation and how they may obtain it.

I will tell you of one of our correspondents, a sister of ours, who has been a Free Methodist for years. We commenced by telling her that we were investigating the truth, and she sent us right away a paper with an account of Joseph F. Smith and his five wives. Next we told her we were baptized and sent her some tracts, and she answered that she was so glad she belonged to a good, clean church, the Free Methodists, and that we had no Bible for the things we told her; but that she had been praying for us and would keep on praying for us.

Then we began giving her lessons out of her own Bible. Her next letter told us that she had been reading the Scriptures this winter more than ever before, and the more she read the more disgusted she was getting with the church she belonged to; that she believed God had one true church, and she meant by his grace to find it. Then she asked us to tell her more about the Latter Day Saints, all of which we gladly did. Some things we teach she has a hard time to believe, but she is coming our way, or God's way, so fast that she believes we have found the true church, and she says if one of the elders will come there, she will provide for his temporal welfare, and get him a place to preach, even if they have to hold the meetings in her house. She is Mrs. John Garde, 1401 North Third West, Cedar Rapids, Iowa. Any elder seeing this address and being near, please go, as I believe the seed has been sown and is ready for watering, and it is not on shallow ground either. So, dear Saints, you see my letter writing has done some good, and any one of you can do as much or more if you just have "faith in God," and do his bidding and trust him for the results.

We are all anxious for the restoration of Zion and let me exhort each of you to appoint yourself a committee of one to learn all you can about God's plan of salvation, and then tell it to everybody you meet. Don't be afraid people will call you "crazy"; they said the same thing about our Savior. Live good Christian lives and tell the story every chance you get, and I am sure God will bless you. Go among your neighbors and be bold for Jesus' sake. Just tell them whom you represent, and ask them to read some of your papers or tracts. Chances are they will be antagonistic at first; but remember God is on your side, and he will bless your efforts, and when an elder comes your way I am sure he will bless you very much for the effort you have made.

My heart is full of joy because of God's love for me and all mankind. Please pray for me that I may ever be found at the post of duty, and keep the banner flying.

Your sister in Christ,
MRS. SADIE BURCH.

MCKENZIE, ALABAMA, March 14, 1910.

Editors Herald: Thought I would write you a few lines w let you hear from this part of the Lord's vineyard. We are trying to do what we can for the work, though everything is not as lovely as we would like it to be. Some are not doing unto others as they would have others do unto them. Bro.

T. C. Kelley was with us from February 21 to 28 and added one to our number by baptism. We were sorry to have him leave with the expectation of not returning. May the Lord bless him wherever he goes.

We were all made very sad on the morning of the 4th, on receiving a telegram from Independence that Bro. Joseph S. Wiggins had had an accident that was likely to prove fatal. About thirty minutes later we received another that he was dead, and that the corpse would be brought to McKenzie. This surely did cause our hearts to ache, knowing how affectionate Brother Joseph and his wife were, we knew it would be a heavy loss to Sister Jennie. I went to the Lord in her behalf that she might be able to make the trip all right. I not only asked the Lord to bless her, but I did about all I could to help her. I met her in Montgomery, Alabama, the following Sunday evening; was glad to find her getting along so well. I sent a telegram to Father Wiggins stating when we would be at Garland with the corpse. When we arrived we found a large crowd of relatives and friends waiting for us. About two hours later we were at Father Wiggins'. On Monday, March 7, Brother Joseph's remains were followed to the Pleasant Hill Cemetery.

We hope to so live that we may be able to meet him in that morn of morns, when the trumpet shall sound and the dead in Christ shall come forth. May the Lord bless Sister Jennie and her little baby, Colotta. She has not words to express her thanks to those who were so kind in helping her in the hour of grief.

Your brother in Christ,
A. A. WEAVER.

INMAN, NEBRASKA.

Dear Herald: The fact that I have not oftener written to your valued pages should not be taken as evidence that I do not appreciate your weekly visits. I am beginning to consider myself a back number since there are so many able contributors to your columns. But for some time I have been thinking that our part of the world is not often heard from, and perhaps I ought to write. During the past year I have visited various parts of Central Nebraska District, as well as a few places in the Northern Nebraska District, and am glad to be able to say that wherever Saints are found, there is found, in a greater or less degree, the same love of the truth and the same self-sacrificing spirit which causes them to assist with their substance in support of the work of the Lord. I have been cheered and comforted by the associations of the Saints as well as by the kindly recognition of the Master while endeavoring to present the work entrusted to me. It has not been my privilege to see a large increase in the membership of the church as the result of my labors. Yet I have had the privilege of opening the door to the kingdom to a few precious souls, who I trust may prove faithful to their trust and thus obtain eternal life.

While at Comstock, Nebraska, in November last, I found the Saints still rejoicing over the work of Elder W. E. Peak in discussion held at that place, and those baptized by him were full of zeal for the truth. I think I may truly say there is a forward tendency of the work throughout the district. The Saints manifest a desire to live more nearly in harmony with the law, so that their lives may be a living testimony to the truth. If there are exceptions to this rule they need not be mentioned here. The Lord has graciously honored the ordinance of laying on of hands for the healing of the sick in a number of instances which have come under my observation in the last conference year, for all of which I desire to be duly thankful, and to render suitable obedience to such a loving Father.

The conference of the Central Nebraska District held at Inman on the 5th and 6th, passed pleasantly to those in

attendance. It was thought best to release me from my duties as district president that I might be more free to prosecute my duties as a missionary of the church. Elder J. H. Jackson, of Meadow Grove, was chosen as my successor in that office and I solicit for him the support of the Saints of the district by their faith and prayers. Elder J. W. Smith and the writer are holding services at Meadow Grove nightly to small but growing audiences, some interest being manifested by those outside the fold. What the harvest shall be is known only to the Lord of the harvest.

I wish the Saints of the Central Nebraska District to remember that I still hold the office of Bishop's agent, and anything sent to me at Inman, Nebraska, will reach me in due time and be receipted for. You had better send by bank draft, post-office, or express money order, and now as we are nearing the beginning of another conference year, let us each strive to get more fully into the spirit of the work, and indeed to be "laborers together with God in the accomplishment of the work entrusted to all."

LEVI GAMET.

AYL BURTON, LYANEY, GLOUCESTER, ENG., March 11, 1910.

Editors Herald: The conference of the Cartsen, Wales, District held at Nantyglo February 26 and 27, was accompanied, among other things, with a splendid effort to reach the people of the world, as we say. Strangers were present in the three Sunday services. Brn. William Newton and Rees Jenkins, also J. W. Rushton, acquitted themselves nobly in preaching. On the Monday night Elder Rushton had the pleasure of addressing a fair audience in the Baptist church, loaned us for the occasion. I note this because it is a departure from the orthodox method of procedure with us as a people. The minister was out and congratulated our brother on his effort and, in fact, thanked him for the able address given.

I was rather amused at reading Bro. W. S. Powers' protest against Dr. D. S. Tay's revival tactics. We had a variety of that kind of test during the Evan-Roberts revival in Wales.

In the mines safety lamps were raised by those purporting to be on the Lord's side. One of the brethren asked: "Where in the Bible do you find that command?" He didn't get an answer. The same brother attended a revival service in a Methodist church. At test time he sat down when all the rest stood up. A girl came and knelt by him to pray for him; the minister came and did likewise; then he calmly asked the minister: "What is the matter?" An argument followed in which the minister felt worsted and retired. After several doses of that kind another excitement in another place of worship came. The brother sat down and the scrutinizers saw a vacant standing place; off they went to the gallery, and you can imagine their rebuff and disappointment. The wary one seemed to enjoy the business. Anyhow, it sometimes serves as a rebuke to their unbiblical methods of doing.

Yours in Christ,

THOMAS JONES.

OAKESDALE, WASHINGTON, March 18, 1910.

Editors Herald: The Spokane District is still on the map and it is about time for some one to break the long silence. Our conference does not care to write up district news, as they say they do not want to toot their own horn. I suppose they make noise enough when they preach, but it does not reach all in the district who are interested in what is being done. The writer has about completed his first missionary journey alone, lasting over two and a half months, and the results are very satisfactory. Many seem interested in the great gospel message. I have preached in eleven places, made four new openings, and called on members in the following places: Gilfred, Reubens, Lewiston, Clarkston, Jerry, Dayton,

Walla Walla, Freewater, Pasco, Kennewick, Page, Revere, Garfield, and Latah.

By persistent labor the financial interests have been awakened and this is a good indication of spiritual advancement. A personal application of the free gospel law brings results. I have located some isolated members who seldom see an elder. Brother "Jots" will please take notice that one of his disciples is not on record. This may be the result of a hasty departure. If there is anything in the name it occurred at Hardscrabble, Iowa. However, "Jots man" will have a chance to make good after a quarter of a century. The writer is homeward bound anticipating attending the General Conference. Many would be glad to hear from others in the Spokane District. Don't be afraid to blow your trumpet at least once a year.

Your colaborer,

W. W. FORDHAM.

JASPER, MINNESOTA, March 28, 1910.

Editors Herald: In the HERALD of the 9th instant, a letter appears from Bro. J. H. N. Jones relative to the supplying the Book of Mormon to Prof. W. V. Tunnell, of Howard University, Washington, D. C. I ordered this sent from Herald Office, but in a letter from Professor Tunnell, he informed me he had received an Inspired Translation of the Bible. I wrote you again asking you to make an exchange with him, which no doubt was attended to.

Brother Jones wishes mention made in HERALD if I supplied the Book of Mormon to Professor Tunnell. Will you kindly make mention of the same?

Yours in bonds,

A. H. ADAMS.

NORTH WEYMOUTH, MASSACHUSETTS.

As I am arranging my poems with the expectation of having them printed in book form, and as there are two of my pieces that were printed in the HERALD before the fire, of which I have no copies, I ask any of the Saints who have copies of them to please send me the words or the HERALDS containing the pieces, and I will return by mail any price they deem fair for them. One piece is entitled, "A plea for mothers," and the other one is a Santa Claus piece, about a little boy who did not believe in children being deceived.

JAMES L. EDWARDS.

PIERSON COUNTY STAGE, SAUNDERS STREET.

NUTANA, SASKATCHEWAN, March 24, 1910.

Editors Herald: I have been requested to put forth an effort to have some of our ministry preach the gospel in Black River Falls, Wisconsin, as Mrs. O. A. Hegen and others desire to hear the gospel, as they are investigating. Any elders going there are invited to make their home with this lady while there.

Yours in bonds,

J. A. BECKMAN.

To the Saints in West Virginia.

Some of the Utah missionaries are sending out a tract of about sixteen pages from Chicago. It is entitled "Corner stones of the Reorganization." In some way they have obtained a list of the names of Saints in the district. The object of this work is to weaken your confidence in the leaders who repudiated the apostate organization of the church under Brigham Young and others of his kind, and by the help of the Lord reorganized the Saints who were left in a confused condition, after the death of the president and the persecution that followed. It is expected that when you read this deceitful and false production you will be led to believe the Utah church is the true and real church as at the first (1830)

organized. Remember that we stand upon the original foundation, both in organization, faith and doctrine. They departed from the *faith* and the *doctrine*. They even denied the Lord who bought them and taught blood atonement for salvation, and that Adam was our only God. They taught a plurality of Gods and the dreadful and shameful doctrine of polygamy. If they should convince me that the Reorganized Church is wrong, it would not prove they are right. One thing is certain, whether we are right or wrong, *they can not be right*.

These tracts are written by men who are capable of preaching the abominations of Utah as having been instituted and commanded by our Lord and Savior Jesus Christ. They call evil good, and darkness they say is light. Pay no attention to these papers. God has confirmed us in the faith of fellowship of the Saints and we need no help from such men. Let us be faithful and be sure of this, that we *keep the faith* and *that blessed hope*.

Yours as ever in the Lord,
D. L. SHINN.

MILROY, INDIANA.

Editors Herald: My wife and I are the only Saints in this part of the country. We became children of God in 1890, at Union branch, Indiana. We lived with the Saints there three years, and those were the happy days of our lives, but as we were poor and made our living by labor we were compelled to go where the country was good for labor, and we were so far from the church we could not get back. Now we are here and no Saints for miles around us. We are all alone. My brother, James Eulitt, sends us the HERALD to read once in a while and it is received with pleasure. It seems as a message sent from God. We love to read the letters in the church papers; it gives us strength and courage to go on and never turn back. We love to hear that others have the privilege of going to the meetings of the Saints. We are trying to live the life of a Saint. Sometimes we neglect our duty and fall, but we never forget to get on our feet again. God has answered our prayers in many ways. I believe our son was healed through our faith, although we had a doctor, for God will do his part if we will do ours. If Bro. S. W. L. Scott should read this letter, we would love to have him write to us as he was my playmate in the days gone by. We send our love to all the Saints and ask the prayers of all of them that we may live more worthy before God.

Your brother and sister,
R. F. D. 16. JOHN EULITT AND WIFE.

SAN BERNARDINO, CALIFORNIA, March 25, 1910.

Editors Herald: The fourteen-night discussion between Rev. S. O. Pool, of the Church of Christ (nonprogressive branch of Campbell's organization), and Elder T. W. Williams, ended with a good and cheerful feeling among the Saints. Reverend Pool made the best of what we consider a weak position. He contended that his church was the identical New Testament church. Christ and the apostles are still in it "in spirit," as in 1 Corinthians 5:3 Paul was with the Corinthians. Brother Williams asked him to "line up" with the headquarters.

Brother Pool seems to be a graduate from the Splashover School of Mimicry, of Wenatchee, Washington, his home town. Ingersoll's oratory was imitated; T. W. was imitated in voice and gesture according to the splashover method. A high-stepping trotter, which represented our first prophet, as we see him or speak of him, was imitated in about ten feet of pulpit space. A broken down cripple then nearly fell in pieces, coming back over the same space. This last represented the prophet as they (Pool's side) see him.

Brother Williams made public confession that we did not have an apostle in the church who could represent the bogus so well.

Brother Pool is an adept at giving loving insults. From the deep fountain of his heart's love for us sprang such words as *Joe* and *sheep-thief*, etc.

The discussion included five nights on Book of Mormon, three on the completeness or incompleteness of the canon of scripture, and three nights each on church propositions.

Although Reverend Pool made a courageous fight with his *Sword of Laban* (R. B. Neal's paper), and with such other material as he felt he could use, he did not keep up with T. W., at least, we think so.

Brother Williams held our colors high and rode the "high stepper" to victory. As for Brother Pool, it was a case of

Scripture to the right of him,
Logic to the left of him,
Into the camp of Saints
Reverend Pool thundered.

Small was the height of him,
But great was the sight of him,
As on his high horse,
Onward he blundered.

Odd were the acts of him
When Williams fired facts at him,
Fighting though shattered
Like the famous six hundred.

Now, with his colors down,
Rides back to Wenatchee town,
On a horse that is broken down,
The man who has blundered.

Yours for joyful warfare,
CHAS. E. CRUMLEY.

A Message for Australia.

Not having the address of Brother Butterworth, our missionary in charge, I take the liberty of writing to him and the Saints of Brisbane through the columns of the SAINTS' HERALD. Here is my message: Our brother, Teacher John Smith, his wife, two sons and seven daughters, left England on February 26, 1910, for Brisbane, Queensland, Australia, where they expect to arrive about the last of March. I promised Brother Smith that I would write you giving his address, so that the Saints of Brisbane, together with Brother Butterworth, might get into touch with them. Brother Smith will be found at the home of Bro. Lewis Davidson, 13 Harcourt street, New Farm, Brisbane, Queensland, Australia.

The Saints of Brisbane will find in Brother John a real live Latter Day Saint, one who has stood the test for the last fourteen years. We have pleasure in recommending our brother to the Saints at Brisbane. Brother Smith carries with him testimonies of our appreciation, esteem and respect for his sterling qualities. As a teacher he has worked faithfully and true to his calling, and I do not know who will or can fill his vacant place at present. The North Manchester Branch has lost a teacher indeed. May God bless him and his family to continue the good work upon the great continent of Australia.

Your brother,
W. H. GREENWOOD.

42 CORELLI STREET, MANCHESTER, ENGLAND.

CONTENTS

GENERAL CONFERENCE - - - - - 393
 NOTES AND COMMENTS - - - - - 397
 OF GENERAL INTEREST - - - - - 398
 MOTHERS' HOME COLUMN - - - - - 407
 LETTER DEPARTMENT - - - - - 408

Mr. and Mrs. Met Roberson—F. P. Jubb—John C. Epperly—J. N. Perkins—Mrs. Sadie Burch—A. A. Weaver—Levi Gamet—Thomas Jones—W. W. Fordham—A. H. Adams—James L. Edwards—J. A. Beckman—D. L. Shinn—John Eulitt and Wife—Charles E. Crumley—W. H. Greenwood.

THE SAINTS' HERALD

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General Conference Appointments.

APPOINTMENTS BY FIRST PRESIDENCY.

- Mission No. 1, North Dakota, South Dakota, Nebraska, Iowa, Minnesota, Northern Illinois, Wisconsin, Indiana, and Michigan. J. W. Wight.
- Mission No. 2. Oklahoma, Arkansas, Texas, Louisiana, Kansas, Missouri, Central and Southern Illinois. I. N. White and J. F. Curtis.
- Mission No. 3. Maritime Provinces, Maine, Vermont, New Hampshire, New York, Massachusetts, Connecticut, Rhode Island, Pennsylvania, New Jersey, Delaware, District of Columbia, and Maryland. U. W. Greene.
- Mission No. 4. Ohio, Western Pennsylvania, West Virginia, Virginia, Kentucky, Tennessee, North Carolina, South Carolina, Georgia, Mississippi, Alabama, and Florida. R. C. Russell.
- Mission Nos. 5 and 6. British Columbia, Washington, Oregon, Idaho, Montana, Wyoming, California, Nevada, Hawaii Territory, Utah, Colorado, Arizona, New Mexico, and Mexico. F. M. Sheehy and John W. Rushton.
- Mission No. 7. British Isles. G. T. Griffiths.
- Mission No. 8. Scandinavia and Germany. Peter Anderson.
- Mission No. 9. Australasia. C. A. Butterworth.
- Mission No. 10. South Sea Islands. Charles H. Lake.
- Mission No. 11. Canada. F. A. Smith.

Under existing circumstances it is deemed proper that the President of the Quorum of Twelve, W. H. Kelley, be left without specific field, over which to have immediate oversight. He will therefore be left to assist other members of the quorum as circumstances might demand.

Respectfully submitted,
 FREDERICK M. SMITH,
Secretary Presidency.

The following were appointed to the superannuated list by the First Presidency, Twelve, and Bishopric: Andrew Barr, L. R. Devore.

Very respectfully,
 FREDERICK M. SMITH,
Secretary of the Presidency.
 FREDERICK A. SMITH,
Secretary of the Twelve.

INDEPENDENCE, MISSOURI, April 18, 1910.

APPOINTMENTS BY FIRST PRESIDENCY AND TWELVE.

To the Conference; Greeting: The First Presidency and the Quorum of Twelve report the following list of appointments for your approval:

EVANGELICAL MINISTERS.

1. Bailey, J. J., Michigan and Indiana.
2. Butterworth, C. E., Des Moines District, Iowa.
3. Carlile, Joshua, Pottawattamie District, Iowa.
4. Keeler, E., Oregon and Washington.
5. Leverton, Arthur, Ontario, Canada.
6. Lewis, William, Far West District, Missouri.
7. Pitt, F. G., Australasia.
8. White, Ammon, Independence Stake, Missouri.

HIGH PRIESTS.

1. Baker, J. M., Northern Nebraska District, Omaha objective point.

2. Becker, J. A., Pittsburg, Kirtland and Ohio districts.
 3. Bullard, Richard, Colorado.
 4. Buschlen, George, referred to the Presidency, minister in charge of Eastern Mission, and Bishop.
 5. Chatburn, T. W., Southwestern Oregon.
 6. Closson, A. V., Spokane District, Spokane objective point.
 7. Cook, M. H., Portland District, Oregon, Portland objective point.
 8. Crabb, J. C., Pottawattamie District, Iowa.
 9. Davies, E. A., Spring River District.
 10. Fry, Charles, Burlington, Iowa, objective point.
 11. Gillen, J. A., referred to the Presidency, minister in charge of Eastern Mission, and Bishop.
 12. Grant, J. A., Eastern Michigan District after October.
 13. Goodrich, V. M., Saint Joseph, Missouri.
 14. Hunt, C. J., Gallands Grove District, Iowa.
 15. Johnson, William, Seattle and British Columbia District, Seattle the objective point.
 16. Lake, C. H., granted leave of absence.
 17. Longhurst, R. C., Canada.
 18. McClain, J. R., Southeastern Mission.
 19. McDowell, W. A., Wisconsin.
 20. Miller, C. Ed., Pittsburg District.
 21. Moler, James, Clinton District, Missouri.
 22. Moore, A. J., Montana.
 23. Roberts, I. N., Western Ohio.
 24. Shields, John, Canada.
 25. Smith, W. W., Eastern Mission.
 26. Tanner, Joseph A., Chicago, Illinois.
 27. Terry, J. M., California.
 28. Turpen, M. M., referred to First Presidency, minister in charge of Iowa, and the Bishop.
 29. Taylor, Thomas, Sheffield District, England.
 30. Thomas, T. U., Kirtland District, Ohio.
 31. Waller, G. J., Hawaii Territory.
 32. Williams, T. W., Southern California, Los Angeles objective point.
 33. Hougas, T. A., Fremont District, Iowa.
 34. Parsons, A. H., Central Church, Kansas City, Missouri.
 35. Parkin, C. A., Northern California District.
- Very respectfully submitted,
 FREDERICK M. SMITH,
Secretary of the Presidency.
 FREDERICK A. SMITH,
Secretary of the Twelve.
- INDEPENDENCE, MISSOURI, April 18, 1910.

APPOINTMENTS BY TWELVE.

The Quorum of Twelve report the following appointments to you for your approval:

SEVENTIES.

1. Allen, Arthur, Detroit, Michigan.
2. Arber, Joseph, Kewanee, Illinois, objective point.
3. Aylor, William, Texas.
4. Bailey, O. H., Nauvoo District.
5. Baker, A. M., Southern Missouri District.
6. Baldwin, Richard, Pittsburg and Kirtland districts.
7. Barmore, A. C., Australasia.
8. Berve, Amos, Kewanee District, Tri-Cities objective point.

9. Booker, Alma, Eastern Mission.
10. Brookover, G. J., Northeastern Illinois District.
11. Brown, Samuel, West Virginia and Virginia.
12. Burr, Charles H., Central Illinois District.
13. Chase, Hubert, Central and Western Oklahoma districts.
14. Chatburn, F. J., Southwestern Oregon.
15. Chase, Amos M., Utah, Salt Lake City objective point.
16. Christy, Wardell, Des Moines District.
17. Condit, S. D., Eastern Oregon and Western Idaho.
18. Cooper, F. M., Northeastern Illinois District.
19. Cornish, J. J., Michigan.
20. Crumley, C. E., Southern California, San Bernardino objective point.
21. Curtis, J. D., Rocky Mountain Mission.
22. Davis, John, Rocky Mountain Mission.
23. Davis, J. W., Australasia.
24. Davies, J. Arthur, Spring River District.
25. Davis, William, Eastern Michigan District.
26. Davis, J. T., Southeastern Mission.
27. Davison, H. J., Western Canada.
28. Dowker, D. E., referred to the minister in charge of Michigan and the Bishop.
29. Dutton, Jasper O., Southern Wisconsin District.
30. Ebeling, F. J., Ohio District.
31. Ellis, W. D., Western Michigan District.
32. Erwin, E. A., Eastern Oklahoma District.
33. Etzenhouser, R., Eastern and Central Michigan districts.
34. Farnfield, J. C., Pittsburg District.
35. Farr, Fred B., Northern California District and Nevada.
36. Farrell, R. W., Eastern Mission.
37. Foss, S. O., Maritime Provinces.
38. Gamet, Levi, Central and Western Nebraska.
39. Goodenough, E. J., Southern Michigan and Northern Indiana.
40. Gowell, M. F., Rocky Mountain Mission.
41. Gregory, Fred, Eastern Michigan District.
42. Grimes, J. F., Central and Western Nebraska and Black Hills.
43. Haden, W. E., Fremont District, Iowa.
44. Hanson, P. M., Southern Nebraska District.
45. Hansen, J. H., Western Michigan District.
46. Hansen, H. N., Rocky Mountain Mission.
47. Harpe, Charles E., Far West District, Missouri.
48. Harp, John, Southern Indiana.
49. Hawn, O. J., Central Michigan District.
50. Haworth, W. J., Australasia.
51. Hayer, Eli, Lamoni Stake.
52. Henson, E. L., Northeastern Missouri District.
53. Hills, L. E., Eastern Iowa District.
54. Holloway, L. G., referred to minister in charge of Colorado and Bishop.
55. Houghton, Leonard, Minnesota.
56. Howlett, R., referred to minister in charge of Eastern Mission and Bishop.
57. Jenkins, George, Spring River District.
58. Jenkins, Reese, Western Wales District.
59. Jones, J. H. N., Australasia.
60. Kaler, John, Independence Stake.
61. Keck, F. C., Southern Kansas.
62. Kelley, James E., Central and Western Nebraska and Black Hills.
63. Kelley, T. C., Washington.
64. Knisley, Alvin, Little Sioux District, Iowa.
65. Koehler, J. A., Eastern Mission.
66. Layland, A. J., Eastern Idaho and Wyoming.
67. Long, E. E., Western Canada.
68. McConaughy, J. C., Kirtland District.
69. McCrea, W. S., Clinton District, Missouri.
70. Macgregor, Daniel, Eastern Mission.
71. McKiernan, James, Eastern Iowa.
72. Maloney, R. M., Texas.
73. Manner, W. H., Mexico.
74. Metcalf, J. W., Eastern Kentucky and Southern Ohio.
75. Mintun, J. F., Des Moines District, Des Moines objective point.
76. Moler, H. E., Northeastern Kansas District.
77. Morgan, E., Wales.
78. Mortimer, J. L., Canada.
79. Muceus, Peter, Scandinavia.
80. Palmer, D. S., Southwestern Texas.
81. Peak, W. E., Southeastern Mission.
82. Pender, W. S., Mexico.
83. Peterson, J. W., Southeastern Mission.
84. Phillips, A. B., Eastern Mission.
85. Porter, C. H., Southern Nebraska District.
86. Pycock, James, Canada.
87. Quick, Lee, Eastern Oklahoma District.
88. Reiste, S. M., Colorado.
89. Renfroe, B. F., Texas.
90. Riley, J. T., Arkansas and Louisiana.
91. Robinson, W. P., Northern Wisconsin District.
92. Robertson, E. F., Australasia.
93. Russell, F. A., Colorado.
94. St. John, Benjamin, referred to the minister in charge of Michigan and Indiana, and Bishop for appointment.
95. Scott, S. W. L., Southern Michigan and Northern Indiana.
96. Scott, Columbus, Rocky Mountain Mission.
97. Self, R. O., Northern Nebraska District.
98. Self, Walter M., Southern Nebraska District.
99. Sheldon, N. V., Washington.
100. Sheppard, T. J., New Mexico.
101. Shippy, G. M., Ontario, Canada.
102. Simmons, S. W., New Mexico.
103. Simmons, Jesse M., Eastern Oklahoma District.
104. Slover, F. M., Southeastern Mission.
105. Smith, S. S., Oklahoma.
106. Smith, H. O., Eastern Mission.
107. Smith, David, Canada.
108. Smith, W. A., Little Sioux and Gallands Grove districts.
109. Smith, I. M., Montana District, Bozeman objective point.
110. Smith, Joseph W., Northern Nebraska District and South Dakota.
111. Smith, W. R., Western Oklahoma District.
112. Snow, C. L., Southern Missouri District.
113. Sparling, Henry, Saint Louis and Southeastern Illinois districts.
114. Stead, J. D., Utah.
115. Stubbart, J. M., The Virginias.
116. Sutton, J. R., Nebraska.
117. Swensen, Swen, Northeastern Kansas District.
118. Thomas, O. B., Ohio District.
119. Thorburn, G. W., Seattle and British Columbia District.
120. Tomlinson, S. W., Canada.
121. Tomlinson, G. C., Canada.
122. Tucker, D. E., Kirtland District.
123. Vanderwood, J. E., Rocky Mountain Mission.
124. Walters, R. T., Central Illinois District.
125. Wells, Gomer R., Pottawattamie District, Council Bluffs objective point.
126. Whitaker, A. L., Western Ohio.
127. Whiting, Birch, Minnesota.
128. Willey, C. E., Kewanee District, Illinois.
129. Wildermuth, J. E., North Dakota.
130. Wildermuth, J. B., Eastern Iowa District.
131. Wiles, John F., Northern California and Nevada.
132. Yates, James E., Central and Western Oklahoma districts, to the Lamanites.

ELDERS.

1. Anderson, Peter T., Scandinavia, until November 1.
2. Anderson, William, Eastern Mission.
3. Araiati, Society Islands.
4. Baker, J. H., Pottawattamie District.
5. Bates, E., Texas.
6. Blackmore, J. H., Northern Michigan District.
7. Booker, N. L., Ohio District.
8. Bootman, W. P., Montana.
9. Braun, Henry, Southeastern Missouri.
10. Burr, A. E., Central Michigan District.
11. Burt, C. W., Central Michigan District.
12. Carpenter, J. A., Northern Michigan District.
13. Chrestensen, J. C., Southern Missouri District.
14. Cushman, S. F., Eastern Mission.
15. Davis, James, Canada.
16. Dillon, Edgar, Oklahoma.
17. Dowker, William, Eastern Michigan District.
18. Dowker, J. A., Saint Louis District.
19. Duel, C. W., Northern California.
20. Elia, M. H., Society Islands.
21. Fields, S. H., Northwestern Kansas District.
22. Goodman, J. C., Northern Michigan District.
23. Halb, Jacob, Southern Indiana.
24. Hotu, Society Islands.
25. Hull, E. B., Eastern Mission.
26. Huriau, Society Islands.
27. Joehnk, C. C., Germany.
28. Johnson, Oscar, Scandinavia.
29. Jones, Thomas, Eastern District of Wales.
30. Jones, John, Australasia.

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31. Kelley, W. H., Northeastern Missouri District.
32. Lambkin, B. S., referred to the minister in charge of Michigan and the Bishop.
33. LaRue, W. E., Sioux City, Iowa.
34. Leggott, G. W., British Mission.
35. McKnight, J. W., Galien, Michigan, objective point.
36. Madden, S. J., Northwestern Kansas District.
37. May, J. Charles, Society Islands.
38. Miller, O. R., Ohio District.
39. Moore, Lloyd, Southeastern Illinois District.
40. Nunley, John M., Texas.
41. Okerlind, O. W., Kansas.
42. Page, J. C., Southern Kansas.
43. Paxton, Jesse W., Saint Louis District.
44. Petre, J. F., Rocky Mountain Mission.
45. Pickering, W. P., Far West District, Missouri.
46. Plumb, P. T., Southeastern Illinois District.
47. Pohimiti, Society Islands.
48. Prettyman, C. W., Western Nebraska and Black Hills.
49. Rannie, Edward, South Dakota.
50. Resor, Everett, Arkansas and Louisiana.
51. Roberts, J. A., Far West District, Missouri.
52. St. John, G. T., Canada.
53. Savage, H. W., Society Islands.
54. Sawley, F. L., Saint Louis District.
55. Siegfried, M. H., Nauvoo District.
56. Silvers, A. C., Nodaway District.
57. Smith, Edgar H., Central Oklahoma District.

58. Smith, Hale W., Montana.
59. Smith, James M., Arkansas and Louisiana.
60. Sparling, William, North Dakota.
61. Stone, A. E., Eastern Mission.
62. Swensen, C. A., Scandinavia.
63. Tai, Society Islands.
64. Tane, Society Islands.
65. Tanenui, Society Islands.
66. Taruia, Society Islands.
67. Teiho, Society Islands.
68. Tefau Tuato, Society Islands.
69. Temarei, Society Islands.
70. Temakehu, Society Islands.
71. Tepoaitu, Society Islands.
72. Tetaku, Society Islands.
73. Tetai, Society Islands.
74. Teeters, J. A., Northwestern Kansas District.
75. Thompson, J. T., Canada.
76. Turner, W. E., Eastern Iowa District.
77. Turatahi, M., Society Islands.
78. Vancleave, Albert, Southeastern Mission.
79. Varoa, Society Islands.
80. Whiting, Alonzo, North Dakota.
81. Wildermuth, L. O., Northeastern Illinois District.
82. Wiriamu, Society Islands.
83. Purfurst, A. B., Germany.

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- PRIESTS.
1. Cady, Charles J., California.
 2. Ellis, Clyde, Western Michigan District.
 3. Fisher, W. T., Central Oklahoma District.
 4. Gratz, August, Southern Wisconsin District.
 5. Hiti, Society Islands.
 6. Koehler, Gus, Eastern Mission.
 7. Lentel, John, Eastern Mission.
 8. McConley, Myron A., Hawaii Territory.
 9. McKim, Burton L., Hawaii Territory.
 10. Rowe, Fred, Western Canada.
 11. Price, John D., Gallands Grove District.
 12. Prickett, Fred O., Southeastern Illinois District.
 13. Shower, J. D., Nodaway District.
 14. Tehu, Society Islands.

15. Titi, Society Islands.
16. Pierce, H. N., Fremont District.

FREDERICK A. SMITH,
Secretary of the Twelve.

INDEPENDENCE, MISSOURI, April 18, 1910,

Died.

STEVENS.—Mr. Joseph H. Stevens was born at Pleasantville, Iowa, August 19, 1884, and died March 20, 1910, at the age of 25 years, 7 months, and 1 day. He leaves his father, two sisters and two brothers, with other relatives and friends to mourn their loss. His mother and one sister preceded him in death. He had a lingering illness of many months, which he bore with much patience. Sermon by Elder J. M. Hooper, assisted by pastor of the M. E. church, Dudley, Iowa.

THE SAINTS' HERALD

Official Publication of the Reorganized Church of Jesus Christ of Latter Day Saints

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

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



"There shall not any man among you have save it be one wife; and concubines he shall have none."—Book of Mormon, Jacob 2: 36.

VOLUME 57

LAMONI, IOWA, APRIL 27, 1910

NUMBER 17

Editorial

REMARKS OF PRÉSIDENT JOSEPH SMITH, AT THE CLOSE OF THE CONFERENCE, AT INDEPENDENCE, MISSOURI, APRIL 18, 1910.

I don't know but what I have said all that I ought to say to this conference. I have been intensely interested in what has been going on; and so far as I have understood it, have tried to take a part in its proceedings.

We have had during the last year, quite a number of debates in different parts of the country, and I am quite pleased to know that those who have stood in defense of our faith have proved themselves to be worthy of the appellation of "Christian gentlemen." I hope that the year that is now before us will continue the record; that no man who is a called and trusted minister for Christ shall ever forget, under any circumstances, that he is a Christian gentleman, professing to follow the Master, emulating his virtues so far as he comprehends them.

I have seen in the past the evil effects upon our work of what I can not help but think of as a relic of official jealousy; and though it is frequently denied by individuals, I see what suggests to me the thought that some seeds of it remain. Every man may be a good man; not all men may be great men, and one of the grandest exhibitions of greatness that I know of in a human being, and especially one who stands in the defense of what he understands to be truth, is to bear with patience the contradictions of sinners against himself in emulation of Christ. Equally grand is an exhibition of patience, forbearance, and refusal to be unduly disturbed by the contradiction of friends and coworkers. We are differently constituted, you will tell me. That is true. If I understand the office work of the Holy Spirit, it is to reform within us what is necessary to be reformed. It is to convict us of those things which we should overcome, entirely banish them from our hearts and minds. To illustrate this: You have paid a compliment to me for my long continued service, and yet many of you have not really known me, for I am a very quick-tempered man. My brother Alexander once said of me in a moment of quick resentment, "Oh, yes, you think my brother Joseph is a very easy man, but you will find him

just as obstinate as I am." Brother Alexander knew me a good while ago.

Another thing in connection with this, the grand characteristic of a great man is not to allow himself to be moved by the speech or even debate of one who is an associate worker with him in a great cause. And he will forgive before ever it is suggested to those who may have assaulted him or injured him (as he feels) or are conscious of the wrong they have done him. And I have found by experience that the sweetest enjoyment that has come to me has been when I have passed over and forgiven in my heart those things which may have been said or done that might have affected me for ill.

I am old-fashioned—almost seventy-eight years ought to make anybody old-fashioned, but I have found that the feelings of honorable conduct toward my fellow-man, formed when I was a young man, have served me well, but I regard my associates in a common cause on an equal footing. We do not all see alike. I have been opposed sharply, but I have never yet—and I appeal to you men on the floor everywhere in this building if I have ever treated one of you, an associate in the work, with a spirit of resentment, or ever withheld from you the confidence and trust which one associated should entertain for another. If there is such a man here I would like to have him say when and where this may have occurred. I have always understood them to be just as honest, just as true to their convictions as I was to mine, and if there were differences between us it largely resulted from standing on opposite sides of the shield. You may remember that legend, when two knights of the olden time approached each other before a house to which a sign was swinging, and one of them made a remark about the beauty of the silver finish and the other one denied its being a silver finish—it was a gold finish, and so they drew their spears and ran a tilt at each other, and as they turned to come back, each discovered that there had been two sides to that shield, and they were friends thereafter. Their quarrel was ended.

There is no absolute tribunal this side of the great judgment day that is authorized to determine exactly who is right and who is wrong in a dispute or controversy, such as arises frequently in our midst. Hence it devolves upon us to carry our differences

H. O. Smith
H. S. Fuller ave

without animosity, without fault-finding, without charging evil intent or purpose upon those who may differ from us. I have tried to impress this thought upon you and upon others, and I want now to have you think upon it. I would to God that all the defenders of Israel were great men. Paul was anxious that all might be saved. I would to God that all Israel should be saved, as did the apostle. I would like to feel now and for future time, so long as I may be permitted to live, that when I shall finally depart hence, I shall leave a band of men and women associated together in a cause that we have held to be so sacred and for which so many have sacrificed so much, who will not allow internal dissensions to spoil the wonderful work that has been done since the angel brought the gospel message to earth.

I don't want to lie down in death, come it soon or late, with the consciousness upon me that when I pass off there will arise contending hosts and divided bands through the body, and scatter it—not an apostasy as the term is used by me and those associated with me, but because of internal dissension from human ambition or an effort to control in their personal views, those by whom they are surrounded.

There are just measures, evolving from the things that may have been believed and some of the practices that may have been observed, that will finally bring complete order, if we go together in patience.

The terms of the revelation under which we have been moving during my association with you, tell us that we are not to talk judgment nor boast of mighty faith, but we are carefully to gather together in the regions round about, as many in one place as may be consistent with the feelings of the people while we are appealing to the different organizations of departmental service in the state, to the nation, and asking them to redress us of our wrongs. The wrongs of the past have been carried to the great throne, and there they ought to remain until the time comes for that judgment to sit, and it is not wise in us to continually bring these things up and for them to rankle in our minds as against them who have passed off, and at whose hands these wrongs were inflicted.

There is a conflict still before us. You will remember, some of you, that I predicted more than twenty-five years ago, that the time would come when we would stand before the great jury of the American people as to our attitude, as to our position as exponents of a faith, and that we were to be careful, that men should be prepared and ready to take part in that appeal or in that hearing before this great American jury. I do not know whether you have realized that that time has been passing and now is. Standing as I have done somewhere near—I was going to say the top of the hill, or the

top of the mountain—I have seen it, and the sons and the grandsons of the early defenders of the faith, and our sons and grandsons have been preparing themselves and are now preparing to properly represent the faith that is sacred to us.

Another thought and that is this; there is a prophecy on record, not delivered by modern prophets but by one of old, of good authority, that the Gentile shall assist in the rebuilding of the waste places of Zion. That prophecy may be rendered as having application to any place where a people who might have been the pure in heart, may have been assembled from the time that the prophecy was uttered until now, and it holds good until the Savior comes whose right it is to reign; hence it is not wise for us to put any barriers between the kindly offices of them that are without who are willing to recognize us as having won a standing place in the arena of conflict and are willing to extend unto us the right hand of help, whether they accept our faith and our philosophy, or not.

There is no tribunal—I want you to remember this affirmation and I hope these representatives of the press will quote me as I state it now—there is no tribunal, this side of the great judgment bar, that has the authorized right to sit in judgment upon the faith of men and say whether or not they are heterodox or orthodox. The right is reserved for that great Judge and that tribunal which shall try all mankind and adjudge unto them that which belongs unto them of reward for merit or punishment if it be deserved.

Men may assume to say that they will not court opposition with them in any association that they may choose to organize and to maintain. They have the right to do so. We have no right to complain especially of it, but the final arbitrament rests over yonder where we shall all give an account for our individual belief and our associated acts. One of the grand underlying principles upon which the whole structure of Christianity must rest, is that which is found in the 20th of Revelation where the judgment was to sit, a judge upon the throne, and every man was judged out of the things which were written in the books, according to the deeds which were done in the flesh.

This makes every man responsible to God. He has a secondary responsibility to those with whom he is associated and to those around him with whom he may now be associated in labor or work, to observe their rights, while assuming those which he deemed to belong to himself. Hence it follows that the final arbitrament must be there; hence we are almost sure of our footing over yonder if we behave ourselves properly and maintain the faith of Jesus Christ, according to the manner in which he gave it and in which it has been restored, as we understand it, without reference to those men who may not feel

or see as we do, believing that when the time shall come, the award will be just, that they receive what is theirs or we receive what is ours.

Let us live in accordance, then, with the proper observance of the rights of others, while endeavoring to maintain with the dignity and the characteristic qualifications of Christian gentlemen, those rights which seem to belong to ourselves as individuals and as an association.

May God in his infinite mercy, be with us, and may that energy that has characterized us this last year and has been resultant in such wonderful exhibitions of progress, rise to the occasion and take the supervising wave of religious excitement, if we may call it that, that is now coming over the world, and make proper use of the talents entrusted to us, maintaining our character for sobriety, the friends of those who need friendship, and those who expect to be judged by that which has been confided to them and that which we have professed to believe before our fellow-man. Amen.

**BENEDICTION BY PRESIDENT JOSEPH SMITH,
AT THE CLOSE OF CONFERENCE,
APRIL 18, 1910.**

Our Father who art in heaven, whose supremacy we acknowledge. In the name of our Lord Jesus Christ, grant unto those who go hence and to those who stay, the good word of thy blessing, conferring upon us the spirit and power of our office and our calling, that each may discharge the duty devolving upon him as becometh a man of God.

Wilt thou grant, O Lord, to order our days in such manner that we may make successful the cause which thou hast entrusted to our care in uprightness of heart, in the priestly demeanor of those who love the truth and are willing to serve thee in the light thereof.

Grant unto us that thy love shall continue with us, thy Spirit guiding and controlling our thoughts and our deeds and helping us to live before thee and our fellow-men as to show that we indeed have been with our Master and have learned of him.

Unto thee do we commend our cause, and ourselves, in Jesus' name, Amen.

NOTES AND COMMENTS.

PEORIA, ILLINOIS, March 21.—Without the last rites of the church and with only four mourners surrounding the grave, the body of Mrs. Anna Davies, who died a pauper in the deaconess home in Lincoln, Illinois, Thursday, was buried here at twilight to-night. Mrs. Davies was the only surviving daughter of former Governor Thomas Ford, of Illinois, who likewise died in poverty.

The spectre of poverty which has beset the family for a half century also found a victim in Mrs. Davies' only daughter, Mrs. Watson, of Oskaloosa, Iowa,

who for weeks before her mother's death sought funds with which to purchase a coffin. Up to the time of Mrs. Davies' death she had been unsuccessful, but following the demise citizens contributed enough to make possible the obsequies which took place to-night.—*Saint Joseph Gazette, March 23, 1910.*

We learn by letter from Elder C. C. Joehnk that he has been expelled from Germany. The action of the German Government in this matter is the result of confusing our people with the Utah people. It is to be hoped that the matter may be speedily adjusted so that Brother Joehnk may return to Germany and engage in his missionary work. He expresses his intention to labor for a time in Switzerland.

April 16 Judge Brumback, of Kansas City, granted *a-pro forma* decree of incorporation to the United Order of Enoch. It is our intention in the near future to publish the articles of association as revised to meet the demands of the court.

Articles are in course of preparation in reply to tracts issued by the Utah people and scattered broadcast among our church members. These articles after appearing in the HERALD will be put into tract form and will be at the disposal of those who wish to meet the Utah people. We have nothing to fear from a comparison of views. Their campaign of misrepresentation can only result in good to us. Our first article in reply will probably be one in answer to their tract entitled, "Corner stones of the Reorganization."

At the April conference of the dominant church in Utah, John Henry Smith was chosen as second counselor in the Presidency to succeed John R. Winder, deceased. Joseph F. Smith, jr., was placed in the Quorum of Twelve to fill the vacancy thus occasioned.

Saints are requested to notice the following from Columbus, Ohio, April 18, 1910: "*Publishers Herald*: On April 16, 1910, a man giving his name as Robert Carroll, from New York Branch, a practical leather tanner, very familiar with the church work, and knowing several of the traveling ministry, U. W. Greene, R. C. Evans, and others, came here and gained my confidence by using the names of the church and its members. He is a man about thirty-five years of age, dark complexioned, brown eyes, dark hair, weight about one hundred and eighty-five or two hundred pounds, wore a dark suit, oxblood shoes, clean shaven and a very smooth talker. I think it would be wise to warn the brethren of the church through the church paper of this rascal. Very truly yours, A. Sherman, 2620 North High street."

"Three or four years ago there was a receipt published in the HERALD called, 'Sure cure for cancer.' I cut it out so as to be sure that it would not get lost, but now I have occasion to use it and I fail to find it. If any of the Saints have it will they please be so kind as to send it to me or publish it again in the HERALD? My address is M. C. Hannah, Los Angeles, California, R. F. D. No. 6, Box 77.

Sr. Addie V. Hoxie, Brockton, Massachusetts, desires the prayers of the Saints that she may be healed and thus be enabled to attend meetings of which she has been deprived for six months. She has had a long siege of sickness and is still confined to the house.

Another brother, James O. Coshow, Lloyd, New Mexico, writes us as follows: "I wish to say through your columns that I am at home now after an absence of five months, and will be pleased to have any elders come and preach for us whenever they can."

The following request for prayer has been received: "Will the prayer unions and Saints in general kindly remember in their supplications the case of a respected brother and sister whose little infant is a sufferer from deformed feet. Friends have advised hospital treatment, but I have been led to lay the matter before the Saints instead, in the humble hope that the Lord will graciously hear his children's prayers and will heal this little child."

General Conference.

MONDAY, APRIL 18.

F. G. Pitt and Arthur Leverton were in charge of the morning prayer service. Preaching at eleven by Richard Baldwin, assisted by F. J. Ebeling.

President Joseph Smith called the meeting to order at 2 p. m. Song No. 148 was used in opening and prayer was offered by R. C. Russell. Minutes were read and approved.

F. M. Smith took the chair by request.

The Ladies' committee reported nineteen hundred dollars raised on Graceland endowment fund.

A. E. Stone expressed his willingness to accept ordination as seventy, and it was so ordered by the conference.

Committee on Quorum Organization reported progress and asked for more time. This was granted.

F. A. Russell resigning as member of Auditing Committee, G. W. Eastwood was chosen to fill the vacancy.

The Quorum of High Priests recommended the ordination of F. J. Ebeling and W. H. Deam as high priests. The recommendation was approved.

H. C. Smith was chosen member of the Library Commission.

The Presidency reported that they had directed that section 22 of the Doctrine and Covenants be corrected according to the version in the Inspired Translation, which is according to the original manuscript. This matter had been referred to the Presidency at the General Conference of 1909.

The Presidency, Twelve, and Board of Publication reported in regard to matter referred to them at last conference. In their judgment it was not advisable to reverse the Book of Covenants. Clerical and typographical errors would be corrected under the supervision of the Presidency, Board of Publication, and Historian. This was approved by the conference.

The Joint Council reported that they did not feel it practicable to advise a change of editors for the *Gospel Standard*; and this report was also approved.

The Joint Council also reported that owing to certain restrictions in the offer of the Religio of funds for publication of the Book of Mormon, thereby placing Religio authorities over the general church authorities, the document was returned to the Religio society with disapproval. A minority report was presented, but the majority report was adopted.

Roderick May presented his concordance to the Doctrine and Covenants, and offered it to the church. It was referred to the First Presidency, to be passed on by them, and referred to the Board of Publication if in their judgment it should be published.

A report from Children's Home Committee was read and approved.

The quorums and departments of the church were then approved.

The Presidency were authorized to fill vacancies in the High Council.

President Joseph Smith addressed the conference. (This appears in our editorial columns.)

Appointments of the Presidency, Presidency and Twelve, and the Twelve were then read and approved. (Published in last week's issue.)

Hymn No. 134 was sung, President Joseph Smith pronounced the benediction, and the General Conference of 1910 adjourned.

On Monday evening an ordination meeting was held, the Quorum of Twelve in charge, when the following were ordained: F. J. Ebeling, high priest, by U. W. Greene and F. A. Smith; Charles Fry, second counselor to president of High Priests' Quorum, by F. A. Smith and U. W. Greene; W. H. Deam, high priest, by I. N. White and J. F. Curtis; J. A. Tanner, president of Quorum of High Priests, by J. F. Curtis and I. N. White; V. M. Goodrich, first counselor to president of the Quorum of High Priests, by U. W. Greene and F. A. Smith.

Original Articles

THE REORGANIZATION.

SERMON BY ELDER HEMAN C. SMITH, AT LAMONI, IOWA, JUNE 20, 1909, DURING AN INFORMAL DISCUSSION WITH SIXTEEN UTAH ELDERS.

(Reported by Leon A. Gould.)

I am glad to-night again to meet so many here, and I am especially glad to occupy the position that I do in speaking affirmatively in regard to the work in which we are engaged. I like the affirmation better than I do the negation.

This situation confronts us. The work we call, all of us, the latter day work, is a work in which we have risked our all, not only our all in this life, sacrificing the prospects and the possibilities, many of us, of things of this world, but we have risked our condition in eternity upon it. And I presume that all who claim to believe in this latter day work are satisfied with the investment, and are confident of what the result will be. Yet, it is a serious matter. We can not afford to be wrong where we have risked so much. And when the question is before us for investigation, we can not be too careful in our investigation. Therefore I say that I am thankful to-night for the privilege of presenting to you what is called the Reorganized Church and its claims for recognition upon the part of the Almighty, as well as upon the part of the people.

The church, from the beginning, in 1830, contended against odds; but there were heroic men in those days that stood against the combined efforts of the world and of Satan, to establish this latter day work in the earth. They were wondrously blessed in so doing, and those who stood nearest to the principles of truth that were revealed through the Prophet Joseph Smith fared the best in the end. There were occasionally those who tired of the persecution, and, timid in regard to the things that confronted them, fell by the wayside, but they did not prosper. Those who were faithful to their trust were those who finally overcame. And, by the way, notwithstanding the world was frowning upon the people of God, and their names were cast out as evil, those who stood for the work through all those trying scenes in the end thought more of by the world than those who did not. They were faithful in performing whatever work the Lord required at their hands. There came a time, when they reached the city of Nauvoo—I have not time to go through all their wanderings—when special work was required at their hands, and they were told that that work would be required of them, and that they must accomplish it within a specified time, or they would be under condemnation. The revelation upon this subject I desire to call your attention to, or a paragraph containing the point I have reference to. It is in the one hundred and seventh section of

the Doctrine and Covenants I believe. It reads like this:

And again, verily I say unto you, Let all my saints come from afar; and send ye swift messengers, yea, chosen messengers, and say unto them, Come ye, with all your gold, and your silver, and your precious stones, and with all your antiquities; and with all who have knowledge of antiquities, that will come may come, and bring the box tree, and the fir tree, and the pine tree, together with all the precious trees of the earth; and with iron, with copper, and with brass, and with zinc, and with all your precious things of the earth, and build a house to my name, for the Most High to dwell therein; for there is not a place found on earth that he may come and restore again that which was lost unto you, or, which he hath taken away, even the fullness of the priesthood; for a baptismal font there is not upon the earth; that they, my saints, may be baptized for those who are dead; for this ordinance belongeth to my house, and can not be acceptable to me, only in the days of your poverty, wherein ye are not able to build a house unto me. But I command you, all ye my saints, to build a house unto me; and I grant unto you a sufficient time to build a house unto me, and during this time your baptisms shall be acceptable unto me. But, behold, at the end of this appointment, your baptisms for your dead shall not be acceptable unto me; and if you do not these things at the end of the appointment, ye shall be rejected as a church with your dead, saith the Lord your God.

That was a solemn warning that they must go to work, and with all their might, mind, and strength, with their riches, that they should build that house; and the Lord told them, I will give you a sufficient time, and if in that time you do not accomplish that work, you shall be rejected as a church with your dead. It was a serious thing. And had that people sensed it as they should, it seems to me there would have been greater exertion than there was to accomplish the work required at their hands. And you will pardon me if I invite your attention to one particular thing that I think interfered with them. There was not only the church organization there, but there was an organization of the Masonic fraternity in Nauvoo. And many of the church members and the leaders of the church were associated therewith. And right in the time that they should have been building this temple, and were to some extent working upon it; they built a Masonic building, an institution there, quite an expensive one. That expense, it seems to me, if nothing else, at that time, might have been used in performing work which they were called to accomplish. Other things might be mentioned, but I mention this simply as an instance where they failed to go to with their might and do the work the Lord had required at their hands.

That the leaders of the church, at that time, understood that that important work was a critical one, and work that endangered the life of the church, is evident from an epistle that was written less than a year after the revelation was given. The revelation bears the date of January 19, 1841. In an epistle written on the 12th of December, 1841, pub-

lished in *Times and Seasons*, volume 3, page 625, and signed by Brigham Young, Heber C. Kimball, Orson Pratt, William Smith, Lyman Wight, Wilford Woodruff, John Taylor, George A. Smith, and Willard Richards, we find this statement:

The building of the Temple of the Lord, in the city of Nauvoo, is occupying the first place in the exertions and prayers of many of the Saints at the present time, knowing as they do, that if this building is not completed, speedily, "*we shall be rejected as a church with our dead,*" for the Lord our God hath spoken it.

Now they understood, in December, 1841, that the church would be rejected if that temple was not completed. Some of the signers of this document recognized the fact later on that they had not done their duty, and that the threatened manifestation of God's displeasure had fallen upon them. Two, at least, of the Twelve have put themselves upon record as being convinced that they had failed. There was in 1845, a letter written and published in the *Millennial Star* for May, 1846, signed by one James Kay, who did not accept the idea that the church was rejected, and he writes of William Smith, one of the Twelve, in this way:

Doubtless you will have heard of William Smith's apostasy. He is endeavoring to "make a raise" in this city. After he left Nauvoo he went to Galena, when he published a "proclamation" to the church, calling upon them to renounce the Twelve as an unauthorized, tyrannical, abominable, blood-thirsty set of scoundrels.

That is pretty strong language; I hope stronger than was justified.

I suppose you have his pamphlet. I did think to send one the day he landed here, but felt inclined to hear and see his course a little while. Reports are daily coming from east to west of William's unmanly conduct; sorry I was to hear them, they seemed so well authenticated. He contends the church is disorganized, having no head; that the Twelve are not, nor ever were, ordained to be head of the church; that Joseph's priesthood was to be conferred on his posterity to all future generations, and that young Joseph is the only legal successor to the presidency of this church, etc.

The point I want to call your attention to is that William Smith is represented there as having accepted the situation that was threatened in the revelation, and that the church was disorganized. Lyman Wight, another member of the Quorum of the Twelve who signed that epistle warning the church that they would be rejected, in 1851 wrote:

The church mostly went from there [Kirtland, Ohio,] to Missouri, where they commenced another house from which they were driven to the State of Illinois, where we were commanded to build a house or temple to the most high God. We were to have a sufficient time to build that house, during which time our baptisms for our dead should be acceptable in the river. If we did not build within this time we were to be rejected as a church, we and our dead together. Both the temple and baptizing went very leisurely, till the temple was somewhere in building the second story, when Bro. Joseph from the stand announced the alarming declaration that baptism for our dead was no longer acceptable in the river. As much to say the time for building the temple had passed

by, and both we and our dead were rejected together. . . . The church now stands rejected together with their dead. The church being rejected now stands alienated from her God in every sense of the word.

There were at least, then, two of the Twelve who had joined with others in warning the people that such a disaster awaited them, if they did not finish the temple and do it quickly; who recognized that that was the condition of things. Later, Joseph Smith, then editor of the *Times and Seasons*, (later than the epistle of the Twelve, I mean,) in October, 1842, wrote an editorial entitled, "The Temple," which commences with these words: "If there is any subject in which the saints of the Most High are interested more than another, it is the *completion* of that edifice," etc. In the same article, occurs the following:

The word of the Lord is build my house, and until that command is fulfilled we stand responsible to the great Jehovah for the fulfillment of it, and if not done in due time we may have to share the same fate that we have heretofore done in Missouri.—*Times and Seasons*, vol. 3, p. 939.

Now, if they shared the same fate that they formerly did in Missouri, the inference is that they did not complete the work in the time. For the plain inference by Joseph Smith is that if you do your work you will not suffer as you did in Missouri, and history will not repeat itself in your being driven from this place. The very fact that they were driven is evidence that they had not completed the work within the given time.

That the temple was never completed, we have abundance of evidence. I will read to you two or three statements from parties who know. First, on June 26, 1897, Pres. Joseph Smith made the statement on this subject, from which we quote the following:

I knew of the work being done on the temple at that place from the time it began until the building was burned in 1848. It was not finished. The basement was fitted for occupation, and the baptismal font was ready for use. The auditorium on the first floor was completed sufficiently to be seated and occupied for assembly purposes. The stairway on the south side was completed for use. The auditorium on the second floor, the stairway on the north side, nor any other portion of the building except as above-mentioned were completed; though the small rooms above the second floor auditorium were used by President Young and the resident church authorities for various purposes.—*Church History*, vol. 2, p. 563.

There is a statement from a man who was there all the time. He says it was not completed. Therefore, they did not do what the Lord required them to do. Here is another statement made on July 2, 1897, by Patriarch Alexander H. Smith. You know him. If you do not, come forward, and I will introduce you.

The offices in the corner to the left of the main entrance on the ground floor were finished, but not furnished. The auditorium or main meeting room was temporarily finished; the seats and pulpit were only temporary. The upper audi-

torium; the plastering was not done, the floor was only the rough boards, intended only for the lining, was laid, and from this floor upward the stairs, except in the tower, or circular main stairs, were also temporary; the upper floor which was to have been divided into numerous rooms was laid, and partitioned off with cotton factory cloth, and used for some purposes before the saints were driven away. . . . To my knowledge the temple never was finished, and those who have been led to believe it was, have been deceived. I make this statement freely for the benefit of the present and future generations.—Church History, vol. 2, pp. 564, 565.

Here are two men connected with the Reorganization, in a situation to know, who say that it was not finished. I will give you another, connected with the church in the valley, Pres. Brigham Young. In a sermon delivered in Saint George Temple, January 1, 1877, he says:

Joseph located the site for the Temple Block in Jackson County, Missouri, and pointed out the southeast corner of the temple in the year 1831; also laid the corner stone for a temple in Far West, Caldwell County, Missouri. These temples were not built. We built one in Nauvoo. I could pick out several before me now that were there when it was built, and know just how much was finished and what was done. It is true we left brethren there with instructions to finish it, and they got it nearly completed before it was burned; but the saints did not enjoy it. Now we have a temple which will all be finished in a few days, and of which there is enough completed to commence work therein, which has not been done since the days of Adam, that we have any knowledge of.—*Journal of Discourses*, vol. 18, p. 304.

Now, he says it was nearly completed. And he says, In a few days this temple at Saint George will be sufficiently done that we may commence work therein which has not been done since the days of Adam that we have any knowledge of. Then the temple at Nauvoo was not sufficiently completed to do work therein, if Brigham Young is good authority, for he said that had not been done since the days of Adam, that he had any knowledge of.

This seems like a very strict requirement upon the part of the Almighty. But it was not peculiar to the temple of Nauvoo. I do not know whether you ever noticed that or not, but according to testimony which we are going to give you, the same restriction was placed upon the people at Kirtland. And they were given a specified time, with the understanding that if they did not build that temple within the specified time, the salvation of the church depended upon it. Did you ever notice that? I am going to give you the testimony of Heber C. Kimball upon that. In *The Life of Heber C. Kimball*, by Orson F. Whitney, published by the Kimball family, at Salt Lake City, Utah, and printed at the *Juvenile Instructor* office, I find this statement, quoted from Elder Kimball, page 81. He gives an account of their working upon the temple. While Zion's Camp went to Missouri, and Sidney Rigdon was left in charge, he tells of their efforts there, of the privations and sufferings they endured in the erecting of Kirtland Temple, and when they came back how they all went

to work with all their might. Joseph Smith, as foreman in the rock quarry, he said put on tow pantaloons and tow frock, and President, high priests, and elders did likewise, and with all their mights they went to work to finish that temple, and the church was saved. I will give you his words:

Elder Rigdon, when addressing the brethren upon the importance of building this house, spake to this effect: That we should use every effort to accomplish this building by the time appointed; if we did the Lord would accept it at our hands; and on it depends the salvation of the church, and also of the world.

They were told, too, that they must finish that temple within a specified time. If they did it would be accepted, and if they did not then the salvation of the church and the world depended upon it. That is the same thing that was required at Nauvoo. The only difference was that they completed the Kirtland Temple, but they did not complete the Nauvoo Temple. The result was different, because the work accomplished was different; but the same restriction was placed in one case as in the other, if Brother Kimball was right.

It being an established fact that there was a rejection of the church, that they were no longer recognized of God as an organization—mind you now to keep the distinction: I do not claim that every individual was rejected of God. No, far from it. I do not claim that the authority that individuals held was taken from them. But the organization, as such, was rejected. The Lord said he would reject the church if they did not complete the temple in a given time, and they did not. They have not to this day. So if the church ever existed again, a reorganization was necessary, and all factions of the church have admitted it. There is not an exception anywhere but what have gone to work to reorganize the church, at one time or another. Just what was demanded, no doubt, by the circumstances of the case.

Parley P. Pratt was the first man that spoke of the reorganizing of the church, and that was immediately after the death of the Prophet Joseph and Patriarch Hyrum Smith. He was coming home after hearing of that sad event, as it was his duty to do. And he tells us that as he was passing over the prairies, sad and lonely, his heart was lifted to God, and that he prayed. I will give you his own words so there may be no mistake about it. He said—and he was one of the signers of that letter that warned them of this condition—and he says, while “weighed down as it were unto death,” he cried unto the Lord for direction, asking these two questions:

Shall I tell them to fly to the wilderness and deserts? Or, shall I tell them to stay at home and take care of themselves, and continue to build the temple?

He wanted to know of the Lord what he should tell the people when he got into Nauvoo. “Shall I

tell them to fly to the wilderness and deserts? Or, shall I tell them to stay at home and take care of themselves, and continue to build the temple?"

The answer, he says, came to him by the voice of inspiration, as follows:

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

He asked the question, Shall I tell them to fly into the desert, into the wilderness, or shall I tell them to stay in Nauvoo? The answer, if he can be credited was, Stay there; not flee into the deserts. Stay there and continue to build the temple at Nauvoo. He recognizes in that the necessity for a reorganization, which carries with it a recognition of a disorganization! for without a disorganization a reorganization would not have been necessary.

The people were at sea, as you might suppose, how to reorganize. What to do was the question they were trying to determine, no doubt. It was a time that tried men's souls. I do not wonder that some fainted by the way and thought that all was lost. I do not wonder that mistakes were made. I can see how it would be possible, in that condition, with a disorganized church, rejected of God, and in a condition that they must take some steps to get back into his favor, that there would be a great many differences of opinion. I do not wonder that they broke up into factions, and scattered here and there. They were, you may say, honestly striving to solve the problem and do the work that would be acceptable in the sight of God the Almighty.

There was one point, however, that was revealed in the revelations prior to that time that ought to have served, and did serve with some, to be a point around which they could rally, where they could have an idea what their duty was in the premises. The Lord had, by revelation prior to that time, pointed out who the successor of Joseph Smith should be. There might be differences of opinion in regard to other things, but there ought not to have been difference of opinion in regard to that. For I read here in Doctrine and Covenants 107: 18, what the Lord said in regard to the matter. And in giving instruction in regard to building the Nauvoo House, which by the way was never completed, there the Lord said:

I say unto you, as pertaining to my boarding house, which I have commanded you to build, for the boarding of strangers,

This was given in 1841, the same time as that which I read before.

Let it be built unto my name, and let my name be named upon it, and let my servant Joseph and his house have place therein, from generation to generation; for this anointing have I put upon his head, that his blessing shall also be put upon the head of his posterity after him; and as I said unto Abraham, concerning the kindreds of the earth, even so I say unto my servant Joseph, In thee, and in thy seed, shall the kindred of the earth be blessed. Therefore, let my servant Joseph, and his seed after him, have place in that house, from generation to generation, for ever and ever, saith the Lord, and let the name of that house be called the Nauvoo House; and let it be a delightful habitation for man, and a resting place for the weary traveler, that he may contemplate the glory of Zion, and the glory of this the corner stone thereof; that he may receive also the council from those whom I have set to be as plants of renown, and as watchmen upon her walls.

You will notice there that the Lord declares that the blessing of Joseph should be upon his seed after him, and that that house was to be a place where they should have the privilege of remaining from generation to generation—and why? That it might be a place for the weary traveler to rest while he was investigating the glory of Zion, and the glory of this the corner stone, that they might learn from those "whom I have set to be plants of renown, and as watchmen upon her walls." That is why the posterity of Joseph was to be in that house. The weary traveler came there to be instructed, and he was to be given this instruction by those who were set as plants of renown, and as watchmen upon her walls. Then his posterity was to have the blessing of Joseph Smith placed upon them. The revelation says further, it shall be upon Joseph, and "upon the head of his posterity after him."

The blessing of Joseph—there ought to be no quibbling in regard to it. The blessing bestowed upon him was that he was made the prophet, seer, and revelator of the church, and to be president of the Melchisedec priesthood, presiding over the church; and his blessing was to be upon the head of his posterity after him, and they were to have place in that house, where people could come to learn of Zion, that they might hear of those who were plants of renown, and watchmen upon the walls of Zion.

There is no escape from that, and yet we have still further evidence upon this subject, for we are told that Joseph was to appoint his successor. Turn to the forty-third section of the Doctrine and Covenants, and second paragraph, and there you will read where the declaration is made emphatically that Joseph was to have the privilege of appointment:

Verily I say unto you, that none else shall be appointed unto this gift except it be through him,

He is before speaking of Joseph and his gift—for if it be taken from him he shall not have power, except to appoint another in his stead; and this shall be a law unto you, that ye receive not the teachings of any that shall come

before you as revelations, or commandments; and this I give unto you, that you may not be deceived, that you may know they are not of me. For verily I say unto you, that he that is ordained of me, shall come in at the gate and be ordained as I have told you before, to teach those revelations which you have received, and shall receive through him whom I have appointed.

There was a safeguard. There the Lord told them that Joseph was to appoint his successor, and he says, I give you this that you may not be deceived, and that you shall not receive the teachings of any of those who shall come to you as revelators, as commandments, except it be the one so appointed, according to the law of God. They had before them this statement, and had any other claiming to be the president of the church, the prophet, seer, and revelator, come to them with revelations and commandments, they would have known they were not of God, for they had been warned that unless the party was appointed by Joseph Smith, who had the power to appoint, that they were not of God, and they were not to hear them.

And here is another point I want to call your attention to in this revelation in passing, and that is that the successor of Joseph Smith was to teach what? He was "to teach those revelations which you have received, and shall receive through him whom I have appointed." Now that successor was to come and teach the revelations that Joseph had received, and would thereafter receive, and I submit to you if anything came contrary to the revelations that Joseph Smith had received, that his successor could not teach both. Therefore the man that was the successor must be himself in a place that he could teach the revelations that God had given to Joseph, and in the future would give to him. If they conflicted it would be impossible for him to do both. He could not abandon those which had gone before, for he was to teach them, as well as those that were to follow.

And there is further evidence that Joseph Smith did set apart his son to be his successor, that he had blessed him and conferred upon him this appointment, that when he should depart, Joseph Smith, the son of the Prophet, was to succeed him. Let me call your attention to just a few of the many references; for I have not time to-night to follow in detail all the evidence there is upon this subject. I quote from the private journal of Lyman Wight. Under head of Sunday, December 8, 1850, he says:

Bore testimony that Joseph Smith appointed those of his own posterity to be his successor.

And in July, 1855, from Medina River, Texas, he wrote a letter to the *Northern Islander*, a Strangite paper published in Beaver Island. He says:

Now Mr. Editor, if you had been present when Joseph called on me shortly after we came out of jail, [Liberty jail, Missouri.—Ed.] to lay hands with him on the head of a youth, and heard him cry aloud, "You are my successor when I

depart," and heard the blessings poured on his head,—I say had you heard all this, and seen the tears streaming from his eyes you would not have been led by blind fanaticism, or a zeal without knowledge.

That was taken from his private journal which was in my possession for several years, and I read it time after time. There he testifies that he laid his hand with Joseph upon the head of a youth, and that to that youth Joseph Smith said, "You are my successor when I depart." Who was that youth? When we first quoted this statement, it was objected to by certain parties, saying it was not definite enough. It did not say who it was. But I will make it a little more definite. For in 1851, to quote directly from the original manuscript written by Lyman Wight, he is telling what ought to have been done at the death of Joseph Smith, and he says:

The fifties assembled should have called on all the authorities of the church down to the lay-members from all the face of the earth, as much as was convenient, and after having taken sweet counsel together, in prayer and supplication before God, acknowledged our sins and transgressions which had caused our head to be taken from our midst; and then have called on young Joseph, and held him up before the congregation of Israel to take his father's place in the flesh.

Now he tells who it was. They should have called upon young Joseph, and held him up, he says. Testifies that he was present when the blessing was given him shortly after coming out of Liberty jail, Missouri. He also testified that such a blessing was bestowed upon him in Liberty jail, which I will not take time to follow out in all its details, but I will quote in connection with this the testimony of Joseph Smith himself in regard to the matter, found in the *HERALD* for October, 1868, and he says:

In Liberty jail the promise and blessing of a life of usefulness to the cause of truth was pronounced upon our head, by lips tainted by dungeon damps, and by the Spirit confirmed through attesting witnesses. This blessing has by some been called an ordination, from the usual predilection to confound names and terms. The blessing which marked Moses as the deliverer from Egyptian bondage, was not that which Jethro pronounced upon his head. Subsequent to our baptism in 1843, upon two occasions was the same blessing confirmed by Joseph Smith, once in the council room in the brick store on the banks of the Mississippi, of which we have no doubt there are witnesses who would confirm the present testimony; once, in the last interview Joseph Smith held with his family before he left Nauvoo to his death. A public attestation of the same blessing was made from the stand in the grove in Nauvoo, some time prior to the murder in Carthage.

Without stopping to read, as I can not quote largely in the time to-night, I will say that the statement of Joseph Smith was confirmed by James Whitehead, whom you knew, that he was present, and saw this blessing bestowed upon him. It is confirmed by a gentleman by the name of Carter, living near Provo, Utah. It was testified by him in the investigation of the Temple Lot case, that he was present at that grove meeting, and heard Joseph say, pointing to his son, "This is my successor when I

die." There is testimony that he set apart Young Joseph as his successor.

Now, who should the Lord reveal himself to in this connection, when the time came for reorganization, but the man who had been designated as the man that was to succeed Joseph as the prophet, seer, and revelator to the church? Joseph says in his autobiography, published as an appendix to the Tullidge History here, that in 1859, when seriously considering whether he should take any part in the work of the church or not, his father's work, and remembering that another before him, referring no doubt to his father, had, when lacking wisdom, appealed to God, he appealed to God, as his father had, and asked him for direction, and in answer to that prayer, in answer to his supplication, as the father was answered so the son was answered, and he says that the answer was in the following language. I will not quote it all, but I quote a vital point in the matter. He said the answer to him by the voice of the Spirit was:

The Saints reorganizing at Zarahemla and other places, is the only organized portion of the church accepted by me. I have given them my Spirit, and will continue to do so while they remain humble and faithful.

There was the voice of God to the appointed successor, that the only part of the church accepted of him was that portion of the church. The only organized portion was those who were reorganized at Zarahemla and other places in Wisconsin. There had been a movement some years before that, and they had reorganized. And when he was directed to those people, he found they too had been moved upon, and they were prepared for the messenger when he came, sent of God, to take his father's place. For as early as 1851, if I remember correctly, a revelation—yes, November, 1851, a revelation had been received by one Jason W. Briggs, and in that revelation the Lord said to him:

In mine own due time will I call upon the seed of Joseph Smith, and will bring one forth, and he shall be mighty and strong, and he shall preside over the high priesthood of my church, etc.—*The Messenger*, vol. 2, p. 1.

Here now is harmony between the revelation given to the appointed successor himself, and the revelation given to the people to whom he was directed to go, and whom the Lord acknowledged as being the only organized body accepted of him. Further on, Zenos H. Gurley, sr., in 1852, claims that he had a manifestation in which the following language was given to him:

The successor of Joseph Smith is Joseph Smith, the son of Joseph Smith, the prophet; it is his right by lineage, saith the Lord your God.—*The Messenger*, p. 9.

So here the Lord is communing with the people to whom the messenger is to be sent, and with the messenger, and their testimony agrees. And that body there in Wisconsin, striving to get back into

favor with God, passed this resolution in harmony with these revelations, and in harmony with the appointment given before time of God, in June, 1852:

Resolved, That the successor of Joseph Smith, junior, as the Presiding High Priest in the Melchisedec priesthood, must of necessity be of the seed of Joseph Smith, junior, in fulfillment of the law and promises of God.—*The Messenger*, vol. 2, p. 9.

Thus you see the Lord was working together with these believers, bringing them together to reorganize the church. Why he chose this people might be made to appear, but it does not make any difference to us why he did. It is sufficient for us to know that he did.

(To be continued.)

Of General Interest

EQUALITY.

(Continued from last week.)

The passion for social equality has always been less strong among the Teutonic than among the Celtic and so-called Latin peoples, as, indeed, all movements take among the former a less acute form. Everywhere, however, even in France and in the United States, this passion seems less strenuous than it was formerly. The complete equality of civil rights, and the almost complete equality of political rights, which have been attained in nearly all civilized countries, have diminished the zeal to achieve it; for men now perceive that those kinds of equality may exist without it, and that their attainment does not necessarily bring it much nearer. There is, indeed, no necessary connection between freedom and equality, according to the lines of Milton:

"... If not equal all, yet free, equally free, for orders and degrees jar not with liberty, but well consist."

With the other members of the famous trio there is close relation. Social equality would be a long step, though only a step, toward fraternity, and fraternity would in its fullness almost imply social equality. But the longing for fraternity has also declined. It has never really emerged—and indeed could not, except through the influence of religion, hope to emerge—from the field of aspiration into that of reality. Of late years it is seldom named, except in religious addresses. The strife of rich and poor, and the effort to bring men to a level in respect of material conditions, together with those animosities of race which have so largely taken the place of animosities of creed, have discouraged it. Something may also be due to the more frequent contact of civilized men with savage and other backward peoples, especially those of a different color: The European settler feels no sense of "solidarity" with the Chinese or the Hindu or the Malay, still less with the Kafir. Even in the United

States the enslaved negro appealed to sentiment as "a man and a brother" more than the liberated negro seems now to appeal.

On a review of the whole matter, it would appear that, while the principle of social equality does point to the extinction of all artificial and legal distinctions of rank, already accomplished in the United States, and does prescribe the same courtesy and consideration toward all persons alike, it can not venture to ignore differences which spring from diversities of knowledge, culture, and taste; for these, too, are natural, and operate outside the sphere of law or social custom. Neither has it been able to overcome the differences for which wealth, as affecting men's habits of life, is answerable. The apostles of equality may, however, reply that inequalities of wealth are themselves artificial, and ought to be got rid of. And this brings us to the last kind of equality we have to consider—that of economic conditions.

The desire to establish an equality of property has become so strong in modern times that before we examine the desirability or the attainability of the state of things aimed at, a few words ought to be said on the sources whence the desire springs.

Although, as we shall presently note, history does not record economic equality as having ever in fact existed, still it is deemed to be the natural state of man. Since all men come equal into the world, their chances of well-being ought, so it is argued, to be equal, and therefore those external goods which contribute to well-being should be allotted to all in equal measure. If it is observed that Nature distributes her gifts unequally even at birth, because one man is born with a healthy, another with a weak or diseased, body, one man has a cheerful, another a querulous, spirit, the reply is that this fact makes it all the more fitting that every means should be used to rectify the injustice of chance by securing equality in one sphere, at least—that of material conditions.

There is also the presumption in favor of equality generally drawn from the admitted benefits of civil and political equality. Contrasting the society of our own times with the society of two or three centuries ago, nothing seems to show a more palpable advance than does the elevation of the ordinary private citizen to the level formerly held only by the few privileged persons. May not a like progress in the well-being of humanity be expected from the further application of this wholesome principle?

The desire for material well-being is all the stronger because the general demoralization of society, the greater publicity of life, the attainment of immense wealth by men sprung from the lower ranks, have stimulated the appetite of those humbler classes whose ancestors contentedly acquiesced in an inequality of conditions as part of the order of

nature. And as the other world is less in men's thoughts than it was some centuries ago, they have become more eager to make the best of this world.

Perhaps, however, the strongest influence in bringing this question to the front has been the complete attainment by the masses, in most civilized countries, of political power. Their fathers strove for it in the belief that it would immensely improve their condition. Now that they have got it, the old inequalities of wealth remain; and though the poor of to-day are in most countries better off than were the poor of a century ago, those inequalities are full as palpable. "Of what use, then"—thus do many feel and say,—"has it been to conquer political power, if we are not by means of it to better our own condition?"

These ideas, which are not confined to the poor, but are reinforced by the sympathy of imaginative and benevolent minds among the wealthier class, have now much force at their command. They meet us everywhere. They raise in many forms what is the main question that occupies the thoughts of thinking men. And they have behind them—do not let us, whatever error or confusion may be found to lurk in them, forget this fact—they have behind them the notion that they are suggested by nature, by justice, and by the largest conception of the common good of mankind.

When, however, we come to criticise these ideas and the source assigned to them, the following observations occur.

First of all, be it noted that there never has been in the world such a state of natural equality as many have dreamed of. Even in the stone age, one savage had more flint hatchets or a bigger deerskin than the other tribesmen. As soon as a race begins to have any sort of organization,—as soon, for instance, as it reaches the stage in which the Romans found the Britons of antiquity, or in which our settlers have found the North American Indians and the Kafirs,—inequalities of property are conspicuous.

Secondly, it is not law that creates inequality of property. It is, in the first instance, strength, physical or intellectual; that is to say, inequality is due to natural, not to artificial, causes. When law appears, it does no more than recognize and protect the inequality which it finds subsisting; and if we can imagine law withdrawn, inequality would be greater than it is now, because the weaker would have no security for what they possess, since force, whether of body or of craft and will, would dominate. If equality of goods is ever to be established, it will have to be established by law, either by forbidding the appropriation of any articles, *i. e.*, by destroying the conception of private property, and giving each man the protection of the state in taking a part of whatever his neighbor has, or else by con-

tinually restoring through legal action an equilibrium of goods which naturally causes are perpetually disturbing. This will be the hardest task the law has ever undertaken, because law will have to steer straight in the teeth of the strongest blast of nature. If ten men were to be started, on Monday morning, with equal property, and left to themselves for six days, no two would be found to have equal property on Saturday night, because in no two would the faculty of acquiring and the habit of spending be the same.

Thirdly, where the enforcement of law is perfect, that is to say, where the action of courts, and of the authority which carries out their decisions, is certain, the qualities which tend to produce inequality of property are different from those which produced it in rude and disorderly times. In those times physical strength and physical courage were the most important factors. In perfectly settled societies intelligence and the habit of saving most tell. Will evidently tells in all states of society, and will is one of the qualities in which men most differ from one another. Of course it is not necessarily the highest forms of intelligence that most subserv the acquisition of property. No poet before Tennyson ever made a fortune by his gift. No philosopher has ever yet grown rich by philosophy. Only in very recent times have a few great inventors been able to reap the harvest of their intellectual labors. It is by the power of devising schemes and conducting large commercial or financial operations that the largest masses of property are accumulated in one hand, and the type of capacity that leads to wealth is to be found in such a man as the late Mr. Jay Gould. This has caused a certain prejudice against the working of laws which permit a capacity not necessarily beneficial, and possibly harmful, to mankind to achieve conspicuous success. But no one has shown how this capacity can be held in check without overthrowing the entire legal basis on which modern communities rest.

When we scrutinize the grounds of the desire for equality, a fourth observation presents itself. Inequality of property is not an evil *per se*. It is not in itself harmful to A—that is, it is no diminution of his happiness—that B should have more grain or more cattle or more money than he has himself. A may have other things which are better than B's property, even as the psalmist says: "I had more joy than they when their corn and their oil were increased." M may have stronger health, or a better wife or children, a greater faculty of intellectual enjoyment, than P has,—things which have more to do with happiness than has any amount of property,—and M's possession of these advantages does not diminish P's happiness or increase his wretchedness, for they depend on what P himself has or lacks. So if I have \$1,000, I am none the worse off because

you have \$10,000. It is not your excess that affects my well-being, but my own sufficient or insufficient provision. That which is desirable is to have enough, not as much as another man has or needs, but as much as I myself need. But what is enough? It is a variable conception; it is, in point of quantity, no more the same for every man than is a man's stature or his appetite. It depends for each upon his physical and intellectual needs and tastes, and the wise man is he who regulates his conception of it by his own needs and tastes, and not by those of his neighbors, which may sometimes enlighten, but are just as likely to mislead, his own judgment. Many persons who perceive that M has less than enough and P more than enough, jump to the conclusion that the proper way to rectify the mischief is to take from P his superfluity and bestow it upon M. But though this is a very common confusion of ideas, it is, none the less a confusion. It may be bad for a man to have too much. It is certainly bad for him to have too little. But the evil lies not in the inequality of possessions, but in the excess or defect; and the only sense in which poor M suffers from witnessing P's wealth is that the spectacle accentuates by contrast the evils of his own condition. Just in the same way P, who is stiff with rheumatism and has been forsaken by his wife, may envy the robust health and happy home of M.

Here, therefore, we note a capital difference between inequality of economic conditions and inequality of civil rights or of political rights. In the two last named cases, one man's gain is another man's loss. If X has a wider compass of civil rights than Y, Y necessarily suffers, because the law enables X to prevail against him when a dispute arises. In Turkey, for instance, a Mussulman may with practical impunity kill a Christian rajah, but a Christian rajah can not with impunity kill a Mussulman. So if X (a class of persons) enjoy suffrage, and Y (another class) do not, it usually happens that the legislation which class X enacts is calculated to benefit the privileged and to depress the excluded class. As one of the scales rises, so the other sinks. With property it is otherwise. Except in one class of cases, P's abundance does not come from M's deficiency, and P's share might be reduced without increasing M's. That one class of cases is where the thing of which men hold unequal amounts is itself limited in quantity. If P draws off two thirds of the water of a stream to irrigate his meadow, he leaves only one third to be used by M, and the only way to give M an equal share is to deprive P of the one sixth which represents his excess. The great instance of this sort of thing is of course land, and the contents of land; and accordingly the observation just made can not be applied to land in any country where it has become scarce.

It may be said that in any given industrial undertaking, such as a factory, the profits are limited, and therefore the more P gets, so much the less is there for C, D, and E. It would lead us too far afield to enter this field of controversy, and in particular to discuss the nature of capital. But it deserves to be noted that in most industrial undertakings the contributions of the different co-workers differ in value. P may bring scientific genius, C may bring commercial experience, D may bring consummate manual skill, while E, F, G, and H have only physical strength to contribute; and of the whole profits of the undertaking, three fourths may be traceable to P's inventive genius, which a reward of one seventh of the profits would not be sufficient to secure.

Are there then no real objections to inequality of economic conditions? Certainly there are; but they are objections grounded not on abstract considerations of nature and justice, but upon the results which inequality has been found in practice to produce. Neither are they objections to inequality *per se*, but only to its extreme forms, where accumulations of property in a few hands are huge and conspicuous. Such accumulations create a highly luxurious class, many of whose members remain idle and useless all their lives, while others form habits and try to follow a style of living unsuited to their means. The holders of vast fortunes acquire undue power, they have undue influence with rulers, they may corrupt legislators, they may pervert the power of a state to serve their selfish ends. Their wealth, if ostentatiously displayed or squandered upon unworthy objects, excites envy, breeds discontent, and may furnish incitements to the spirit of plunder. There have no doubt been states in which great inequalities of fortune existed, but which were nevertheless comparatively stable and well governed. In such states, however, the inequalities of fortune corresponded to inequalities in political power and social influence. Very different is the condition of some of our modern states, wherein fortunes still more disproportionately huge are disjoined from any power and any respect save that which mere wealth may command. There is therefore a *prima facie* case, grounded nowise on abstract principles, but on observation and experience, not indeed for a compulsory equalization, but for a reduction of extreme inequalities, of wealth. How can such a reduction be effected? The problem is a difficult one, for you interfere with nature, and there is always a presumption that when you begin to interfere with nature you will get into trouble. Moreover, you may injure the man who has too little, whom you wish to benefit, as much as, or more than, the man who has far too much. Indeed the latter, though the defenders of the present system are chiefly concerned on his behalf, is less likely to suffer, for the luxury bred by excessive wealth is a

bad thing for him, since it increases his temptations. The main difficulties are ethical, and I state them rather than the economic difficulties, because the latter would require a more elaborate examination. If by legislation you take property away from the rich man, the property he has earned or inherited, you shock confidence, and you weaken the motives for thrift and foresight which operate on the mind of the rich. If by legislation you give property to the poorer man, you weaken the natural incentive to exertion which the need of providing for himself creates. It is no doubt said that before long a new set of ethical views and habits will arise which will supply the place of those thus set aside. This is a question too large to discuss here, and it is, of course, a highly speculative one, outside the range of such experience as mankind has so far enjoyed.

Attempts have been made to deal with the problem, but rather in the form of efforts to reduce inordinately large fortunes, than in that of giving help to extremely small ones, seeing that during many centuries both humanity and political expediency have suggested the necessity for aiding those who have least. Many ways of solving it have been tried—ways which are not alternatives, for several may be applied together. There is the Christian solution, that those who have should freely give to those who have not. It is a method which has often been ill worked, but when wisely worked it is obviously the best. There is the plan of a poor law, whereof the English poor law is a type, which out of taxation secures a minimum of subsistence to the most needy. Nearly all economists have condemned it as unsound in principle and prone to abuse in practice, but it seems to be inevitable in countries like England, unless a scheme of organized private charity, such as Chalmers established in Glasgow some seventy years ago, can be substituted for it. There are various schemes for providing pensions available in sickness and old age. There is the plan of exempting smaller incomes from taxation and throwing it with progressive weight upon the larger ones. The method, however, which most nearly touches our present subject is that which seeks to provide gratuitously out of public funds an equal supply to all citizens of certain things which all may be taken to need. Elementary education has thus been in the United States, and now in Great Britain also, supplied to all; and it has been proposed that gas or electric light, water, the means of locomotion, and many other things, should be similarly supplied at the public expense.

Strong arguments may be used in support of this policy. The things enumerated are already provided, not by each man for himself, but by public bodies or by great private corporations. Most of them are things not likely to be squandered or

abused. To supply them would not seriously impair the stimulus to exertion which the need for food and clothing, and other necessities or comforts, secures. The force of these considerations has so far prevailed that many municipalities now do provide public parks and recreation-grounds, public baths, and wash-houses, free public libraries and free music, things which elevate and brighten the life of the poor man, and enlarge his conception of what civilized life ought to be, while they help to make all the citizens feel themselves members of one community. A few municipalities have even provided workingmen's dwellings or public lodging-houses at rents only a little above cost price. The risks incident to such schemes are obvious. There may be extravagance, because the ordinary citizen has but a slender interest in keeping down expenditure. There may be a perversion of public funds to political objects, an attempt to corrupt the people by the lavish use of money, or to reward political adherents by the bestowal of places or contracts. There is the risk of demoralizing the poorest class, as the populace of Rome was demoralized by the free distribution of corn and by the sums squandered on public amusements. And although these risks are less when the experiment is made in a small local area within the state than when it is tried by the state itself, still it is only where the citizens can rely upon the integrity and the competence of their municipal governments that they ought to permit even municipal governments to go far in this direction.

In Glasgow, however, as in several other European cities, the experiment has been tried, with results so encouraging that other European cities are moving in the same direction. *A priori* doctrines must not be allowed to stand in the way. Politics is an experimental science, and he who tries to show that abstract theory does not justify the attempt to introduce economic equality must also urge that abstract theory ought not to prevent us from doing what can prudently be done to reduce the evils which excessive inequality has been proved to produce, and from trying to guide into safe channels the strong stream of sentiment which condemns such inequality.

Society seems to be now entering a new period, and the altered aspect of this fundamental question of equality illustrates the change. Civil equality is now all but complete in almost every civilized country. Even the colored races (since the extinction of slavery in Brazil a few years ago) now enjoy it. Social equality makes daily progress, even in countries which still tolerate hereditary distinction of rank. Political equality has been fully established in the United States, in Britain and her self-governing colonies, in the nations of western and central Europe. In most of these countries the machinery of government is deemed to need im-

provement; but the main controversies turn, and are likely in the future more and more to turn, on the use to be made of government for social ends.

The question that now lies before the world is, How shall political equality, for which many generations strove, be now, when it has been achieved, made to bear wholesome fruit? How shall it be used to better the condition of the masses without attempting to override the laws of human nature? These laws are just as sovereign in their sphere as those of the material universe, and the effort to overcome them will be just as futile. But there is one great difference between the two sets of laws. The properties of oxygen and carbon are (so far as we know) always and everywhere the same. But though there are some elements in human nature which remain the same, there are others which change, and are susceptible of improvement by instruction and by experience. The chief interest of politics as an experimental science lies in discovering by what means this improvement can be effected, and how far it may go. The habit of order, the habit of patience, the faith in science, the disposition to listen to reason, are all points in which history records progress; struggles for civil, or for political, or for social equality, have all at one time or another been the source of far more trouble than they cause in our own time; and it is possible that the question of economic equality also may, when its various aspects have been more calmly and carefully discussed, and the method of experiment has been more fully applied to it, prove less menacing to the peace of society than many deem it to-day.—*The Century Magazine, July, 1898.*

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A PHYSICIAN'S VIEWS OF CHRIST'S MIRACLES.

(Doctor Kelley is recognized as being, in his special branch, the foremost physician and surgeon in America. In a personal note to the Editor he says: "My whole attitude toward the Bible is that of the simple faith of my grandfathers, and any other side that is a critical means of investigation, has never appealed to me in the least." It is interesting to note, among other professional and scientific items in Doctor Kelley's life and work, that he has been honored by honorary or other membership in professional and scientific societies in America, England, Scotland, Ireland, Italy, Germany, France, and Austria.)

What a humdrum, wearisome routine our lives would become if we had no other inspiration than that which we call science! Man would then be but a sort of a machine, set going within a greater machine, destined to drag his way through the dull routine of this mortal existence until the dreadful final struggle sets his tortured molecules free to rest awhile in the bosom of the earth, until they are perchance incorporated in another organism, again to begin the monotonous round of an organic life. But in the midst of this colorless, uninspired life, here are the miracles of Christ and his matchless personality, marvels such as man never dared dream of, more wonderful than all the fairy tales of childhood come true, inspiring hopes of infinite glories laid

hold of here on earth and inconceivable glories yet to be revealed.

When John the Baptist, not knowing the interval which would separate Christ's first coming in humiliation to bear our sins from his second coming in glory, was distressed and in doubt because of his imprisonment, and sent to him to ask, "Art thou he that cometh, or look we for another?" he received the one effective answer, far more convincing than a categorical "Yes" or "No."

"Go and tell John the things which ye hear and see:

"The blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear and the dead are raised up, and the poor have good tidings preached to them. And blessed is he whosoever shall find no occasion of stumbling in me."

THE MIRACLES WITNESSES TO JESUS' DEITY.

The miracles have ever remained the unassailable witnesses to the deity which he claimed for himself. For this reason it has continued in the past and will continue in the future to be the effort of all who are opposed to his being accepted as the Christ, the Son of the living God, to discredit and break down the authority of the miracles.

Blot out all the miracles, and with them all the precious record of the humility and love and compassion of Christ and the most important lessons as to faith and his power as he walked on earth would be obliterated. We should then have only his words without his works, but no revelation of the new, tender and close relationship between God and man, as was shown by his thus bearing our infirmities and taking our sicknesses upon him.

The miracles of Christ in the Bible are called "signs" because, like finger-posts, they point to some greater fact beyond them, namely, that the Son of God is indeed come down to dwell among men (Immanuel, God with us). They are called "powers" because the power of God is manifested in saving man from bearing the consequences of sin, from demonpossession, from disease and from death; also, because the power of the Creator was present to do with his creatures,—the water made wine, the sea calmed, the walking on the sea, the fish supplying the piece of money,—as he would. They are "prodigies," because all the people said, "we never saw one of this wise before." So strong in character are the miracles that they are the very bulwark of this doctrine that then as now it upholds the miracles.

Some object to miracles as setting aside the immutable laws of nature. That is a valid objection to all man-made miracles, but the objector has forgotten that here we have to do with God, who made all things, "in whom all things consist," and who "upholds all things by the word of his power." Not, I say, the anthropomorphic God imagined by the scientist, but the God of the Christian revealed in the Bible. If I am dealing with God it is futile for me to ask how he acts. He surely can check the sun in its course without disrupting nature as easily as a child can stop a ball without producing a cataclysm.

So many and so wonderful were the miracles that no enemy ever rose up in his life time to contradict them; driven to bay, they tried to explain them blasphemously, saying that Satan was casting out Satan. It is a greater mistake, still, to imagine that the miracles can be detached from their setting in the gospels and considered apart. Do as I have done, take a fine pen and black ink and underline, everything miraculous in the gospels, and then turn the pages over rapidly and see how saturated they are with miracles. Such a little study as the one suggested also strikingly shows this fact, that, as the gospels themselves manifestly have each a different purpose, a different aspect of Christ's

life and work to be set before us, so often the same miracles are differently grouped and used as they subserve this main purpose. The Christian discovers that the whole atmosphere of the gospels is that of the miraculous.

Glance for a moment at the use of the miracles in Matthew's gospel; this, as is evidenced in the very first verse, is the gospel of God's promised King sent down to earth in due time to rule. His Magna Charta is found in chapters 5, 6, 7; such a declaration of principles as earth had never heard before, has never heard seriously proposed since, and has never attempted to follow.

In the first miracle in Matthew Christ touched every member of the human race as he put forth his hand and touched the leper, saying, "I will; be thou made clean." Note the significance of the command, "See thou tell no man; but go show thyself to the priest, and offer the gift that Moses commanded, for a testimony unto them." What a sign! A leper cleansed! The King was surely among them, duly presenting himself first to the rulers of the people who ought to have been ready to receive him.

Look again at the book of Mark, the gospel of Christ the servant of God, as announced in chapter 1, verse 1: "The beginning of the gospel of Jesus Christ, the Son of God." Here we have not the measured service of a hired servant, but the immeasurable, loving service of a son rendered in grace. Here also we plunge *in medias res*; all is action. There is not a chapter from one to eleven that does not record one or more miracles.

The first miracle here is a type of the world without God, gravitating into a mire of uncleanness; even that which professes to be religion is defiled.

The miracles became touchstones whereby the godliness of those who had before appeared most righteous is laid bare. This is evident in the healing of the man with the withered hand, in the third chapter where the hardness of their hearts is revealed and the religious Pharisees make common cause with the worldly Herodians, that they may compass his destruction. Unclean spirits and devils, self-righteous formalists and godless men, are the forces Jesus had to contend against. (Mark 8:19.)

The last two miracles are strikingly typical. On his way up to Jerusalem Jesus cures the blindness of Bartimæus who cries after him, "Jesus, thou son of David, have mercy on me."

What a picture for the nation, all blind, and among them the Son of God whom they knew not, able and willing to cure their blindness! Then follows the miracle of the fig tree (chapter 11)—leaves, but no fruit, profession only.

Then, as the dignity of the subject demands, Jesus approaches that highest act of fidelity of a son rendering perfect service, faithfulness even unto death. A hush falls over the gospel, and in the succeeding chapters there are no more miracles related, until the great miracle, which thus stands pre-eminent alone—his death and his resurrection.

In John's gospel the word *sign* is used almost exclusively (seventeen times), as Trench says, as "a token and indication of the near presence and working of God. In this word the ethical end and purpose of the miracle comes out the most prominently, as in 'wonder' the least."

In John's gospel Christ's deity is prominent throughout. We might perhaps deny his deity had we only the gospel of the kingdom (Matthew), the gospel of service (Mark), and the gospel of his humanity (Luke), but never with this gospel in hand, and that is the reason Satan so persistently attacks the authenticity of the fourth gospel.

The miracle of the cure of the impotent man, thirty-eight years in his infirmity, at the Pool of Bethesda on the Sabbath day, brought out the assertion of Jesus' sonship and

equality with God, and from this flows the marvelous discourse touching the witnesses to his deity, among which he cites his works.

The miracle in the sixth chapter, the feeding of the five thousand near Passover time in the mountain, plainly told the people that a greater than Moses was among them. The miracle of the loaves and fishes has been taken by Christians as the type of Christ now in heaven and feeding his people day by day with their supersubstantial bread.

The healing of the man born blind teaches the nation that the power of God is with them to heal, and that the humblest may come to him for blessing, for light for the body and for light of the Spirit, while the greatest among them, if they are self sufficient, are lost.

Three times Jesus raised the dead; once the daughter of Jairus who had just died; then the son of the widow of Nain, as he was being carried out to his burial; and lastly Lazarus, dead three days and passed into corruption. This greatest of all signs was done in his own power and name as with a mighty voice he cried, "Lazarus, come forth." It has been well said that if Jesus had not mentioned Lazarus by name, all the graves of the earth would have given up their dead in response to that voice.

The climax of all miracles is Christ's descent into hell, his taking captivity captive, his bursting the chains of death, and his resurrection and ascension. These are the great events toward which all the gospels move with majestic march; without them there can be no gospel. The thrill that is felt at the very outset as Christ emerges from the waters of baptism, anointed by the Spirit, and as he meets our great enemy as he fasts in the wilderness, and as he then moves among men doing all his countless and marvelous miracles, is due to the fact that he is going to a predetermined end to accomplish the mightiest work of time or eternity.

THE GREATEST MIRACLE.

Why have we no miracles to-day? I do not know. I can not even say that there are none, but I believe that if there are, they must be for the individual who turns and thanks his Father for his grace, but makes no public announcement. Satan has been busy with bastard miracles throughout the centuries that have passed, but they do not appeal to the intellect and to the heart as do the real ones in the gospels.

Many of those who believe in these modern, so-called miracles are, I find, wrapped up in their miserable bodies, and their spiritual vision does not seem to get much above their stomachs. The true Christian, when ill, asks God to cure him, and, whether visible means, have or have not been used, he thanks his Father for the result, and is equally sure that it is of his peculiar grace he is permitted to live and to continue to serve him.

I do not surely know demon-possession is still to be found in China and India and Africa, but I am prepared to believe it. I should not be at all surprised if a wiser age would differentiate many of our cases of insanity in this way.

The greatest possible miracle to the Christian is the wonderful change effected in the conversion of a soul from the service of Satan and sin to Christ. The greatest miracle to a heathen is the manifestation of the life of Christ in that of his true follower, by which he too is led to say Abba, Father.

"He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto the Father." Modern missions are the fulfillment of this promise.—*Sunday School Times*.

REPORTS OF CRIMES.

The numerous reports of tragedies and crimes of various kinds printed in the daily press have given many persons the idea that, generally speaking, crime is increasing alarmingly, and some men and women of more than average strength of character have allowed themselves to become depressed and discouraged in the cause of philanthropic endeavor on account of this supposed fact. And yet the idea is without basis, as proved by the statistics of every organization which has any bearing upon the subject. The world is growing better every day, and particularly so in the organized work for its betterment, which is multiplying by leaps and bounds on every hand. It is true that the prominence given to crime in the yellow newspapers, and to a certain extent in all newspapers, has operated by a process akin to autosuggestion in increasing the tendency to criminal acts among a certain comparatively small class of individuals, but this class is so small and insignificant in comparison with the millions of happy homes filled with strong-minded, honorable men and pure-hearted, virtuous women that it is relatively unimportant. The fact is not that crime is on the increase, but that the facilities for gathering news as to the world's doings have increased so greatly in the past few decades that every morning the daily paper presents an almost complete picture of the happenings of the previous day. The regular press associations have correspondents in every city and hamlet, and these, assisted by the special correspondents, so thoroughly cover the ground that even a tragedy at a dance in the heart of Hungary, or a fresh discovery in the wilds of Africa, is reported at once for the edification of the morning newspaper's readers. This picture is so complete and vivid in its details that not even the loss of a little four-year-old in the heart of a big city is overlooked or missed in the day's summary of world-wide events. Even the reports of the boodling cases in the various large cities of the country are not to be accepted as disheartening or indicative of a growth in callous crime. It means only that these big cities are undergoing an administrative house-cleaning. They are getting rid of their boodlers and municipal criminals, throwing them down and out, as Lucifer was cast down from the battlements of heaven. England underwent such an experience a generation or more ago and from being the most corruptly administered country in the world it has now become probably the cleanest and most honest. It is a rare thing to hear of public corruption in the mother country to-day, and ten years hence that fact will be equally true in America. The time is fast approaching when a municipal boodler will be a public curiosity and crime in public or private form will have so abated that the columns of the daily press will contain much fewer accounts of such occurrences. The world is getting better with steady strides, and perhaps even this publicity which now discourages many weak-hearted persons will have played no unimportant part in helping to clear the records, by showing how generally retribution overtakes the evil doer.—*Kansas City Journal*.

RODE ON THE FIRST LOCOMOTIVE.

There died the other day in Des Moines, Iowa, Edward Entwhistle, aged 94, who had seen the steam locomotive from the start to its modern perfection, for as an English boy of sixteen he rode with George Stephenson on the trial trip of the "Rocket," the first locomotive ever built. When that epoch-making trip was made from Manchester to Liverpool in 1831, Stephenson's hand was on the throttle and young Entwhistle was the fireman. After the first few trips had been made, Stephenson turned the care of his invention over to his assistant, and Entwhistle made two trips daily over the

first railroad for nearly three years. After attaining his majority, Entwistle came to the United States and in 1856 settled in the Iowa city. His first employment in this country was as an engineer on the steamer *Troy*, running on the Hudson River, and later he removed to Chicago, where he served as engineer on lake steamers for several years. In Des Moines he was in charge of the engines in various large mills. Mr. Entwistle retained until his last illness a clear memory of his trial trip with Stephenson, and the story is thus told in the *Des Moines Register and Leader*:

"The train of little cars behind the 'Rocket,' as Stephenson's locomotive was called, carried distinguished Englishmen, including the stockholders and promoters on the new railroad company. Crowds cheered the party at Manchester when the train started, and other crowds gathered at the stations on the way to Liverpool, where a monster reception was extended to the train when it arrived. A fatal accident occurred at Grand Junction, about midway between the two cities. Lord Huskinson, one of the stockholders in the railway company, was standing in the second car, bowing to the people at the station, when he fell to the ground and was run over by the third car. His death resulted almost immediately and his body was carried to Liverpool on the train. Despite this fatality, however, the trip was a pronounced success, for it marked the beginning of a new era in the progress of the world."—*Home Herald, January 5, 1910.*

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BLESSINGS OF EDUCATION.

No doubt you have all personally considered—no doubt you have all personally experienced—that of all the blessings which it has pleased Providence to allow us to cultivate, there is not one which breathes a purer fragrance, or bears a heavenlier aspect than education. It is a companion which no misfortune can repress, no clime destroy, no enemy alienate, no despotism enslave; at home a friend, abroad an introduction, in solitude a solace, in society an ornament; chastens vice, it guides virtue, it gives at once a grace and government to genius. Without it what is man? A splendid slave! a reasoning savage, vacillating between the dignity of an intelligence derived from God, and the degradations of passions participated with brutes; and in the accident of their alternate ascendancy, shuddering at the terrors of a hereafter, or embracing the horrid hope of annihilation. What is this wondrous world of his residence?

"A mighty maze, and all without a plan,"

a dark and desolate and dreary cavern, without wealth, or ornament, or order.

But light up within it the torch of knowledge and how wondrous the transition! The seasons change, the atmosphere breathes, the landscape lives, earth unfolds its fruits, ocean rolls in its magnificence, the heavens display their constellated canopy, and the grand animated spectacle of nature rises revealed before him, its varieties regulated and its mysteries resolved! The phenomena which bewilder, the prejudices which debase, the superstitions which enslave, vanish before education. Like the holy symbol which blazed upon the cloud before the hesitating Constantine, if man follow but its precepts, purely, it will not only lead him to the victories of this world, but open the very portals of omnipotence for his admission. Cast your eye over the monumental map of ancient grandeur, once studded with the stars of empire and the splendors of philosophy. What erected the little state of Athens into a powerful commonwealth, placing in her hands the sceptre of legislation and wreathing round her brow the imperishable chaplet of literary fame? What extended Rome, the haunt of banditti, into universal empire? What animated Sparta with that high, unbending, adamant courage which conquered nature herself, and has fixed her in the sight of future ages, a model of public virtue and a

proverb of national independence? What but those wise public institutions which strengthened their minds with early application, informed their infancy with the principles of action, and sent them into the world, too vigilant to be deceived by its calms, and too vigorous to be shaken by its whirlwinds!—Charles Phillips.

Mothers' Home Column

EDITED BY FRANCES.

Advisory Board, Daughters of Zion.

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I Am With Thee All the Way.

I am with thee on the mountain,
In the valley down below;
I am with thee in the desert,
Ev'rywhere that thou dost go.
And my loving arms outstretching
Gently shield thee day by day;
Tho' the road be long, depressing,
I am with thee all the way.

I am with thee when the sunshine
Brightly gleams along thy road;
I am with thee in the shadow
As thou bend'st beneath thy load,
And my loving arms outstretching
Gently shield thee day by day;
Tho' the road be long, depressing,
I am with thee all the way.

I am with thee when thy footsteps
Lightly trip the path along;
I am with thee when the tear drops
Fill thine eyes and choke thy song;
And my loving arms outstretching
Gently shield thee day by day;
Tho' the road be long, depressing,
I am with thee all the way.

In the light or in the darkness,
Ever near to hear thy call;
When death's shadows close about thee,
I am with thee through it all;
And my loving arms outstretching
Gently shield thee day by day;
Tho' the night be long, depressing,
I am with thee all the way.

ERMINA PERKINS KEARNEY.

CLINTON, MISSOURI, August, 1909.

Her First Convert.

She was young and very enthusiastic, and so, encouraged by the evangelist's kindly interest, she was confiding to him her plans for coming usefulness.

"I shall be a settlement worker," she told him. "I mean to go among the very poor and tell them the story of the Christ. I think perhaps it is meant that I shall work a little differently than most settlement workers do, for I believe it

is more important to attend to spiritual matters first than to teach."

It was the following day that Marguerite Mathews began her chosen work, calling first upon an old and decrepit couple in a forlorn attic. She announced her errand bravely. "I have come to read the Bible to you," she said, gently. "I want you to be Christians and the Bible tells how to be."

The man eyed her sharply, shrewdly. "How," he demanded, "how do you know we ain't?"

Startled, the girl could only gasp.

"Well," the man said, after watching her for a moment with something akin to amusement in his faded eyes, "ef it'll do you any good to know, I ain't. She is, though. An' I'm goin' to tell you what made her. We was both sick an' a minister come to see us. I expected he'd do jest as you hev. 'Nd I got ready to say some pretty big words to him soon as he fetched out his Bible. 'Stead o' that, what did he do but shake hands as if we was friends o' his'n, and then says he, 'May I build the fire?' an' out he went an' come back with kindling an' other things, an' before he left we was fixed up comfortable. Nex' day he come agin, an' the next. An' in all the time he kep' comin' he didn't read a word out o' the Book we both knew he took orders from. An' one day my wife—she's par'lyzed now so she can't talk—she said to him, 'Why don't you read the Bible to us?' An' he smiled an' says, says he, 'Be you ready to hev me?' Then he read an' prayed, an'—well, miss, she's be'n a Christian ever sence—an' sometimes I—"

Marguerite Mathews' brown eyes shone with a new light, as she quietly unfastened her long cloak. "I'm so glad I came here first," she said simply, "for this truly is my very first missionary call. You have helped me so much, Mr. Garnet. May I do something to help you? May I not brush your wife's hair while you are thinking of something else you'd like done? And then I hope you'll be ready to tell me that you, too, have decided to be what you say your wife is, what I am trying to be, and what your good friend the minister was."

The old wife laid her hand upon the man's bowed head, while she tried to speak. John Garnet nodded understandingly.

"I said when I found two folks that would help before they preached, I'd think it was real," he said slowly, "an' I've be'n waitin'. Ef the Lord wants me I'm ready to believe in him. The' has be'n lots o' folks here who've read the Bible to us, but you've done what the' ain't another one has done, girl. She's—she's—wanted her hair fixed nice—fore she was sick no one ever kep' their hair nicer 'n she did—but my rheumatiz won't let me do much fancy, an' so she's had to get along with just plain comb'n."

The woman in the bed smiled wistfully and gratefully at the sweet face of her visitor, while the unintelligible voice addressed the old man.

"She says the' ain't no backin' out for me," he said. "No, dear heart, the' ain't. An' I ain't goin' to, neither."—Bertha Burnham Bartlett.

Faith is practical choice. If you stop short of actual choice, you may call it "desire" or "aspiration"; but it is not faith. Choose.

The best employed people in the world are those who devote their lives to doing good.

The poorest man may give as much as the richest, if he will give all he can.

A wooden bread plate will be remembered longer than a souvenir teaspoon.

Letter Department

INDEPENDENCE, MISSOURI, April 15, 1910.

Editors Herald: In reading the Magazine Number of the HERALD of April 6, in the article referring to my pastoral work, I notice credit is given me for work which I did not do. Those who take part or assist in the Princess Theater work are not under my direction or presidency, but under that of Bishop R. C. Evans, who organizes each season those who assist him in the work. I have assisted him on the platform, also acted as secretary and treasurer, receiving collections and paying all bills authorized by him for payment.

During these services the number of names entered on our branch roll has increased to six hundred and sixty-six, but owing to removals, deaths, etc., our membership is about five hundred and fifty. Trusting these few items will prevent the readers of the HERALD forming an opinion of me to which I could not measure.

Your brother,

A. F. MCLEAN.

SAREPTA, ONTARIO.

Editors Herald: As I take a backward look I find that over thirty years have passed since I could truly testify that I know the gospel is again preached in its purity. It was in this way that I found the true church: My sister had been visiting among the Latter Day Saints, and while in conversation with Elder John J. Cornish was convinced that what he told her was true, but not being baptized at that time she has not yet received the gospel. I was trying to convince her that the Latter Day Saints were the deceivers that were to come in the last days, but failing in my argument, I retired to my room, and there upon my knees made a covenant with God that I would give up card playing, tobacco, whisky, and all my companions. Then I experienced the most wonderful experience I had ever had. I am unable to describe it but I was moved upon to pray aloud. When Sunday came, I went to the Methodist church, thinking that that was all that was necessary, and stopped in for class meeting. I told the class leader what I had experienced and he assured me that my sins were forgiven. But before another Sunday came I had received another manifestation and, like Paul, was told to go down to one Samuel Brown and be baptized for the remission of my sins on the morrow. This was a doctrine that I don't think I had ever heard preached, as I had only heard two Latter Day Saint sermons, one by W. H. Kelley, and the other by H. M. McIntosh, both of which I tried to oppose. When the message came to me bidding me to go down to Carlingford and be baptized for the remission of my sins, I did not doubt, but in the morning started for Brother Brown's. I found Mr. Brown and Samuel filling in ditch, and so told my errand. They were very much surprised, as was also my sister, Mrs. George Brown, now living in Missouri, and Sister R. J. H., afterwards Mrs. Alford Davis. Next morning I found my way to my brother's and he and his partner were soon ready for the water. This was December 12, 1879, and the changes thirty years have brought around!

ROBERT GRAY.

SAREPTA, ONTARIO.

Dear Herald: As we are the only Latter Day Saints here we are anxious to distribute the literature of the church. We always subscribe for *Autumn Leaves* and HERALD, and they are such good literature to distribute. But some who contribute have their articles so mixed by applying the name *Mormon* to our church that anyone reading them who was not conversant with the Reorganized Church would think we sanctioned the name *Mormon*, and this when classed with the Utah faction means a great deal. If I understand it cor-

rectly the name *Mormon* is imposed on us by the world, and when they read our literature they say, "Why, they call themselves Mormons," and they get the Utah faction and the Reorganized Church as one. Their minds are poisoned and they don't want to investigate further.

While speaking to one of our missionaries three or four years ago, about the disadvantage of handing our papers to honest people as well as those who are not, who never had any opportunity of knowing anything about the restored gospel, he said that the enemy side of our story is always circulated ahead of the gospel, and that our literature needs to be selected.

This is written with the kindest of feelings and love for the truth.

With best wishes, I am,

ADDIE GRAY.

KNOBNOSTER, MISSOURI.

Editors Herald: When we ask the question, What is justice? few men are agreed. We look into the meaning of the word. It is giving or rendering to everyone what is his due; rectitude in the dealings of men with each other in accordance with truth or facts. The simple idea is that justice is the right that wrongs no man. The fathers wrote a rule of right in their Declaration of Independence: "We hold these truths to be self-evident, that all men are created equal, that they are endowed by their Creator with certain inalienable rights, that among these are life, liberty, and the pursuit of happiness." And the Master Teacher gave us what is known as the Golden Rule: "Whatsoever ye would that men should do unto you, do ye even so to them." He also said the greatest commandment in the law was, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. And the second is like unto it, Thou shalt love thy neighbor as thyself."

Do men to-day in their dealings with each other ever ask as to the righteousness of their doings? Be it in act or word, the truth or the right is seldom in their consideration, but they do try to make it lawful or as having that appearance, so they can be legally justified. This is said to be a land of freedom and equal rights. The workman asks, Where are my rights; since some have possession of all the factories, lands, mills, or mines, we work in others. The houses we live in, what rights have we that the owners are bound to respect? If we fail to pay the rent, our goods can be taken, and they can turn us out upon the highway; if we work in the factory, mill or mine, it must be in accord with their orders, and take as pay in wages what they are willing to give; as we can not buy land, if we wish food to sustain life, we must pay the producer his price; and as far as we can see, all the freedom is a choice of masters, but it is work or starve for me and at their prices.

The men of the South had a wicked war with the men of the North about a black slave; now the men of the South look over to the men of the North, saying, We are brethren, shake hands, we are glad to know that we can have slaves without the trouble and care of having to buy them as we do our mules; and if they get sick or fail to come to work we don't need to care for them, they are free. And this is a Christian land where men do preach and pray.

The ownership of land should be limited, and they who have no houses should have houses at cost as their equal right. As it is to-day, the landlord lives at his ease without labor, by compelling the renter to pay all he may choose to ask and there is no burden to-day so heavy on the back of the working man as the burden of rent. The rule of the rich to-day is the rule of tyrants of the most ignorant kind. Think of it, the great nations spending millions of dollars yearly building useless warships, while the poor and needy go hungry and

homeless. Companies have been known to pay from fifty to one hundred per cent yearly dividends, but when was the stockholder known to say enough,—ease up on the back of the working man. We sometimes hear the elders say, Why don't men receive the gospel? Aye, why don't they? Just because they have gotten tired of the song, "You must be a lover of the Lord if you want to go to heaven when you die." Sunday Saints there are in plenty, they who praise the Lord, but where is there a man who loves his neighbor as himself?

The order of the day is doubt and infidelity. The nation is on trial, not by men but by Jesus Christ. He said he had reserved this land for a righteous people, that they who dwell thereon must serve him, else they would be swept off the face of the land. Two nations have so suffered. What will become of us as a nation? To-day it is secret combinations everywhere. Men say you must join our union or you can't work. What do we see in those unions? Contentions and strife, and bitter accusations everywhere, and while their works are in the dark, and they know every man his brother, they have no love for each other, for as we have seen, if those who have received the gospel are the leaven, pray tell me if they can leaven the lump? If not, then the nation must go to pieces, for unless we build on the laws of God we build in vain. The true foundation, the only foundation that can endure, is mercy, justice, and truth. The Jews, Jaredites, and Nephites failed because they forgot those things. Let us take heed lest we also fail.

W. PENMAN.

A Widow's Prayer.

We beseech thee, O Lord, who hath created the heavens and the earth, that thou will deliver us. We are trying to serve thee as best we can, with our weak and frail bodies we are trying to provide food and raiment and educate these little ones thou hast given us, as best we can under all the oppressions and small wages for services rendered. We are not disheartened, although grafters corner the market on the necessary food we have to buy, and the high price of labor oftentimes prevents us from getting our small places cultivated as they should be. "Those that are so fortunate to own property,"—thus our homes are in a dilapidated condition and our children too young to assist in the labor necessary to bring profit and income.

As a servant I have seen that blessed Book, praised and read at the Sunday morning breakfast, and I was kept in the kitchen until late in the afternoon preparing the most elaborate meal of the week. Another place the Bible was read every morning and liquor served on the same table every day.

Because I was apt in business I have had responsible business to see to and recommended as a very honest person. Yet I have been oppressed and downtrodden by the rich. For years I patronized the rummage sales that I might get a garment to make over and keep up appearances, because I was skillful in making over. My tithing was paid years ago, and when I had paid what I owed what I now give is an offering; several times I gave one dollar and fifty cents, earned by gathering old bottles, etc.

As treasurer of our branch I have visited and solicited many times to encourage the Saints to live up to the whole law of the Lord and obey the commandments as the books teach, and to sell many of the church books. Some say, I will, sister; when the Spirit directs me I am going to read more and pay more. And they want to do but put it off. Blessings are to those who do, without being told. (Doctrine and Covenants 58: 6.) Christ said to Thomas, Blessed are they that have not seen and yet have believed. (John 20: 29; 1 Peter 1: 7, 8.)

Therefore let us study to know the will of the Lord and do

it. Many times have I solicited of those that had to spare, to supply the needs of the poor. And how wonderful is God's way that things just come to me to supply the needs of others. How pleased an elder was when his coat was cleaned and rebound and new buttons, and he said, Neatly done. Therefore, in whatever we do let us be perfect, prompt, and on time. A careless servant does not keep her place long in a well regulated house. So with the work of the Lord, each can do something. Exercising at all times good judgment and wisdom, we are all lacking in some way, but let us so try to live that our good deeds and intentions shall enable us to be an example that our religion has made us better. Lord, we pray, confessing our shortcomings before thee, that thou will deliver us that we may not have to beg or steal but have our needs supplied.

That now old age is approaching and our bodies are growing feeble and our hand no longer able to accomplish as much as we see might be done, deliver us; and may we be found worthy to dwell in Zion and in the association of the Saints and where our loved children may grow under the influence of the church. How oft has our prophet entreated us to come up higher and still many fail to live up to the more perfect way. Many have not the ability to stand up for their rights, yet their hearts are true and faithful. From the North to the South and from the Atlantic to the Pacific, the plea of the widow and the fatherless is, How long, O Lord? Ye know the Lord's work will roll on and we hope to see all united and making a sacrifice with our might, mind, and strength.

We are not having church services now, and for the past month I have been quite sick with cold, but we can praise the Lord, and I hope my petition will arouse some to intelligently consider the situation of many, who can offer a more eloquent petition to our heavenly Father. May we so live to be worthy to go to Zion, that we may make a sacrifice pleasing to the Lord, that when the destroyer comes we will be found worthy to escape. "Gather my Saints together unto me; those that have made a covenant with me by sacrifice."

May the Saints be found living in a condition to justify God's protecting care. I thank thee, O Lord, for all thy mercies.

A SISTER.

Divorce.

We as a people teach from press and pulpit, "Give us something better than that which we preach to the world, if you desire to convert us to your way of thinking." So with this fact in view, I wish to present to Latter Day Saints a few thoughts on the divorce question, which is causing so much comment throughout the world by Christian and non-Christian people. While I admit that the situation is grave and serious, I can't help but compare it to the results that prohibition has brought about,—devastation and ruin almost to the nation. Now don't say, "a whisky lover," for I hate the stuff. I even despise the very smell of it. But I would crush the stuff another way than by the prohibition route, or by giving women the right to vote, or by making more laws for men to break. In the first place, of what use are laws if not kept? And, secondly, if we want a law to keep, why not obey those that God gave to men in the first place, and simplify the matter? Man's way of trying to reform the law God has given, has in all ages of the world proved disastrous to humankind. How can man improve the divorce measure by making new laws to prohibit divorced people from marrying, when the confusion that exists to-day is the result of breaking the great fundamental rule that God gave to the world in the beginning of time?

I once heard a noted evangelist say that "the dance hall had sent more men and women to hell than any other one evil." While he made a good argument, he wound up with

this remark, "It is nothing but a hugging school." Now my argument is this, if men and women have the desire to hug and be hugged, they will find a place, whether they ever hear of a dance hall or not. It is the desire that moves people to do things, if you please. Teach men and women to control their desires and I will show you people upon whom the dance hall will have no effect.

What causes divorce? Who is responsible for divorces? How can Saints or anyone else prove that it is wrong to grant divorces or wrong for divorced people to marry again? All Saints know there is only one true church, and that the fundamental principles underlying it, as we teach, are in harmony with those taught anciently by the Master, and that we constitute the true church of Christ; consequently that which is contrary to it is wrong. Now God made the law governing marriage, even as the law for the organization of his church, and the failure to keep one is just as wrong as the other; consequently to build up another marriage covenant beside that which God said should govern marriage (love) would be just as false as a church built on another foundation than that which Christ laid.

Man tried to reform the church of Christ, and brought apostasy. Man tried to reform the marriage covenant and brought divorces; and now the earth is rolling to and fro like a drunken man in consequence. And yet we cry, "More laws to reform." Our nation is groaning under laws. And since when did man even keep any of them, if he did not so choose, provided he had his moral agency? Can any Saints answer that?

Take from man his free agency, then you can make laws, but give him his liberty, the right to choose for himself, without first governing his desires, and no legislature will ever fashion a law that will be kept, if one does not want to. Now think you if we had a law prohibiting divorced people from marrying again, would it do so? Would it better conditions? And would it stop the divorce evil? No, a thousand times no. It would make a bad matter worse.

As long as there are male and female on earth, there will be a desire to be together; no law ever enacted by community or congress can prevent it. If they can not live together legally, they will do so illegally. Just like the liquor question, if one can not buy liquor legally, he will steal it. The desire is there—appetite—craving, and unless the desire for right living is stronger, implanted by previous teaching, man will fall. What we need to do is to go back to the old paths, and keep the law already given, and not reform or make new ones.

I know Saints who think their sons and daughters too nice to marry into families of poor Saints; they want a rich husband or wife; the children are taught these things, even to look outside of the church, the desire for money is so overpowering. Then when a divorce occurs we want more laws to prevent them. Saints, think of these things aright. Let your sons and daughters marry the girl who washes and scrubs, or the boy who is poor, if they love one another. That is God's law.

Jesus said it was what came out of man that defiled him and not what went in, and the same rule will apply here. It is not the large bank account or fine clothes that make real, true men and women, but a true heart, true principles on the inside; real diamonds with rough coats. Teach your children the true principles of life, and to honor God's law above all else, and it will not be necessary to legislate laws to live together. They will do so for love's sake. God wants his people to obey his laws from a sense of right, and because it is right, and not from the force process. People who have

CONTENTS

EDITORIAL:

Remarks of President Joseph Smith, at the close of the Conference, at Independence, Missouri, April 18, 1910 - - - - - 417

Benediction by President Joseph Smith, at the close of Conference, April 18, 1910 - - - - - 419

Notes and Comments - - - - - 419

GENERAL CONFERENCE - - - - - 420

ORIGINAL ARTICLES:

The Reorganization, by Elder Heman C. Smith - - - - - 421

OF GENERAL INTEREST - - - - - 426

MOTHERS' HOME COLUMN - - - - - 433

LETTER DEPARTMENT - - - - - 434

A. F. McLean—Robert Gray—Addie Gray—W. Penman—A Sister—A Latter Day Saint Woman.

NEWS FROM BRANCHES - - - - - 437

MISCELLANEOUS DEPARTMENT - - - - - 438

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to be forced to do right are worth very little to Him or to a community.

I hope our ministers will teach the principles of marrying for love from the pulpit; that it is a sin to do otherwise; that the teachers in their official visits to the Saints, will teach it and impress it upon them. It is just as important as the law of tithing, and more so, for it is either the making or breaking of our nation and God's kingdom.

What is done by previous teachings of generations past can not be undone by one stroke of law, but we as a people of the everlasting gospel and children of light and of the true church can go to teaching and training the coming generations the true principles of life and the awful results of breaking God's laws. Begin at home. Let the world see God has a peculiar people, and let us learn from the past experience and condition of things how to draw the right exegesis of these things. I think this reforming is to be done mostly in our own homes; and it depends largely on the woman, as she alone is more nearly to blame for the conditions that prevail at large, and also in the home as they exist to-day. Oh, yes, I can. I can prove by the Bible to any right thinking man or woman that I speak the truth. But I will prove you to be a home keeping woman, wise and sober thinking, sweet and refined, cheerful and happy in your duty to loved ones, and not trying to vote, make laws, reforming that which you have already ruthlessly torn down.

When a law is made that prohibits divorces and prohibits divorced women from marrying again, if they so desire, you will experience a far worse condition of affairs than exists now. The Devil will achieve a great stride forward when such a law is made. He is working for it; it just suits his purpose. Teach the people that the foundation for marriage is the one that God set up. It is written: "teach them to obey it, that none other will answer," and the divorce problem almost solves itself.

A LATTER DAY SAINT WOMAN.

An Appeal for Help.

My Dear Editors: Will you kindly allow me space to tell your dear readers about my suffering and sadness? Fourteen years ago I fell and hurt my side, and for over ten years I have been confined to my bed. I can not sit up, nor walk, and never leave my bed, only when I am carried like a little baby.

I will tell you about my home, or the place I live at, as I have no home. I live away up in the cold mountains in an old, desolate log cabin, which is about ready to tumble down; and when it rains the water comes down on me and my bed.

Sometimes in winter my bed is frozen hard and covered with snow. I have no chance to recover under these circumstances, but I must not complain, but must be patient and trust in God and bear my burdens as best I can.

I hope some day to have a nice home and plenty to eat. I have no one to provide for me but my poor, old, dear mother, who in summer time gathers roots and herbs for a living, but she can not get me much to eat, and I get so weak and hungry.

A kind hearted friend heard of me being poor, lonely, shut in, and sent me your paper, and I do enjoy reading it. I get very lonesome, as I have to be left alone so much.

I want you all to write to me, and remember me in your prayers, and may God bless you all, and I hope some day to be comfortable and have plenty to eat.

Your friend in misfortune,

TRADE, TENNESSEE.

JOSEPH MORPHEW.

News From Branches

CENTRAL CHICAGO.

Sunday, April 3. Fair attendance at sacrament service and very good spirit, feel that all were blessed, and as one brother remarked, "If we could always have the same feeling we would be able to overcome all obstacles; but it appears necessary that sometimes we must walk through the valley of humiliation. If things always went well we might get puffed up. 'Let him that thinketh he standeth take heed lest he fall.'"

Bro. Arthur Sherman occupied in the evening to the benefit of a good audience for Sunday evening. Visitors were Bro. W. H. VanSickle and wife, Bro. J. D. Stuart and wife. The regular members are very much pleased with the increase at our Sunday evening meetings.

Sunday, April 10. Elder Pement occupied in the forenoon, and Brother Keir in the evening, to the edification of their audience. Neglected to mention that an eleven pound daughter arrived at the home of Mr. Thomas and Sr. Carrie Vandenhooft on the 3d inst.—we trust another good Latter Day Saint worker, and may the time hasten when we can consider all our children among the workers.

Mr. John A. Lilly and George A. Kelso, grandsons of Sr. Maggie Kelso, and nephews of Mr. Alexander Keir, also Henry Keir came to the city a few days ago, and have been in attendance at our services. They have been fortunate in securing work and intend to remain in the city for the summer at least.

The item writer was again favored with a trip as stenog-



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Bible References

By Alvin Knisley

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rapher for the company, this time to Washington, District of Columbia, and it surely was an interesting and enjoyable time. We arrived Tuesday morning, April 12, and left Friday, worked part of the time, but had about a day for sight-seeing. Visited the Supreme Court, Senate, and House when in session, which was a dream of my childhood realized. Saw many fine paintings and statues, but of the latter only one State honored a woman, Illinois, Frances Willard. Glad I am from Illinois. Was in the east room of the White House, and had a magnificent view of the city, Potomac River, Arlington, and Georgetown from the Washington Monument, five hundred feet above mother earth. Went out in a tourist automobile at ten o'clock, returning at two, which visited the principal buildings and heard so many interesting things, but space will not permit if my memory were not at fault. The Congressional Library is the most finely finished building in the interior of any in the world, and is considered more beautiful at night with the electric lights. Trust our newly elected delegates will have an opportunity to see many of the places of interest, and will give us the benefit of their information. Would suggest to one and all, do not miss an opportunity to visit Washington, as it is classed the most beautiful city in the United States.

ALICE CARY SCHWARTZ.

6549 MARSHFIELD AVENUE.

Miscellaneous Department

Conference Minutes.

SEATTLE AND BRITISH COLUMBIA.—Semiannual conference convened with the Seattle Branch in their new church at 10 a. m., February 12, 1910, with Brn. William Johnson and J. D. Stead presiding, and F. W. Holman at the desk. Branches reporting as follows: Seattle 216, gain, 26; New Westminster 82, gain, 4; Chilliwack 37; Nanaimo 11; making a grand total of 355 for the district, including the enrollment of Castle Rock and Tacoma branches now disorganized, having a membership of 33 and 26 respectively. Ministers reporting: Elders J. D. Stead, George W. Thorburn, S. P. Cox, and D. W. Davis, and Teacher T. R. Davis. Bishop's agent, Frank Holmes, of Roslyn, Washington, reported an amount on hand August 21, 1909, of \$1.11; receipts, \$895.30; expenditures, \$670.06; leaving a balance on hand February 12, 1910, of \$216.35, after having been affected by an error of \$10 in agent's favor found by the auditing committee. A motion prevailed that all holding the priesthood should make written reports to the conferences in the future. Elders William Johnson, J. D. Stead, and Frederick W. Holman were elected president, vice-president, and secretary respectively. Sr.

Bertha Emslie was elected member of the library board. Preaching Saturday evening by J. D. Stead, assisted by S. P. Cox. Sunday school at 9.45 Sunday morning in charge of district officers. Preaching at 11 a. m. by George Thorburn, assisted by Henry Stade; prayer and testimony meeting at 2.30 in charge of Brethren Holman, Davis, and Johnson; and preaching at 7.30 by J. D. Stead, assisted by P. W. Premo. At adjournment, it was ordered that the conference meet again at the time and place of the reunion, on the second Saturday thereof. It should be remembered by all those whose names are enrolled upon the records of the disorganized branches of Castle Rock and Tacoma, that they may obtain letters of removal by applying to the undersigned, Frederick W. Holman, secretary, 1202½ Seventh avenue, Seattle, Washington.

PITTSBURG.—Convened at Wheeling, West Virginia, February 5; Apostle G. T. Griffiths and district authorities elected to preside; John A. Becker elected secretary *pro tem*; O. J. Tary, assistant. Statistical reports received from Fairview, Wheeling, Payette City, Steubenville, Monongahela City, and Pittsburg branches. Reports from ministers, C. Ed. Miller, O. L. Martin, O. J. Tary, L. F. P. Curry, L. D. Ullom, James Craig, Samuel Winship, Eben Curry, J. H. Hoffman, John Edwards, and William Richards, and from Twelfth Quorum of Priests, were received. Bishop J. A. Becker read report of the year's work in his department. Comparison with last year's report showed that amount of money received had not increased proportionately with gain in membership. Brother Becker also reported as treasurer of the joint reunion committee, saying that the reunion held at New Philadelphia, Ohio, had been a spiritual and financial success. Bro. C. Ed. Miller elected district president for the ensuing year. O. J. Tary and E. H. Thomas were selected as his counselors. L. F. P. Curry elected secretary, and James Raisbeck as assistant. J. A. Becker and O. J. Tary were appointed as a press committee. C. Ed. Miller was sustained as member of the library commission. E. A. Webbe, J. W. Topping, and E. A. Thomas were elected as auditors for the Bishop's report. Delegates were chosen to General Conference. Time and place of the next conference left to the district authorities. Bishop J. A. Becker, with counselors, L. D. Ullom as Bishop's agent, together with the general church authorities, were sustained. Bro. Henry C. Gilham, of Steubenville, was ordained a priest. Priesthood meeting held Sunday morning was very instructive. The Lord greatly blessed the Saints in the preaching and other services. L. F. P. Curry, secretary, 1514 Union Bank building, Pittsburg, Pennsylvania.

NEW YORK AND PHILADELPHIA.—District convened at Scranton, Pennsylvania, Saturday and Sunday, February 12 and 13, 1910. Conference chose as its presidents, Archibald D. Angus, William Anderson, Alma Booker, and A. E. Stone; secretaries, R. E. Hockman and Benjamin R. McGuire. Branches reporting: Philadelphia 208, gain 10; Baldwin 89, gain 10; Scranton 91, gain 1; Broad River 49, gain 5; Brooklyn 179, gain 5; the newly organized branch at Girdletree, Maryland, reported a membership of 9, making the total membership of

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the district 625. Ministry reporting: Bishop John Zimmermann, sr.; High Priests Walter W. Smith, A. D. Angus; Elders G. Homer Buttery, Lot Bishop, A. E. Stone, Benjamin R. McGuire, Daniel C. Carter, Ephraim Squire, Hosea H. Bacon, James Wilson, William Anderson, Daniel Shaw, Henry Carr, George Baty, Evan Lewis, E. B. Hull, George Potts; Priests Judson Cable, John Potts, William Plunkett, Samuel Reeves, E. L. Travas, John Zimmermann, Paul M. Craig, William Hobson, M. O. Matthews, Ira W. Humes, Richard J. Hawkins, John Lawrence, and George Morris. The above ministry reported the following labors performed since last conference: Sermons preached 344, number of times assisted 407, number of meetings attended 2,252, number of baptisms 26, confirmations 33, children blessed 20, sick administered to 347, official visits 394, marriages 3. Financial report: Treasurer: Receipts, \$22.79; expenditures, \$149.70; balance on hand, \$8.40. Bishop John Zimmermann reported: Balance on hand last report, \$907.25; receipts, \$5,609.32; expenditures, \$5,317.67; balance on hand December 31, 1909, \$1,193.90. Delegates were chosen to General Conference. Delegates were empowered to cast majority and minority vote in case of division. Motion prevailed that the communication of the Baldwin Branch, recommending the name of the Baldwin Branch be changed to Elk Mills Branch, be complied with. Officers elected: President, Archibald D. Angus; counselors, George Baty and Daniel C. Carter; secretary, R. E. Hockman; treasurer, John Zimmermann, jr.; member on library board, Sr. Clara Zimmermann; auditor, N. E. Milligan. Motion prevailed that the appointment of Noble Edward Milligan as historian of the New York and Philadelphia District be indorsed by the conference. During the Sunday service William F. Hawkins was ordained to the office of elder by William Anderson and A. E. Stone; George Potts to the office of deacon by A. E. Stone and A. D. Angus; Alfred Lester, deacon, by Alma Booker and William Anderson. Conference adjourned to meet at Brooklyn at the call of the presidency. R. E. Hockman, secretary.

SOUTHERN MISSOURI.—District convened with the Springfield Branch March 12, 1910, at 10 a. m., and was called to order by the secretary. After the opening exercises Elder A. M. Baker was chosen to preside. Statistical reports: Ava, 90; Bevier, 71; Pomona, 82; West Plains, 49; Grove Springs, 42; Springfield, 157. Total membership on district record, 660. Of these 259 are absent from branches, and 56 were formerly members of branches now disorganized and have not taken their letters to other branches. Ministry reported: Four seventies; 20 elders; 15 priests; 8 teachers; and 3 deacons. Elders reporting: A. M. Baker, sub-missionary; O. E. Ensley, C. Quick, G. W. Anderson, J. W. Quinley, and Benjamin Pearson; Priests J. B. Scott and Fred Moser, jr. Number of sermons preached 166; baptisms 10; ordinations, 2 elders and 1 priest. Bishop's agent, A. M. Baker, reported as follows: balance and receipts, \$363.43; paid out, \$344.43; balance, \$19. Account audited and found correct. District treasurer: Balance and receipts, \$14.73; expended, \$3.06; on hand, \$11.67. Delegates were elected to General Conference. Officers elected: Benjamin Pearson, president; J. F. Cunn-

ham, vice-president; Benjamin Pearson, financial secretary. A motion prevailed that the sub-missionary and district president purchase a tent for the district. Preaching by Brethren Sparling, Bootman, and Moore. Adjourned to meet at Beaver, August 20, at 10 a. m. Benjamin Pearson, secretary.

LITTLE SIOUX.—The Sunday school convention of the Little Sioux District convened at Logan, Iowa, on Friday, February 3, 1910, with the Religio, in joint prayer service. At 2 p. m., Saturday, was opened the business session of the Sunday school, in charge of W. W. Baker. Reports from the officers showed encouraging conditions and the work moving onward. The secretary's report showed an enrollment of 642 in the district, fourteen schools reporting. The treasurer's report showed a balance on hand of \$4.90, expense for the year being \$6.46. Two schools in the district report as first grade and two as second grade in the standard of excellence, and others are working to that end. The following officers were elected for the coming year: W. W. Baker, superintendent; Carl Ballantyne, first assistant superintendent; T. O. Strand, second assistant superintendent; Esta Stuart, secretary; William Stuart, treasurer; Mrs. Perry Mann, member library board; Mrs. Emma Jones, home class superintendent. Esta Stuart, secretary, Mondamin, Iowa.

Conference Notices.

Eastern Iowa District will convene at the Saints' chapel, 311 South Third street, Clinton, Iowa, June 11 and 12, 1910, at 9 a. m. for prayer service, and at 10 for business. Will all members of the district holding the priesthood please send a report of labor done to Elder J. B. Wildermuth, general delivery, Clinton, Iowa, so they will arrive not later than June 10. Branch secretaries are also admonished to be prompt in sending reports. J. B. Wildermuth, president.

Conference of the Western Maine District will convene at Stonington, Maine, on May 21 and 22. Business session on Saturday at 2 p. m. Reports and business letters to be in the hands of the secretary at least three days prior to conference. F. M. Carter, secretary, Stonington, Maine.

Reunion Notices.

The Western Iowa reunion will be held at Little Sioux, beginning September 9.

Addresses.

D. R. Baldwin, Red Lodge, Montana.

Died.

STOUT.—Jonathan Stout was born January 22, 1847, in Luzerne County, Pennsylvania, and died near Necedah, Wisconsin, April 4, 1910. February 5, 1865, he enlisted in Company H, 46th Wisconsin Volunteer Infantry, January 1, 1868, was united in marriage to Cordelia Wildermuth, who, with their two daughters, survives him. Was baptized in the Reor-

FOR SALE LOTS AND ACRE PROPERTY

Having bought the Edgefield property containing 80 acres, I now offer this property to the Saints at low figures. This is one of the most sightly and finest tracts now on the market, being high and dry. This property is located on the south side of the city of Independence, being from 2 to 6 blocks from the new South Side church and same distance from the street car line, and $\frac{1}{2}$ of a mile from the public square in Independence. The price of lots is from \$3 to \$5.50 a front foot. We discourage the Saints buying this property for speculation. Those wanting to secure one lot or more and can not personally inspect them the Stake or General Bishopric will locate them for you, and should anyone after examination not be pleased their money will be refunded on demand. For the correctness of this statement we refer you to the Presiding General Bishopric.
10tf
ELLIS SHORT.

JACKSON COUNTY BANK

INDEPENDENCE, MISSOURI

Does a General Banking Business under charter No. 1824 granted by the State of Missouri—the State recognized as having the most rigid banking supervision of any State in the Union. State examination and public published statement required.

CITY DEPOSITORY FOR THE CITY OF INDEPENDENCE

Interest Paid on Deposits

Our business having practically doubled in the past year we wish to thank the public and invite all in attendance at Conference to occupy our directors' parlor for their correspondence where plenty of stationery will be provided and your acquaintance, association and business solicited.

Very truly yours,

ELLIS SHORT, Pres.
J. D. BRIGGS, Cashier.

Just to Get Acquainted

I will send 30 beautiful flora, up-to-date post cards for 10 cents. Anything you want in the line of Socialist literature, Send for my free 64 page catalogue.
S. DRAZEY, Reubens, Idaho.

I would be pleased to correspond with parties seeking investment in Jackson County, Missouri, FIRST MORTGAGES, MUNICIPAL BONDS, OR INDUSTRIAL STOCKS.

Very truly yours,

J. D. Briggs
Independence, Missouri 44tf

John A. Kerr

has lived in Independence twenty years. I have many residences, vacant lots, suburban acres, from one acre up—and farms from 40 acres to 500 that I can sell for the least money that will buy them. I refer you to any bank of this city or Kansas City, as to my standing as a business man. Correspondence solicited. Office, Chrisman Sawyer Bank Building, Independence, Missouri, Bell 390—Home 504. 8

To the Ministry: In harmony with the resolutions passed by the last General Conference, we have printed proper blanks for the recording of blessings of children. Order No. 167½. In book form same as baptism certificates, 25c, or 12c per doz.

J. E. Bozarth.

W. A. Duncan.

KNOBNOSTER REAL ESTATE

Good graded school and L. D. S. church privileges. Membership about three hundred. Are you looking this way for a home? If so, and desire reliable information, call on or write

BOZARTH & DUNCAN,
Knobnoster, Mo.

Help Wanted

Three bakers, and three wagon drivers for selling or delivering baked goods to trade. Must be clean, hustlers, and able to adjust themselves to dealing with the public. Steady job, good wages. Prefer members of L. D. S. church.

ASA A. WARD.

325 North Third street,
ELKHART, INDIANA.

ganized Church about 1870 at Inland, Cedar County, Iowa, by John Patterson. He was buried near his old home near Loyd, Wisconsin, Reverend Smith conducting the services, assisted by Priest A. J. Fisher.

MANN.—Harriet L. Mann was born at Moorhead, Monona County, Iowa, November 22, 1882. Was baptized July 18, 1893, at Moorhead, by J. F. Mintun. Married March 1, 1909, to W. J. Rodman, at Decatur, Nebraska. Died suddenly, December 8, 1909, at Decatur. She leaves husband, father, mother, four brothers, three sisters, and many other relatives to mourn. Funeral sermon by J. M. Baker.

CHAPMAN.—Martha Ann Chapman, born March 5, 1863, at Amazon, Missouri. Baptized by Elder George Jenkins, Rich Hill, Missouri, November 28, 1909. Died March 13, 1910, at her home in Rich Hill. Funeral preached by Elder George Jenkins. Interment in the Rich Hill Cemetery.

FENN.—At Boulder, Colorado, March 2, 1910, Orrin G., youngest son of Charles and Myrtle Fenn, aged 5 years and 11 days. Funeral from the home, Elder C. E. Everett in charge.

BURNETT.—At Denver, Colorado, March 26, 1910, George H. Burnett, aged 53 years, 6 months, and 15 days. Funeral from the home, Elder C. E. Everett in charge. Sermon by Elder E. F. Shupe. Brother Burnett had been a sufferer for a long time and death was a welcome relief. He was resigned to the end, and made all arrangements for his departure.

SPURGEON.—Zelpha Thomas was born August 4, 1835, in Adams County, Illinois; was married to J. L. Spurgeon at Quincy, Illinois, February 12, 1857. To this union ten children were born, two of whom passed away in infancy; four sons and four daughters are left, all of whom are married, to mourn their loss, as also her companion of more than fifty-three years, and twenty-one grandchildren. She with her husband came to Nebraska about thirty-seven years ago. She united with the church in Clinton County, Missouri, about

1867, being baptized by Elder D. R. Winters. She remained a true and loyal member of the church. She died at the home of her son, Samuel Jefferson Spurgeon, near Salem, Nebraska, early in the morning of April 10, aged 74 years, 8 months, and 6 days. Service at the house, April 12, conducted by Elder C. H. Porter.

DOWDALL.—At her home in Elvaston, Illinois, October 15, 1909, Electa A. Dowdall. She was married to William Dowdall July 26, 1863. Was baptized June 6, 1876. She was the mother of five children, four living, one having died in 1867. Three sisters and one brother are also left to mourn. She has always lived a faithful and consistent Christian life, notwithstanding opposition which she had to meet along the line. She was born in Indiana August 15, 1838. The funeral was held from the Presbyterian church in Elvaston, Elder M. H. Siegfried preaching the sermon.

CABLE.—Erwin, the eleven-year-old son of Bro. Julius and Sr. Blanch Cable, passed from this life December 31, 1909. He had been a sufferer all his life, was a great care to his parents. He succumbed to diphtheria at his home in Broad River, Connecticut, was interred in the Silvermine Cemetery to await the first resurrection. Funeral in charge of Elder A. E. Stone, January 1, 1910.

JAMES.—Verna, the ten-month-old child of Bro. David and Sr. Mary James, of Taylor, Pennsylvania, after suffering for an extended period from bronchial pneumonia, passed peacefully away February 24, 1910. Her body was placed at rest in Washburn Cemetery, Scranton, Pennsylvania, Sunday, February 27, services in charge of Bro. Richard Hawkins; sermon by Elder A. E. Stone. Many kind friends attended, showing sympathy for the bereaved family.

MADL.—Edith Madel was born July 6, 1896, in Sanilac County, Michigan. She was baptized November 11, 1906. Funeral from the Saints' church at Cash, Elder J. A. Grant officiating.

THE SAINTS' HERALD

Official Publication of the Reorganized Church of Jesus Christ of Latter Day Saints

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

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



"There shall not any man among you have save it be one wife; and concubines he shall have none."—Book of Mormon, Jacob 2: 36.

VOLUME 57

LAMONI, IOWA, MAY 4, 1910

NUMBER 18

Editorial

IS THE BISHOP THE ONLY MAN OF FAITH?

The question frequently recurs to us while listening to complaints made respecting the finances of the church, Is the Bishop the only man who is legitimately expected to exercise faith touching the necessary supplies to the treasury?

It should be known to all that the church finances are not gathered by taxation as in the nation, state, county, and municipality. The money needed for the expenditures of the Government in all its departments is gathered by virtue of the right to assess against each man's possessions a sum supposed to be an equal and proportionate amount to that imposed upon every other man, and the amount so assessed is gathered by local authority, to be put into the treasury at times and places provided for by the Government, and if for any reason there is a failure upon the part of any who are assessed to meet the demand made upon him, the administrators of the law are authorized to take of his possessions whatever may be required to be sold to meet and liquidate the demand.

On the contrary, the church has no authority, neither power, by which to assess a definite amount against any member and collect the same by any process whatever. It therefore remains a matter of voluntary acquiescence in the primal law formally stated in revelation to the church, whether the members of the church will or will not contribute of their substance to the replenishment of the church treasury.

The Bishop is but the chosen and designated individual to dispense the funds so collected as a result of voluntary action upon the part of the members, and to liquidate such claims upon the treasury as are provided for by virtue of church organization.

It follows as a matter of necessity that if there is no fund, whatever necessity may be depending upon the treasury, the Bishop is powerless to meet the demand unless he has private means of his own which he willingly contributes to the necessities of such demand.

A little thought upon this subject will show to each thinker that no matter how urgent the demand may be or wherever it may exist, the one entitled

to receive upon such demand is dependent upon the fact that there has been a sufficient amount of the means of the membership deposited and at the command of the Bishop or he can not meet the requirements of such demand. The supplies to the treasury being dependent upon the will of the several and aggregated membership of the church, it may happen, whether it be expected or not, that there may be times when the treasury may be depleted. The Bishop has no ability to guarantee unto anyone who may be entitled to receive by virtue of his necessity, whether of an official or a personal character, the absolutely definite payment of the sums necessary to meet those demands. He does not personally know, so far as the future is concerned, whether at any given time subsequent to the present moment there will be an adequate supply of means in the treasury to meet any or all of the demands which have been created through which to carry on the essential work of the church. To expect the Bishop to guarantee the meeting of demands because of his official capacity is to ask him to do that which he can not do. The promises which he may make or which may exist, either by direct statement or because of his office and calling, are conditional, necessarily, and depend upon the fact that the necessary voluntary contributions of the membership characteristically continues and the treasury is kept adequately supplied by those contributions to meet all necessary demands.

Neither can the Bishop justly make deposits at given times and at stated points in advance to meet the accruing demands made or existant by virtue of church work, to the order of the several individuals who may be entitled to receive from the treasury such amounts as their labor in the church work may require. This would create a peculiar inequality, for the necessities of all in respect to their work are alike, subject to the exception in favor of the few who possibly may have in their own right a greater or less amount of means which they would be willing to advance to meet their own requirements until such time as the supplies of the treasury would enable the Bishop to liquidate them.

This brings up the question again, if the Bishop should guarantee specifically the meeting of certain specific demands at given times and places, the only basis upon which he could do that would be the fact

H O Smith
Fuller ave
111 So

that he had a store in his own private right on which he could draw for the necessary amount to meet the requirements of his guarantee, or the existence and exercise of superabundant faith in himself.

It is a fact which every man ought to recognize that no man can pledge his spiritual standing or his faith, however great it may be, in the money markets, and realize material sums upon such hypothecation. Hence, even if the Bishop were compelled to make such specific guarantee when he had not the material possessions or monetary substance upon which he could release himself when required by the time such demands became due, he would be utterly powerless to make good such specific demands. This again brings the question, Is the Bishop the only one who justly may be expected to exercise faith?

It may be said that the administration of the Bishopric may be faulty, basing the statement upon the fact that he may not in the past have met all the just requirements which have been created by church action, and that individuals who have been engaged in church work have been put at great disadvantage and have been humiliated because they had not received the means to which they were justly entitled, and that such fact may exist at the present and may recur in the future, and that therefore the administration should be changed for the better. This suggests the question whether the change of administration or the change of administrators would change the facts that the treasury is sometimes well supplied with means and at other times it is empty. Could any change in the proceedings of the administration or the administrators of the law of finance in the church bring to pass any greater assurance and accuracy in the payment of the voluntary supplies by which the treasury is sustained, and would such change give any assurance that there would not occur the failure on the part of the Bishopric to meet the necessarily recurring demands as they become due, the fact remaining that the ability of either the present or any future administration depends upon the condition of the treasury at the command of the administration?

If the failures which have occurred are the result of inattention on the part of the administrators, or of willful neglect to meet the requirements as they have accrued, then blame for official misconduct may attach to the administrators. On the other hand, if such failures have been the result of a lack of adequate means in the treasury with which the administrators could supply the demands which were made upon the treasury through their official action, then blame does not justly attach.

From what has preceded we may conclude with some degree of reasonableness that the Bishop ought not be the only one who is expected to exercise faith. Those who are entitled to depend upon the treasury

because of their proper services rendered in the work of the church are necessarily in a condition to exercise faith and to look forward under the same conditions as does the Bishop, cognizant of that same fact and the same contingencies, present and future, and with equal ability to determine as to the condition of the treasury at any given future. The inference amounting to almost an absolute and definite conclusion justly will be that those who pay of their substance into the treasury, doing so voluntarily because of their connection with and interest in the church work, should exercise faith when they take the considerations stated into examination and thereby receive the added impetus to the exercise of their faith in the business promptness and accuracy of the administrators of the financial law in meeting from the treasury the necessary demands of their coworkers and fellow-servants who by reason of their office and calling are dependent, not upon their own efforts in worldly and material affairs, but upon the amounts contributed by their fellow-men with whom they are equally in service, and thus save to their fellow-laborers the mortification of having to meet their necessities from a fluctuating treasury, sometimes full and sometimes empty, for which those of their fellows who are administering in financial affairs of the church are not personally responsible. For those who willingly contribute to withhold amounts which they are able and willing to contribute, because they are not fully cognizant of and satisfied with the methods of the administration, is to make a failure upon the part of the administrators to meet the demands made upon the treasury absolutely certain, and though there might be partial supplies in the treasury, all demands can not be met, and if all would withhold, there would be none whatever.

The fact that there has been and is a reasonable opportunity for persons to know that the sum which they voluntarily paid are being distributed with the intention and purpose to be fair and honest in the handling of the means on the part of the administrators, should quiet every doubt and fear as to there being any intention of willful disregarding or neglecting any just responsibility or duty devolving upon the Bishop and his assistants.

These suggestions bring again the question, Is the Bishop the only one who justly can be expected to exercise faith? Does not an equal obligation rest upon those who are entitled to receive that which sustains them in their work and those who voluntarily contribute to the treasury, to exercise faith in the work in which all are engaged,—a fair, just, and discriminate faith with a willingness to bear equal responsibility? We think so, and so believe.

JOSEPH SMITH.

GRACELAND COLLEGE NEWS.

Last General Conference was a source of much encouragement to those having in charge the affairs of Graceland College. When the trustees of Graceland College formulated their report, it was with the anxious desire that some plan might be formulated for the securing of more means for the development of the educational work that would enlist the united effort of every member of the church.

There were many members of the church, among whom were some of our leading financiers, who were of the opinion that the expenses of Graceland College should be paid from the offerings received by the Presiding Bishop of the church. In order that the conference might have an opportunity of expressing itself upon this subject, the trustees in their report requested an appropriation of \$4,000 for the use and benefit of Graceland College. Two days were spent in debating this proposition on the conference floor, and the college interests were thoroughly represented during that time, and the general expression of a desire to further the interests of the school was a source of much encouragement to its friends, although there were different opinions as to the best way of securing that support.

The proposition for the appropriation was voted down and the following day the trustees suggested the plan of a temporary endowment fund, which means the securing of five hundred annual subscriptions of \$10 each from individuals or societies, which will be the same in result as a permanent endowment fund of \$100,000. In fact, some think this would be better than a permanent fund of such an amount, as the temporary endowment fund plan would enlist the active support all over the church of five hundred of her members. The plan was indorsed by the Bishopric and in two days at the General Conference pledges were taken amounting to nearly \$2,000. Since the adjournment of conference the Board of Trustees have passed the following resolution, which you will notice has the indorsement of the Presiding Bishop:

"In order to place the college in a position to carry on its work and avoid any further indebtedness in running expenses, thus developing the general fund as per action of the General Conference,

"Resolved, That the Executive Committee of the college be authorized and instructed to circulate subscription lists in all the branches of the church within the next thirty days, and take subscriptions and also endowment lists for future use of the college, of those who are willing to contribute for this purpose, and thus at once place the college upon a sure and stable basis."

Steps will be taken at once to have some one appointed in every branch to carry out the terms of this resolution and the temporary endowment fund. We have a good many members who are not living

in branches and who receive the HERALD or *Ensign* and we would be pleased if they would forward their pledges direct to the College Treasurer, F. B. Blair, Lamoni, Iowa.

This plan will not in any way interfere with the regular college collection which is taken up in October of each year; but it is thought that if the plan can be successfully carried out that enough will be realized to finally pay off the college debt, and at the same time, place the school in possession of sufficient funds to successfully carry on its work.

Those present at the late conference could not but feel the enthusiasm that was manifested in the great opportunity now afforded the church of building up and developing the young people of the church. From all over the church there came reports of the effectual work being done by former students. We believe that with the united support, Graceland College can be developed until every boy and girl in the church can receive of her benefits, whether they be rich or poor. This is the object had in view by those having charge of the college work, and we earnestly solicit the support of every friend of the young people.

These pledges are made payable semiannually, viz: January 1 and July 1, hence nothing will be realized from them until July 1, of the present year, and it is therefore necessary for us to ask for special contributions at once to meet present emergencies, and keep the college in operation until July 1; after which, if we get the five hundred or more pledges, we feel sure we will not be under the necessity of calling for special donations. We feel encouraged with the prospects, for the future seems bright if the members of the church and friends of Graceland come to the rescue at once.

We hope to have a liberal response at once both in special contributions for present emergencies and in pledges for temporary endowment.

TALK ON BOOKS.

To fall in love with a good book is one of the greatest events that can befall us. It is to have a new influence pouring itself into our life, a new teacher to inspire and refine us, a new friend to be by our side always, who, when life grows narrow and weary, will take us into his wider and calmer and higher world. Whether it be biography, introducing us to some humble life made great by duty done; or history, opening vistas into the movements and destinies of nations that have passed away; or poetry, making music of all the common things around us, and filling the fields, and the skies, and the work of the city and the cottage, with eternal meanings—whether it be these, or story books, or religious books, or science, no one can become the friend even of one good book without being made wiser and better. Do not think I am going to recom-

mend any such book to you. The beauty of a friend is that we discover him. And we must each taste the books that are accessible to us for ourselves. Do not be disheartened at first if you like none of them. That is possibly their fault, not yours. But search and search till you find what you like. In amazingly cheap form—for a few pence indeed—almost all the best books are now to be had; and I think everyone owes it as a sacred duty to his mind to start a little library of his own.

How much do we not do for our bodies? How much thought and money do they not cost us? And shall we not think a little, and pay a little, for the clothing and adorning of the imperishable mind? This private library may begin, perhaps, with a single volume, and grow at the rate of one or two a year; but these, well chosen and well mastered, will become such a fountain of strength and wisdom that each shall be eager to add to his store. A dozen books accumulated in this way may be better than a whole library. Do not be distressed if you do not like time-honored books, or classical works, or recommended books. Choose for yourself; trust yourself; plant yourself on your own instincts; that which is natural for us, that which nourishes us, and gives us appetite, is that which is right for us.

We have all different minds, and we are all at different stages of growth. Some other day we may find food in the recommended book, though we should possibly starve on it to-day. The mind develops and changes, and the favorites of this year, also, may one day cease to interest us. Nothing better, indeed, can happen to us than to lose interest in a book we have often read; for it means that it has done its work upon us, and brought us up to its level, and taught us all it had to teach.—Henry Drummond.

FROM HIS HOME TOWN.

It must have been a great joy to the Rev. Joseph Smith, for fifty years the head of the Reorganized Church of Latter Day Saints, when at the close of half a century of ministry he heard the good words of his people, the story of his lifework told by men with whom he had been associated and saw the hundreds of faces before him, each one glowing with love and everyone with an unspoken prayer welling from the heart. It is not given many men to hear these things about their own life and work. They are usually reserved for the funeral.

Joseph Smith is not a rich man as the measure of this world's riches is. He has accumulated no millions, has wrecked no lives to make wider the gains of money making institutions. He has endowed no colleges with great wealth. He offers no millions to be incorporated for the creation of a mirage of help for those who refuse to help themselves. He has

failed of success as marked by the yard stick of present day builders.

If we could have measured the joy in the heart of President Smith as he looked back over fifty years, as he looked at his people responding in prosperity to the results of arduous, oftentimes dangerous, always determined, work of a long life, as he remembered that his mantle was settling upon the shoulders of a son well qualified in every way to continue the work and make it more fruitful, we would have been unable to calculate the depth and the wealth of one life. Is it success? We leave that decision to each reader for his own determination.—*The Jackson Examiner, Independence, Missouri, April 15, 1910.*

NOTES AND COMMENTS.

In our write-up of conference news, we gave the name of W. I. Taylor as one of those present at the Jubilee exercises who attended the Amboy Conference. Brother Taylor's initials are W. S. instead of W. I., and we write this by request of the brother.

Bro. E. W. Nunley writes from Cookes Point, Texas, that we have two brothers there who are in business: Bro. C. M. Mitchell, postmaster and merchant; and Bro. C. A. Sherrill who is a doctor. This in answer to a recent inquiry in the HERALD.

Bro. John Scott, of Lamoni, passed away April 29. Brother Scott was born November 3, 1840, at South Shields, Durham County, England; baptized in Nebraska City in 1866, by R. C. B. Elvin. For many years he was foreman of the composing room of the Saints' Herald Publishing House. He was connected with the HERALD in Plano, Illinois, and came from there with the office in October, 1881, when the plant was moved to Lamoni. For some years he has been one of the proprietors of the *Lamoni Chronicle*.

At a meeting of the Board of Trustees of Grace-land College recently held, Heman C. Smith was elected chairman of the board. At the Boosters' meeting held in the church Thursday evening last, under the management of the trustees, a committee of ten sisters was appointed to canvass the town for subscriptions to the temporary endowment fund. Speeches were made by Frederick M. Smith, Heman C. Smith, J. A. Gunsolley, W. V. Holmes of the student body, and literary and musical numbers were rendered.

When there is a great illness in the family, a loving neighbor comes in; but he does not presume to prescribe. He will run for the physician. So do angels minister to "the heirs of salvation."—Arnot.

God estimates charity not from the size of the gift, but from the size of the heart that gave it.

One spirit with the Lord, we are privileged to share the very blessedness that fills his heart.

Original Articles

THE REORGANIZATION.

SERMON BY ELDER HEMAN C. SMITH, AT LAMONI, IOWA, JUNE 20, 1909, DURING AN INFORMAL DISCUSSION WITH SIXTEEN UTAH ELDERS.

(Continued from last week.)

The position occupied by this people there in Wisconsin was consistent with what was to be required of the successor of Joseph Smith, for the successor of Joseph Smith was to teach the revelations of God—not to lead the people to believe there was something beside the written word—to teach the revelations of God given through the former president, through his father, his martyred father. He was to teach those revelations, and this body, to whom he was directed, had placed themselves in that position that if he came to them he could do that. Let me read to you what position these men took in regard to the books, and other matters, and you will see that the way was being prepared that this man, this successor of Joseph Smith, could come in and perform his duty as teaching the law of God as contained in the books. In the History of the Church, volume 3, page 209, we have a series of resolutions passed by them in June, 1852, and these are the resolutions:

Resolved, That this conference regard the pretensions of Brigham Young, James J. Strang, James Colin Brewster, and William Smith and Joseph Wood's joint claims to the leadership of the Church of Jesus Christ of Latter Day Saints, as an assumption of power, in violation of the law of God, and consequently we disclaim all connection and fellowship with them.

Resolved, That the successor of Joseph Smith, jr., as the presiding High Priest in the Melchisedec Priesthood, must of necessity be the seed of Joseph Smith, jr., in fulfillment of the law and promises of God.

Resolved, That, as the office of First President of the Church grows out of the authority of the Presiding High Priest, in the high priesthood, no person can legally lay claim to the office of First President of the Church without a previous ordination to the Presidency of the High Priesthood.

Resolved, That we recognize the validity of all legal ordinations in this church, and will fellowship all such as have been ordained while acting within the purview of such authority.

Resolved, That we believe that the Church of Christ, organized on the 6th day of April, A. D. 1830, exists as on that day wherever six or more saints are organized according to the pattern in the Book of Doctrine and Covenants.

Resolved, That the whole law of the Church of Jesus Christ is contained in the Bible, Book of Mormon, and Book of Doctrine and Covenants.

They go back to the old law, and put the successor as he comes to them free to teach the revelations which had been received prior to 1831, which would be received through Joseph Smith the Martyr, which was to be his duty. And now these people resolve that the whole law of God is contained in these books. They did not go outside of them for the law of God:

Resolved, That in the opinion of this conference, there is

no stake to which the Saints on this continent are commanded to gather at the present time, but that the Saints on all other lands are commanded to gather to this land preparatory to the reestablishment of the church in Zion, when the scattered Saints on this land will also be commanded to gather and return to Zion, and to their inheritances, in fulfillment of the promises of God; and it is the duty of the Saints to turn their hearts and their faces towards Zion and supplicate the Lord for such deliverance.

Resolved, That we will, to the extent of our ability and means, communicate to all the scattered Saints the sentiments contained in the foregoing resolutions.

Resolved, That this conference believe it the duty of the elders of the church, who have been legally ordained, to cry repentance and remission of sins to this generation, through obedience to the gospel as revealed in the record of the Jews, the Book of Mormon, and Book of Doctrine and Covenants, and not to faint in the discharge of duty.—Church Record.

And thus they put themselves squarely upon record, that they would go back and stand by the books, and that the law of God contained in the books was the law upon which they would build as the reorganized body. There was no other safe ground. Those who took other ground than that were led into things that were contrary to the law of God. And this people was accepted of God, no doubt, and the prophet was sent to them, because they had taken the right position, that they would build upon God's law.

Joseph, therefore, cast his lot with the Reorganized Church, in harmony with the revelation given to him in 1859, that he should go to them, that they were the people pleasing in the sight of God. In April, 1860, he appeared to that people in Amboy, Illinois. There he was recognized as the presiding head of the church, and there he made a statement of his position, a position which he intended to occupy, and made among other statements the following statement which I want to call your attention to. In Church History, volume 3, page 247:

I would say to you, brethren, as I hope you may be, and in faith I trust you are, as a people that God has promised his blessings upon, I came not here of myself, but by the influence of the Spirit. For some time past I have received manifestations pointing to the position which I am about to assume. I wish to say that I have come here not to be dictated by any men or set of men. I have come in obedience to a power not my own, and shall be dictated by the power that sent me. God works by means best known to himself, and I feel that for some time past he has been pointing out a work for me to do. For two or three years past deputations have been waiting on me, urging me to assume the responsibilities of the leadership of the church; but I have answered each and every one of them that I did not wish to trifle with the faith of the people. I do not propose to assume this position in order to amass wealth out of it, neither have I sought it as a profit. I know opinions are various in relation to these matters. I have conversed with those who told me they would not hesitate one moment in assuming the high and powerful position as the leader of this people. But I have been well aware of the motives which might be ascribed to me,—motives of various kinds, at the foundation of all which is selfishness,—should I come forth to stand in the place where my father stood. I have believed that should I come without the guaran-

tee of the people, I should be received in blindness, and would be liable to be accused of false motives. Neither would I come to you without receiving favor from my heavenly Father.

The whole address is along that line, and I want to call your attention to the fact that he came there by direction of the Spirit of God. He came not of himself. He was directed there, and the people were directed to receive him, and there he took the position that his father had occupied before, which position he occupies until this day. He was ordained at that conference, to be the president of the Melchisedec priesthood, by virtue of which office he was to be the president of the church.

By what authority, we are asked, was he ordained? I answer, by the authority of God. There is nothing higher than that. By the authority which was given by revelation from on high. And exactly in harmony with the way that the ordination to this place was made in the years before, when his father was ordained as the president of the high priesthood of the church. I want to call your attention to a few things, going back a little beyond his ordination to the ordination of those that ordained him. A revelation given unto this people who had reorganized in Wisconsin, says:

Verily, thus saith the Lord, as I said unto my servant Moses, "See thou do all things according to the pattern," so I say unto you, Behold, the pattern is before you. It is my will that you respect authority in my church; therefore let the greatest among you preside at your conference. Let three men be appointed to select seven men from among you, who shall compose a majority of the Twelve Apostles; for it is my will that that quorum should not be filled up at present.

How were the Twelve chosen in 1835? A committee was appointed consisting first of David Whitmer and Oliver Cowdery, and subsequently Martin Harris was added to that committee, and by that committee the Twelve, in 1835, was selected. That was the way that God did when the Quorum of Twelve was organized. And now he says to this people organizing in Wisconsin, You do according to the pattern. Choose a committee of three and let them select seven men to be ordained apostles, and they proceeded to do according to the pattern that was given in 1829, and appointed that committee; and that committee selected seven men, and those seven men were set apart as apostles of the church of the Lamb of God.

What became of the former apostles, some one asks? They had joined another church, as I showed you the other night.

This, as we remarked before, is exactly in harmony with the pattern by which things were done before. And furthermore, when Joseph Smith was ordained at the Amboy Conference, in April, 1860, three of these apostles laid their hands upon him. We are not dependent alone upon the authority that men had and carried with them from the old organization. No. That is not so. It never was so

claimed. But he was ordained by apostles appointed according to the pattern that was given in 1829, and acted upon in 1835, and under that apostolic authority he was ordained president of the high priesthood. Thus the general authorities acted in the ordination as provided for in the law, and in addition local authority was recognized in the person of William Marks who laid his hands upon the head of Joseph Smith, with the Twelve; he being a high priest and president of the stake of Nauvoo at the time Joseph Smith was living. The authority that William Marks held was in harmony with the authority that ordained the first president of the church; for Joseph Smith in his history, found in *Times and Seasons*, in speaking of his going to Missouri says:

On the 26th I called a general council of the church, and was acknowledged as the president of the high priesthood, according to a previous ordination at a conference of high priests, elders, and members, held at Amherst, Ohio, on the 25th of January, 1832. The right hand of fellowship was given to me by the bishop, Edward Partridge, in behalf of the church. The scene was solemn, impressive, and delightful. During the intermission, a difficulty or hardness which had existed between Bishop Partridge and Elder Rigdon was amicably settled, and when we came together in the afternoon, all hearts seemed to rejoice.—*Times and Seasons*, vol. 5, p. 624.

He was ordained president of the high priesthood, he says, at a conference at Amherst, Ohio, January 25, 1832, and ordained in a conference of high priests and others. A high priest laid his hands upon the head of Young Joseph, and three apostles with him, so the authority was just the same and he was ordained by the same pattern that his father was ordained. These are facts of history that there is no use trying to dispute.

There was a resolution passed in the early time of the Reorganized Church, that I had marked to read, but I passed it by, and will simply mention it now; that the Reorganization decided that the ordination of men who were ordained in the days of Joseph Smith, when the church was accepted of God, should be recognized; and they took the position that joining factions would not invalidate, for the reason that those factions, rejected of God, could add nothing to or take nothing from. You see that is a proper position to take. Why? Because these factions, being rejected of God, whoever they were, could not rob a man of the priesthood. The idea that they could take it from him, you could not entertain for a moment. And so men who held authority retained that authority, and were recognized by the church. And their baptisms were recognized. All that was asked was that their baptism be proved to be legal; and if baptized by those who held authority to baptize then they were not required to be rebaptized. Sometimes people were rebaptized because they requested it, and preferred it, and thought

they would feel better if they were rebaptized, but no such requirement was ever made by the Reorganized Church. There was a good deal of discussion about order of ordinations, and it is possible to find upon record the statement of men stating that joining with factions destroyed their authority, but the church never said it. The church said the opposite, said their authority should hold good, and joining a faction did not take it away.

But we are told there were some of the men who were prominent in the Reorganization that had been very unstable, and they had been joining first one faction and then another, and discredit is thrown upon them because of that fact. To my mind it was a credit to them. I want to call your attention just briefly to some things that were said in history of such men. In regard to William Marks, and in regard to Briggs. I want to state to you their own declarations in regard to this, and also a prophecy that was given. I want to call your attention to the prophecy in regard to William Marks, for it shows, to my mind, that he would be tossed to and fro for a time, but that the Lord would restore him, and make him a blessing to the people. That prophecy was fulfilled to the letter. In a letter written by Joseph Smith on March 29, 1838, he said:

I would just say to Brother Marks, that I saw in a vision while on the road, that whereas he was closely pursued by an innumerable concourse of enemies, and as they pressed upon him hard, as if they were about to devour him, and had seemingly obtained some degree of advantage over him, but about this time a chariot of fire came, and near the place, even the angel of the Lord put forth his hand unto Brother Marks, and said unto him, "Thou art my son, come here," and immediately he was caught up in the chariot, and rode away triumphantly out of their midst. And again the Lord said, I will raise thee up for a blessing unto many people. Now the particulars of this whole matter can not be written at this time, but the vision was evidently given me that I might know that the hand of the Lord would be on his behalf.

That is what the Lord said through Joseph Smith in regard to William Marks. He would be closely pursued, and they would apparently gain advantage over him, just as has been stated before on this stand. He first gave credence to the claims of Sidney Rigdon and stood up against the unwarranted measures that were taken against Sidney Rigdon in Nauvoo; and afterwards convinced that he was wrong, he acknowledged the leadership of the Twelve, he then became connected with James J. Strang, and afterwards with Charles B. Thompson. Then he united with the organization that he and several other men in Northern Illinois accepted, for the purpose of trying to keep the people in line of the faith that had been delivered unto them in the books of the church. I want to read to you a letter that he wrote himself, or part of it, under date of July 26, 1855. After having passed through these things, having conceded that they were wrong, and turned from

them, he wrote James Adams, of Western Iowa, (some of you know him,) and Marks said to him:

My mind has never been at rest since the breaking up of the church (or the death of Brother Joseph). I have always had fears that all was not right, but I am satisfied now that all of the false prophets have arisen that can with any degree of plausibility, and if there can be any system adopted that will be calculated to mitigate the condition of the faithful Saints that are scattered about on the face of the land it would rejoice my heart. I would state my views and then I should like to get the views of my brethren on the subject, asking our heavenly Father to direct us, and claim the promise, If any man lack wisdom let him [ask] God.

I have that letter, the original in my hands, that you can see if you want to. In that Marks said he was also deceived, and feared that something was wrong, and he was looking for the light, and when he found he had made a mistake he turned from it, as any honest man ought to do. Is that against his character? I say, No. It is for him. It is in his favor. Now let me read to you (and I will not detain you longer upon this point) a statement made by Jason W. Briggs in the Temple Lot case, in regard to this matter, and where he told of the changes that he made, and he incidentally mentions Zenos H. Gurley. On page 401 of the Plaintiff's Abstract of Testimony, Jason Briggs says:

I united with the church in 1841, and I remained with it. I have accounted myself a member of that church from that time on, from 1841 to 1885, but I have been in different organizations at different times, as I have already stated; but when in each of these organizations I supposed I was under the church. When I found out that they were teaching anything that was not authorized by the church before 1844, as the law is set forth in the Bible, the Book of Mormon, and the Book of Doctrine and Covenants, why, I left at once.

Is not that an honorable thing to do? "When I found they were not teaching the law as found in the books I left them at once."

I always supposed when I belonged to these different organizations that they were the true and direct descendant of the original church, and as soon as my error was revealed to me, I left them,—left them as soon as I found out they were not under the church. These parties whom I have mentioned as having been members of the original church, under my administration in Wisconsin, and afterwards united with me under the banner of some of these other men, was not the true church, did not pretend to be the true church; but it was their belief and faith in joining these various organizations that they were representing the original church. When I joined the organization as led by James J. Strang I accepted him as head of the church; that is, I accepted him as the leader and president of the church, as the successor of Joseph Smith in the presidency of the church; and in accepting James J. Strang as head of the church we accepted him as being the regular, genuine successor to Joseph Smith; that is my understanding of it. I always understood that Strang claimed to be the successor of Joseph Smith by virtue of an appointment which he had received from Joseph Smith, to be his successor. It was through and by virtue of that letter of appointment that Strang claimed to have received (that is what I understood his claim was based upon) a letter from Joseph Smith. And as soon as myself and others who had joined his organization found out that he had been teaching

other things not authorized by the church, we discarded him; yes, sir, we did.

Thank God there were such men, who would discard error when they saw it, and not stand up and defend that which was contrary to the will of God:

Zenos H. Gurley, who raised up the branch at Palestine, and who I answered I thought was a member of the Strang church in my examination in chief, was an authorized minister in the Church of Jesus Christ of Latter Day Saints before the death of Joseph Smith, an elder in that church at least, and might have been one of the Seventy, but I can not say that he was one of the Seventy or was not, still he might have been. He was made a president of the Seventy after the death of Joseph Smith, and I think from that, that it is altogether likely that he was a Seventy before the death of Joseph Smith; still I do not know.

I think that is the solution of that problem. Our records show that he was ordained a seventy in 1838, and records elsewhere say he was ordained in 1844. I think he was ordained a seventy in 1838 and a president of seventy in 1844, and so he held the authority of a seventy. But it does not matter as to that.

He was an elder of the original church, there is no manner of question about that, and that would give him the right to organize that branch, being an elder in the original church; but whether joining with Strang invalidated that eldership is a question to be determined, I suppose; but I will say that at the reorganization and at no time since have we understood that it invalidated an eldership in the church. Gurley simply acknowledged Strang as his leader for a time, and when he found out his pretensions to be the leader of the church during his life, then Gurley rejected him and his leadership. That is the same way we looked upon and accepted the claim of William Smith. It was for a short time, and when we found out what his pretensions were, and that they were false, we repudiated him. I did not understand at that time that my authority to build up the church was derived from William Smith or Strang. I had that authority by virtue of my eldership in the original church. It was in 1844 the church split up into these different factions. These people with whom I was associated in Wisconsin were people who were contending for the original doctrine of the church, in its purity. When I say that I withdrew from Brigham Young and others I simply mean I repudiated them; I repudiated their claims to the Presidency as false, on the grounds that they were teaching false doctrine, and something that the church did not authorize; and when I say that I withdrew, I simply mean that I repudiated them, but I refused to have anything to do with the church as represented by them; that is, by Brigham Young and his adherents. And further we were claiming all the time to be the church in succession from 1830, or were following what represented the church in 1830. All the time we claimed that the church we represented was the church in succession established in 1830. I claimed that I belonged to the original church; although we were under different leaders we claimed to belong to the original church, and as soon as we learned that any of our leaders were teaching false doctrine, we left it. That is the reason we left Strang, and Smith, because we considered they were teaching false doctrine, or doctrine that was not authorized by the original church. It did not make any difference to us, for we still considered that we were in the church, although under these different leaders. The Reorganized Church of Jesus Christ of Latter Day Saints could not properly be called a new movement or new organization,

for that would mean a new organization of the church, which this was not; at least I never considered it so, nor did the church as an organization. It always contended and believed that it was the original church in succession; that was my individual opinion, and that was the attitude of the church as an organization. The church was simply reorganized and placed on a new footing as was necessary after the disruption, and I was one of the principal officers in it at that time. I was one of the seven chosen at that conference.

In answer to the claim that Briggs subsequently repudiated the Reorganized Church and its position as he had others, I quote from his own words as given at the time he stated the foregoing:

I have not stated that all of the parties who took part in that conference of 1852 had been united with with some other branch of the church; if I did I did not mean to make the statement in that way, and these parties I mentioned as having taken part I simply gave them the same credit I asked for; that is, the credit of good intentions; that is that each of them at the time believed it was the true church, that they were joining, and that they were in the church all the time.

I can not say, of course, as to the secret motives, but I know that in my action, I thought it was the church that I joined, else I should not have joined them. These people were simply members of the organized church and were looking for the proper leader of the church. I thought I had found the true leader in Mr. Strang, and as soon as I found out I was mistaken I repudiated Mr. Strang, and I do not understand that I left the original church when I left Mr. Strang and I never did.

REDIRECT EXAMINATION.

Q.—I will ask you to state, Mr. Briggs, at the time you left the Reorganized Church, if you found out that you had made the same mistake with regard to young Joseph Smith being the leader of the church, as you found out about Strang and these other men?

A.—No, sir, I have already stated substantially why I withdrew from the Reorganized Church, and I do not conceive that it is necessary for me to state other reasons, for there may be other reasons besides that, but not questions or reasons involving the Presidency. That point did not figure at all when I withdrew.

I understand that there is a difference between a General Conference and a General Assembly; there has never been, as I understand it, a General Assembly of the Reorganized Church of Jesus Christ of Latter Day Saints; the laws of the Reorganized Church provides for calling one, whenever it is thought necessary by the body to do so. I have always understood that it was competent for the church to call a General Assembly whenever it was deemed necessary. That has always been my understanding of it.

The laws of the Reorganized Church of Jesus Christ of Latter Day Saints are just the same as the original church; there is no question about that; they were exactly the same. There was never a General Assembly of the original church during the time that I was a member of it from 1841 to 1844.—Plaintiff's Abstract, pp. 406, 407.

That was the attitude of these men. A noble attitude to take. While they contended for the original church and its doctrines and retained their authority and membership, whenever they gave credence to a leader and they found that he was teaching anything contrary to the will of God they left, and left at once, and we wish there had been thousands of such men.

In conclusion to-night, I want to invite your at-

tention to the proclamation made by the Prophet of God, successor of Joseph Smith, soon after having taken upon him the responsibility of his position, when he appealed to all Latter Day Saints in regard to this latter day work. I have not time to read it all, but I will read a small portion of the closing portion of that appeal, and I want to say to every individual here to-night that it is the message of God to you, and as you receive it you will be judged in eternity. Page 294 of volume 3 of the History, I find the declaration of this man of God, chosen to succeed the Prophet, Seer, and Revelator, Joseph Smith. He says:

Now I have not a word to say in advocacy of my right, or my calling. I ask none to believe upon my say so; let each and all examine carefully and without prejudice, asking his God for wisdom to judge aright, and as I have said, so say I now, I have no fears as to the result. I would not that men should hastily run without tidings, nor do I ask that any should place the stake of their salvation upon an earthly arm. "Cursed is he that putteth his trust in man, and maketh flesh his arm." I ask and desire that all may place their stake of salvation upon the author and finisher of our faith—upon the promises and principles of the gospel, pure as preached from the Savior's lips, for in him was no guile, and in his teachings there was no deceit. In the name of the God of Abraham, of Isaac, and of Jacob, I now call upon all the scattered Saints, upon all the broad earth, to arise and shake off the sleep that hath bound them these many years. take on the armor of the just, calling on the name of the Lord for help, and unite once more for the emancipation of the honest in heart from the power of false doctrines and the shackles of sin. In the name of bleeding Zion, I call upon all those who have been wandering in by and forbidden paths, and have been led astray by wicked and designing men, to turn from their scenes of wickedness and sins of convenience, to turn from their servitude to Satan, in all his seductive devices; from vice in every phase, and from the labor of sin, the wages whereof are ever death, unto their true and delightful allegiance to the principles of the gospel of peace, to the paths of wisdom, to the homage of that God that brought the children of Israel out of bondage; to turn and remember the new covenant, even the Book of Mormon, to lay hold anew upon the rod of iron which surely leads to the tree of life; to remember that those who live to the Lord keep his commandments, and that the promises are unto the faithful, and the reward unto those that endure unto the end. And in the name of the Lord of hosts, I call upon all the inhabitants of the earth to repent, believe, and be baptized, for the time cometh when the judgments of God are to be poured out upon all nations, and the besom of God's wrath shall smoke through the land; when men shall know that there is a God in Israel, and he is mighty to punish or to save; that the prayers of those under the altar have been heard, and a swift retribution is to come, when the despoiler will be despoiled; when those who denied justice shall be judged, and the measure meted unto others shall be meted unto them; when the prisoner shall go free, the oppressed be redeemed, and all Israel shall cry, "Glory to God in the highest be given, for he that is long-suffering and slow to anger, has arisen, and shall bring again Zion." Amen and Amen.

That is the voice of God through his Prophet to latter day Israel; and latter day Israel, wherever they may be found, will be held to account for the

manner in which they receive that message. That man was authorized of God, pointed out in the days of his father as the successor. He comes to his place regularly ordained by the authority of high heaven, and gave that message, dated Nauvoo, Illinois, July 19, 1861; and Israel, so far as they heed that message from the man of God will be accepted of God, and if not the condemnation of Israel's God will rest upon them. I thank you for your attention.

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CENTRAL CHURCH, KANSAS CITY, MISSOURI.

By special request the mission services conducted by Bishop R. C. Evans, March 13 to 27, were continued a week longer than as advertised and closed with a large audience Sunday evening, April 3.

We can now look back upon the effort feeling that it was successful from several viewpoints.

The interest manifest by those outside the faith was very gratifying and we hope the membership will retain the revived feeling which they manifested. Altogether thirteen were baptized, but we do not mention this as an indication of the success of the meetings, it was only an incident. The Central Church *Bulletin* had the following to say of the effort:

We gained our point in that everything was just a little if not a great deal better than last year—our preparations were more extensive—the preaching was better so many have testified—if no other testimony the fact that people sat for nearly one hour and a half and listened with unabated interest—that shows whether they were interested or not, and the fact that several came forward at the close of the sermon and asked for the privilege of being baptized speaks well for the kind of preaching done.

The meetings were held in the main for the purpose of winning souls to Christ and several, mostly young people, we are glad to note, bravely took up the cross of the great Master and we welcome them into the fold and shall strive to help them to walk in the "narrow way" that they may with us wear the crown of duty done by and by.

We believe that the attendance was considerably better as a whole this year than last—we had more nonmembers and fewer members from our other churches in the city and vicinity—the church was well filled at every service and the order maintained was a subject of favorable comment from our visiting friends. Nearly every bit of the large amount of advertising matter which we had prepared was used—more invitations were given by mail and by house to house canvass than ever before—some have said it was the greatest missionary effort ever made by our church in Kansas City.

We had feared that we would have an over supply of literature on hand, but not so, it is nearly all gone—and you that gave your means to help buy this literature what a satisfaction it surely will be to you to know that some of those who were baptized prefaced their request for admittance into the church by saying, "I have listened to the preaching and I have read this literature and it teaches as I believe and now I want to be baptized."

Much credit is due to all who helped to make these meetings successful—any movement of that kind must and will be successful where all the people are interested and work with

the same system and diligence that we have put into our efforts.

May the good influences that have come from these meetings remain and inspire us to move right forward in the line of steady and continual progress.

Announcement was made in the HERALD to the effect that my application for membership in the Ministers' Alliance would come up for a final hearing on April 4. It had been referred back to the executive committee who at the previous meeting had asked for an interpretation of the rule of the alliance to the effect that "Any minister in good standing in his denomination shall be eligible for membership." At the meeting on April 4, the committee brought in a report which read as follows: "The executive committee recommend that the application be rejected." This was quickly put to the house and all but one of the fifty or more ministers voted very heartily for the recommendation. I arose and asked the chairman if there was any reason or reasons why my application was rejected, and he told me I was referred to the executive committee, and with that I thought it was about time for me to depart, so I retired at once. The inconsistency of their action appears, when notwithstanding I assured the committee that my application was subject to any inquiry or investigation they might wish to make, they simply treated it as only worthy of sneer and contempt. Following this action I have been interviewed by reporters from each of the Kansas City papers and all of them expressed their sympathy with me and disgust with the ministers, and have given our church in this city such an advertising that we will gain instead of losing by this incident. Many have been free to express their interest and sympathy over the matter among my neighbors and friends and unite in pronouncing my rejection as an exhibition of religious bigotry and intolerance with which the world has been cursed in the ages of the past and from which it ought to be free in this age of enlightenment and liberty.

On Sunday evening, April 10, I spoke on the subject, "Rejected by the Ministers' Alliance; Why?" and was assisted by Elders J. F. Mintun, of Des Moines, Iowa, and Amos Berve, of Rock Island, Illinois, both of whom belong to the ministers' associations in those cities. The papers gave us a very fair representation of this effort also, and several of our neighbors were present who are members of other churches and were eager to commend the spirit which was manifest in the service and did not hesitate to express their displeasure at the action of the alliance.

Some of our own ministers have asked me why I wanted to join this association of ministers? Well, I am here to do good in every way that I can and am willing to cooperate with others, so far as possible, who claim to be doing likewise, and I determined

that if the ministers of this city would not recognize the good we are striving to do, nor permit us to work with them, I would make them say so and throw the responsibility upon them. Now it is up to them to meet it before consistent men in this world and before God in heaven. To be received or rejected you can not hurt a Latter Day Saint.

A very nice representative body of the married people of the church met in the church parlors March 9, under the auspices of pastor's Bible class and the Ladies' Aid Society and enjoyed a well prepared supper, then some after dinner speeches as follows: "Resolved, That it is the duty of all church men to ally themselves with the Sunday school for Bible study," by Seth Sandy. "How may the pastor and the men of his pastorate become more closely associated that they may meet each other's needs," by Walter Lewis. "How to build the spirituality of Central Church," by George H. Hidy. "How much can one lift, or after baptism, what?" by W. R. Pickering. "What need does the *Bulletin* fill in our church life," by Harvey Sandy. "How to improve the music of Central Church," by Mrs. O. H. Riggs. "How may we individually help in the coming two weeks' meetings," by the pastor. This meeting with W. R. Pickering as toastmaster was very interesting and we should have more such occasions so that we might get closer together socially.—*Bulletin*.

Our branch has had a net gain in membership of one hundred and fifty by letter and by baptism since November 1, 1908. We then numbered one hundred and eighty-nine and we now number three hundred and thirty-nine, a substantial case, as shown by the Sunday school, as we noted on the blackboard last Sunday an attendance of two hundred and ten, as compared with an attendance of one hundred and fourteen a year ago.

Bro. and Sr. W. N. Robinson, of Tulsa, Oklahoma, have recently located in this city, having purchased a home at 2823 Harrison street. We are delighted to have them with us, for they are willing workers. Sister Robinson we expect will have charge of the music at the church with Sr. Amy E. Winning who acts as organist.

A reception in honor of Bro. and Sr. R. C. Evans was held at the home of Bro. and Sr. W. R. Pickering, 2827 Forest avenue, on the evening of April 4. About seventy-five were present, enjoying the program of music and speeches and also refreshments, and all report a good time.

We were favored with a sermon by our newly elected General Sunday School Superintendent, Elder Daniel Macgregor, Sunday morning, April 10.

A great number of our people have been in constant attendance at the sessions of the General Conference at Independence.

W. E. LARUE.

APRIL 14.

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I believe that all true religion consists in the heart and the affections, and that, therefore, all creeds and confessions are fallible and uncertain evidence of evangelical piety.—Daniel Webster.

Mothers' Home Column

EDITED BY FRANCES.

Advisory Board, Daughters of Zion.

Mrs. B. C. Smith, president, 214 South Spring street, Independence, Missouri; Mrs. H. A. Stebbins, vice-president, Lamoni, Iowa; Mrs. F. M. Smith, secretary, 630 South Chrysler avenue, Independence, Missouri; Mrs. M. E. Hulmes, treasurer, 909 Maple avenue, Independence, Missouri; Mrs. E. Etzenhouser, Independence, Missouri; Mrs. E. L. Kelley, 916 West Electric street, Independence, Missouri.

Ugly Hands.

The roughened hands that never shirked,
The plain brown hands that planned and worked
Are folded now, in peace and rest,
Upon the wayworn, weary breast.

O'er ivory keys they never strayed;
Embroidery, lace, they never made.
Poor, tired-out hands, on one of them
Flashed never brilliant, shining gem.

They cooked and washed, they scrubbed and mended,
Unto the children fondly tended;
They soothed the head that ached and beat,
And gently bathed the fevered feet.

They gladly toiled from morn till night
That they might other hands keep white,
And tried so hard to roses spread
Adown the path for loved one's tread.

They were so tender, quiet, we
Ne'er noticed how unselfishly
They clasped each cross with trust and prayer,
And burdens bore more than their share.

Aye, ugly, coarse, unlovely quite
They look to our defective sight;
But to their mission dutiful
In God's eyes they are beautiful.

—Kathleen Kavanagh.

Theories.

Theory is a pleasant possession. It saves thinking and seems to offer absolution from responsibility as to results, yet it has in many ways figured larger as an obstruction than as a chariot of progress. The pagan has crude theories of his gods, and is kept in moral darkness. A farmer once had a theory of cutting his oats off when a few inches high, thinking when it came up again it would be better off for the cutting. As results he harvested only a fair crop of straw. We smile at this but it is merely a case of letting blank theory work its logical work.

The true scientist may have theories about what he does not know, but as he studies and comes into facts, his theories melt into thin air if they do not agree with the facts. The teachable mind, sitting reverently before nature, has been able to rise up and lead the human race on the forward march.

As a rule, parents are more or less under the spell of the theory in regard to dealing with children. Not always are they conscious of this. They simply think they know a law or two that can be depended on to work out the child's salvation, and that if it does not the child, not the law, is "out of the way."

The test as to theory holding, is to inquire whether one is

or is not really trying to study the child, is willing to lay aside all he thinks he knows and try to get at facts, or whether one is trying to bring the child into harmony with certain iron bound rules that one has, without question, accepted from others.

We praise the man who is reverent toward nature, who studies her ways in tree or vine. Acting on similar principle, "let the human child blossom under your eyes." Let your chief text-book be the child. Then how wise to study God's thought patiently, lovingly, optimistically, instead of trying to reform the child according to some musty old theory under whose reign too many lives have been dwarfed. Let us study till we can give the child the heart and mind nurture, the love's sunshine that his individuality demands.

DAISY BELL FAULKNER.

Letter Department

WILLOUGHBY, OHIO, April 24, 1910.

Editors Herald: As this is a cold, rainy day, and I can not walk over to Kirtland meeting, I feel like writing a few lines in reference to experiences had in the past few years. Up to the past few years I have lived in North Mentor, the place where the name of Latter Day Saint is a hiss and a byword, where they turned down such men as Columbus Scott, E. L. and William H. Kelley, U. W. Greene, and others. I oftentimes longed and prayed that God would open up a way for myself and family to either leave or sell our farm, and move to a more congenial clime. Those good enough people after turning us out of their schoolhouses and churches for three successive years, chose me as their Bible class teacher in the union Sunday school. This spring when organizing, they wanted me to be superintendent and Bible class teacher. I told them I would if I remained on the farm. There have been but two sermons preached in the church since our elders preached there. At present the Sunday school is closed, and myself and family are living in Willoughby. Like Ephraim of old they are left to their idols.

One day over a year ago while working in the field, I kneeled behind the harrow and asked God to open up a way for us out of our then present environment. The Spirit said, Be content where you are. I told my wife we would stay where we were for the present. Like Joseph down in Egypt, the Lord was always mindful of us and also of our prayers, and was shaping all things for our good and we knew it not. This spring he caused a man to come to us to whom we leased our farm, and we are now two and one half miles from Kirtland and twenty-five cents will pay our fare to Cleveland whenever we want to meet with the Saints there. I obtained steady employment the year around at light labor, with good wages, and now we are happy.

While living in North Mentor, I always spoke a word in behalf of the angel message where opportunity afforded, and shall continue to do while here.

In conclusion, "Let patience have her perfect work, and trust in the Lord and do good and thou shalt dwell in the land, and verily thou shalt be fed." Ever praying for the welfare of Zion and asking the prayers of the Saints in behalf of myself and family, I remain your brother in the faith,

I. P. TRUS.

ORCHARD, NEBRASKA, April 24, 1910.

Saints' Herald: The HERALD is indeed a welcome visitor, laden with its pages of food for the hungry soul. I have read with great interest the many letters and testimonies regarding this great work and I desire to add mine. I know

this work is true, and as the times go by and I see more of its works, the more confirmed I am as to its divinity.

Wife and I were permitted to attend the General Conference at Independence, and greatly enjoyed ourselves and felt it was good to be a Saint in latter days. Brethren Whiting, Downey, and Logeman did all they could to show us points of interest, and also land and some homes in the city, and we hope to have a home in Zion or regions round about as soon as wisdom may direct. Brother Whiting, who lives on West Walnut street, in Independence, does a little along real estate lines and we cheerfully recommend him to Saints as a brother worthy of your confidence and trust, and he has a nice rig, and can show you anywhere you may wish to go.

While at conference we were permitted to hear the gifts of the gospel, and all through that vast assembly you could hear the evidence that it is indeed the work of the living God. We are glad to have such knowledge and to know we are numbered among the children of God, and earnestly pray that we may do nothing in word, thought, or deed that will bring reproach upon this work we love so well.

Wife and I are members of the Clearwater Branch of the Central Nebraska District, and as we live ten miles from church we do not get to services as often as we would like to. As our branch is struggling hard for existence, I ask an interest in the prayers of all your readers that we may hold on until such times as God will deem wise to come to our relief and remove those things that bring gloom and sadness to our hearts. We would say to ye missionaries who have been assigned to Central Nebraska, there are Saints at Clearwater who would be glad to see you, and also those outside of the church will give you a hearing. So don't forget us as we need all the help you can give us.

Your brother in gospel bonds,
F. S. GATENBY.

TROCHU VALLEY, ALBERTA, April 3, 1910.

Dear Herald: As this is the first Sunday in the month, the day when the people of the Lord will assemble together to partake of the emblems of our Savior's blood that was shed on Calvary's cross to redeem a ruined world, and as I am isolated away out here in this far away Alberta, far from the association of Saints and loved ones, I wish I could be where I could enjoy church privileges. There are lots of preachers here, but they can't take the place of our preachers. The Lord has not forgotten us, but we have been greatly blessed since coming here. We take the *HERALD* and *Autumn Leaves* and I am sure we would be lonesome without them, as we read so many letters from different parts of the world, and can see how the work is progressing. It was glorious news to read about the Order of Enoch being established, as I believe it foretakens the redemption of Zion. I long to live worthy to be a member of that order. Surely the Lord is remembering Zion and bringing her comforts once more.

This part of Alberta is pretty well settled now and school-houses all around us. There will be two or three new railroads opened up in this part of the country this summer. One crosses our place and they say it must be finished this summer. So any of the elders who pass through Alberta will have no trouble in finding where we live. I am sure they will find a welcome, as we would like to have the gospel opened up here as soon as possible. I believe there are some who will obey if they hear the gospel. Some of the people here say they never heard of Latter Day Saints. It seems so strange that so many have never heard the angel's message. It makes me feel like doing all I can to help others to hear it. I have had many beautiful dreams and visions which I would like to relate, but will not at the present time. Now if any

of the Saints see this letter please do not pass us by, as we live about four miles from Trochu Valley.

MARTHA THORP.

FANSHAWE, OKLAHOMA, April 6, 1910.

Editors Herald: As I have had many letters in answer to one which I published in the *HERALD*, and as I find it impossible to answer them separately, I will ask space in your paper to more minutely describe our country to those who have written me, and all who may be interested. First, we have a government townsite and can give warranty deeds to our lots. We have good uplands adjacent to our town which is now designated coal land, and when this land is placed upon the market it will be sold at the government classed price, which is from twenty-five cents to four dollars per acre, and will give thousands of homes to the homeless. This strip of land is over one hundred and twenty-five miles long and always from one to six miles wide. At our town it is one and one half miles wide. This land is expected to sell soon. South of our town the great Fauch River bottom and valley land, which is always from four to six miles in width, is fine land and has been selling from ten to twelve and one half dollars per acre. But there is half of this vast body of land that is not allotted, which means that it is still vacant and belongs to the Indians in common, but will soon be on the market.

We have good schools in our town. The population is two hundred. We have a nice Latter Day Saints' church with an organ in it and a branch of forty-seven members. The water is good; there is lumber at hand to build with, dressed at from fifteen to eighteen per thousand; rough at ten to twelve dollars per thousand. The sawmills which are running near here are all the public works that we have here now since the coal miners struck on April 1. We have coal works three and one fourth miles from here and coal right in our town, undeveloped, but in paying quantities. A man can come here and buy land by watching his chances, and when all the above land is on the market, can get a choice tract of land. The Government has promised us an addition to our town in the early summer. This will give people a chance to buy unimproved lots at government prices.

As our winters are mild those of the North can find shelter during the cold winter months by locating here.

I am very anxious to see Saints locate here. I want to see the homeless get homes. Of course it might be that some coming here might not find just what their hearts desired, but I am sure they could get land and farms when all this land is on the market, which will not be long. We believed this Congress would place it upon the market, but so far it has not been done. When I wrote the *HERALD* before I thought it would be on the market in three months.

As I have given a minute description of our town and the lands surrounding it, I hope all who wrote me personal letters will see this. I am greatly interested in the restored gospel, and desire our town to be a home for as many Saints as it is God's will.

Yours in bonds,
J. H. LEWIS.

SPRINGFIELD, ILLINOIS, April 18, 1910.

Dear Herald: We are few in number, but feel that God is watching over us. We have organized a ladies' prayer union and meet each Thursday, and God has always been ready to do his part when we are humble before him. When I look back over my past and see how little I have done, I feel sad. At a prayer meeting in Oklahoma seven years ago, I asked the Saints to pray for my husband and dear old Brother Montague told me by the voice of the Spirit that if

I would live humbly I would yet see him in the church. Thanks be to God he has come in and was baptized last February at Taylorville, Illinois. I can not express the joy I have felt since that time.

My mind often goes back to Brother Montague, who has gone on before, when he told us his time was short and told us of the beautiful vision that God has shown him. He showed him that he had never stepped aside from the path of duty and his work was accepted. I have often thought, oh, that I could live in this life so that I could come forth in that great morning to reign with God and his Saints. I am trying in my weak way to live this beautiful gospel which is all the world to me. Pray for the Saints here in Springfield that we may live to hear the words, "Well done, thou good and faithful servant."

Your sister in the precious faith,
ANNAS HOLNEY.

514 WEST VINE STREET.

HOOD RIVER, OREGON; April 3, 1910.

Dear Herald: This is one of the lovely Sabbath days that God has given us to worship him. I was not able to go, and one boy twelve years old is staying with me. I have eight children, and four of them belong to the church. I teach my children to ask the Lord to help them choose their life companions. I know he will direct in such matters if we will put our faith in him and abide the time.

Two years ago we were just about to move to this State from Iowa, and were thinking of dividing our family, part staying in Iowa with their father and the rest coming to Oregon. But the Lord spoke to us through administration and told us we were not to divide our family, but to go with godspeed. Our hearts have been made to rejoice, as we have a branch here, and there have been quite a number baptized, and several ordained. There can be two officers sent out to preach the gospel to the world and leave us three at home to look after the Saints in the branch.

I love to read the letters from the Saints and will say that I feel that I am one of the weakest of God's children, and hope that you will pray for me that I may become stronger and live close to him who is the God of all who humbly seek him in time of trouble.

Your sister,
MARIA HOWARD.

Editors Herald: What shall I say to express my appreciation of the feasts of reading-matter provided of late in the church publications? Something ought to be said in acknowledgment of the extra labor and painstaking if only "thank you." It seems to me that if ever there was a time when a member of the church could feel an honest pride in being numbered with the people called to be Latter Day Saints, it is now. Truly, "Jacob shall not now be ashamed, neither shall his face now wax pale." The reading of the four editorials, "Early ideals of the church," and the latest magazine number of the SAINTS' HERALD will certainly cause the weakest Saint, that is weakest in the faith, to feel as if he were strong.

And they who through long years of labor under trying circumstances have done their part toward bringing about the present condition, must feel glad and thankful that through the help of God, they shrank not to improve the opportunities set before them, and now after the summing up, they can see how great the work was, though at the time it may have seemed discouragingly slow.

And what an incentive those reviews will be to the more youthful of the church to thrust in their sickles and labor with their might while the day lasts, that they, too, may be found among the honored ones at the last grand review, and hear

the Master say, "Well done, enter into the joy of thy Lord." None then will wish to be among the faltering ones who must stand back while the faithful workers step forward to receive their crown.

The conference news has been keenly enjoyed by many who could not attend, the writer among them, especially that of the first day, April 6. And we wait for more. The influence that comes from this last conference, is to the writer at least just the opposite to that of last year in this one respect: last year seemed to convey the feeling of a soon closing up of all things, as if the sands of time had nearly run out. But this year seems to indicate an entering upon a new era, or rather a renewed lease of life and activity, not to any individual, but to the church. I presume the two "gavels" have been the cause of these influences. May this new one be wielded in the hand of our aged and esteemed President many times, and its ring call forth the activity of by-gone years, and that a renewed vigor of both body and mind may be in store for him.

In the hope of eternal life,
E. BURTON.

DES MOINES, IOWA, March 26, 1910.

Editors Herald: Last Sunday it was my good pleasure to lead into the waters of baptism two old people, Brother and Sister Norton, aged respectively seventy and sixty-four, whose hearts have been made joyous and glad at the privilege granted them of receiving gospel privileges while yet life is spared. They have been associated with other religious organizations, and thought that they had been wholly sanctified, but they now rejoice that they have learned the way of life more perfectly. It does one's heart good to hear them express the joy and satisfaction they feel in having found the living Christ. They had thought that when they found those who had enjoyed gospel privileges they would find a loving and united people, but to find it otherwise has caused them some degree of sorrow, but with all this knowledge that some have not at all times manifested the Spirit of Christ they are convinced that it is not the fault of the gospel, nor of God's servants who minister the word, but the result of human weakness. How devoted should all of God's people be to God and each other so as not to cause sadness in the hearts of babes in the kingdom, or to cause others nearing the kingdom to stumble, as has often been the case, and thus the work of preaching the word has been hindered. God is truly blessing his Saints to understand the workings of the Spirit better, and to have greater charity for those who are in darkness, or influenced by an unwise or unrighteous spirit.

The Healer's Convention held in this city from the 17th to the 25th was something out of the ordinary. It demonstrates that one with a specialty or hobby can draw the crowds, and secure the applause of the common people. Judging from what I could observe during my attendance at four of the services I conclude that Dr. F. E. Yokum and his associates are honest, but woefully deceived. They certainly have a sympathetic interest in humanity's great need of physical relief, and wrought with all that was in them to that end. There was no special indications that they were laboring for personal aggrandizement, but for what they thought was the uplift of humanity. Associated with Doctor Yokum was an Episcopal minister and his wife, a Christian minister, a Baptist, with a large following of the Pentecostal people, who were credited with having the gift of tongues some time ago in the city revivals here. There was no claim that one church was any better than another, but that they were advocating the building up of the church or kingdom of God in the heart, the invisible church. No claim was made as to the source of the present movement, but that it was the outgrowth of what people had longed for and what the Scriptures taught as a

part of the Christ-work, and should have always been preached.

No claim is made for any special authority through which the sick are healed, but that anyone who is a doer of what the Scriptures advocate in regard to healing is used of God to bring about the results. The leader, Doctor Yokumi, is a Methodist, but claims no special authority from that source, but claims that he has been healed through the prayers and the laying on of hands of a member of the Catholic Church who could not read a word, but simply by doing what he had requested he was immediately healed, because this person was a doer of the word relating to healing. He told of other healings that had been done by those who made no previous pretensions of religious service, but on the contrary had been dissipated and vicious people.

They claim the right to lay hands on anyone whom the Spirit directs,—and they claim that God reveals nearly everything for them to do,—and sends them to go and heal anyone no matter where located or whatever the disease. They claim that physicians or hospitals were never built for a Christian. If a person is really a Christian they will have no need of either.

I decided that the power by which whatever healings came, if any did come, was through mental suggestion and personal magnetism. I think more through mental suggestion than any other way.

I decided that it did not come from God, for the reasons that they misapplied nearly all the scriptures that they quoted relating to the church and the gifts of healing connected therewith; they did not comply with the law relating to healing fully; they did not recognize the authority of the church through which God had promised healing; and they claim that healing would follow anyone who had hands laid on them with prayer whether they believed in the gospel who laid on hands or not, or whether the person who was sick believed the gospel or not. Another feature that showed that the work was not in accord with the Spirit with which Christ operated while here on earth, was that whenever anything that would indicate that some blessing had come to any, they instructed them to go out and tell others, and bring them to be healed, and they made a public demonstration of all acts that had the appearance of healing, while Jesus said, "Go, and tell no man."

A claim was made that Doctor Yokumi learned first of the power of healing through the Dowie movement. The movement that brought about the Healer's Convention began here some time last October.

They claim all sickness is of the Devil, and they claim to cast out devils when they heal a person of drunkenness, pride, the morphine habit, the tobacco or opium habit, of paralysis, etc. They claim that the basis of all healing is, "Upon this rock I will build my church and the gates of hell shall not prevail against it." It is the rock that will heal. He claims that every wicked person is one of the gates of hell, and that the rock is Jesus. They bless handkerchiefs, and send them to be laid on the sick, and claim healing the same as when hands are laid upon them.

They slap their hands and repeat continuously, "Glory to God," "Glory," "Praise God," "Yes, Lord," and such expressions. One of the leaders claimed that she was saved, not at the anxious seat, not at conversion, not when she gave her heart to God, but nineteen hundred years ago. It was when Jesus said, "It is finished." By the blood are we healed and are we saved, is the claim.

It is advocated by them that the "Unity of the spirit in the bond of peace" is not brought about by legislation or any

special theory, thus denying that Jesus Christ came with any special doctrine, that through it unity would be brought about.

Christian Science and healing by mesmerism or hypnotism is denounced, and they deny that there is any fanaticism connected with their work, but that they just hold up Jesus.

They took up no collections, but put a hat on the platform and claimed that it was the duty of every one, if they wished to be healed, to lay all at the apostles' feet, thus assuming that they were apostles, and when I inquired how they became apostles, I was answered that because they healed therefore the signs of an apostle existed. That if one had the gift of tongues or the interpretation of tongues or healed the sick therefore they were apostles.

This will give a general idea of the work at the Healer's Convention, and assist in determining its godliness.

I will preach my closing sermon in the city for the conference year to-morrow morning. When I scan the work of the year, though I have not seen the results that I desired, yet I enjoy the fact that I have occupied the time and opportunities that have been presented, and have enjoyed the approval of my heavenly Father as much as any year that I have ministered during the thirty-two years of my ministerial work. The prospects for an ingathering are brightening. The greatest need of the church to-day is to follow the oft-repeated invitation of the loving Father, "Come up higher." We must make the church a place where those who enter as babes in the kingdom may find spiritual nourishment and care, a place of refuge in time of trouble, and then invite the wanderers in. Though weak material and inconvenient places for occupancy may be all that is offered for us to use, yet with God's blessings the Saints and God's ministers can build up the kingdom of God and establish his righteousness. The source of all blessings is of God. Only those who are led by the Spirit of God are his children. We are not in the line of our childhood when led by any other spirit, and the Spirit will fill us with the love of God, and love for our neighbor, but more especially for our brethren, and through this means alone can we assist to bring about God's purposes. Though we may have the gift of prophecy, speak with the tongues of angels, understand all mysteries, have faith to remove mountains, bestow all our goods to feed the poor, and our body to be burned, yet if we have not the pure love of God, it will profit us nothing, so says inspiration. Though we may have prophesied and done many wonderful works, yet if we work after the secret working of Satan to destroy the influence of a brother, or even an enemy, then will we be unworthy the welcome of our God. Though we may with eloquence proclaim the message of the gospel, if it is done for any other reason than to build up the kingdom of God, it will profit us nothing, though it may be the means of helping others to see the truth. How slow, it seems, are the children of God to fully enter in and occupy as the Spirit of God directs, and to shun not to declare the whole counsel of God, because of what others may say. To labor with an eye single to the glory of God is oftentimes forgotten in the zealous labor we may perform. We too often get our eye on self, or some selfish interest and that stands between us and God. When these thoughts have passed through my mind, I feel so unworthy to be a child of God. I praise God for his great condescension, and long-suffering to us. O, that men would praise the Lord for his goodness and his wonderful works to the children of men.

With hope and praise I continue in the service of the Master, desiring to finish the work he has given me to do.

J. F. MINTUN.

MOUND CITY, KANSAS, April 23, 1910.

Dear Saints: God works in mysterious ways among his children. I went to Scammon, Kansas, to work, and a few days afterwards was taken sick with appendicitis and the doctors said I would never get well without undergoing an operation. I sent for my father, and he went to the hospital at Pittsburg to see another doctor, and he also said I would have to be operated on; said if I wasn't operated on now, it would come back and might kill me, so the day was set for the operation. All the Saints in Scammon felt sad, and commenced praying that something would turn out so I would not need to undergo the operation. At first I was very sick, had hard pain, and also sinking spells, so I was willing to give my consent for the operation, but when the Saints commenced praying for me, my mind was changed, and I told them I would rather die than to have an operation. I was administered to every night, and the pain left me and I could sleep well all night. In the morning before starting to the hospital, I was administered to by Brother Martin, and he spoke in prophecy and said that God's hand had been over me in the past and if faithful he would be with me in the future and I would receive a blessing. I received many blessings, and got up out of bed and commenced to gain strength and started on the train for home, a distance of over forty miles. I feel weak yet, but am thankful to our heavenly Father and I ask the prayers of all the Saints in my behalf.

LILLIE SIMPSON.

The Field Like the Church.

I live on a farm, and the many kinds of soil and its many conditions remind me of the many kinds of persons who join the church, and of their various conditions and surroundings in life.

The up-to-date farmer's duty is something like the up-to-date church official's. He has something else to do besides studying the government bulletins, and having faith in the best method of raising crops; he must also have works, for "faith without works is dead." In the spring time the farmer observes the "roll weeds" and the Russian thistles blowing across his field, not only scattering foul seeds by the wayside, but all over his field. His neighbors' horses and cattle also insist upon making a pasture of his farm and in trampling his best soil harder and harder, and for convenience the public makes a cut-off highway across his land. He not only objects to all of this, but gets to work and builds a strong wire fence all around the farm. Sometimes the public does not like this and pulls it down in order to travel the cut-off road and save time. The farmer now feels it his duty to get on the fighting line and builds his fence higher and stronger than ever, a kind of "high protection"; then he puts up a prohibition notice which reads: "All trespassers (sinners) will be prosecuted to the fullest extent of the law." Sometimes the enemy will threaten the life of the farmer, and for this they are sent away into the everlasting punishment (State prison).

After he succeeds in shutting all enemies out of his field, the up-to-date farmer next turns his attention to the enemies within. The weed seeds which were scattered all over his farm, he covers with hay, straw, and stubble and then sets them on fire, burning and heating them until they can not grow. In raising his crop the farmer accepts the services of his entire family. The women folks have charge of the small seeds, the flowers, and the kitchen garden (kindergarten), some of the truck patch, and small fruits. Some of these they start early in hot beds and cold frames. The farmer now prepares the soil by plowing (in a dry country) seven to eight inches deep in order to hold the moisture during the dry part of the season, and in order to give the young plants depth of

soil. Thorough work at this time often saves a good crop at the harvest time.

Again the farmer, like the church official, does not plow very deep until he strikes stony ground and his plow jumps out. He now calls one of his sons to come with pick and shovel and remove the stone to a depth of eight inches. The farmer's plow next strikes a thicket of thorns and the horses refuse to go through them. Other sons are called upon and set to work digging out the enemy and cutting off the roots. He now plows into a very wet ravine where the soil is too moist to raise a full crop. He now sends for more help, makes a sewer ditch through the center and a prohibition ditch around on the hillsides, which relieves the good soil of too much foul moisture (tea and coffee habits). By carefully plowing for over a month, the farmer finds the soil in his field well prepared for the sowing of the good seed, except on the old cut-off road extending from east to west across his farm. It becomes quite a puzzle to the farmer and his sons just how best to get rid of the hard soil in this highway. Finally the farmer telephones his troubles to the government experimental station for help. The experiment station soon makes known to him over the same wire that they have an old soldier, an experienced nurseryman, used to handling Judson and high explosives, sometimes called the Jotsman, whom they can send in a few days to pulverize the hard pan in the wayside.

In a few days "Jots" arrived at the farm, and after introduction to the farmer, told him that he was from Missouri and to show him the cause of his difficulty. The farmer, after telling the official how bad he felt when there was extreme opposition, debate, etc., going on, took the Jotsman to the old trail across the field. Here they soon jotted in a row of holes about three feet deep and twenty feet apart from the west to the east side of the farm. The official told the farmer that they would now put in the Judson powder, explosives, and the fuse, but the farmer politely told "Jots" that he would rather see him afar off with quite a gulf between them. Before leaving, Jots asked the farmer the name of the old trail across the land and also how far it extended from east to west. The farmer replied: "It is called the old Mormon trail, first made by Brigham and those who 'departed from the faith,' and extends from Nauvoo to Salt Lake City, Utah." The last time the farmer remembers of seeing the "Jotsman," he was going on West, down the firing line towards Salt Lake City, blowing the old polygamus trail into smithereens (the one-wife system as originally taught by the old church while under its leader, Joseph Smith).

After the heavy explosions and cannonading made by this official, the clouds gathered and a copious rain fell on the unjust trail, and filled up all the holes and soaked the hard hearted soil until it became moist enough for the farmer and his sons to thoroughly cultivate and get in readiness for sowing time. The work of thoroughly preparing the soil now having been completed, behold an up-to-date sower went forth to sow, drill, list, etc., and as he sowed the pure, government-tested seed, it fell upon good soil, well prepared, and brought forth an abundant crop, thirty, sixty, and a hundred fold, and the farmer and his helpers gathered the grain into the storehouse, and the good steward (Bishop) said: "Well done, good and faithful sons and daughters; enter into the joy of thy Lord" (Zion).

W. D. MCKNIGHT.

LOGAN, OKLAHOMA, March 10, 1910.

Extracts from Letters.

Mrs. Emma Basquin, Edgewood, Iowa: "We live four and one half miles from town, and there is one family of Saints in town. I get quite lonesome sometimes for the company of other Saints, and the need of an elder, but try to do the

best I can and hope for a better chance when we have fulfilled our duties here. I am the only one in our family and have no relatives in this faith; so you see it is pretty hard for me sometimes, but God has been so good to me that I hope that the rest may yet see and believe too. I have been healed since coming into this faith. I was so sick that I could not work at all and part of the time could not walk, but thanks be to God, I am now as well as ever and do all my own work with my daughter's help. We rented a small farm last spring and God has blessed us in many ways since then. I was baptized two years ago, May 20, 1908, by Bro. S. M. Reiste. Since then I have a dear little baby girl to care for, and I thank God every day for his mercy and kindness. I am so sorry that my husband does not belong, as then I could do more for the church in other ways. He will not believe there is a living God, but calls it all chance."

J. C. Christensen, Joplin, Missouri: "My home address, till further notice, will be 2225 Empire street, Joplin, Missouri. I am greatly in need of the History of the Disciples in the Western Reserve of Ohio, by A. Hayden. Where can I get a copy? Who can and will respond?"

Bro. Noel Thornton, Nebraska City, Nebraska: "I was baptized August 1, 1909, at Nebraska City, by W. M. Self, and confirmed by J. R. Sutton and G. H. Hilliard. I was born at Fairfax, Missouri. I love to be with the Saints of Nebraska, and I want to be found working for the good of the church. I go to Sunday school, prayer meeting, and church. I love to go where I can work for my Christ and do good."

Bro. R. W. Taylor, Stafford, England: "Our district conference met at Priestly Road, Birmingham. I had the pleasure of attending all the meetings. I especially enjoyed the testimony meeting on Sunday. I felt as Peter said to the Master at the time of the transfiguration, that it was good for us to be there. It is the first conference that I have attended since I have been in the church. It puts me in mind of the gatherings at the Saints' church in Lamoni. We never see such large numbers at the meetings here. We are but few in number at the Stafford Branch, but I believe we are all trying to do all we can for the good work. We meet together from time to time, remembering the Lord's promise that where two or three are met together in my name, there am I in the midst of them."

Bro. Allen McAlister, Alvarado, Texas: "I want to tell you a few of my experiences in the faith: I have seen my grandmother healed with the power of God, and I saw a lady who was blind administered to and now she can see. I want all of the Saints to pray for me that I may be a shining light. I am twenty years of age. I have had the oversight of my mother, four sisters, and two brothers ever since I was sixteen years old. My trials are great, but I have a desire to serve the Lord. The trials of life have almost choked out the good seed that was sown in my heart; however, there is a sweet morsel of God's love that I enjoy when I arouse myself to a sense of my duty, and by the help of God I hope to overcome the wicked one. I was baptized in my fourteenth year by W. R. Standefer. I have seen many of the gifts of God manifested among his dear Saints. When I think of those days it makes my soul rejoice in the Lord and I wonder why I have strayed away from him. I desire all of the Saints to pray for me."

Bro. W. H. Davenport, San Antonio, Texas: "The work is in fair condition here, the Second San Antonio Branch. We have four meetings every Lord's day; Sunday school at 10 a. m.; preaching at 11; prayer meeting at 3 p. m.; and preaching again at 8 p. m.; prayer meeting every Wednesday night; sacrament monthly. Our worthy branch president.

Bro. Ed. N. McRae, has not been well for quite a while. Our district conference was held with the First San Antonio Branch, March 18 and 20. The speakers were Brn. W. C. Carl, D. S. Palmer, W. H. Mannering, and O. D. Johnson. The officers elected for the ensuing year were as follows: W. C. Carl president; D. S. Palmer vice-president; Hal Hamilton Davenport secretary; Otho Adams assistant secretary."

Bro. John H. Tibbles, Ohio, Missouri: "A few weeks ago I wrote you about how our Sunday school outgrew our room capacity, and that we had provided the schoolhouse for Sunday school, and how some had hurt our school by accusing me of being a Mormon. Well, these parties kept agitating the matter until we were locked out for a couple of Sundays. Then the house was reopened, but the people demanded a reorganization, which meant that they wanted me to resign. Of course, I accommodated them and we have resumed our Sunday school class at home. I might have held on, but I have always thought that there was more lost than gained by tenacious contention."

News From Branches.

PROVIDENCE, RHODE ISLAND.

On Easter morning a quiet but pretty home wedding was solemnized when Elder J. D. Suttill impressively joined in happy wedlock Bro. Alma Bearse and Sr. Elouise Delano of the Boston Branch.

On the evening of Easter Day the Providence Sunday school gave a concert quite worthy of note, consisting of appropriate selections by the primary department and a song story rendered by adults and both senior and junior choirs, under the efficient direction of our Sunday school chorister, Sr. Ora Holmes.

Our primary superintendent, Sr. Cora Main, introduced a beautiful original tableaux of a white cross veiled in white, and at the account of the triumphant entry into Jerusalem the children of the department arose and with palms in hand waved the same to the tune of "Hosannah" which they and the chorus sang. As the song and chorus progressed to the portrayal of the death on calvary, the larger girls of the primary department veiled the cross in black, and Sister Main arrayed in Grecian garb of white, with scarf draped in graceful folds from the shoulder, was seen leaning in an attitude more eloquent than words, against the shrouded cross in utter misery and sadness over the death of the Beloved One who, in the story, had healed the blind beggar boy who was lamenting the death of his kind master. When the story recounted the restoration to life again of His Beloved, the children were in evidence again to unveil the glorified cross, and the aforementioned gleaming cross with its pink flowers and Easter lilies was exposed to view, while the little ones knelt with a lily in each hand outstretched toward the cross in an attitude of homage and adoration, while the chorus sang the last hosannas. There were many moist eyes to testify of the pathetic beauty created in the beautiful tableaux that were presented, and the impression of the tragedy on Calvary was so vividly made on the mind of the beholder, that one of the little girls three years old cried aloud, and when her parents asked her what made her cry, she said, "It is so sad."

We feel to congratulate the Providence Sunday school on its efficient superintendent and assistant and collaborators, and on the successful Easter concert and the beautiful decorations that the assistant superintendent, Bro. Charles Ira Brown, had designed for the occasion. We also feel thankful to the Giver of all precious gifts for the pleasure that our Sister

Cora gives us in the cultivation of the beautiful gifts of song, poesy, and drama, with which she is blessed, and which the Spirit assists her to arrange for our edification and pleasure at the social events which we endeavor to have in our midst.

The elderly and sick ones of our people were also remembered by the Sunday school superintendent, Brother Fox, and his assistants, with bouquets of flowers, and pots of azaleas and Easter lilies; and the children of the primary department each Easter are each given a potted plant to take home instead of an Easter card, as they prefer them.

A few of the adult classes of the Sunday school are endeavoring to increase their Christmas Offering by giving attractive little suppers. The last one we heard was spread in the basement which had been tastefully decorated with red, white, and blue bunting. The table was spread the full length of the room, and each guest's place was designated by a cord with a picture or sentence thereon which they were supposed to decipher for themselves, and if they made a mistake and selected the wrong place they were fined ten cents.

SUNDAY SCHOOL CORRESPONDENT.

FALL RIVER, MASSACHUSETTS.

Fall River, the border city of Massachusetts, the spindle city of America, extends to every town or village wherein a body of Saints may dwell, its best wishes, and expresses the hope that happiness and progress may continually be the lot of its brethren on other portions of the earth's surface. By Fall River I mean the branch of Saints residing there. We are still trying in our feeble way to please the Lord. We err at times, but our desires are the major part of the time to do right.

The different departments of the church are progressing. Several members have been added to the Sunday school. The primary department is increasing rapidly. Many children, whose parents are not regular attendants or members of the church, attend because they are pleased with the manner in which the department is conducted, and also because of the many innovations there; innovations that are instructive as well as entertaining. Two Sundays ago at the request of their superintendent they assembled outside of the church and had their pictures taken. Last Sunday the superintendent presented each teacher and scholar with one of the pictures on a post card. This was a present that was very much appreciated by the children and it represented a sacrifice on the part of the superintendent, as the primary department is quite large.

Charles Cockcroft, superintendent, informs me that the Sunday school is growing. Why shouldn't it? See who are at the head of it. Though neither one of the young men has voted as yet, what they lack in years they make up in energy. Last Sunday we were favored with a visit from one of our district officers of the Sunday school, Miss Lucy Sears. We would be pleased to see our district officers more frequently.

In a week Class No. 4 will assemble at the home of William Roberts, one of its members, to celebrate the anniversary of its birth. This is a class of young men about ten in number, and whose average age is about twenty-one years. Whenever one of their number is favored with a birthday the rest of the class, with their friends of the gentler sex, assemble at his home, and with songs, jokes, and amusements of various kinds, and refreshments, the evening is pleasantly passed. The host is always presented with a token of esteem by the class and a box of chocolates to keep him sweet. It usually falls to the lot of John Sheehy to present the chocolates.

When any member of the church is known to be sick, the class sends flowers to the afflicted one. Post cards are sent by the class and also individually whenever a birthday occurs. At picnics and at reunions they play baseball together and

are nearly always victorious. Class organization has proven a great blessing to Class No. 4. Our pastor being also our teacher, is president of the class and is a very popular one.

Recently our city chose "Fall River looms up" as its slogan, partly because it is situated on three hills and to the traveler even at a distance it looms up, and partly because of its principal industry.

The young people and the older ones as well are patiently waiting for reunion days, the happiest days of the year. If you wish the young people to become more interested in the gathering in of Zion, just point out to them that it is a reunion on a large scale, and you will always have an attentive audience. The best prayer meeting I ever attended was at a reunion, and I was not even a member of the church at that time.

May we strive continually to acquire all that would improve and eliminate all that would injure our characters. May we place our trust in the Lord at all times and be willing to say, even as a child:

"Help us, Lord, to love thee more,
Than we ever loved before;
In our thought and in our play,
Be thou with us through the day."

With best wishes for the success of this great work, I am,
Your brother,
ALMA M. COOMBS.

SAINT LOUIS, MISSOURI.

We have been privileged to enjoy visits from quite a few who were passing through to General Conference the past month. Bro. H. O. Smith, C. Ed. Miller, R. Etzenhouser, and J. M. Stubbart gave us information and instruction worthy of consideration. Brethren Tanner, Archibald, and Elliott also fed us with the bread of life. Sr. Swift, the superintendent of the cradle roll department, gave a baby party to the mothers and babies of the Sunday school recently at the home of Bro. and Sr. G. S. Trowbridge, and all had a pleasant time.

Bro. and Sr. R. Trowbridge had a little baby girl come to take up its abode with them April 22.

On the evening of April 20 Sr. Essie Radford and Mr. John Bunch were united in matrimony by Bro. R. Archibald. We wish them much joy and prosperity.

While some are in joy, others are in sorrow and mourning; such are the ways of life. We regret to record the unlooked-for death on the evening of April 9 of Mr. Robert De Jong. He leaves to mourn his departure his beloved wife, Sr. Sarah De Jong, and four children, Anna, Nellie, Daniel, and the undersigned who was a stepdaughter, though only in name. He was also loved by a host of friends because of his honorable and upright life. He was always a friend to God's servants and people, who ever found a welcome in his home, and he ever had a good word for our work. The services were held from his home at 2739 De Jong street, April 12, Bro. R. Archibald speaking words of instruction and comfort to the bereaved ones, after which the Masonic Lodge, of which Mr. De Jong was an active worker for forty-one years, took charge. After the Masonic rites were completed, Brother Archibald pronounced the benediction.

Sr. De Jong, who has been so sorely afflicted in body, needs the faith and prayers of God's people with this added burden to bear.

Sr. Billinsky is reported to be improving nicely.

Your sister in Christ,
E. M. PATTERSON.

2739 DE JONG STREET.

FIRST KANSAS CITY.

Our protracted meetings are over and we are all quite well satisfied with the results. Bro. R. C. Evans felt well and his efforts were all that could be desired. He preached every night except Saturday, and twice on Sunday for three weeks. The attendance was good. Our beautiful house was full nearly every meeting. The Saints were much built up and educated in the restoration of the gospel, the blessings to be enjoyed by us in this life by obedience thereunto. Brother Evans had the strongest support possible of all the Saints, which, no doubt, was the reason he enjoyed such excellent liberty in presenting the beautiful gospel of the Son of God. Thirteen precious souls were baptized by him while here and many more were brought nearer the kingdom. But the greatest good was to the members of the church, myself included; it was indeed a feast of fat things to us all. As we sang at the close, "God be with you till we meet again," it was clearly visible that it was the prayer of the heart of all. Many wore the expression, "I wish we could have him with us all the time to reach the outside people." Since then conference is in session and most of our people are attending there in Independence, and our meetings have not been so well attended.

Sr. G. H. Hidy met with an accident in getting off the street car, but through the holy ordinance she soon recovered.

Russell H. Warnky, wife, and son are here from Brooklyn, New York, for a visit with their parents. L. E. Warnky is also home. Both the boys are members of the Central Automobile Company.

The weather during all these meetings is fine and the health of the Saints generally is good, as is also their spiritual condition. The prospects for a big crop of fruit and grain in this country were never better.

F. C. WARNKY.

ELK MILLS, MARYLAND.

We would like to have space in your columns to let your many readers know that we have a very fine band of Saints here under the leadership of Bro. William Anderson. It has been about twenty-five years since the gospel first came to this place. We have had our many hardships and we, too, have had our many blessings; so we are rejoicing in the gospel. We have a very fine Sunday school with Bro. John Lawrence as superintendent. The Religio is doing nicely with Bro. Henry Carr, jr., as president.

All our sick are on the mend, for which we are very thankful. One little boy, a member of the Sunday school, whose parents do not belong to the church, was wondrously healed when earthly physicians had given him up. He called for the elders, and we were made to confess that there is not such faith in all latter day Israel as was exhibited by this little boy. He is now leading the family into the church. Just as soon as he gets a little stronger they will enter the kingdom. So you see the good work is rolling on.

In conversing with a man the other day, not a member of the church, he said to me, "There is a man of God," referring to Brother Anderson, our pastor. We are glad that we have such a shepherd leading the flock, one who has won the confidence and respect of even those not of the faith and is loved dearly by those in the fold.

Peace and unity seem to be existing among the priesthood. Bishop Zimmermann, of Philadelphia, paid us a flying visit, giving us timely instruction which was enjoyed by all. District president, A. D. Angus, was a visitor a short time ago, also district superintendent, A. T. Christy. Both seemed pleased with the progress we were making. We have just seated our new church with opera chairs, which makes a big improvement; also a fine bell has been donated by two of the

brethren. It sounds beautiful to hear the chimes of the bell on Sabbath morning.

The Saints are heeding the instruction that has been given: "Let him that is warned, warn his brother or neighbor." We see a few of the Saints bring their friends with them almost every meeting. Thus the gospel seed is being planted, and we pray before long it shall take root and grow.

Last Sunday, April 10, was a busy day for us. Three sermons were given by our pastor, which were full of instruction. At 2.30 p. m. the lodge of our town turned out in a body and was addressed by our pastor. He showed how the Lord had provided in the gospel the law of equality; every man should be equal.

Our choir is doing nicely, so you see we are coming right up the line.

Yours in gospel bonds,

IRA W. HUMES.

Miscellaneous Department

Conference Minutes.

MOBILE.—District met in conference with the Theodore Branch, March 19, 1910, at 10 a. m. Brn. W. L. and N. L. Booker were chosen to preside. The district secretary was chosen secretary, with Brother Stiner to assist; Sr. Nora Warr chosen organist, to choose assistant; N. L. Booker chorister. Branches reporting: Theodore, 78; Bay Minette, 110; Bluff Creek, 106; Three Rivers, 123; Horseshoe, 9. Official reports: Elder W. J. Booker, W. L. Booker, N. L. Booker, G. T. Chute; Priests L. C. Goff, T. W. Smith. Bishop's agent's report: On hand last report, \$40.78; collected, \$116.85; paid out, \$77.41; on hand, \$80.22. Treasurer's report: Collected, \$14.45; paid out, \$14.46. Secretary's report: Expenses, \$3.22; received, \$1.50. All financial reports were referred to an auditing committee consisting of G. T. Chute, James Powell, and Frank Stiner. They reported as follows: Bishop's agent's books found correct, church owes treasurer 1 cent, and owes secretary \$1.72. Report adopted. Delegates were appointed to General Conference. The Religio asked to have their reports, which came in too late for the convention, read. Time was granted and reports from Three Rivers and Theodore were read and approved. A collection was taken from which the shortage due secretary was paid and a balance of \$1.78 was placed in the hands of the treasurer. Preaching Saturday at 7 p. m. by W. J. Booker; Sunday, 11 a. m., by G. T. Chute; Sunday, 7 p. m., by N. L. Booker. Prayer meeting, Sunday 2.30 p. m., in charge of W. L. Booker and George Entrekin. Vote of thanks was given Theodore Saints for their kindness to visiting Saints and friends. Conference adjourned to meet with the Bluff Creek Branch June 18, 1910, at 10 a. m. Edna J. Cochran, clerk, Van Cleave, Mississippi.

NORTHEASTERN MISSOURI.—District convened at Bevier, Missouri, February 26, 1910, at 10 a. m., F. T. Mussell in charge. Bro. W. S. McCrae was chosen to preside and F. T. Mussell assisted. William C. Chapman and W. B. Richards, secretaries. Higbee and Bevier branches reported and Bevier report was returned for correction. There were eight elders and four priests reported. Bishop's agent reported cash on hand and receipts, \$381.90; expenses, \$360.30; balance due church, \$21.60. District treasurer reported: Cash on hand and receipts, \$24.06; expenses, \$9.07; balance due district, \$14.99. These reports were audited and found correct. The name of O. R. Miller was presented to the conference for ordination to the office of elder, and Brn. W. T. Ramsey and David Tryon for ordination to the office of priest. Brother Miller was ordained February 27, 1910, under the hands of W. S. Macrae and F. A. Evans; the other ordination left in charge of district president and missionary in charge. A reunion was decided upon to be held in the late summer or early autumn and arrangements were left to the district officers and the missionaries. Adjourned to meet at call of district officers.

Convention Minutes.

MOBILE.—A convention of the district Sunday school and Religio associations was held at Theodore, Alabama, March 18, 1910, Brn. Oscar Tillman and W. L. Booker presiding. Minutes of last session read and approved. Verbal reports

from officers of each department were heard. Reports of Sunday schools at Three Rivers, Theodore, Bay Minette, and Bluff Creek were read and accepted. Officers of Three Rivers and Theodore Religions stated that reports from both locals had been made, but by some oversight had not been presented. A motion prevailed that we ask the conference to grant us time to read these reports when they are presented. The conference complied with this request and said reports were read and accepted at the afternoon session on Saturday. The following officers were elected for one year: Sunday school superintendent, W. L. Booker; assistant superintendent, A. G. Miller; secretary, Edna Cochran; treasurer, Lester Miller; librarian Oscar Tillman. President Religio, Lester Miller; vice-president, A. G. Miller; secretary, Edna Cochran; treasurer, A. G. Miller; librarian, Oscar Tillman. Delegates to General Convention for both societies were selected. Convention adjourned to meet Friday afternoon at 3 o'clock prior to the convening of next district conference and at same place. Edna J. Cochran, clerk.

Conference Notices.

Clinton District will convene at Veve chapel, May 21 and 22, 1910. Reports and communications sent by mail should reach the undersigned on or before May 19. John W. Noyes, secretary, Nevada, Missouri.

The Florida District will convene with the Pleasant View Branch near Dixonville, Alabama, on Saturday and Sunday, May 21 and 22. We are anxious to have reports from all the local brethren of the priesthood. May we not have them? E. N. McCall, secretary.

The Southern Indiana District will convene with the New Albany Branch, May 14 and 15, 1910. We hope the Saints will come in the Spirit of the Master, that the work done may be for the best interest of the cause. First session May 14, 2 p. m. William Dowker, vice-president.

I herewith give notice of the conference of the Western Maine District to be held with the Stonington Branch, May 21 and 22. Branch clerks are requested to send all papers to Frank M. Carter, Stonington, Maine, one week before conference convenes.

Convention Notices.

The Florida District Sunday school association will convene at Pleasant View church, near Dixonville, Alabama, on Friday, May 20, at 2.30 p. m. All are invited to attend. Ruby McCall, secretary.

The joint session of the Massachusetts District Sunday school and Religio associations will convene in Attleboro, Massachusetts, Saints' church, May 14, at 2.30 p. m., continuing over Sunday, the 15th. Ora V. Holmes, and Mary O. Lewis, secretaries.

The Sunday school association of the Clinton District, Missouri, will meet in convention at the Veve chapel, May 20, 1910, at 10 a. m. Religio convention will meet at the same place and date in the afternoon. Please have all credentials in. We would like to see a good delegation, as this is election of district officers for the Religio. Zora Lowe, secretary, Eldorado Springs, Missouri, R. F. D. No. 1.

Pastoral.

To the Ministry and Saints of Mission No. 1, Iowa, Nebraska, the Dakotas, Minnesota, Wisconsin, Michigan, Indiana, and Northern Illinois; Greeting: Having again been placed in charge of the above field and in harmony with annual custom, I wish to address to you the following:

REPORTING.

As heretofore the times of reporting will be July 1, October 1, January 1, and March 1. You will please to note that the first report covers a period of four months, the next two three months each, and the last, two months. These reports should be made direct to me and your promptness in reporting will insure my promptness in transmitting my reports to the First Presidency. These latter enter into details both as to name and items of individual work so that the Presidency

are made acquainted with your work in all the minutia of detail.

ASSISTANT MINISTERS IN CHARGE.

Nebraska, except Northern District, J. R. Sutton; Northern Nebraska District and South Dakota, J. W. Smith; North Dakota, Jerome E. Wildermuth; Minnesota, Leonard Houghton; Northern Wisconsin District, W. P. Robinson; Southern Wisconsin District, J. O. Dutton; Northern, Central, and Western Michigan districts, J. J. Cornish; Southern Michigan and Northern Indiana, S. W. L. Scott; Southern Indiana, John Harp; Northeastern Illinois, F. M. Cooper; Kewanee, Illinois, District, Amos Berve; Nauvoo and Eastern Iowa districts, James McKiernan; Des Moines, Iowa, District, J. F. Mintun; Gallands Grove, Iowa, and Little Sioux, Iowa, districts, W. A. Smith; Pottawattamie, Iowa, District, G. R. Wells; and Fremont, Iowa, W. E. Haden. The Lamoni Stake will be under the supervision of Eli Hayer, and the Eastern Michigan District will be under William Davis. These men will have supervisory charge in everything save reports and should be counseled and respected in their position.

LOCAL REPORTING.

Stake and district presidents should report directly to the First Presidency the items furnished them by the various branch presidents, except in cases where difficulties are of long standing or the laws and usages of the church are involved. In these cases consult with the assistant minister in charge or the minister in general charge.

REUNIONS.

Those in charge of reunions will please inform me at the earliest date possible of the time and place of the holding of their reunion. Or if you will consult me before fixing the date it is possible that we will be able to largely avoid a conflict.

Trusting for a prosperous year for all and that both Saints and ministry will work harmoniously,

Yours in the conflict for right,
J. W. WIGHT, *Minister in Charge.*

Notice to the Eastern Michigan District and Schools.

A number of schools have failed to send reports for the last quarter ending April 1. Kindly take note of this and bring it before your school. Whether officer or scholar, it is to your interest to see that your school is reported. I trust that all will respond by sending reports to the following address.
EMMA H. WHITFORD,
123 COMMONWEALTH AVENUE, DETROIT, MICHIGAN.

Sunday School and Religio Field Workers.

Will the reunions, conferences, or districts desiring the services of field workers in the interests of either the above organizations kindly notify the undersigned at once? Provisions will be made to supply all demands to the best of our ability.

DANIEL MACGREGOR,
Thedford, Ontario.

J. A. GUNSOLLEY,
Lamoni, Iowa.

18-3t

First Quorum of Seventy.

In preparing the circular letter requested by the quorum I will need the very latest permanent address of every member of the quorum, and if any has changed his address since the appointments for the year, please send me the same by return mail.

J. F. MINTUN,
Secretary of First Seventy.

Addresses.

John W. Rushton, 28 Methley Drive, Chapelton Road, Leeds, England.

W. Christy, Bishop's agent, Mineral Ridge, Boone County, Iowa.

A Double Wedding.

At Ward, Iowa, at the home of the bride's parents, by James Wilkinson, Mr. George F. Hull to Miss Sylvia M. Rowley; and Mr. Rodger D. Williams to Miss Goldie B. Row-

ley. Both brides were neatly attired in gowns of green silk, and the wedding presents were numerous and appropriate. A bounteous supper was served by Mr. and Mrs. Rowley, and the cornet band, of which the bridegrooms are both members, furnished pleasant music for the occasion.

Correction.

No. 11, volume 57, of SAINTS' HERALD, March 16, 1910, in the minutes of the Sheffield, England, district conference, the election of officers should read, J. Austin, president; John Holmes, vice-president.

GEORGE GAYDON, *Secretary*.

Died.

GARDNER.—Sarah Gardner was born near Toronto, Ontario, November 5, 1830, and died March 21, 1910; at Hamburg, Iowa. She was married to A. T. Mortimore in 1849, and to this union were born five sons and seven daughters. She leaves to mourn their loss, eleven children, seventy-two grandchildren, fifty-four great-grandchildren. She united with the church October 2, 1870. Funeral conducted and sermon preached by W. M. Self, Nebraska City, Nebraska.

BINS.—Lydia Bins, wife of Alen Bins, died near Avery, Texas, March 10, 1910, aged 56 years, 2 months, and 5 days. She was born in the State of Arkansas, January 5, 1854. She was baptized into the Reorganized Church March 28, 1901, by E. A. Erwin, and confirmed by P. B. Bussell, and E. A. Erwin. Was laid to rest March 11, in the West Baurie cemetery. Funeral by P. B. Bussell, assisted by Mr. M. Idol, of the Free Will Baptist faith. She lived a true Saint and leaves an aged husband and a host of friends to mourn their loss. She awaits, no doubt, the resurrection of the just and a crown of glory.

MCCORD.—Donald Label, infant son of Bro. Arch and Sr. Anna McCord, of Stewartsville, Missouri, died March 26, 1910, aged eight hours. Words of comfort spoken at the home by Bro. W. Head, prayer by Bro. Andrew Lewis. Interment in Stewartsville cemetery on Easter Sunday. Thus a little bud of hope was planted on earth to bloom in paradise.

CRATON.—Lizzie, wife of Charlie Craton, was born in 1876, and died at her home near Hull, Nebraska, February 26, 1910. Was baptized by Bro. J. W. Morgan three years ago. Though isolated from the church, she lived a life worthy of imitation and was loved by all who knew her. She leaves a husband and two children, besides other relatives and a host of friends to mourn their loss.

MITCHELL.—Helen Loomis was born July 23, 1850, and died March 16, 1910. She was married to William Mitchell, December 25, 1867. She leaves to mourn her husband, three sons, three daughters, ten grandchildren, three sisters, four brothers, and other relatives and friends. Her death occurred at Coeur de Aline, Idaho, where she went last fall to visit her daughter. Remains were brought to Newark, South Dakota, where deceased had resided since 1884. Funeral sermon by Reverend Bonner. She united with the Reorganized Church March 21, 1880, and remained faithful until the end.

SOUTHWICK.—Elder Henry Southwick died at Plano, Illinois, March 9, 1910, aged 73 years, 8 months, and 6 days. Deceased was baptized by Elder J. C. Gaylord, September 22, 1876, at Burlington, Wisconsin; confirmed by Elders William Aldrich and D. H. Smith; ordained to the office of elder, September 2, 1884, by J. S. Patterson, near Burlington, Wisconsin. He was united in marriage to Laura E. Sherman in 1858, and to this union were born six children, all of whom are dead. His wife died January 26, 1904, and he married Mrs. Clara Eggleston October 11, 1904, who with his four stepchildren survive him. Funeral address was delivered at Plano, March 11, by Elder F. M. Cooper.

YERRINGTON.—George S. Yerrington was born in Connecticut, April 7, 1827; baptized April 7, 1867, by Charles N. Brown. He was ordained a teacher May 17, 1869, by Cyril E. Brown; a priest May 1, 1870, by C. N. Brown; and an elder January 11, 1874, by T. W. Smith. He was a very active business man through life and also in church work until within a few years, as old age began to dawn upon him. He died full in the faith of the gospel of Christ, March 25, 1910. He leaves a wife and one son to mourn their loss. He was laid to rest March 28, 1910. Services conducted by Elder William Bradbury.

KIER.—David Kier was born in Ayshire, Scotland, April 22, 1831, and died February 6, 1910, at his home in Eustis, Ne-

braska, aged 78 years, 9 months, and 14 days. Came to America in 1868. He united with the Utah church in Scotland, but he did not find their teachings in harmony with his ideal of a Christian life, so in 1871 he united with the Reorganized Church at Braidwood, Illinois, being baptized by Elder Scott. He lived a consistent life and won many friends, as the floral offerings and attendance at the services fully attested. Song by the choir, followed by prayer by Brother Keller at the house. He was laid to rest in the Eustis cemetery February 7. Funeral sermon by Elder J. F. Grimes, assisted by G. W. Johnson. He leaves to mourn his aged companion, one daughter, and several grandchildren.

BEAL.—Nellie Beal was born at Kibbie, Illinois, October 7, 1886. She was baptized by Elder J. D. Stead when twelve years of age. Married to Bro. Merwin Beal by Elder J. C. Foss, May 3, 1908. She leaves to mourn her husband, father, mother, three brothers, and four sisters. She died at Independence, Missouri, April 5, 1910, of consumption. Funeral services at the South Side Church to a full house by Elder J. C. Foss, assisted by Pres. G. E. Harrington.

MERRITT.—At Lamoni, Iowa, March 30, 1910, Bro. Belmont L. Merritt, aged 65 years, 8 months, and 8 days. His wife, two sons, and one daughter survive him. He was baptized in 1881 by Elder A. S. Cochran. At seventeen years he became a soldier in the civil war and served three years. The Lamoni G. A. R. Post had part in the services. H. A. Stebbins preached the sermon, assisted by A. S. Cochran. His body was taken to Darien, New York, for burial, as he had requested.

BEACH.—At the Saints' Home, Lamoni, Iowa, April 1, 1910, Bro. W. N. Beach, aged 86 years, 9 months, and 9 days. His wife died in 1862, and he had no children living at his death. He was baptized at Des Moines, Iowa, in 1894, by Bro. C. F. Merrill. Funeral services in charge of Bro. John Smith. Bro. H. A. Stebbins was the speaker and Bro. A. S. Cochran assisted.

COX.—At Fort Morgan, Colorado, April 3, 1910, Sr. Leah M. Cox, wife of Mr. W. H. Cox, and daughter of James J. Post, of Kansas City, aged 24 years, 10 months, and 10 days. She was baptized in Leon, Iowa, in 1894 by Bro. John Denio, and was married to Mr. Cox at Davis City by Bro. H. A. Stebbins in 1908. Her body was brought to Leon and laid beside those of her mother and sister. Bro. H. A. Stebbins was called to preach the sermon. Two bright boys, aged 2 and 5 years, remain to comfort the sorrowing father.

MADISON.—Maren Pedersen was born in Denmark, September 3, 1828; married to Ole Madison, June 17, 1859. She emigrated to America in 1861, arriving in Utah in 1862, whither she walked most of the way. Becoming disgusted with Brigham Young's doctrine and dictatorship, they escaped, returning east, and arriving in Omaha in 1866. The next spring they came to Atchison County, Missouri, and thence to Nodaway County, where they have resided continuously since. She joined the Reorganized Church in Goshen, Utah, in 1865, living a faithful life since. Of the three children born to them, she leaves one, Sr. E. S. Fannon, to mourn, at whose home she died February 26, 1910, aged 81 years, 5 months, and 23 days. William Woodhead preached the sermon.

BUNN.—Jane, wife of Bro. Gains Bunn, was born at Gornal, South Staffordshire, England, March 11, 1843, and died March 6, 1910, at Pittsburg, Pennsylvania, where she has resided for twenty-nine years. She was baptized into the Reorganized Church by Elder John H. Lake, January 2, 1889, at Pittsburg, and confirmed by Elders John H. Lake and G. T. Griffiths. She is survived by her husband and six children: James A., John T., and Gaines, of Monaca, Pennsylvania, and Joseph F., Mrs. Mary Richardson, and Mrs. Harriet Evans, of Pittsburg. She also leaves eighteen grandchildren. Sermon by Elder C. H. Thomas at the home, and interment in Charter's cemetery. She passed away in peace.

MCCONLEY.—Alva R. McConley was born in New York, July 18, 1839, and died near Delta, Colorado, March 13, 1910. He united with the Latter Day Saints' Church about twenty years before he died, going about three hundred miles to be baptized. He fought the latter day work bitterly before that time. Funeral services in Delta, Bro. Thomas Parks in charge, assisted by Elder Howery.

HURSHMAN.—Elizabeth C. Hurshman was born in Barbour County, West Virginia, April 22, 1848. She was baptized May 16, 1897, near Eustis, Nebraska, by Bro. S. D. Payne. She was married to Jesse Hurshman, and to this union were born two sons and two daughters. She was a sufferer for many years, but was strong in the faith and hope of being

CONTENTS

EDITORIAL:
 Is the Bishop the Only Man of Faith - - - 441
 Graceland College News - - - 443
 Talk on Books - - - 443
 From His Home Town - - - 444

ORIGINAL ARTICLES:
 The Reorganization, by Heman C. Smith - - - 445
 Central Church, Kansas City, Missouri, by
 W. E. LaRue - - - 449

MOTHERS' HOME COLUMN - - - 451

LETTER DEPARTMENT - - - 451
 I. P. Titus—F. S. Gatenby—Martha Thorp—J. H.
 Lewis—Annas Holney—Maria Howard—E. Bur-
 ton—J. F. Mintun—Lillie Simpson—W. D. Mc-
 Knight—Sunday School Correspondent—Alma
 M. Coombs—E. M. Patterson—F. C. Warnky—
 Ira W. Humes.

MISCELLANEOUS DEPARTMENT - - - 458

THE SAINTS' HERALD

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redeemed by the love of our Savior, Jesus Christ. She died April 18, 1910, in Farnam. Funeral conducted by Elder G. W. Johnson, assisted by G. Keller. Interment at Farnam cemetery.

SHELLEY.—Sarah Ann Parkinson was born February 26, 1828, in Green County, Pennsylvania, and died November 29, 1909, in John Day, Oregon. She was married to Jonas Carstena, March 21, 1847, who preceded her in death in 1864. To this union were born eight children, six sons and two daughters, four of whom preceded them in death. She was united in marriage to J. H. Shelley June 25, 1868, who with the remaining family are left to mourn the loss of a good wife and mother. She was among the first settlers in this country and experienced the hardships of pioneer life. Was baptized by Elder J. C. Clapp. Two years ago she suffered an attack of paralysis from which she rallied, but a second attack came about three months ago from which she could not rally. The funeral services were in charge of Rev. Mrs. M. Grove, pastor of the Advent Church in John Day.

HARTZ.—The Akron, Ohio, Saints have been called upon to mourn the loss of another dear brother, Perry C. Hartz, whom it pleased the Father to call away from earth March 25, 1910. Brother Perry had been sick a little over a year with Bright's disease. This brother was born May 29, 1870, and was married to Miss Cora Snider. To this union were born seven children, two boys, and five girls, all but one of whom survive their father. He was baptized by James E. McConaughy, July 29, 1900, and he lived a consistent life and died firm in the faith with the hope of a glorious resurrection. Funeral in charge of Bro. D. E. Tucker, sermon by James C. McConaughy.

FERGUSON.—Alicia A. Hunt was born September 1, 1851, at Hocking, Ohio. She was married at the home of her father about two miles southeast of Wilber, Nebraska, March 28, 1872, to E. W. Ferguson. To this union eleven children were born, seven of whom survive her, also the companion of more than thirty-eight years, and nine grandchildren, as also members of her father's family. She, with her parents before marriage, and later with her husband and children, went through the varied and trying experiences incident to a new country, living in the home where she became a bride, and from which she departed this life, after a protracted illness, April 20, 1910, aged 58 years, 7 months, and 19 days. She became identified with the Reorganized Church September 1, 1892, being baptized by Elder C. H. Porter. She passed away in full communion with the church of which she is a member. Funeral service at the Saints' church at Wilber, April 22, conducted by Elder C. H. Porter. The very large attendance and the display of flowers attested the esteem in which she was held.

RADLEY.—Susie Radley was born June 4, 1869, in Poland, and came to this country when a child. In 1885 she was married to Mr. Radley and to them were born two sons. In 1904 she heard the preaching of the gospel by Bro. F. C. Warnky and was baptized by him July 14, 1904. She died at Kansas City, Missouri, March 17, 1910, after an illness with heart trouble for two months. She was a noble woman in

whom there was no guile. She was true to God and man, never known to speak evil of anyone, but always ready to do good to those in need of comfort and to speak a kind word to all. She leaves to mourn two sons, one sister, two step sons, and a multitude of friends. Funeral at the Ivenhoe church, sermon by Elder Warnky, assisted by Elder H. Goold; buried at the Union Cemetery.

FOOTE.—Robert Foote was born October 16, 1825, in Kings County, Nova Scotia. When a young man he moved to Washburn, Maine, where he became a prosperous farmer. His life was characterized by honesty and uprightness. He was baptized March 9, 1910, by Elder C. H. Rich. His death occurred April 3, 1910, caused by acute bronchitis. He leaves a widow, three sons, and three daughters to mourn. Funeral services April 5, in charge of Reverend Smith, of the Baptist Church.

GREGORY.—Elder Knudt Gregory was born September 5, 1847, in Jordan, Green County, Wisconsin. Was baptized by Elder W. A. McDowell, September 20, 1896, at Portor, Rock County, Wisconsin. Was ordained an elder by J. H. Lake and C. H. Burr, at Portor, Wisconsin, September 26, 1897. Died at Plano, Illinois, February 23, 1910, aged 62 years, 5 months, and 23 days. The deceased leaves his wife, one son, Bro. Roy Gregory, Sandwich, Illinois, and Sr. W. F. Sanderson, of Key West, Canada, to mourn. Brother Gregory was a great sufferer for years. His rest is sweet. Funeral address by Elder F. M. Cooper, March 2, 1910, at Plano, Illinois.

PARKER.—Marcellus C. Parker, at his home in Sioux City, Iowa, February 20, 1910, of brights disease of but few days' duration. He was born at Monmouth, Illinois, January 24, 1858; baptized Sept. 26, 1896, at Woodbine, Iowa; by J. W. Wight, confirmed by J. S. Roth and T. W. Chatburn. He was married December 24, 1882, to Miss Ellen Vantasell. There were born to them one son, J. L. Parker, and two daughters, Mrs. J. V. Newberry and Miss Ruth Parker, all of Sioux City. He leaves wife, one son, and two daughters, four brothers, two sisters, other relatives, and many friends to mourn. Funeral service February 21 and 22, at Saints' church, Sioux City, Iowa, and at the M. E. church at Climbing Hill, Iowa, by Elder J. M. Baker.

BRANT.—Mrs. Wilfred Summers-Brant was born June 18, 1865, in Clark County, Missouri, and died in Hamilton, Hancock County, Illinois, March 3, 1910. She became a member of the Reorganized Church November 11, 1906. She leaves to mourn her departure her husband, James E. Brant, her son, two sisters, and other relatives. Funeral services were conducted by Elder George P. Lambert at her home, Sunday, March 6, 1910.

SURBAUGH.—H. C. Surbaugh was born April 13, 1844, in Saline County, Missouri. He was married to Miss Sue Francis Duke, November 24, 1870. To this union were born five children, four girls and one boy, all of whom are living. He was converted and united with the Missionary Baptist Church about the year 1878. Afterward he became dissatisfied and became a member of the Reorganized Church where he lived a faithful consecrated member until called to his reward. He seemed to have premonition of his death. He was confident of his complete dependence in Christ, as an all suffi-

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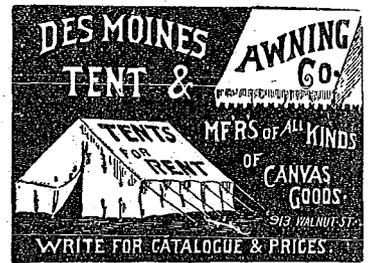
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cient Savior, and died in full triumph of a living faith. He leaves a companion, five children, and a great number of relatives and friends to mourn their great loss. His funeral sermon was preached by W. E. Shaw at the residence, December 16, 1909.

SMITH.—Elizabeth Stricker Smith died March 22, 1910, at her home in Wayne County, Illinois. She was born July 22, 1834, in Switzerland. Married to John G. Smith July 25, 1886, at Saint Louis, Missouri. Baptized in 1883, at Carrollton, Missouri, by Elder Caleb E. Blodgett into the Reorganized Church. She suffered a long, lingering illness of some three years.

CORLISS.—Shilson H. Corliss was born October 18, 1834, at Orford, New Hampshire, and died February 3, 1910. He leaves a widow and five children, John Corliss, of Saint Agath, Canada; William Corliss, of Erhard, Minnesota; Eben Corliss, of Seattle, Washington; and Mrs. William Shockow and Mrs. Charles M. Brown, of Fargo, North Dakota. He united with the church late in life. All his children are Saints. Funeral from the residence of William Shockow, 1313 First avenue, North Fargo, North Dakota. Sermon by Elder J. E. Wildermuth.

TILLMAN.—John W. Tillman departed this life November 24, 1909, in a hospital at Mobile, Alabama; born at Wheelerville, Alabama, October 14, 1848; baptized by Elder G. T. Chute July 15, 1893, at Theodore, Alabama. Brother Tillman was assaulted on November 22, 1909. He was flagman on Bay Shore railroad, stationed where it crosses the Louisville and Nashville, some ten miles below Mobile. It is a lonely place, in a flat, open country, nearly a mile from his home. This day mentioned was pay day. The morning train passed, but left him no check. When the evening train came up no flagman appeared. The men went to see what was the matter, when they found Brother Tillman murdered in his little flag house, and dead (as they thought). Windows and doors broken in. Upon close examination he was found to be alive, bruised and bleeding, and close by, a bar of iron with a large

nut on one end with blood and hair on it. He had lain there several hours, it was thought. The train took him to Mobile and placed him in a hospital, where he lived about thirty-six hours. He never regained consciousness. He was a man of exemplary life, had no enemies. He was not physically strong, having been afflicted with rheumatism. His hair and beard were white as the snow. His wife preceded him some years. He leaves three sons and three daughters, Oscar, an elder; Carrol, Edgar, Offa Stiner, Vadna Booker, and Adena Tillman, and a host of relatives in and out of the church. The relatives and friends sent for Elder G. T. Chute, on the morning of Thanksgiving Day, to take charge and preach his funeral that day. He had not heard of it until they came after him. It was such a great shock to him that he did not feel that he could do justice to the occasion, but he did the best he could. Several parties have been arrested on suspicion and discharged. It looked for a long time as though the guilty parties would not be found. It is said murder will out, and parties are now under arrest awaiting trial. They had a preliminary trial, were found guilty, and bound over without bond to the grand jury.

INMAN.—Sr. Carrie A. Inman passed away in Santa Rosa, California, on April 12, 1910, at the age of 56 years, 5 months, and 25 days. She was baptized in 1896, by Elder William Newton. The funeral was held in the undertaker's parlors on the 14th, in charge of Bro. B. N. Fisher, the sermon by Bro. J. M. Terry.

CUSHMAN.—Warren Cushman, Monday, March 14, at his home in Rockford, Illinois. Brother Cushman was born in Camden, western Canada, February 1, 1831. He was the oldest of eleven children, three of whom survive him. Brother Cushman was of the Puritan stock, his ancestors coming on the *Mayflower*. Robert Cushman, a minister, preached the first sermon on Plymouth Rock. Brother Cushman's great-grandfather lived to the age of one hundred and twenty years. Warren Cushman was baptized by C. H. Burr, November 5, 1899. He has lived faithful to the covenant made with his

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Do not tempt a reluctant appetite. Do not force the stomach to digest food for which it has no need. Thousands of sufferers have been sent to early graves through self-poisoning of this sort. When you eat without appetite, you are simply poisoning yourself. You are filling the blood with all sorts of effete matter, the elimination of which often results in the appearance of serious symptoms of some disease.

There is a mystery about human life, and the wonderful processes that are associated with the various phases of disease, that even the most skilled physician knows little about. A physician stands beside a sick bed; he sees the patient there struggling for life; he sees the vital spark fast fading away. At such a moment, if he is possessed of intelligence, he real-

izes his impotence, his inferiority, his inability to understand the great mysteries there before him.—Bernarr Macfadden, in *May Physical Culture*.

Nothing Better Than Work.

Recently a man wrote to the *New York Times* saying that he was a little more than fifty years of age, and having worked all of his life to acquire enough money to make him independent, and having succeeded, he had retired, and was now trying to make himself happy with nothing to do. He passed five hours a day in reading, three hours in exercise and eating, which left him eight hours, which he found it hard to dispose of. His letter was in the nature of a lament. His bubble had burst. What he had dreamed of being able to do all his life had come true, and was an empty vanity.

Foolish man! The independence that money brings with it is the least of all our independencies.

You can not become one of the tools of the infinite if you flee from his anvil.

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THE SAINTS' HERALD

Official Publication of the Reorganized Church of Jesus Christ of Latter Day Saints

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

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



"There shall not any man among you have save it be one wife; and concubines he shall have none."—Book of Mormon, Jacob 2: 36.

VOLUME 57

LAMONI, IOWA, MAY 11, 1910

NUMBER 19

Editorial

ALL BRIGHAMITE ROADS LEAD TO POLYGAMY.

HAVE YOU READ THEIR TRACTS?

During the past few months the Northern States Mission of the Brighamite Church has been wasting considerable money in a vain attempt to proselyte members of the Reorganized Church of Jesus Christ of Latter Day Saints by flooding them with tracts issued from the mission headquarters in Chicago.

The net result to date is to show us that which we already knew, namely, that they have nothing to offer us that we do not already have, excepting certain things that no good man wants.

The first of these tracts was devoted to showing the connection that William Marks, Zenos H. Gurley, Jason W. Briggs and others prominent in the Reorganization, had held temporarily with James J. Strang and others, ere they finally found the truth as taught by the Reorganization. To the "Josephite" mind that connection does not seem nearly so discreditable as the adulterous connections that B. Young was in the meantime entering into with some eighteen or twenty women of various names.

If it comes to a question of discussing character we are ready for the test. It will be discovered that Marks, Gurley, and Briggs were moving here and there in search of truth, a quest that ended successfully in the Reorganization. They wanted to find God's way. Brigham, in the meantime, was interested only in Brigham's way,—Brigham first, God second, as note what he said when designing the Salt Lake Temple:

In a few days I shall be able to give a plan of the temple on paper, and THEN if all heaven, or any good man on the earth will suggest any improvements, we will receive and adopt them.—*Millennial Star*, vol. 15, p. 391.

The latest tract in the series (at this writing) is affirmative, and advocates polygamy, which they seem to think is the most important of their tenets. We knew that if given rope enough they would hang themselves. There is not a member of the Reorganization who has received their literature who is so dense as to fail to see how carefully these tracts have been arranged to lead up to the introduction into his home of that vile doctrine.

This is what all their proselyting leads to sooner

or later. With them, all roads lead to polygamy,—and many of their elders are willing enough to travel the road. You could not stop them with a club. No law has been discovered to stop them. The president of their church himself declared before the United States Senate Committee on Privileges and Elections, in the Reed Smoot case, that in that particular he intended to continue to defy the law.

This tract, entitled, "Polygamy from a non-Mormon viewpoint," is quite characteristic of their way of "privily bringing in abominable heresies." Notice: Whereas their former tracts all bore the address of the Northern States Mission, this one (in a pitiful attempt to evade responsibility) was sent out absolutely without an address to show who its publishers are. But the general make-up of the tract, the style of type, paragraphing, etc., is identical with the tracts that preceded it and show beyond doubt that it came from the same source.

The doctrine, the trend of argument, the quotations from William Marks, the use of the term *Reorganite*, and similar very familiar stereotyped phrases, show that the author was a Brighamite, or at least hopelessly "under the influence," though the tract purports to be a transcript of an address delivered by a *non-Mormon* named V. S. Peet.

The whole thing reminds one of Ruth McEnery Stuart's verse to the mule:

"Ef you quiz Mr. Mule, you'll find dat he
Gits mixed on de subject of 'is fam'ly tree;
He'll brag about 'is mammy with a noble neigh,
An' deny 'is own daddy wid a gинуine bray."

The verse closes thus: "But he ain't by 'isself in dat." Nor is this tract by itself in that. There have been many such attempts to slyly teach polygamy and at the same time fasten the odium on others. The first effort being by Brigham Young, who attempted to teach it on the responsibility of Joseph Smith the Martyr.

The tract in question simply proves that which has often been charged, that the Brighamite elders still teach polygamy.

They teach it when they dare, and practice it when they can.

And they do not come at it openly, like men, but in devious, obscure, underhand ways, intended to accomplish results without being caught in the act.

H O Smith
711 So Fuller ave

We are not especially interested in the views of V. S. Peet, non-Mormon, on the marriage question. It will be more profitable to learn God's will on that subject.

It is always his right to teach that will to his people. In fact in the Book of Mormon he says:

For if I will, saith the Lord of hosts, raise up seed unto me, I WILL COMMAND MY PEOPLE: otherwise, they shall hearken unto these things.—Book of Jacob 2: 39, authorized edition.

This is not a statement that God will ever command his people "otherwise" than he then commanded them. The point is that when engaged in the work of raising up seed unto himself, he at his own will, commands his people, revelation is continued. Pending such commandment they must hearken to the things written. When revelation is received it will not contradict that which is written and call that sacred which he has before pronounced abominable.

At that very time he was trying to raise up "righteous seed" to himself, and so he commanded the people as follows:

David and Solomon truly had many wives and concubines, which thing was abominable before me, saith the Lord. . . . I, the Lord God, will not suffer that this people shall do like unto them of old. Wherefore, my brethren, hear me, and hearken to the word of the Lord: for there shall not ANY MAN among you have SAVE IT BE ONE WIFE; and concubines he shall have none.—Jacob 2: 33-36, authorized edition.

Beginning with the restoration of the gospel in 1830, the Lord renewed his effort to raise up a righteous seed unto himself; and in harmony with his statement he "commanded" his people. The commandments are as follows:

Marriage is ordained of God unto man; wherefore it is lawful that he should have ONE WIFE, and they TWAIN shall be one flesh.—Doctrine and Covenants 49: 3.

Thou shalt love THY WIFE with ALL thy heart, and shall cleave unto HER and NONE ELSE.—Doctrine and Covenants 42: 7.

Now compare the foregoing with the teaching of our Utah friends on the same subject, as found in their notorious revelation on celestial (?) marriage:

If any man espouse a virgin, and DESIRE TO ESPOUSE ANOTHER, and the first give her consent; and if he espouse the second, and they are virgins, and have vowed to no other man, THEN HE IS JUSTIFIED; he can not commit adultery, for they are given unto him; for he can not commit adultery with that that belongeth unto him and to no one else; and if he have TEN virgins given unto him by this law, he can not commit adultery, for they belong to him, and they are given unto him, therefore is he justified.

Let the Brighamite elders take about a thousand years off and attempt to reconcile this doctrine of theirs with the law of God, then they may with propriety resume their arduous work of mailing tracts. The law says that a man shall have but one wife; they say that he may have ten or more.

Our readers will be interested in a word picture of the actual workings of polygamy in Utah. It

comes from the lips of "one who was there." The sisters, especially, will find it fascinating reading.

Four years after polygamy was formally adopted by the church in Utah, domestic affairs reached such a state that Brigham Young publicly threatened to divorce every wife in the Territory and start all over. He said:

Men will say, "My wife, THOUGH A MOST EXCELLENT WOMAN, has not seen a happy day SINCE I TOOK MY SECOND WIFE;" "No, not a happy day FOR A YEAR," says one; and another has not seen a happy day for FIVE YEARS. . . . I am going to give you from this time to the 6th day of October next, for reflection, that you may determine whether you wish to stay with your husbands or not, and then I am going to set every woman at liberty. . . . And my wives have got to do one of two things; either round up their shoulders to endure the afflictions of this world and LIVE THEIR RELIGION, or they may leave, for I will not have them about me. I WILL GO INTO HEAVEN ALONE, rather than have SCRATCHING AND FIGHTING AROUND ME."—*Journal of Discourses*, vol. 4, pp. 55-57.

Why do the elders of the Northern States Mission put it up to V. S. Peet, a non-Mormon, to tell of the joys of "celestial marriage"? Let Brigham Young tell it; he had experience at first hand.

Brigham Young did not exaggerate the situation. His associate, President J. M. Grant, in a sermon in Salt Lake City, September 21, 1856, declared:

If they could break asunder the CABLE of the Church of Christ, THERE IS SCARCELY A MOTHER IN ISRAEL but would do it this day. And they talk it to their husbands, to their daughters, to their neighbors, and say they have not seen a week's happiness since they became acquainted with THAT LAW, or since their husbands took a second wife."—*Journal of Discourses*, vol. 4, p. 50.

In all Utah there was scarcely one mother that would not have broken the polygamous yoke and destroyed the doctrine if she could have done it. But they could not. And when some of them began to dream of the rights of a true wife under gospel law; Brigham Young's other counselor, Pres. Heber C. Kimball, in a public sermon, in which profanity jostled piety, declared: "It is the duty of a woman to be obedient to her husband, and unless she is, I would not give a damn for all her queenly right and authority."—Sermon of November 9, 1856, *Journal of Discourses*, vol. 4, p. 82.

Any attempt to introduce this doctrine into the home will always result as it did in Utah.

It resulted precisely that way in Book of Mormon times when Jacob rebuked the men because of their "grosser crime" of polygamy, and said, "Ye have broken the hearts of your tender wives, and lost the confidence of your children."—Jacob 2.

God pitied these women; but Brigham said, Let them "round up their shoulders" and take it.

If there are in the Reorganization members so unstable as to be corrupted by such doctrines and the methods that are used in their propagation, we shall be well rid of them, and doubtless they will find

more congenial associates among the ministry of the Northern States Mission of the Utah Church.

Those who love pure doctrines that do not require men to violate the law of God or their native land, those who approve of honorable and open methods, will remain content with their membership in the Reorganized Church of Jesus Christ of Latter Day Saints.

ELBERT A. SMITH.

BRANCHES, TAKE NOTICE.

The full set of legal forms have at last been printed and now are for sale by the Herald Publishing House. These blanks were ordered by General Conference and should be used by all branches in the church. There are twenty-three different forms providing for every necessary action in proceedings against offenders. These are sold in full sets. Each set containing twenty-three different blank forms, and each form containing twelve, making two hundred and seventy-six forms in all. The whole set costs \$2.50. Every branch should order a full set.

TRACTS.

The article from Bro. Heman C. Smith appearing in this issue will be published in tract form; also the editorial entitled, "All Brighamite roads lead to polygamy."

Prices on these tracts will be announced later. It is intended to mail single copies of each to subscribers free.

We have in preparation an editorial that will appear later as a tract. It will be entitled, "Cornerstones of the Brighamite Church."

Our Utah friends say, "When men come as servants of God, claiming a divine commission to reorganize the Church of Christ, *the searchlight of investigation should be turned upon them.*"

Acting on this kind suggestion, we intend to turn on the searchlight.

WATER.

Sweet, beautiful water—brewed in the running brook, the rippling fountain and the laughing rill—in the limpid cascade, as it joyfully leaps down the side of the mountain. Brewed in yonder mountain top, whose granite peak glitters like gold bathed in the morning sun—brewed in the sparkling dewdrop; sweet, beautiful water—brewed in the crested wave of the ocean deeps, driven by the storm, breathing its terrible anthem to the god of the sea—brewed in the fleecy foam and the whitened spray as it hangs like a speck over the distant cataract—brewed in the clouds of heaven; sweet, beautiful water! As it sings in the rain shower and dances in the hailstorm—as it comes sweeping down in feathery flakes,

clothing the earth in a spotless mantle of white. Distilled in the golden tissues that paint the western sky at the setting of the sun, and the silvery tissues that veil the midnight moon—sweet, health-giving, beautiful water! Distilled in the rainbow of promise, whose warp is the raindrop of earth, and whose woof is the sunbeam of heaven—sweet, beautiful water.—John B. Gough.

LAMONI ITEMS.

The Lamoni Saints on last Sunday were privileged to hear two discourses by Bro. Rudolph Etzenhouser on archæological and Book of Mormon subjects. His talk in the evening lasted about one hour and a half and was listened to by a large audience with interest.

Brother Etzenhouser gave a very entertaining account of his work in Michigan with other archæologists and men of science. With characteristic zeal and foresight he secured some good photographs of their finds in the fourteen counties visited and he now has a collection of these reproduced in half tone illustrations on good plate paper, appropriately and neatly bound in book form, and he presents these for sale among the Saints, the proceeds to be applied toward reimbursing him for the heavy expense involved and to push forward the work along these lines.

From Lamoni the brother goes to other points among the Saints where he will present his work and exhibit his relics, as he is doing here.

Hymns and Poems

Heralds of Salvation.

Go forth, ye heralds of salvation,
Each to your field in Jesus' name,
Aloud to every tribe and nation
The blessed gospel truths proclaim.

CHORUS:

O haste with the message, by land and by sea,
The harvest is ripe and waiting for thee;
Go publish the beautiful gospel of peace,
The sick and the weary from bondage release.

Seek for the sheep, who now are straying
Far from the fold and Shepherd true,
Be not discouraged, Saints are praying
To Israel's God, for them and you.

Raise high the standard, tell the story
Of love divine, the wondrous plan
Arranged above in courts of glory
To reach and save poor fallen man.

When fruit is gathered, harvest ended,
The conflict o'er and victory won,
You'll hear, with heavenly music blended,
The welcome plaudit of, "Well done."

JAMES L. EDWARDS.

Original Articles

DUPLICITY EXPOSED.

A REVIEW OF THE TRACTS ENTITLED "CORNER STONES OF THE REORGANIZATION," AND "REORGANIZATION WEIGHED."

Recently there have been two tracts published by the Northern States Mission of the Utah church, 110 South Paulina street, Chicago, Illinois, in which duplicity and misrepresentation are the chief features. Those who are acquainted with church history and doctrine need no refutation of these publications, but as they are being generally circulated a brief notice may be beneficial. The title of the first of these tracts is as follows:

"CORNER STONES OF 'REORGANIZATION,' A FEW FACTS CONCERNING ITS FOUNDERS COMPILED FROM EARLY CHURCH HISTORY"

The first quotation after this statement that the compilation was "from early church history" is inserted without any citation as to where it can be found and is as follows:

Whatever can be the matter with these men (Law and Marks)? Is it that the wicked flee when no man pursueth? that hit pigeons always flutter? that drowning men catch at straws? or that Presidents Law and Marks are absolutely traitors to the church, that my remarks should produce such excitement in their minds? The people in the town are astonished, almost every man saying to his neighbor: Is it possible that Brother Law or Brother Marks is a traitor and would deliver Brother Joseph into the hands of his enemies in Missouri? If not, what can be the meaning of all this? The righteous are as bold as a lion.

We challenge the production of any *early* church history containing this quotation.

There is, however, an early historical statement regarding William Marks made by Joseph Smith which partakes of the nature of a prophecy, and conveys the unmistakable declaration that Marks should overcome and under God should become a blessing to many people.

I would just say to Brother Marks, that I saw in a vision while on the road, that whereas he was closely pursued by an innumerable concourse of enemies, and as they pressed upon him hard, as if they were about to devour him, and had seemingly obtained some degree of advantage over him, but about this time a chariot of fire came, and near the place, even the angel of the Lord put forth his hand unto Brother Marks, and said unto him, "Thou art my son, come here," and immediately he was caught up in the chariot, and rode away triumphantly out of their midst. And again the Lord said, I will raise thee up for a blessing unto many people. Now the particulars of this whole matter can not be written

at this time, but the vision was evidently given to me that I might know that the hand of the Lord would be on his behalf.

This bears date of March 29, 1838, and was published by the Utah people themselves, March 4, 1854. See *Millennial Star*, volume 16, page 131.

In the vain effort to find something against the character of William Marks the writer of this tract cites evidence that he was dropped from his position as president of Nauvoo Stake, October 7, 1844. We need only say that this was after the death of Joseph Smith and after Brigham Young and supporters had assumed control, and had adopted the policy of removing from office everyone who was not subservient to their dictation. This is therefore a credit to William Marks, and will be so regarded by those who have made a study of the dictatorial policies of Young and his associates.

This writer then invites attention to the record of William Marks as having first affiliated with Sidney Rigdon, second with the Twelve under Brigham Young, then with James J. Strang, then with Charles B. Thompson, and then associated with John E. Page and others before uniting with the Reorganized Church.

There is no effort made, however, to show that he at any time sacrificed his honor or was false to his faith. He was seeking the right and as soon as he was satisfied that these factions were going astray he left them, and continued his search for light, thereby manifesting a courage rarely exercised in those days of blind obedience to priestly authority.

We have in our possession an original letter written by William Marks, from Shabbona Grove, Illinois, July 22, 1855, addressed to James M. Adams in which he says:

My mind has never been at rest since the breaking up of the church (or the death of Brother Joseph). I have always had fears that all was not right, but I am satisfied now that all of the false prophets have arisen that can with any degree of plausibility and if there can be any system adopted that will be calculated to mitigate the condition of the faithful Saints that are scattered about upon the face of the land it would rejoice my heart.

This was about the time of his uniting with John E. Page and others and shows the purpose of the association was to "mitigate the condition of the faithful Saints."

This seeming instability was then only an honest and persistent effort to find the right, and the courage of honest conviction runs through all his experiences. It is a striking fulfillment of the prediction of Joseph Smith that he should be pursued by an innumerable concourse of enemies who would press upon him hard as if about to devour him, and *seemingly* obtain some degree of advantage over him. But this prediction declares that he was caught up in the chariot and rode away triumphantly out of their midst.

William Marks was received into the Reorganized

Church, June 11, 1859, and from that time until his death, May 22, 1872, was constant, firm, and undeviating in his devotion to the church to which he had given his allegiance in his early life. Nine years of this time he was counselor to Pres. Joseph Smith. He was a wise counselor and a true man and thus was the other part of the prediction of 1838 verified which said, "I will raise thee up for a blessing unto many people."

The writer then takes up the records of Zenos H. Gurley and Jason W. Briggs, and shows that they too gave adherence to different factions before uniting with the Reorganized Church, but without following his assertions in detail and without agreeing to all he asserts of these men we will say that the case of William Marks is the case of these men. They were seeking for light and turning from darkness whenever and wherever it manifested itself. In his testimony given in the Temple Lot Case in 1892, Jason W. Briggs said:

I united with the church in 1841, and I remained with it. I have accounted myself a member of that church from that time on, from 1841 to 1885, but I have been in different organizations at different times, as I have already stated; but when in each of these organizations I supposed that I was under the church.

When I found out they were teaching anything that was not authorized by the church before 1844, as the law is set forth in the Bible, the Book of Mormon, and the Book of Doctrine and Covenants, why, I left it at once.

I always supposed when I belonged to these different organizations that they were the true and direct descendant of the original church, and as soon as my error was revealed to me, I left them,—left them as soon as I found out they were not under the church.

To call these men who adhered to the original faith and promptly discarded those who they discovered were departing from it apostates, is a gross and malicious misrepresentation. Not one of these men departed from the faith. Marks, as we have seen, continued steadfast and immovably fixed in the faith through all his days of severe trial and died in the hope of a glorious future.

In the first edition of "Corner stones of Reorganization," the assertion was made that Zenos H. Gurley became doubtful of his work, and in connection with Jason W. Briggs withdrew from the church in 1886. When it was shown that the Zenos H. Gurley withdrawing was not the same man, but a son of the man in question an evasive change was made in the next issue, so as to make it uncertain and obscure, but not correcting the former error.

The Zenos H. Gurley, who was one of the early and prime movers in the Reorganization, remained firm in the faith through all the dark days that tried men's souls, and was faithful in his adherence to the church until his death, which occurred near Joy, Illinois, August 28, 1871.

Jason W. Briggs was also unwavering in his faith, while passing through scenes of disappointment, and

though often deceived by men faltered not in his devotion to truth. Though he withdrew from the church in 1885, it was not because of any loss of confidence in the doctrine taught, or the faith he had espoused in early life. In his testimony in the Temple Lot Case he says, when questioned upon this point:

There were no changes in the doctrines of the church that my action was based on in separating from the church; I did not say that there was any change in the doctrine of the church that influenced my action. There was nothing changed that I would consider vital at all in the doctrine.

A few weeks after I separated I had an article published in the SAINTS' HERALD, in which I stated in these words, substantially, "That had the decision of the Reorganized Church been made as made in answer to my request to withdraw from the church, there possibly would have been no occasion for my withdrawal." That is substantially what I stated. I did not withdraw because of any change in doctrine, or because anything new was brought in, but it was in the interpretation put upon certain lines of policy and doctrine; and while others were allowed to discuss those lines of policy, I was not permitted to do so, but was shut out.

It was not therefore because of apostasy, but on account of disagreement on interpretation and policy.

Had the church in 1844 been composed entirely of such stanch, true, and brave men as these the record of shame, treachery, and disgrace subsequently made in Utah would have been impossible.

But says the writer of this publication, We find something in the SAINTS' HERALD, the official organ of the church, to the effect that when a man unites with any of the factions they become divested of all priesthood. Here is the quotation:

"Whenever individuals claiming authority under the church as organized by the first Joseph became members of any faction, they immediately became divested of all authority." (SAINTS' HERALD, vol. 4, no. 10, p. 158.)

A few years ago this was brought forward with the assertion that it was the language of Pres. Joseph Smith. We promptly pointed out that Elder John A. McIntosh, then president of Gallands Grove District, was the author of the language if such language was ever used. Later they have omitted the name of Pres. Joseph Smith and simply say it is from the official organ, though we are credibly informed that they still tell privately that it is the language of President Smith. The quotation is from the minutes of a special conference held at Gallands Grove, Iowa, in October, 1863.

The report does not claim to be verbatim, but only the substance of what President McIntosh said. Further, this quotation made in this tract is segregated from a sentence, both commencing and ending where there is no punctuation whatever. This distorts the meaning of the statement by removing qualifying words.

The complete report as published in the HERALD is as follows:

The president then (in substance) made the following remarks: All official acts of any elder, while acting under authority of the old church, are recognized by us as valid; but the acts of those elders who received their authority from any of the factious organizations, such as Brigham's, Brewster's, Strang's, etc., etc., are not recognized by us as valid; for whenever any of these factions were organized each member received his authority from that faction, hence whenever individuals, claiming authority under the church as organized by the first Joseph, became members of any faction they immediately became divested of all authority except that received from the faction to which they had joined themselves. Thus when Brigham Young usurped the presidency of the church at or near Council Bluffs, the disorganization of the Church of Jesus Christ of Latter Day Saints was thereby effected, and Brigham's church was brought into existence. The same is true of all the factious organizations. Therefore from the time they *set up for themselves* their acts in a church capacity are spurious.

By the above it will be seen, first, that we have not a verbatim statement of President McIntosh's words. Second, That the quotation made by these Utah emissaries is a segregation from the middle of a sentence. Third, that he was speaking first of those who received their authority from the factions, and second that the context qualifies the radical statement quoted by applying it to "acts in a church capacity."

However, conceding that John A. McIntosh may have been extreme in his views (a very natural result when we consider the scenes of oppression through which he had passed under the rule of Brigham Young), it does not commit the church to his conclusions. It was simply the opinion of Elder McIntosh.

The church has spoken definitely upon this subject, but these deceivers, though pretending to write on "Corner stones of Reorganization," ignore the official acts of the Reorganization, and quote individual opinions, and even distort them.

The statement made by John A. McIntosh was made on October 26, 1863. To what extent this opinion was entertained by others does not appear, but later the church spoke authoritatively upon the subject and on April 11, 1866, in General Conference assembled, adopted the following:

While we deeply deplore the great apostasy and turning the truth into lasciviousness, which has occurred in the church of Christ in years gone by, resulting in the organization of numerous factions and schisms, yet we can not shut our eyes to the great truth that the priesthood which was conferred by the ministration of the angel of God, upon the head of our martyred prophet, Joseph Smith, and Oliver Cowdery, in May, A. D. 1829, when he said, "Upon you my fellow-servants in the name of the Messiah I confer this priesthood, which shall remain on earth that the sons of Levi may yet offer an offering to the Lord in righteousness," still remains, and has continued to remain from that day to this. Therefore we believe it to be our duty, as individuals having received that priesthood, to hunt up and minister to the spiritual wants of the scattered sheep of the house of Israel, those who manifest by their fruits that they have

received of the Spirit of God and have maintained their integrity before him, therefore

Resolved, That we recognize no other rule by which to test the validity of the baptism of persons who have embraced the gospel, except the fruit and manifestation of the Spirit. Therefore, the question of rebaptism is a matter of conscience.

Resolved further, That a connection with those factions during the dark and cloudy day, does not necessarily invalidate the priesthood; holding as we do, that these factions could neither confer nor take away the priesthood.—SAINTS' HERALD, vol. 9, p. 124, also Book of General Conference Resolutions, pp. 10 and 11.

We submit that the honorable course for one writing on "Corner stones of the Reorganization" would be to quote the official action of the body under consideration, instead of ignoring such action to quote the opinion of individuals.

Such a course is despicably low and tricky.

The other tract bears the title of,

"Reorganization Weighed PRESIDENCY—PERMANENCY,"

and is about as evasive and deceptive as the one already examined.

We shall not attempt to follow it through all its intricate mists of sophistry and misrepresentation, but will merely point out enough of its duplicity to expose its character.

The arguments concerning succession are not new and have been refuted many times, therefore we omit any refutation in this paper, as the reader can find our position in many publications. There is only one new thing on this point. In speaking of the provision that Joseph Smith should appoint his successor, the writer says:

During all the trying scenes of life the Prophet did not transgress, but proved his worthiness before God; therefore, there was no necessity for him to confer upon his successor the keys and authority of his office on account of any transgression during this early period before the various quorums of the priesthood were organized as we have them to-day. Our Reorganization friends admit this to be the fact. We read in the SAINTS' HERALD of August 18, 1838 (this being the official organ of the Reorganite Church), the following:

"Joseph Smith was taken away, dying a martyr, of which death he was conscious, and made preparation before it occurred. He was not accused by the Lord of transgressions, and the gift that had been conferred upon him taken from him; nor was there a command given him to appoint another in his stead, because he had been unworthy, and the Lord proposed to depose him from his office. It was only in the event of the gift being taken from him, that he was to so appoint another. This event did not occur." (Vol. 35, no. 33.)

Technically this is correct. Joseph did not transgress to the extent that there was necessity for him to confer upon his successor the keys and authority of his office on account of any transgression. The Reorganized Church has admitted and does admit this. The insinuation that this is the issue is low and

deceptive. The real issue is whether Joseph Smith had the prerogative to appoint his successor in case of death or only in case of transgression.

The article from which the above quotation is taken is a long dissertation on "The power to perpetuate the church," and that the writer held that Joseph Smith retained and exercised the authority to appoint his successor even though he did not transgress, is evident from the following quotation from the same article.

In pursuance of the principle shown in the above statement, Joseph Smith prophetically blessed his son and stated what his calling was to be. First. In the jail at Liberty, Missouri. Second. In the office or council room in the brick store at Nauvoo, Illinois, some time in 1842 or '43, at which a number of the then prominent men of the church were present, James Whitehead, N. K. Whitney and others among them. Third. On the stand near the Temple at Nauvoo, where, in the presence of hundreds, he stated that Joseph, his son, should be his successor, should he be taken away. Fourth. In the parlor of the Mansion House, in June, 1844, just prior to the last and fatal journey to Carthage, Illinois, whence he was brought to his burial, on which occasion he again blessed his son Joseph by the laying on of hands, and stated again that he it was who was to be his successor if he was taken. All this was done in the presence of witnesses casually assembled and not chosen by favoritism or in secrecy.

The above is but an instance of the duplicity used by these perverters of early church history.

All other points in this tract sought to be made on succession are answered in our work on True Succession.

On the subject of ordination the same points found in "Corner stones," are largely relied upon and have been considered in this paper.

However, one misrepresentation of the testimony of Pres. Joseph. Smith we will briefly notice. As evidence that President Smith was not designated by his father as his successor the following is quoted from his testimony in the Temple Lot Case:

"No, sir, I did NOT state that I was ordained by my father; I did not make the statement. I was NOT ordained by my father as his successor,—according to my understanding of the word 'ordained' I was not." (Plaintiff's Abstract, in Temple Lot Suit, page 79, paragraph 162.)

To show the unfair and dishonest methods of these manipulators it is only necessary to quote more fully this testimony of President Smith:

No, sir, I did not state that I was ordained by my father; I did not make that statement. I was not ordained by my father as his successor; according to my understanding of the word *ordain*, I was not. I was blessed by him and designated, well in a sense chosen, and the word *ordain* could not be applied in any other sense than by the act of pointing out or indicating only, and he indicated or designated me as his successor.

In this quotation Joseph Smith sets forth the position the Reorganized Church has always occupied, and to quote him in part leaving out the real point at issue we do not hesitate to brand as dishonorable.

We have not space here to follow the arguments in

favor of the organization having its headquarters in the mountains, all of which has been frequently met and overthrown, but we submit that men guilty of such duplicity and sneaking tactics as exposed in this paper are not representatives of the pure, loving, and undefiled Christ.

HEMAN C. SMITH.

* * * * *

THE PERFECT LAW.

"The law of the Lord is perfect; converting the soul." "The words that I speak unto you, they are Spirit, and they are life." "Whosoever hath my commandments and keepeth them, he it is that loveth me."

To be obedient to the will of God has ever been the safety of man. To fail to be obedient has as often proven to be seriously detrimental and in the end, if continued, ruinous.

As Latter Day Saints we have from the first taught that only complete obedience brings complete salvation, and in view of this truth, we have asked the world not only to believe on Jesus Christ, that he is the Son of God, but to go forth in obedience to the glorious gospel, not one principle having been done away; not one principle but that is necessary to eternal salvation.

Would it not be a pity, dear brethren, if when we stand before the judgment seat of Christ, it should appear that we to whom the message has come, and we who have professed faith therein, have failed to obtain the "great salvation," and that because we have been unwilling and disobedient to some of the requirements of this perfect law?

We point the world to the words of the Savior: "Except a man be born again he can not enter into the kingdom of God," and emphasize the teaching of the Perfect One by showing that this birth is of the water and of the Spirit, affecting the whole man, body and soul. The writer believes the message is an authoritative one and should be delivered in plainness and force, but did you ever think of what one of the sacred writers said about the word being like a two-edged sword, dividing asunder both joint and marrow? Then while we preach to the world, let us occasionally view ourselves to see if we are among "the willing and obedient," for they are represented as the only ones who shall eat the good of the land of Zion in these last days. Our obedience to the perfect law should be complete. At least we should never allow ourselves to offer an excuse for noncompliance. If we find that our obedience is imperfect, there is only one way out of the difficulty,—repent and forsake our sins, whether they have been committed by leaving undone the things we ought to do or by doing the things we ought not to do. If there is any one principle which it is hard for some to comply with, it is the law which affects us financially.

But can any law which affects only in dollars and cents be of God? To this question we would answer that we know of no such law. We are a full believer that God has never given a temporal law, and that all his laws are spiritual. To illustrate: The converted sinner who repents is baptized in water for the remission of sins. The physical form is laid below the substance of water. Yet which of us will be willing to say that a spiritual law has not been complied with?

Even so it is when the heart is reached by the soul-convincing statements of Holy Writ and he takes of the things which God has intrusted to his care and imparts of his substance to those who have need. Through those whom God has called to the work of receiving and disbursing, he has complied with one of the spiritual laws and he is affected *spiritually* thereby.

On the other hand, if, after we have become acquainted with what God requires of us in temporal things and refuse to comply, is it not reasonable to believe that we shall again rest under condemnation? Malachi, in the third chapter, accuses Israel of robbing God and commands them to bring all the tithes into the storehouse and prove God. I have often wondered at the strength of this command and the wondrous scope of the promises, and though I may never have the opportunity of seeing its entire fulfillment in this life, I shall hope to in eternity. But why not in this life? The statement was made to a nation accepted of God as his people who were in condition to fully comply if they would. Hence the charge of robbery if they failed. Does this statement apply to us as a people, and does the Lord hold us responsible as he did ancient Israel? Let us now turn to the Book of Mormon. Book of Nephi, chapter 11, gives us a portion of the teaching of Christ when he appeared to the people on this continent after his ascension. Verse 2 is a commandment to write the words which the Father had given to Malachi which he should tell unto them. He then gives them chapters 3 and 4 of the book about as they appear in the Bible, which contain the strong language referred to above, and then follows with this statement:

These scriptures which ye had not with you, the Father commanded that I should give unto you, for it was wisdom in him that they should be given unto future generations.

This makes the statement binding upon us who believe in the Book of Mormon, and there is no way of escaping this charge, commandment, and the miraculous promises therein contained.

But are we to expect that the Lord will open the windows of heaven and pour us out a blessing that there shall not be room enough to receive it? We answer yes, if we fulfill the perfect law. Witness these two statements in the New Testament:

If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you.

If ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place, and it shall remove; and nothing shall be impossible unto you.

But says the objector, "I would not think of asking God for a blessing so great that there shall not be room enough to receive it, nor do I see the wisdom of God so doing." This command was originally given to ancient Israel. Peter declares, "Of a truth I perceive that God is no respecter of persons; but in every nation he that feareth him and worketh righteousness is accepted with him." It seems plain that if ancient Israel had been obedient and brought "all the tithes into the storehouse" and thus have put God to the test, there would not be room enough to receive it *inside the church*, that this overflowing blessing would have reached the outside world and *they* have been brought, or some of them, to a knowledge of the truth.

We think it a mistake to confine the fulfillment of this statement to temporal things alone. Clearly then the overflowing part of this promise is not objectionable, but marks it as divine; "for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust."

The commandments of God to the church in our own day agree with what he said to Malachi, only varying in that they are more explicit and teach us what is meant by "tithe." Doctrine and Covenants 64: 5 reads:

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

If there are those who object to this on account of the fire part of it, let them turn to the beginning of the fourth chapter of Malachi, and it will be seen that quite as strong and very similar language is used. Section 42: 8 declares:

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

Now we can not bring our houses and lands and lay them before the Bishop; but we can do so by statement or inventory and we can *all* do this, whether our property be little or much, and thus fulfill a part of the law of the celestial kingdom. Joseph the Martyr, through whom the foregoing was given, has this to say about inventories: "The fact

is a man is bound to consecrate to the Bishop before he can be considered a legal heir to the kingdom of Zion." See volume 1, page 300 of Church History. Read all the page. It will help you to an understanding. Paraphrase 9 of section 42 reads:

And it shall come to pass that after they are laid before the bishop of my church, and after that he has received these testimonies concerning the consecration of the properties of my church, that they can not be taken from the church, agreeably to my commandments; every man shall be made accountable unto me, a steward over his own property, or that which he has received by consecration, inasmuch as is sufficient for himself and family.

From this part of the law we are made to see clearly that God claims us as his children and having made us "heirs of God and joint heirs with Jesus Christ" he claims what we have of this world's goods.

We are stewards over it whether we render our account to the Bishop or not. The only difference is that thereby rendering our account, we acknowledge that God's law is right.

Some seem to fear to render their accounts thinking that the Bishop would take advantage of them and require them to do more than they think God would require. To such I would say that I do not think your fears are well founded. So far as I have been made acquainted with the Bishopric of the church, they evidently have the love of the work at heart. And having been called of God to this work, through the President of the church, it seems quite proper that the membership, one and all, should move forward in obedience and thus honor God, the law, and the men whom God has called.

It seems that as late as 1838 members of the church did not fully understand what was required of them, for we hear the revelator asking the Lord to "show unto thy servants how much thou requirest of the property of thy people for a tithing." Note the answer:

Verily, thus saith the Lord, I require *all* their surplus property to put into the hands of the bishop of my church in Zion, for the building of mine house, and for the laying the foundation of Zion, and for the priesthood, and for the debts of the presidency of my church; and this shall be the beginning of the tithing of my people; and after that, those who have thus been tithed, shall pay one tenth of all their interest annually; and this shall be a standing law unto them for ever, for my holy priesthood, saith the Lord.—Doctrine and Covenants 106: 1.

It seems that the Lord requires "all their surplus property." This we understand to be the consecration mentioned in section 42 and referred to by the revelator in his remarks as referred to on page 300 of the first volume of history. The word *interest* means the net increase after we have deducted the expense of an ordinary living.

Shall we comply and thus prove the Lord whether he will open unto us the windows of heaven? Or shall we continue to neglect our duties and rob God,

and thus rest under condemnation? "Choose you this day whom ye will serve"; "Ye can not serve God and mammon."

GEO. P. LAMBERT,
Bishop of the Nauvoo District.

Of General Interest

WHAT WE SHOULD READ, AND WHY TO READ IT.

There are more books worth reading than any man can find time to read.

For that reason it is never worth while to read worthless books.

One of the greatest values of literature is the quality of the style in which a book is written.

The subject-matter is, of course, the real "meat and sinew," but, like a good meal, the feast needs to be well prepared.

To ignore or disregard literary style is to miss half the joys of literature.

Jeremy Bentham was one of the most valuable men in the nineteenth century.

He lived, labored and wrote to a great purpose, but despite his Westminster education and Oxford training his writing was crude and his style awkward.

That we have, in delightfully readable form, the forceful, helpful, comprehensive writings of that subtle thinker and reformer is due to the gifted editorial pen of M. Dumont.

"If M. Dumont had never been born," says Macauley, "Mr. Bentham would still have been a very great man. But he would have been great to himself alone."

The literary style of Dumont gave permanent life to the valuable ideas of Bentham.

The study of style—which is in a measure the habits of writers—is an intensely interesting occupation.

Both Emerson and Carlyle now and then lead you through such a maze of words that you get lost in the jungle, only to come suddenly upon a sentence that more than repays for the journey.

Kipling's greatest individual literary characteristic is reiteration; and Donald G. Mitchell, who never failed to write something worth reading, was strongly addicted to the parenthesis.

To the exquisite drolleries that, as Matthews puts it, "lie in ambush on every page of Tristram Shandy," Sterns owes the major part of his fame.

Speaking of Montaigne's style, Emerson says: "The sincerity and marrow of the man reaches to his sentences. Cut these words and they would bleed; they are vascular and alive."

Yet he tells us that Montaigne's writings have no enthusiasms and that only once—in his admiration of Socrates—does his style "rise to passion."

One of the most unusual of literary habits is Ruskin's frank way of criticising himself. He seems by that method to unlock all doors and introduces you to himself in a way that is fascinating.

At the time of the publication of one of James Lane Allen's novels, a few years ago, considerable was said of his prolix sentences, but these hold no place beside some of the passages of Herodotus, which are "nearly as long as acts of Shakespeare."

Macauley calls Livy's history "a bad thing well done," because of his beauty of style and his disregard of fact.

And, speaking of Macauley's biographies, Taine says, "They are less portraits than judgments."

The thought is the real heart beat of a book; but if that hearts beats in unison with a beauty of style it makes its truths doubly appetizing and therefore doubly effective.—Saint Louis Post-Dispatch, by John K. Le Baron.

* * * *

THE FUTURE HOPE.

(From eulogy on the life and character of Senator James B. Beck of Kentucky, in the United States Senate, August 23, 1890.)

The right to live is, in human estimation, the most sacred, the most inviolable, the most inalienable. The joy of living in such a splendid and luminous day as this is inconceivable. To exist is exultation. To live for ever is our sublimest hope. Annihilation, extinction and eternal death are the forebodings of despair. To know, to love, to achieve, to triumph, to confer happiness, to alleviate misery, is rapture. The greatest crime and the severest penalty known to human law is the sacrifice and forfeiture of life.

And yet we are all under sentence of death. Other events may or may not occur. Other conditions may or may not exist. We may be rich or poor; we may be learned or ignorant; we may be happy or wretched; but we all must die. The verdict has been pronounced by the inexorable decree of an omnipotent tribunal. Without trial or opportunity for defense; with no knowledge of the accuser, or the nature and cause of the accusation; without being confronted with the witnesses against us we have been summoned to the bar of life and condemned to death. There is no writ of error, nor review. There is neither exculpation nor appeal. All must be relinquished. Beauty and deformity, good and evil, virtue and vice, share the same relentless fate. The tender mother cries passionately for mercy for her firstborn, but there is no clemency.

The proscription extends alike to the individual and the type. Nations die and races expire. Humanity itself is destined to extinction. Sooner or later it is the instruction of science that the energy of the earth will be expended, and it will become incapable of supporting life. A group of feeble and pallid survivors in some sheltered valley in the tropics will behold the sun sink below the horizon and the pitiless stars glitter in the midnight sky. The last man will perish and the sun will rise upon the earth without an inhabitant. Its atmosphere, its seas, its life and heat, will vanish, and the planet will be an idle cinder uselessly spinning in its orbit. Every hour some world dies unnoticed in the firmament; some sun smoulders to embers and ashes on the hearthstone of infinite space and the mighty maze of systems sweeps ceaselessly onward in its voyage of doom to remorseless and unsparing destruction.

With the disappearance of man from the earth all traces of his existence will be lost. The palaces, towers and temples he has reared, the institutions he has established, the cities he has builded, the books he has written, the creeds he has constructed, the philosophies he has formulated—all science, art, literature and knowledge will be obliterated and engulfed in empty and vacant oblivion.

"The great globe itself,
Yea, all which it inherit, shall dissolve,
And, like this insubstantial pageant faded,
Leave not a rack behind."

There is an intelligence so vast and enduring that the flaming intervals between the birth and death of universes is no more than the flash of fireflies above the meadows of summer; a colossal power by which these stupendous orbs are launched in the abyss like bubbles blown by a child in

the morning sun, and whose sense of justice and reason can not be less potential than those immutable statutes that are the law of being to the creatures he has made, and which compel them to declare that if the only object of creation is destruction, if infinity is a theater of uninterrupted series of irreparable calamities, if the final cause of life is death, then time is an inexplicable tragedy, and eternity an illogical and indefensible catastrophe.

No, Mr. President, this obsequy is for the quick and not for the dead. It is not in inconsolable lamentation. It is a strain of triumph. It is an affirmation to those who survive, that as our departed associate contemplating at the close of his life the monument of good deeds he had erected, more enduring than brass and loftier than the pyramids of kings, might exclaim with the Roman poet, *Non omnis moriar*. So, turning to the silent and unknown future, he could reply with just and reasonable confidence upon that most impressive and momentous assurance ever delivered to the human race, "He that believeth in me, though he were dead, yet shall he live; and whosoever liveth and believeth in me shall never die."

* * * *

OLD AGE.

Doctor Eliot, retired president of Harvard, an old man, constructs a "new religion," plans a popular method of education in literature, looks to the future and is eager to work. Doctor Angell, eighty years old, just retired from the presidency of the University of Michigan, says he will lay out a plan for his future activity. "I shall now begin to live," is his strenuous and buoyant attitude.

Count Tolstoi, another old man, vigorously announces one spiritual truth after another. One of his latest is a powerful attack on the principle of violence, which, in his opinion, underlies war and governments. Communities are ruled by violence and not by love. The era of love's rule will bring in the great revolution. The great Russian, who has had probably the fullest experience of any living man, is as full of life as ever. Perhaps his interest now, being deeply religious, is richer and fuller than ever. What young man can compare with this old giant in range and power and depth of vision?

Professor Metchnikoff, a scientific man, is at work on a specific for old age. He believes old age is a disease, due to poisoning caused largely by the great intestine, and that counteracting diet and habits may put off death. He thinks he is on the verge of a discovery that in importance will far exceed all the inventions of our wonderful day. Cook and Bleriot and Wright and Curtiss will seem playful sports in comparison—even Hudson and Fulton names of trifling importance.

But, even before the discovery of Professor Metchnikoff's specific, we have men who have practically conquered old age. Men who perform this feat, who at death, or near it, have a serene and wide philosophy, the result of rising always from one experience to a higher, these men have conquered old age. Who will not admit that the Russian seer knows no senility? Such it is to be truly great. To live a life that does not flash out in the pan of youth, no matter how brilliantly, but is built on an art that constructs all one's experiences on wider and wider foundations, so that progressive strength, rather than progressive weakness, is insured—this is not only the conquest of old age, but, in a real way, it is the conquest of death, since it removes its sting.—*New York Press*.

One trouble with the habitually crooked man is that he never knows which way he is turning.

Letter Department

MADISON, SOUTH DAKOTA.

Editors Herald: I enjoy reading the HERALD very much, but we would enjoy more living where we could attend church. It has been two years now since we have been where there was a branch. There is only one other Saint here besides myself and husband, so we can not even have Sunday school, though my boy and I keep up the lessons the best we can. We have had some preaching here during the summer months by Elders Rannie and Knisley and others, and much prejudice has been removed, though some still call us Mormons.

We have many friends here who seem willing to listen to the truth, even if they do not accept. Some are asking when the elders are coming back, but whether they will come to hear them when they do is hard to say. We trust some good work may yet be done here and others be brought into the light. We ask the prayers of the Saints that we may be more faithful and set a worthy example before those around us and be able to train our children aright. Being isolated from the Saints and from church privileges, it seems harder to always live as we should and we are apt to become careless, but we trust God may give us strength to endure to the end and that we may be able to do more for the cause.

Your sister in Christ,

MRS. J. E. FARBER.

NUNEZ, LOUISIANA, April 20, 1910.

Dear Herald: I am for the first time going to tell you some of my thoughts and experiences. First of all I must say how welcome you have ever been and what an old friend you are to me. I think my father, Alexander Struthers, subscribed for you from the first. With what joy and sadness, too, I read your pages. I see many old friends have passed away and I feel sad at our loss, but rejoice in their gain. Among the number, was Bro. Benjamin Durfee, who used to live in Keokuk, Iowa, and Alexander Smith. These two brothers administered to me in 1892. I did not think I ever would get well. Brother Alexander asked that I might be made well from the crown of my head to the soles of my feet. He told me to have patience and in time all would be well with me. I got so tired waiting it seemed I never would be well again; but I am. I am well and strong and my faith is stronger, believing as I do that although unworthy, my heavenly Father hears my prayers and cares for "even me."

I am glad to know that Bro. John Lake is still with us. He immersed me in the waters of baptism at Keokuk, Iowa, July 14, 1878. Most of all, I am thankful to have the HERALD telling me as it does of our beloved President's still active life; also the many messages of life and salvation for us all. If this should be read by Brn. Edgar H. and James M. Smith, who were with us, preaching six good sermons, more than a year ago, let them take notice. We are back at the same place and the people and the place are awaiting their return to preach to them again. Go on little HERALD with your message of love, cheer, and good tidings, is the wish of your sister in Christ.

MARGARET S. KITE.

ELDORADO SPRINGS, MISSOURI, April 24, 1910.

Editors Herald: I consider myself happy to be a member of the Church of Jesus Christ which has been reorganized in these latter days, and that God has again empowered men to proclaim the gospel and administer the ordinances thereof, and to set in order those things that are needed.

We have lately received three tracts or pamphlets written against the church presided over by Bro. Joseph Smith, son of Joseph the Martyr, entitled "Corner stones of the Reor-

ganization," the "Reorganization weighed," and the "Reorganization versus salvation for the dead." These contain the strongest arguments against the church that I ever heard, but they have not shaken my faith enough to cause me to jump out of the frying pan into the fire. I believe in baptism for the dead, and I sometimes wonder when it will be practiced again. But I think it necessary that such things be revealed or our dead friends might be baptized before they had repented.

They say that the son of the Prophet has presided over the church for forty-five years without baptizing for the dead or building a temple. It should be remembered that he and his associates in the ministry have had many odds to fight against, both from within and without, and it takes a great deal of preparation to get into such a condition that God can trust this part of his work to the Saints. I believe that we as Saints are making this preparation. We want to build on the rock and do our work well as we go along and this takes time, but it is time well spent and not wasted as our Utah friends would have us believe. They attack our President because he makes no big talks about the keys, powers, and authority of priesthood, but says his father named him as his successor and was blessed for that purpose.

We read in Mother Smith's History of the Prophet where she gives the blessings that were pronounced upon the martyrs, Joseph and Hyrum, Joseph's seed being blessed with him but no mention of Hyrum's offspring. "O well," they say, "that is something you Josephites have hatched up or you Reorganites," as they now prefer to call us. They reject Mother Smith's history and they deny the law of lineage to all except patriarchs and bishops, and say that the eighteenth paragraph of the revelation given January 19, 1841, reading (speaking of the Prophet): "For this anointing have I put upon his head, that his blessing shall also be put upon the head of his posterity after him," is only making provision for his family or posterity to have place in that boarding house which the Saints were commanded to build for the boarding of strangers, and has no reference to the prophetic office going from father to son; but we notice that the blessing, whatever it was, was placed upon the *head of his posterity after him*. The head of his posterity would be the firstborn, which is the present occupant of the presidential chair of the Reorganization. But supposing their contention be true, what is the meaning of the words, "following these"? The Lord says, "And as I said unto Abraham, concerning the kindreds of the earth, even so I say unto my servant, Joseph, In thee, and in thy seed, shall the kindred of the earth be blessed. Therefore, let my servant Joseph, and his seed after him, have place in that house; from generation to generation, for ever and ever, saith the Lord."

Surely nothing could be plainer. They were to have place in that house, because in him and his seed the kindred of the earth should be blessed. It is a significant fact that all of the Prophet's posterity belong to what our friends in the salt land (Jeremiah 17: 5, 6,) love to call "reorganites." The best proof to my mind of a man's call is in what he teaches: "He that is sent of God speaketh the words of God." In the *Journal of Discourses*, vol. 1, p. 50, I find the following language used by Brigham Young: "Now hear it, O inhabitants of the earth, Jew and Gentile, saint and sinner, when our father Adam came into the garden of Eden, he came into it with a celestial body, and brought Eve, one of his wives, with him. He helped to make and organize this world. He is Michael, the archangel, the ancient of days, about whom holy men have written and spoken. He is our father and our God, and the only God with whom we have to do." Down a little farther he says that Jesus was not begotten by the Holy Ghost. This book was published in Liverpool in 1854,

not by the Reorganization but by our Utah friends, so that it does not come secondhanded to me, but I read it in their own publications.

On the other hand (though I am young and inexperienced in years, I have done a great deal of reading and studying along this line) I have never yet heard or read anything from the tongue or pen of our beloved President, the son of the Prophet, that was contrary to the Prophet's teachings as contained in the three books and published before his death, or that was contrary to the code of good morals as contained in those books. May he go to his rest in peace, is my prayer.

Your brother,
JOHN T. WOOD.

DICKINSON, NORTH DAKOTA, April 28, 1910.

Saints' Herald: The HERALD is the light of the world to my wife and me. My wife is not a member of the church, nor has she heard a sermon preached to my knowledge. Brother Houghton stopped at our place on his way north. He did not preach here, but gave us some good advice and prayed for us, and got me to subscribe for the HERALD and *Autumn Leaves*. Since then my wife has been reading them and also the Testament and she says she will become a member as soon as she can. By her reading and talking to me because I did not live a good, Christian life, I began to think over my past life and to ask God to forgive me and to guide my footsteps through life, and help me lead a better, cleaner life. He certainly has done it and I thank him for it.

But, dear Saints, to ask God's forgiveness we must humble ourselves. I found that out through a vision last night. I will relate it to you, thinking it will help some one to go to God and seek. I saw Pres. Joseph Smith with a large book reading out of it to two of his followers. He did not know me nor my name, and I saw him talking to these two men, and praying with them and singing. I went where they were and sat down with them. None of them spoke, but the one I was sitting beside held the book over so I could see and sing. After it was over I started to go home, but Brother Smith called me by name and said, "Brother Langdon, come back and pray to God for your sins." I went back and prayed to God that he might forgive me and help me, and I cried awfully and got down on my knees and looked into heaven. Brother Smith put his hands on my head and blessed me and told me not to cry any more, that God would help me. How grand President Smith looked! I would love to see him.

I ask an interest in your prayers for my wife and myself.
A. P. LANGDON.

OWEN SOUND, ONTARIO, April 14, 1910.

Dear Brothers and Sisters: Permit me in your valuable journal to make a few remarks about unity among the brethren. Are unity and love among the first principles of a true Christian faith? If so, then we ought to cultivate those principles. My personal opinion is that a man can not be in the right track and be contentious in any way, either in the house of God or outside with his brothers or sisters. Will it not bring discredit on a brother or sister for me to mention anything to an outsider? My duty is to lift the fallen; not to trample them down. The greatest of commandments given by Christ is to love one another. Think of this, dear brother. Our united effort and love for one another never were more needed than at the present time. Brethren, let us lay aside dissension. Let us as brothers and sisters walk in love even as Christ loved us and as he laid down his life for us. So says the Apostle John: "Hereby perceive we the love of God, because he laid down his life for us: and

we ought to lay down our lives for the brethren."—1 John 3: 16.

Now brothers and sisters, let us all who have the advancement of this gospel at heart, call upon God to cleanse our hearts from all unworthiness; ask God to give unto us his Holy Spirit, and the fruits of that Spirit are goodness and righteousness and truth. God's word tells me if any man has not the Spirit of Christ he is none of his. My opinion is that this refers to you and me who have pledged ourselves to serve God, for those outside of the church have not the Holy Spirit.

My prayer is that we may see that it is our duty to love one another and cheer and lift a fallen brother, so that when we meet together, we shall meet for that express purpose and in one accord, and the Lord will fulfill his promise, when he says if two or three are met together in his name he will bless them.

Your brother,
1138 FIRST AVENUE. ALEX. S. A. WHITE.

FRANCIS, SASKATCHEWAN, April 15, 1910.

Editors Herald: I have been thinking for some time that a few lines from this country would be of interest to some of your readers. Judging from the number of people that are coming to this country a person would think that the eyes of the whole civilized world were directed toward northwest Canada. While at Weyburn a few days ago I saw in one day cars from twenty-five different railroad systems in the United States. A few of these cars contained goods that Canada imports from the United States, but most of them brought settlers who had bought cheap land or were going out onto homesteads that they had previously taken up. The cars came from a scope of country stretching from Vermont to North Dakota and from Minnesota to Oklahoma. Last January the Hart-Parr Company, of Charles City, Iowa, shipped a train load of gasoline engines to Alberta, the value of which amounted to one hundred thousand dollars. This will give some idea of the widespread interest that the people of the United States take in Canada. The railroads are vying with one another to get their lines built into the more fertile districts, in fact they are building them faster than they can equip them and ballast the roadbed. Last March I had occasion to take a trip one hundred and thirty miles southwest of Saskatoon on a new line. The last fifty miles of this road are still in the hands of the construction department, and at one time it actually took us seven hours to make a run of twenty-one miles. The roadbed was so soft that a crew of section men had to go along with a supply of planks and timbers. Whenever we came to a soft place they would go ahead of the train, raise the track and block it up so it would be level enough for the train to pass over. They would do this "while you wait."

By the time the settler is at the end of this journey he has been on the road from four to ten days and he is glad that it is at an end although as yet he may not have "where to lay his head." By the end of two or three weeks, if his homestead is not too far from the railroad, he will have a good share of his goods hauled out and some shelter for his horses. If he has no tent you would most likely find a bunk nailed up in one end of the stable while the balance of the homestead still remained free to be used as a dining room. At the end of three years he can get a title to his land, which is worth from twenty-five hundred to four thousand dollars. But this is not all clear profit. He has value received for his money, time, and hardship.

As Bishop's agent, I wish to thank those of the Saskatchewan District who made such liberal offerings for the benefit of the church during the first year of our organization. You paid fifteen hundred and sixty-seven dollars and five cents;

besides that sent direct to Bishop Evans, to the Presiding Bishop at Independence, and to various others. This is a good showing and a most excellent beginning. We have abundant reason to take courage and press forward.

For your further encouragement and information I would like to make a short analysis of my report which you will find included in the Presiding Bishop's report. As near as we can estimate there are about three hundred members in our district. Of this number forty-three names appear in this report. Two persons paid twenty-five per cent of the amount mentioned and eleven persons paid eighty-three per cent. So it will be seen that there is still much room for improvement. Now please do not think that I am finding fault because some of your offerings were not larger. I am certain that it required as great sacrifice in some cases for you to pay one, five, or ten dollars as for others to pay their hundreds. It shows that you have made a start, that you are interested in the Lord's work, that you are doing all you can to comply with the whole law. I hope and trust that many new names will appear on the Bishop's books at the end of this year. Your offerings of whatever amount are always acceptable. The Lord has, in time past, blessed those who have paid into his storehouse and he has promised to bless your efforts also.

Again thanking you for your noble work and wishing you success and many rich blessings in your future efforts, I am,

Yours truly and sincerely,

W. E. NELSON.

TORONTO, ONTARIO, April 24, 1910.

Dear Herald: It is an aphorism that "nothing succeeds like success," and it is also another aphorism (especially in scientific circles) that "nothing is so certain to happen as the unexpected." One would hardly think it of the SAINTS' HERALD, but it is something to be assured upon the highest (editorial) authority, that our beloved and erstwhile staid and ultra-conservative official organ, the SAINTS' HERALD, of Lamoni, Iowa, has now succeeded in harnessing the lightning of heaven and God's own thunderbolts. (See HERALD, vol. 57; p. 85, and column 2.) Lamoni has now acquired a new and altogether unique distinction as the "land without a storm," for of course, if the HERALD has monopolized all the electric power and meteoric currents of Lamoni and its environs, it is perfectly obvious that there can be no thunderstorms in that thrice happy land.

But personally I must say that I find the utmost difficulty in assimilating such truly American beefsteak of the highly seasoned and extra tough literary variety, though I have certainly enjoyed my share in years gone by of the "roast beef of Old England," as the song has it. Ho, this news is either too good to be true, or too true to be good.

I am sadly afraid it is an editorial dig or jibe at a certain obscure astronomical writer for the SAINTS' HERALD, who originally hailed from old England, and now hangs out at a certain terrestrial spot in the Western Hemisphere, not one thousand miles from Toronto, Canada; and, strange to say, happened to use those very words in the course of an astronomical article he wrote some time ago upon the impending return of Halley's Comet in 1910. But we will let that pass, as the man said when he hastily and most courteously jumped over a five-barred gate to allow a passing wild bull the entire monopoly of the sidewalk!

[The writer is in error. The editors had forgotten that Brother Tubb had used the expression referred to, if indeed they ever gave it any special thought.—E. A. S.]

Lightning plays such truly remarkable and extraordinary pranks with poor humanity, that I have thought in the near future to pen a brief but interesting article for your beloved

columns upon "Some wonders of meteorology," unless, indeed, your many readers are altogether tired to death of the writings of this F. R. Tubb, whoever he may be.

Now that such amicable and brotherly fiscal relations are happily established between Canada and the land of the Stars and Stripes, and that so many thousands of Americans are discovering for themselves the extraordinary fertility of Canadian soil and its richness in mineral ores, and the precious metals, not to speak of the many other attractions in the land and the people, and are buying up farms and stock and fruit growing lands in western Ontario, a new vista of hope and prosperity is opening up on all hands. Oh, if only the SAINTS' HERALD could manage to spare some of its harnessed electricity and superabundant thunderbolts to muzzle the tongues and the pens of certain oceanic demagogues, who know far better how to run their country than the Government itself, and who seem to imagine that there is no truth in the Reorganization at all, and no successorship in the first-born son of the anointed prophet of the Most High. (Albeit, he was never even accused, let alone convicted, of crime or cut off from the church.) There is one sure and certain hypothesis that puts out of court all such adverse claims and predictions as are being heard on every hand but never proved. It is this: When did God ever reject the firstborn of a prophet save for open rebellion or for flagrant iniquity of life? Neither of which has ever been demonstrated in relation to the head of the Reorganized Church. Secondly, Can they truthfully affirm that "The seed of the Martyr reigns over the church? (over their church, I mean) for we all know that the prediction is that "The seed of the Martyr shall rule over the [true] church." Lastly, we hear such an avalanche of criticism and invective hurled against our church and our leaders, accompanied with the apparently incontrovertible dictum that they of the mountains and valleys of Utah are the *first organization*, whereas we of the Reorganization are *only the second*; (ergo, of no account in the ecclesiastical *economica* of the Lord of hosts,) that it becomes to our young people most bewildering.

One day when traveling along the streets of a great city, much cast down in spirit by the apparently insuperable weight of this objection, there suddenly rushed into my mind, like an electric flash, these words: "But did not my servant, Paul, say: 'He taketh away the first, that he may establish the second?'" God is doing that, and your humble oldtime correspondent is more than satisfied that it is so indeed. Yours in the glorious certainty of revealed truth,

F. R. TUBB.

REUBENS, IDAHO, April 19, 1910.

Dear Saints: I thought I would write a letter on the subject of fault-finding. I believe this does more to create division among the Saints than any other evil. We are bound to notice one another's faults, but I think we should abstain from making unkind remarks about them. Jesus said: "These things I command you, that ye love one another. If the world hates you, ye know that it hated me before it hated you."—John 15: 17, 18. Also we should consider Christ's answer to Peter about how often he should forgive his brother's trespasses. Jesus said unto him: "I say not unto thee, Until seven times; but, Until seventy times seven."—Matthew 18: 22. How many of us are willing to obey these two commandments which mean love and patience?

"He that hath my commandments and keepeth them, he it is that loveth me." Do we love Jesus? If so let us show our faith by our works, and support and help the weak brethren and sisters. And while we are doing this, let us also show due respect to those in authority, and if we notice their faults, let us remember that although they may be stronger and

better than we, they are at best only mortals, looking forward to the time when this mortal shall put on immortality, and we shall all become perfect in Christ.

I will close with a familiar verse:

"There is so much bad in the best of us,
And so much good in the worst of us,
That it hardly behooves any of us
To talk about the rest of us."

Your sister in Christ,
ZELPHA M. ZIGLER.

LEES SUMMIT, MISSOURI, April 25, 1910.

Dear Herald: I wish to speak a few words on authority. Act with authority. It is so often seen in this broad world, so much business actions trying to be carried on without the slightest authority. To act and work for the building up of God's kingdom, initiating anyone into the kingdom and giving him full fellowship in the kingdom, that he may be a member of the kingdom, should be done by authority from God. We often come in contact with so many claiming to have a right. After questioning their authority we find that it is based upon the authority from man and the consequences are that they are citizens of the kingdom of man, being called members of the church or kingdom of God. No wonder, dear reader, so many claim the kingdom of God is in their hearts. Maybe it is. Surely you are not in the kingdom of God, being initiated in by a man not even claiming to have authority from God. This, to my mind, would prove that there is a lacking, and where is the shortage? It is by authority. Even the very ordinary calling of a town constable can not be assumed at the pleasure of presumption. He must first be appointed thereto. It is by authority that kings rule, generals command, parliamentarians make laws and magistrates enforce them. Even the humblest of our public school instructors are restrained from teaching therein until authorized by the provincial power.

This great question surely concerns the kingdom of God, for do we not read, "How shall they preach except they be sent" (Romans 10:14, 15)? Moses of old did not dare to officiate in his office until appointed thereto by an angel; neither did Aaron occupy as a spokesman until directed by revelation from God. It was the plan in the New Testament times.

High or low, rich or poor, none are privileged; a divine call is exacted, so this makes revelation from God necessary. It must be, God must speak to man as man speaks to man. How unlike our modern ministers. Aaron was not called, was not ordained, because of some beating in the heart. The records read that God revealed himself through another already occupying, and through no other. Applying this test to the different churches of to-day, what a contrast we have. Where among them is their mouthpiece of the Almighty through whom God may communicate his will by giving revelation, speaking to man? They tell us that there is no revelation needed since the revelation given to John upon the Isle of Patmos, over eighteen hundred years ago. How then are ministers to be called and how do they retain authority to represent Christ's work for him and help to build up his kingdom on earth without authority given from God through revelation, a manifestation by the voice of inspiration? The facts are that if the attractions of society and salary were removed, there would be fewer calls.

Place the ministers on a Bible basis, of going without purse or scrip; and, to my mind, they would stop making merchandise out of the word of God. Here we are in a sorrowful situation: a land full of churches claiming the power of God

and none of them claiming revelation from the Lord. No wonder it has happened, even as the prophet foretold: "For this people's heart is waxed gross, and their ears are dull of hearing, and their eyes they have closed; lest at any time they should see with their eyes, and hear with their ears."—Matthew 13:15.

Let us trace to the source of ordination. The Lutherans go as far back as Luther, the Calvinists to Calvin, the Presbyterians to John Knox, the Episcopalians to Henry VIII. The question is, Where and how did these men spoken of receive their ordination? Surely if a church can be started without ordination, it could continue without ordination; but what would an ordination from unordained gentlemen impart? It is nothing more nor less than "having a form of godliness and denying the power thereof." Empty of ordination themselves how could they pour out on somebody else that which they did not possess? It is hard for a son to inherit the fortune of his father save the father possess one.

W. R. RUSH.

HOLDEN, MISSOURI.

Dear Herald: I have in my possession some papers that represent a comfortable sum of money under favorable circumstances, their present value unknown. I have on many occasions asked the dear Father to make known to me if they would ever become valuable, and have promised to share with him should they ever increase in value. I have done this several times and have waited for an answer to my prayer. Some time ago I received the following: I thought I was in a railroad depot. Seemingly I had not stepped from the car. There was the usual hurry and bustle. The baggage was being removed from the car, when one of the men approached me with a large box, beautifully finished, polished, and bright and shining. It was of dark color, like rosewood, and about four feet long and two feet square. He placed the box on the floor in front of me, and laying his hand on my shoulder, said, "Madam, this is your property, yours." I looked down at the beautiful thing, and bent over it, placed my hands upon it and lifted its cover, seemed to know it was mine. The cover was fastened like a trunk with hinges, and supported on its back and end so that it stood upright. I gazed a moment at its appearance before touching its contents. It was packed completely full. On the top and in the center was another box, like unto the box itself, only about half as large, finished about the same, differing only that the inner box had a projection at each end, seemingly intended to use in handling.

I lifted the small box and stood it across the corner of the large one, and drew out the handles which proved the box to be inclosed in a sheath covering, and the handles were hollow tubes. The inner box was full also. The first thing I removed was a small glass bottle, sealed and labeled, "Radium, 1 ounce"; the next was also a bottle, but much larger, containing gold dust, or particles of gold like bird gravel, about sixteen ounces, and sealed and labeled "gold dust." I placed this bottle beside the radium bottle and picked up another bottle containing precious stones of every kind, among which I recognized the diamond, ruby, pearl, amethyst, topaz, the blood red garnet and many others. I placed this down and pushed my hands into the ends of the box, into the handles and drew out typewritten papers that impressed me as being very valuable, but the nature of which I did not just understand. I felt so surprised and astonished at what laid before me that I trembled and felt awed. The large box was packed with parcels done up in paper and sealed, papers of different colors, like the colors of the precious jewels in the large bottle. The packages I did not displace, but felt that they each contained a treasure of some great value. My heart began

to swell with gratitude to God for an especial blessing, the real nature of which I did not and could not fathom.

I write this dream, hoping that some one may be able to give me the full interpretation. Hoping to hear from one of the Saints who has the gift of interpretation, I await an answer.

Your sister,
EMMA W. SIMPSON.

Environment.

Before entering into a discussion of this subject, we will refer to the circumstance of Adam and Eve. Tradition has had more to do with our education along these lines than books. The usual impression made on our mind is that our forefathers did some terrible thing in the Garden of Eden, and if they had not done so, we would have all been good and would have done no wrong. We would have been the nice boys and girls that our Sunday school teachers have always taught us to be. Let us see what the books say on the matter. One ray of light from them is better than all the speculation of men influenced by the education received from the mother church and her daughters.

"And in that day Adam blessed God, and was filled, and began to prophesy concerning all the families of the earth; saying, Blessed be the name of God, for, because of my transgression my eyes are opened, and in this life I shall have joy, and again, in the flesh I shall see God. And Eve, his wife, heard all these things and was glad, saying, Were it not for our transgression, we . . . never should have known good and evil, and the joy of our redemption, and the eternal life which God giveth unto all the obedient."—Genesis 4: 10, 11, Inspired Translation.

"Adam fell that men might be; and men are that they might have joy."—Book of Mormon, 2 Nephi 1: 195, authorized edition.

"And the Lord appeared unto them, and they rose up and blessed Adam, and called him Michael, the Prince, the Archangel."—Doctrine and Covenants 104: 28.

It is not our intention to enter into an examination of what might be allegorical language, our knowledge is too limited, but a fall that makes people rejoice, that makes it possible for them to exist and have joy, and finally become angels, is not one that we should complain about.

What about environment? Let us look for some examples: A kind of corn planted in the ground will grow and produce other corn when it has moisture and heat from the sun. Why? Because it is in proper environments. Take away any one of the three, earth, heat, moisture, and you destroy the environment needful to make the corn grow. Oranges can not be grown in a cold climate because the necessary environment is not there. There is earth and moisture, but not heat.

When the writer was a boy the use of tobacco was very common in his father's home, in the coal mines where he worked, in the schools, in church, sometimes the preacher in the pulpit and during revivals used it, on the street and on the playground. So he did what the crowd did. When about eighteen years old, he changed his environments and went West among civilized people. Their example and his attention being called to the filthiness of it, he became ashamed and quit.

Here is a supposed case. A teacher of the branch calls on Sister Blank, and after the usual salutation, he says to her: "Sister, I came to talk to you about your boy Steve. I have seen him at the depot among very immoral boys. They smoke cigarettes, swear, steal, climb the cars, play hooky from school; they are dirty, and all around bad boys." With a pleasant smile she answers the teacher that she was aware of all that. He suggests that it would be best for the boy

to be kept away from such places, but she assures him that she once thought so, but she had been reading the new doctrine, that the good environment theory was knocked in the head, and had received its death blow in the Garden of Eden, and that it was a great burden off her mind, and that Steve was so happy and contented that she did not care to disturb him.

Another common case: Bennie Stone calls on Tom Brown, and asks him if he would not like to attend church with him, the Religio and Sunday school also, that besides the good lessons he would learn, there would be such a good environment to be in, so many nice young people that were trying to read upright and honorable lives. He replies that the up-to-date idea is that good company don't help a young man any, that it is only molly-coddle that needs a good environment to help him be good.

The good environments created by the Religio and Sunday school have been a very great factor in saving our young people to the church. I look back for thirty years, and recall a number of families with children who had a branch but no Religio or Sunday school, and all are lost to the church. If the recorder could separate those coming into the church through the auxiliaries from those gained by missionaries, it would show a very large percentage as coming from among the young people.

It would be unreasonable to believe that environment had absolute control over our lives, but it has much to do in molding them. The best boys and girls come from homes where the mothers and fathers live the simple, lowly, pure, and humble life of the Nazarene; not homes of luxury and gilded vice, or wretched homes of poverty and crime in its most revolting forms. The strong, spiritually, physically, and morally can overcome their environments, but they are few compared with the masses, and without them the world would make no advancement. It matters not where we look in the world we see evidences of the effect of environment upon the people. The people from the East going West, soon adapt themselves to western ways. They do not learn it from books, but because of the environment in which they move. A young man may read of the cowboy with buckskin breeches fringed down the sides, bowie knives and revolvers in his belt, a bottle of whisky in his hip pocket, and fire in his eye ready for fight; books and papers have given him that idea, and he believes it, and with timid feelings he approaches his haunts on the rolling prairie or in the rocky canyon, but a few weeks of companionship, environment if you please, gives him a better education than all the books he has ever read. He finds a different type of a man. He may have the buckskin breeches, but just as likely to have on a pair of brown overalls. He has a revolver, but it will be used more on jack rabbits and coyotes than on men; he loves his pony; he is open-hearted and generous; his hospitality is of the western type; you can feel at home in his cabin and are welcome to his plain but substantial food.

If the doctrine of environment is dead, why be so much concerned about the evil around us; why try to get rid of the saloon; why not let our boys go there, and our girls to the red light district; why do we want to have our homes in the best part of the city instead of in the slums? How many boys and girls would remain pure under such conditions even with the best of parents and good religious opportunities?

Another strong evidence of the power of environment is shown in the assimilation of emigrants. They soon adopt our ways of doing things, and this is especially true of the younger people, who come more in contact with the new conditions. The Lord emphasizes the need of a good environment in the revelation concerning the building of the Sanitarium, wherein he says, "Where they may be removed from

the influences and environments unfavorable to the exercise of proper faith unto the healing of the sick."—Doctrine and Covenants 127: 2.

Admitting that Adam and Eve were in a good environment in the Garden of Eden or somewhere else, just as soon as Satan entered it was changed, in like manner as if a saloon were opened in a church, and the bartender got behind the bar to deal out the liquor.

Yours for a good environment,
EDWARD RANNIE.

Sheffield Reunion.

The reunion of the Sheffield District convened in the Saints' church, Clay Cross, Derbyshire, England, on Sunday, April 10, 1910. Morning service commenced under the presidency of Brother Johnston, assisted by Elder T. Taylor, of Leeds, and Brother Meredith, president of the Seventh Quorum of Elders, Birmingham. During the morning service a paper was given by Elder C. Cousins on "What are the duties of the district president?" This resulted in a discussion which ended in good to all and edification to the less learned.

Afternoon meeting at 1.45, under presidency of Brother Meredith, was a priesthood meeting. Subject, "Unto what were we called? To administer the word of Almighty God." One question was raised amounting to this: "Is the Church History as authentic as the publishers' preface would suggest when comparing the words as recorded therein by Joseph Smith on page 561, concerning the ordination of seventies until there are one hundred and forty and four thousand, and those contained in the Doctrine and Covenants, section 106, page 43?"

Fellowship at 3 p. m., presided over by J. Holmes and G. Gaydon. One prayer and ten testimonies were given, a good spiritual time enjoyed, and the two children of a sister were blessed by Brethren Meredith and T. Taylor. Priesthood meeting continued at 4.45, and preaching meeting at 6, preaching by Brother Meredith, assisted by T. Taylor. Much advice and instruction on the needs of the world and the church were given and a good spiritual time enjoyed. Closing prayer by Bro. C. Cousins. G. GAYDON, *Secretary*.

NOTTINGHAM, ENGLAND, April 12, 1910.

Extracts from Letters.

A. B. Kirkendall, Creola, Ohio, April 6, 1910: "My mind to-day has been on the transactions of eighty years ago,—such a small beginning, scarcely noticed in the world at large; yet what importance to us who have proved it. There are stirring times before us in many ways and this work is the only solution to many of the problems. Shall we meet them "like men of war," or will the Lord have to raise up others? I hope to live the next twenty years and see the one hundredth anniversary of the work's beginning. I hope to see wonderful progress. May we have the true spirit of the gospel and contribute our part towards its consummation."

T. S. Brown, Hemet, California: "I am inclosing you a Brighamite tract. Am getting something on this order frequently of late. Evidently the parties putting this last one out are ashamed to give their name or printing location." [Sure they are. Who would not be, considering its character? —EDITORS.]

W. S. Moore, Ainsworth, Nebraska: "I have been receiving a number of tracts from the Brighamite people of late. They amount to nothing as evidence against us, but thought you might wish to see them, and so send them on."

News From Branches

CENTRAL CHICAGO.

Sunday, May 1. Good attendance at Sunday school and more interest seems to be taken. We have begun to practice on the music for our children's day program, Sr. Fanny Prentiss McGahen being named as chairman of the committee. Sacrament service well attended, although we wonder why some others were not there. If all the Saints could appreciate the blessings they miss when not attending this service, we feel there would not be so many absentees. Elders McGahen and Burwell were in charge and gave some good instruction. Elder P. Pement was the speaker in the evening.

Mrs. Fannie and Miss Pearl Schwartz, mother and sister of your correspondent, arrived in the city last week, and may remain for the summer. My friends may be aware that my two married brothers, Elmer and Grant, live in Chicago.

Sr. Addison Frantz, with her little daughters, Margaret and Vivian, departed for their home in South Haven, Tuesday, the 3d.

Sr. James Cuthbert has been staying at the home of her sister, Sr. T. Vanderhoof, for the last few weeks, and her presence has been much appreciated at the church services.

Bro. William Lilly, who has been visiting at the home of Sister Keir, departed for Gardner, Illinois, this week to visit relatives.

Brother Sherman, who was on the sick list last week, stated at prayer meeting Wednesday evening that he had received a great blessing through administration on Sunday. We were much rejoiced to note that little Eva Sherman was in attendance at services Sunday, after such a long illness. There was a better attendance at prayer meeting Wednesday evening than we have had for months. Trust the time is near at hand when the majority of Saints, instead of the minority, will consider that they have a regular engagement at the prayer meeting.

"Workmen of God, oh, lose not heart,
But learn what God is like!
And in the darkest battlefield,
Thou shalt know where to strike.

"Oh, blest is he to whom is given
The instinct that can tell,
That God is on the field, when he
Is most invisible."

ALICE CARY SCHWARTZ.

6549 MARSHFIELD AVENUE.

HISTORY OF THE DES MOINES, IOWA, DISTRICT.

During the years 1903 to 1905 we succeeded in gathering notes from which we were able to compile a fairly complete historical sketch of the Des Moines District.

The first chapter covers the years from 1860 to 1866, and we make the following extract from the chapter.

The first reference to any work of the Reorganized Church of Jesus Christ of Latter Day Saints in what is now the Des Moines District, was at the semiannual conference of the church held at Gallands Grove, Iowa, in October, 1862. A report from the Oskaloosa Branch was presented to this conference. The earliest historical note which we find is the baptism of Martha Standeven, at Adel, Dallas County, Iowa, in 1860, by C. G. Lanphear. The said sister later united with the Boonesboro Branch.

On May 19, 1862, John X. Davis and Mary Davis were baptized at Newton, Jasper County, by Elder Thomas E. Jenkins. Elder Jenkins also baptized William Stevens, in

1862, the place of baptism not being recorded, either Newton, or Fort Des Moines. We have no further mention of the said Elder Jenkins in the district.

A branch of the church was organized at Oskaloosa, in June, 1862, and reported to the October conference of that year. Elder C. G. Lanphear perfected the organization, which had ten members.

At the conference of October, 1863, Elders Ebenezer Page and John Swain were appointed to labor in Guthrie, Dallas, and Polk counties, Iowa.

In the assigning of missions at the June conference of 1863, Elders J. A. McIntosh, John Swain, Lehi Ellison, Spencer Smith, and A. B. Kirkendall were appointed to labor in Shelby, Audubon, Guthrie, and Dallas counties.

At the semiannual conference held in Pottawattamie County, Iowa, in October, 1863, the following appears in the minutes:

"Resolved, That the counties of Shelby, Crawford, Audubon, Guthrie, Dallas, Polk, and Sac, be under the presidency of J. A. McIntosh."

At a special conference held at Gallands Grove, October 25 and 26, the following appears in the minutes: "In the assigning of missions; R. D. Butterworth, Dallas and Guthrie counties; William Davis, Dallas County; William Stevens, Des Moines and vicinity."

The record shows one baptism performed by Elder McIntosh in the city of Des Moines during his mission here.

The labors of the several elders in Polk County resulted in the organization of a branch at Fort Des Moines, on July 10, 1864, with six members. The following minutes are taken from the record book of that day, which is still preserved:

"JULY 10, 1864.

"We, the undersigned members of the Church of Jesus Christ of Latter Day Saints, assembled,

"Resolved, That we organize a branch of said church at Fort Des Moines, to be called the Polk County Branch of said Church of Jesus Christ of Latter Day Saints.

"Elder John Sayer, William Stevens, Elizabeth Sayer, Sarah Ann Sayer, Sarah Elizabeth Stevens, and Electa Benedict.

"Resolved, That Elder Stevens preside over the branch.

"Resolved, That Elder Sayer act as secretary, and counselor to Elder Stevens."

At the annual conference held at Plano, Illinois, in April, 1865, a report was received from the Fort Des Moines Branch, although it had been organized under the name "Polk County Branch" the year previous. Of these first members of the Polk County Branch we record that John Sayer and Sarah Ann Sayer had been baptized on December 18, 1860, by Elder John Shippy, but we do not have the date of their locating at Fort Des Moines. Elizabeth Sayer was baptized in 1861 by John Sayer. For Electa Benedict there are no items. Five persons were baptized in Des Moines during the remainder of 1864, and seven members were received into the branch by vote. During the year 1866 four persons were baptized in the city. The TRUE LATTER DAY SAINTS' HERALD, of July 1, 1866, contained the following editorial paragraph:

"We have been notified that Bro. Gordon E. Deuel is at Fort Des Moines, and that he is doing a good work there."

At the annual conference of 1868, in the assigning of missions, Elder G. E. Deuel was to labor in Polk, Jasper, Dallas, Story, Hardin, and Marshall counties. It appears from the above quotation that Elder Deuel had been laboring in this part of the State since 1866.

The first record book of the Fort Des Moines Branch only contains minutes down to 1866. This entry appears upon the title page of the book:

"Record book of the branch of the Church of Jesus Christ of Latter Day Saints at Des Moines, Iowa."

Mention is made above of Elder J. A. McIntosh being appointed to preside over certain territory in which Polk County was included, and the following entry appears in the book, evidently in the handwriting of the said brother:

"Direct, John A. McIntosh, Manteno, Shelby County, Iowa."

Sr. Elizabeth Sayer Sheeler was one of the members of the branch organized as above stated. She has continued her residence near Des Moines since that time, and is still a member of the branch. She came to Des Moines before the opening of the civil war. She had been a resident here several years when the first railroad train entered the city. Her life in the church has almost covered the entire period of the Reorganized Church. As the evening shades gather about her she is a living example of a faithful child of God.

A. A. REAMS.

DES MOINES, IOWA, April 5, 1910.

Miscellaneous Department

Conference Notices.

The Des Moines District will convene at Des Moines, Iowa, June 4 and 5, 1910. A. A. Reams, secretary, general delivery, Des Moines, Iowa.

Nauvoo District will convene at Fort Madison, Iowa, June 4 and 5, preceded by the Religio and Sunday school conventions the day previous. Let all reports be promptly and carefully made out and sent to the secretary before conference, not later than June 1. If they arrive later than that they may not get into conference. Remember this is election of officers, and as our president has been appointed to another field it will be necessary to elect another to succeed him. Let us have a full attendance. M. H. Siegfried, secretary, Nauvoo, Illinois.

Conference of the Nodaway, Missouri, District will convene with the Guilford Branch, at Guilford, Missouri, on Saturday, June 4, at 10 a. m. Send reports to W. B. Torrance, Bolckow, Missouri, or the undersigned. Sunday school convention on the 3d. E. S. Fannon, president.

Eastern Michigan District will convene with the Minden City Branch, at Minden City, Michigan, at 9 a. m., on Saturday, June 11, 1910. Let us have a full and complete delegation from every branch in the district. It is hereby requested that all ministers will send a report of labors to the district president, William Grice, R. F. D., Crosswell, Michigan, not later than June 1, in order that a correct summary may be made. All branch reports, also delegates' credentials, should be in the hands of the district secretary before the opening of the first session of the conference. F. O. Benedict, secretary, Applegate, Michigan, R. F. D. No. 1.

Convention Notices.

The Des Moines, Iowa, district Sunday school and Religio association will meet in convention June 3, 1910, at Des Moines. Literary program Thursday evening, June 2. All come who possibly can. Pearl Shannon, secretary.

The Religio convention of the Central Illinois District will convene at Beardstown, Illinois, on June 11, 1910. All are cordially invited to attend and make this one of the most interesting conventions ever held. Walter Daykin, secretary, 1000 East Cleveland street, Taylorville, Illinois.

Reunion Notices.

The Northern Minnesota District reunion will be held with the Bemidji Branch, commencing June 11, and continuing over two Sundays. A boarding tent will be conducted on the grounds, also small tents for sleeping purposes. All expecting to come should make arrangements with committee at once in regard to board. F. E. Anderson, Birch Whiting, D. A. Whiting, committee, R. F. D. No. 1, Bemidji, Minnesota.

Notices.

All scattered members whose names remain on the old Mill Creek, Iowa, record and those absent ones that are on the Riverton, Iowa, record, wanting letters of removal, please write to me and state with what branch you wish to unite.

HAMBURG, IOWA.

L. C. DONALDSON, Clerk.

The Bishopric.**AGENT'S NOTICE.**

(The following is an extract from a report of Brother Abels as Bishop's agent in Utah District.)

To the Saints of the Utah District; Greeting: I must invite your earnest attention to a very peculiar coincidence. A close observer will note the best observers of the law of tithing are found away from the regularly organized branches and the query might therefore be propounded; What do you ascribe as the cause thereof? I can not ascribe it to lack of knowing the law of Christ as it pertains to temporal matters, nor to a lack of coöperation in church matters; for quite a number who do not make an effort to live this law are regular attendants at services, both preaching and prayer, or attend Sunday school and loyally support the cause of the Religio workers. Again, what then might be the cause of all this indifference and lethargy pertaining to finances so much experienced in organized branches? Are scattered members more abundantly blessed with earthly goods? Is their income larger? Are they more spiritually minded? All of these questions require an answer.

My personal observation leads me to presume that the average member in any organized branch has quite as much of this earthly goods and besides has all the advantages of a continual exhorting to be spiritual and to have the doctrines of the church expounded, but temptation to yield to pleasure and to the possession of luxurious comforts and to eat the very dainties of life are ever present and the inclination to live only for what good there is in it for one's self, is one we must combat every day, besides some there are in cities who have but very meager incomes to subsist on and can not be expected to retain any surplus.

The injunction however is to all of us to make the effort to see how near we can live the celestial law of the kingdom that we might be prepared to become subjects of such a kingdom. It is the bounden duty of each of us to learn to live economically, that we might have a surplus to assist the cause of the Master.

Why not all resolve to make the effort during the coming conference year.

How many of us surrounded with the comforts of life propound the question occasionally to ourselves: Has the Bishop's agent sufficient means on hand to meet all necessary expenditures, such as the care of poor, the care of elders' families or current expenses of elders to carry the gospel sounds to the pure in heart, or for general and special taxes, and yet this would be a very proper question and perhaps quite profitable.

Says one, Let us call on the Bishop of the church for assistance and surely he will come to our rescue. But how is this going to affect us? We are all anxious that this field shall be kept open and that a progressive campaign shall be waged against error and delusion and that four or more elders shall again return to this field to labor among us, yet in the next breath we admit that notwithstanding our numbers we can not take care of our own district? Can we reasonably expect that others will think well of us, when we practically ask the church to carry our burden and express a willingness that the crown of diligent labor shall be taken from off our heads and placed upon others? Naturally our faith is measured by our works and unless we determine to become self-supporting we can not well expect the Bishop to think well of us.

Probably there are yet a few who forward their tithes and offerings to the Bishop direct, but this should not be encouraged, as we fail thereby to honor those whom the Bishop has designated to be his representatives, and besides we fail to secure for the district the benefit of disbursing funds received or to secure for it the credit due it.

Before applying to the Bishop for funds, I wish to learn from the Saints themselves if they wish me to do this or if they wish to make some provision by which funds immediately needed shall be forthcoming. Let every one of us learn to do his part and do it well.

Trusting the cause of the Master may be ever foremost in our hearts.

Yours in gospel bonds,

G. J. S. ABELS, *Bishop's Agent.*

Special Notice.

In harmony with the action of the late General Conference providing for the organization of a district in the State of New York, arrangements have been made for the convening of a special conference for this purpose, Saturday, June 4, at 2 p. m. at the Saints' church, Willow avenue, Niagara Falls,

New York. We trust the branches in said State will send delegations to represent them, and complete statistics of their membership for use of the secretary. Let all come bringing the Spirit of the Master, that we may have a season of rejoicing together in the Lord.

WILLOUGHBY, OHIO, May 4, 1910.

ULYSSES W. GREENE.

Minister in charge of the Eastern States.

Order of Evangelists.

Dear Brethren: The conference is over, and another year is before us. It is with profound gratitude that we note the goodness and wisdom of God in the calling out and ordination of four good men (high priests) who have been added to the order (with the exception of Bro. J. M. Terry who has not yet been ordained). God saw our weak and needy condition, and listened to our cries. As in other departments of the work, so it was with us, our extremity was God's opportunity. We are thankful for what we have received, but shall still pray for more.

The Order has made provision for report blanks which will, some time within the year, be sent to every member of the Order, so each will know what is required of him in the way of reporting.

No one should be in ignorance concerning the important duties of our calling. They are plainly set forth in the revelation of April 15, 1901. (See Doctrine and Covenants, sec. 125.) We also call attention to "The Patriarchate," a little booklet on sale at the Herald Office, (price ten cents,) a portion of which was written by our esteemed and departed brother, Alexander H. Smith. This little work was gotten out and indorsed by the Order of Evangelists, and will prove a help to all who read it carefully. It should be in the hands of the membership of the church, everywhere, so that they may be more fully informed.

The demand for patriarchal blessings, in the future, as in the past, will sometimes exceed the supply. Do not attempt to do more than you are able to do faithfully and well. A kind of wholesale business in this direction is altogether out of order. Two or three blessings at one time is sufficient, in my opinion, as a rule, though it may be that some can properly give more. I seldom give more than two at one time, never more than three. A strong man could, of course, hold two blessing meetings per day, when necessary, thus giving from four to six blessings per day. Of late, I only hold one meeting per day, as a rule.

According to the instruction and arrangement of Bro. Alexander H. Smith, the patriarchs are required to keep duplicate copies of all blessings, and from time to time, forward them to the office of the Presiding Patriarch, at Lamoni, Iowa. These copies should be arranged in the order of their dates, and they should all be numbered. We have received copies of blessings which were given in March, 1910, and the next time, and afterwards, those bearing dates of January and February, and even back to November, 1909. How can we file them away in the order of their dates, when they are not so arranged and sent, nor are we notified that copies of an earlier date are yet to be sent? This is very annoying indeed.

But this is not all. I took out the paper fasteners and read several copies (yes, five or six,) and found three of them were not put together in the right order of their pages, and they contained quite a number of mistakes, some of them bad ones, which had evidently been made by the stenographer and should have been corrected. All blessings should be carefully proof read and the mistakes corrected. Perhaps few of us, if any, are professional proof readers, but we can surely point out the material errors and have the stenographer correct them. Everyone receiving a patriarchal blessing is entitled to a copy as soon as practicable, made out in due form, and *materially correct.*

In order to bring about uniformity as nearly as we can, we advise that the blessings be written by the typewriter on paper eight and one half inches wide by fourteen inches long, and of medium weight,—not too light nor too heavy. Provide a suitable cover for the back, and a sheet of the same kind of paper as that upon which it is written for the front, with these words written upon it: "Patriarchal Blessing of

Each blessing should have a proper heading, containing the name of the party to whom it belongs, name of the patriarch, time when and place where the blessing is given, and the name of the church. If the party holds some official position in the priesthood, the name of office can be inclosed in curves

at the end of the name. As a rule, it is better to give the name in full, rather than initials.

Duplicate copies, of course, do not need covers. In giving blessings, it is important that the patriarch cultivate the habit of speaking slowly and distinctly. Several important advantages will result from this habit, one of which is, that it gives the stenographer a much better opportunity to secure a complete and correct report.

The following is about the form which the heading assumes when typewritten, with such variations as may be found necessary:

Patriarchal blessing of John Jones (elder),
Given at Independence, Missouri, April 15, 1910,
By Joseph R. Lambert, Patriarch,
Reorganized Church of Jesus Christ of
Latter Day Saints.

We have no disposition to bind others to do just as we do, but at the same time, uniformity in some things connected with the work, is desirable, and we desire to have others do as well or better than we do.

As to how expenses are to be met, etc., we refer you to "The Patriarchate," pages 49 and 50. When at all practicable, do not permit any person or persons to donate on expenses till after the blessing, or blessings, have been given. It is unwise to do so.

Dear brethren, think well on the power of example. We have been called with a holy calling, to act as spiritual fathers to the church. The words of Paul to Timothy will apply well to us: "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." And, we may add, rightly and faithfully attending to all the duties which belong to our office and calling.

This year, we shall hope and pray for a record of faithful, careful labor from each member of the Order who is able to enter into the work.

Your brother and fellow-workman in Christ,
J. R. LAMBERT.

LAMONI, IOWA, April 25, 1910.

Church Secretary.

GENERAL CONFERENCE MINUTES.

The General Conference Minutes, including full account of Jubilee anniversary exercises, are in the hands of the publishing house, which has arranged to issue as soon as practicable—to get them out without delay.

R. S. SALYARDS, *Church Secretary.*

LAMONI, IOWA, May 7, 1910.

Eighth Quorum of Elders.

Letters sent members of the quorum at the addresses given below have been returned unclaimed: D. W. Palmer, Childers, Hickory County, Missouri; William N. Potter, Clinton, Iowa; William N. Williams, Hood River, Oregon. As we desire to keep our list of members and addresses up to date, would anyone knowing their present whereabouts please advise the undersigned.

S. A. BURGESS.

1626 PIERCE BUILDING, SAINT LOUIS, MO., May 4, 1910.

Sunday School and Religio Field Workers.

Will the reunions, conferences, or districts desiring the services of field workers in the interests of either the above organizations kindly notify the undersigned at once? Provisions will be made to supply all demands to the best of our ability.

DANIEL MACGREGOR,
Thedford, Ontario.

J. A. GUNSOLLEY,
Lamoni, Iowa.

18-3t

Missionaries, Attention!

Send your field address for the coming year, as directed below, and you will each receive the *Sunday School Exponent*, *Senior Quarterly*, and the *Religio Quarterly* for twelve months. All we ask in return is, that you do all you can to induce the Saints and friends to subscribe for these publications. After July 1, 1910, all your old addresses at the office will be can-

celed. If you wish these helps, use a postal and mention this notice.

For the *Exponent* and *Senior Quarterly*, notify General Secretary, D. J. Krahl, Independence, Missouri.

For the *Religio Quarterly*, notify Pres. J. A. Gunsolley, Lamoni, Iowa.

19-2t

Requests for Prayer.

Mrs. Alden B. Herman, Glenwood, Iowa: "I wish to ask the prayer unions and Saints in general to remember in their supplications to our Father in heaven, the case of my afflicted daughter who is in the Clarinda State Hospital, that her mind may be restored to her again, and all praise be to God."

Jennie Athey, Calhoun, Missouri: "I wish to ask the Sisters' Prayer Union to remember me in my affliction, as I am in sore need of it."

The Library Commission.

The commission took its present form with five members just two years ago, so we are pleased with the progress so far made. However, we hope the coming year will be made especially noteworthy in getting the work of the library in the best shape it has ever been.

There are five members of the commission.

Frderick M. Smith is chairman, and has general supervision.

E. A. Blakeslee, of the Presiding Bishopric, is treasurer, and has charge of the finances.

E. H. Fisher, 100 Sycamore street, Winter Hill, Massachusetts, is secretary, and as such has charge of the minutes, and general supervision of district and local boards. You should write him for any information desired concerning the local library work.

Heman C. Smith, Lamoni, Iowa, has general supervision of the General Church Library. The detail work is in charge of the librarian and his assistants, but Brother Smith has charge of books and magazine purchases; in fact, acts on behalf of the commission so far as the General Library is concerned.

S. A. Burgess, 1626 Pierce Building, Saint Louis, Missouri, was appointed editor, and has charge of the publicity feature. Any questions that you would like to have answered through a question box you may send either to him or to the secretary as given above.

The Library Commission held its latest meeting on April 17, 1910, at Independence, Missouri. The items given below from the minutes of the commission is the latest action taken in each case.

Israel Smith is librarian or custodian of the General Church Library, with power to choose assistant.

A hat rack and an umbrella case were ordered placed in the library room. Locks were ordered placed on the three doors of the library, and that the room be kept locked unless in charge of the librarian or some one appointed by him. Under this rule the library is open to the general public from 2 to 5 p. m. This is subject to modification by the member of the commission having the library in charge.

Dewey and Cutler's Accession books, card index with ten thousand cards, and ten-foot steel book stack were ordered. A book case to be placed in the vault was made by the industrial department of Graceland College, and all very rare volumes were ordered placed therein.

The matter of church publications to be placed in the library, books and magazines to be purchased for the library, the care of duplicate copies of rare volumes, were all referred to the commission member having the supervision of the library.

The matter of allowing volumes to be taken from the library to be used in debates was also referred to the member of the commission in charge of the library, he to say what volumes shall be accessible and when.

All reports must be in the hands of the General Secretary on or before March 20 each year. This includes a report from each member of the commission.

The list of two hundred volumes of use in local libraries was ordered published as soon as practicable.

It is our desire to make this work as effective as possible in every department. To this end criticism, suggestions and questions are desired and requested. Prompt consideration is assured to all inquiries, and we trust that the close of the conference year may find work in better condition than ever before.

On behalf of the commission,
S. A. BURGESS.

Died.

STRICKMAKER.—Zachariah Strickmaker was born December 11, 1831, and died April 14, 1910, at the home of one of his sons with whom he lived. He was married to Miss Rosabel Carrell May 13, 1853, and to the union nine children were born, six sons and three daughters, seven of whom are living, but none being members of the church. He was baptized and confirmed by Bro. James Carlisle. The funeral was from the home, sermon by D. E. Tucker; after which the G. A. R. post took charge of the services. Benediction at the grave by D. E. Tucker.

MAEDEL.—Edith, youngest daughter of Bro. and Sr. William Maedel, died of brain meningitis, March 21, 1910, at her home in Cash, Michigan. Edith was born July 6, 1896, and baptized November 11, 1906. She was assistant organist and librarian of the Sunday school. She was a sweet child, loved by all who knew her. Three weeks prior to her sickness she wrote her brother that she was going to die, and he came home the same week, but did not see her alive. She leaves to mourn a father, mother, one brother, one sister, and a host of other relatives and friends.

BOWER.—Rosettie E. Bower, born December 17, 1866; died March 30, 1910. Sister Bower has lived a Christian life since childhood. She became a member of the church in December, 1895. She died firm in the faith, with joyous hope of the first resurrection. Elder R. M. Maloney conducted the funeral services at the Munis schoolhouse.

WALSH.—Nancy Jane Walsh died April 10, after a long illness at her home in Grant, Huron County, Michigan, aged 46 years, 8 months, and 8 days. She was baptized in 1894. She was married to Phineas B. Walsh in 1879; to this union were born five sons and two daughters, one having preceded her to the other shore. She leaves a husband, father, mother, four sisters, and two brothers to mourn. Services were conducted in Canboro church by Myron Carr, April 13. Funeral was largely attended. She was laid to rest in Oliver Cemetery.

GILLESPIE.—Mary C. Gillespie departed this life at the home of her son, Harry Gillespie, in Kirtland, Ohio, on April 18, 1910. Mary Gillespie was born in Dundee, Scotland, January 31, 1833. Was married to John Gillespie September 5, 1859. Was baptized into the Brighamite church in Scotland, January 31, 1864. With her husband she came to America with the intention of going to Salt Lake City. On arriving in Pittsburgh, Pennsylvania, they first learned of the apostasy. She was baptized into the Reorganized Church on January 31, 1869, by Elder Jacob Reese and remained a faithful and consistent member of the church to the time of her death. There were born to them eleven children, four sons and seven daughters, of whom seven remain, four daughters and three sons. The sister passed peacefully away, firm in the faith and hope of a glorious resurrection. Interment in the cemetery at Kirtland; sermon by Elder L. W. Powell, assisted by Elder John H. Lake.

HIGGINS.—Richard Earl, infant son of Mr. Robert and Sr. Nellie Higgins, was born near North Henderson, Illinois, November 27, 1909, and died April 17, 1910, as a result of measles which developed into pneumonia and peritonitis. Richard was blessed February 25, 1910, by Elder O. E. Sade. He was a very bright and attractive baby for his age, exhibiting an intelligence rarely seen in one so young. Our Father in heaven saw fit to take him from this world of sin to a place of joy and peace. Funeral held at the home of his parents in North Henderson, April 19, 1910. Elder O. E. Sade, of Joy, Illinois, officiating.

JUBB.—Miss Hattie F. Jubb, of Merrill, Michigan, died of appendicitis April 19, at 2.30 a. m. at Saint Mary's Hospital, after an illness of one week. She was born March 24, 1890, at Brant, Saginaw County, Michigan. She is survived by her parents, Mr. and Mrs. F. P. Jubb, two brothers, Edward E. and Harold B., of Merrill, and one sister, Mrs. Myrtle Aldrich, of Brant. Funeral took place at her father's residence, near Merrill. Services were conducted by Elder Barret, of Brant. The remains were laid to rest in Brant Cemetery beside her sister Bertha who preceded her fourteen years ago.

Women the Physical Equals of Men.

Mr. George Willis Cooke concluding an interesting series of articles upon "Woman in the progress of civilization," makes in the May *Chautauquan* an interesting explanation of the present physical inferiority of women in civilized countries and the probable correction of this inferiority in the next few generations. Says Mr. Cooke:

"We can easily imagine how much more happy would have been woman's career, and how much more effective in the advancement of civilization, had the shut-in life of the home and the harem never been hers. Had education from the first been open to women as to men, had women been free to engage in any occupation or profession as they are now in this country, how much better it would have been for them, as well as for men! But we have not to deal with what might have been, only with what has actually occurred, in so far as we can discover it from the dim records of the past. We must assume, then, that for a very long period descent was reckoned on the side of the mother. The process of the transference of descent to the father was a very slow one, but it brought about a revolutionary change in the position of woman. It brought her into subordination to man, and her life in some respects became similar to that of the slave. In fact, slavery and war were undoubtedly potent forces in determining woman's position during the patriarchal period. The complete dominance of man had many far-reaching effects which continued down to the modern era, and are as yet only modified, not outgrown. One of the most evident of these effects is seen in the physical inferiority of woman. In the early ages, among primitive races, and among peasant and other women who live an active out-door life, and share in the occupations and interests of men, they are nearly as strong and vigorous as their masculine companions. They can accomplish as much work and as easily; and in the case of conflict with men, the women stand an equal chance of coming off victorious. The evidence for his conclusion is so large in amount and varied in character that there can be no doubt as to its correctness. Already, under modern conditions, two or three generations have been sufficient to recover to women something of this early robustness and vigor."

In the June St. Nicholas.

There are nine serial features now running in *St. Nicholas*—six stories, De Witt Clinton Falls's "Leaves from the Journey Book," and Palmer Cox's and Mrs. Ruth McEnery Stuart's series of jingles. In addition to the June chapters of these serials and plenty of short stories and verse, the June *St. Nicholas* will have much interesting information for its young readers about comets in general and the Halley Comet in particular. "Nature and science" will discuss the broad subject of comets in a way young readers can easily understand; and A. Russell Bond will tell the story of Halley's Comet, and just where and when to see it, with reproductions of a number of photographs taken by Professor Barnard.

It is a dangerous thing to be prosperous. The crucible of adversity is a less severe trial to the Christian than the refining pot of prosperity. It needs more than human skill to carry the brimming cup of mortal joy with a steady hand; yet Paul had learned that skill, for he declares, "In all things I am instructed both to be full and to be hungry." When we have much of God's providential mercies, it often happens that we have but little of God's grace; satisfied with earth, we are content to do without heaven. Rest assured, it is harder to know how to be full than it is to know how to be hungry, so desperate is the tendency of human nature to pride and forgetfulness of God. Take care that you ask in your prayers that God would teach you "how to be full."—Spurgeon.

It can scarcely be doubted that our lack of faith in persons and things might often be traced to the lack of desire for the things in which faith is wanting. We say of some sanguine people that they have faith in the possibility of doing some things because they are desirous that they should be done. Now, there is such a thing as allowing desire to warp judgment, but the mistake is oftener on the other side. Down at the bottom of our lack of faith in the ability of some one to succeed is the lack of desire that he may do so. A bit of unworthy jealousy often destroys our faith in others. The man who begins to prophesy failure as soon as another takes up a work needs to stop and examine himself whether or not the wish has not prompted the thought. It is an exceedingly bad sign when faith in the success of worthy people and worthy projects is the exception rather than the rule.—*Look-out.*

CONTENTS

THE SAINTS' HERALD

ESTABLISHED 1860.

EDITORIAL:

All Brighamite Roads Lead to Polygamy - - - - 465

Branches, Take Notice - - - - - 467

Tracts - - - - - 467

Water - - - - - 467

Lamoni Items - - - - - 467

ORIGINAL ARTICLES:

Duplicity Exposed, by Heman C. Smith - - - - 468

The Perfect Law, by Geo. P. Lambert - - - - 471

OF GENERAL INTEREST - - - - - 473

LETTER DEPARTMENT - - - - - 475

Mrs. J. E. Farber—Margaret S. Kite—John T. Wood—A. P. Langdon—Alex. S. A. White—W. E. Nelson—F. R. Tubb—Zelpha M. Zigler—W. R. Rush—Emma W. Simpson—Edward Rannie—G. Gaydon—Alice Cary Schwartz—A. A. Reams.

MISCELLANEOUS DEPARTMENT - - - - - 481

Joseph Smith, Editor; Elbert A. Smith, Associate Editor; Israel A. Smith, Assistant Editor.

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If not changed within a month after payment is made notify us.

The paper will not be sent to persons who are six months in arrears, unless special arrangements are made.

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

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

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

For advertising rates apply to the business department.

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

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

Books on Religion.

Five books of a religious interest have recently been published by the Macmillan Company. Each is possessed of unusual merit; either the author has presented thoughts which go out of the beaten path, or has clothed old thoughts with new garments. The value of religious criticism is well recognized by every sincere scholar; only out of much discussion can clarified ideas and higher aims come.

Dr. Andrew Martin Fairbairn's *Studies in Religion and Theology* is mainly a treatise on the great fundamental forces, doctrines, and personalities that underly the Christian Church. *The Christian Work and Evangelist* in commenting upon the value of the book says that "It is refreshing to turn from the many somewhat platitudinous and hortatory religious books pouring from the press to a great, solid, philosophical, scholarly treatise of religion such as is this. The great thinkers are not dead. . . . The book will be as good as a year in a theological school to the preacher."

Dr. Samuel J. Smith, who is head of the department of sociology and anthropology of the University of Minnesota, and teacher of the Bible in the People's Church at Saint Paul, has in his *Religion in the Making* expressed the conclusions which he has arrived at from his two fields of endeavor. Starting with the premise that one of the greatest influences in modern life flows from the Hebrew life and literature, he discusses the development of the idea of God; the making of the priest in the early days; the development of the prophets; the origin of the altar, the temple and the synagogue; early sacrifice and the religion of fasting; the ark and other sacred materials; the Hebrew conception of sanctity; and some resultant conclusions.

The *Northwestern Christian Advocate* says that "In almost every Sunday school a class of more intelligent persons might use *Religion in the Making* as a text-book to admirable advantage. Doctor Smith's order, style and manner are particularly suited for such use." The *Courier Citizen* adds that "it is a most suggestive and stimulating work, especially for the lay reader;" and the *Westminster*, of Philadelphia, speaks of it as "an earnest effort, making an exceedingly interesting study with much food for careful thinking."

One of the most prolific as well as scholarly writers of books marked by deep religious feeling is Henry Churchill King, the president of Oberlin College. His latest work is called *The Ethics of Jesus*, and is issued as a volume in the New Testament Series. "It is," writes the *Congregationalist and Christian World*, "a thoroughly interesting, instructive and stimulating piece of work, with much fresh and important exegesis. Copious footnotes direct the reader to other authorities, not to inaccessible writers in foreign languages but to the works of such men as Rauschenbusch, Stevens, Peabody, Glad-den, Dods, and Hastings's Bible Dictionaries."

The Rev. Horace G. Underwood and Dr. J. J. M. De Groot, have written books which are similar in interest, both of them being concerned with the religions of the vast number of peoples in Eastern Asia.

Doctor De Groot has confined himself to *The Religion of the Chinese*. Of this book the *Westminster* says: "The general reader will, by its perusal, clarify his concepts of the meaning of the oft-repeated terms, 'ancestor worship,' 'Confucianism,'

'Taoism' and 'Buddhism,' with Shinto and devil worship thrown in as side issues, each and all mysterious enough in their indefiniteness to the positive occidental mind. This treatise should be in every missionary library.

Under the title of *The Religions of Eastern Asia*, Rev. Horace Grant Underwood, D. D., a missionary in Korea and a scholar of rare parts, takes up the same subject as De Groot, but includes Korea and Japan. The purpose of the author is to demonstrate what conceptions of God these three nations display in their religions and practices. Like Doctor De Groot's work this book is indispensable in the missionary library, and, used as a complement to *The Religions of the Chinese*, will illumine the subject completely.

A book of a little different nature from any of the foregoing is *The Development of Religion*, by Dr. Irving King, of the Iowa State University. As types for study, Doctor King has chosen the American Indian and the Australian Aborigine, as they represent the lowest level of existing humanity. "In the author's skillful hands," says the *Christian World and Evangelist*, "his subject becomes of intense interest not only to the scientist, but to the reader interested in all phases of human nature."

The First Thanksgiving.

It will be only twelve years until the ter-centenary of the first Thanksgiving Day will be celebrated. The conditions under which the annual festival of gratitude will be celebrated this year are so radically different from those which brought about the first observance nearly three hundred years ago that a few reminders from the stormy story of the Pilgrims' struggles may not be out of place. Some tales, even though oft told, will bear repeating.

It was in the middle of the bleak New England November that the coast was sighted from the *Mayflower*, and it was a month later when the Pilgrims landed, after various explorations. The voyage across the Atlantic had been a hard one, very different from the five and six-day trips in the ocean liners of to-day. The time of landing was the most inauspicious of the whole year, and the place probably the least hospitable to be found on the entire American coast.

In four months after the landing, nearly half the entire number of Pilgrims had died, and the first spring came to a little band of about sixty people, stout-hearted and undismayed by either the struggles they had made or the harder struggle yet to come. With the first March sunshine and warmth they planted their little store of seed and made preparations for their first harvest.

All through the winter months the *Mayflower* had ridden at anchor off the shore, the one tangible bond between the New and the Old World of the Pilgrims. The southern settlements were far away from the bare New England hillsides, and when the *Mayflower* in April sailed away to England; it must have seemed to the Pilgrims that they were indeed alone. Like an ill omen came the death of Governor Carter on the day after the *Mayflower* weighed anchor, but there was another to take his place, and the summer months passed slowly and hopefully away, the Pilgrims being occupied in tilling the soil, nursing the coming harvest, treating with the Indians,

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Note some of the *facts* about our bonds.

(a) They are of small denomination, thus enabling those of very moderate means to become purchasers.

(b) We ask no premium—your interest is clear.

(c) We have issued only 250 bonds—\$25,000 dollars' worth—all of which goes toward payment of our debt incurred in adding improvements since the fire.

District and Branch Presidents Take Notice.

We have just printed a reporting blank for branch officers. One blank provides for all branch officers.

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A normal book containing lessons upon the Book of Mormon and Religio Society. Every student of the Book of Mormon should have one.

No. 258—Cloth, 25c

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26 pages of instructions and blank forms about how to proceed in church trials.

No. 149. Paper, 10 cents.

and making various expeditions to the present sites of such cities and towns as Boston, Eastham, Middlesborough, and Charlestown.

Measured by standards which obtain to-day, there was little cause for giving thanks as the second winter drew on. From the standpoint of the farmer of to-day, spinning through the most fruitful agricultural land in the world in automobiles, there was little to be thankful for as the scanty harvest was gathered. The old records have it that the corn yield was good, the barley poor, and peas a failure. Winter was coming on, such a winter as Longfellow pictured with such vivid power. The *Mayflower* was over the sea. All the ties had been severed for the time being. On Cole's Hill were many graves. The bins were poorly stored with grain.

Yet the Pilgrims drew from the oncoming of the "cold and cruel winter," from the rocky hillsides, from the little city of the dead, from the hopes that haloed the headstones, from the mighty sense of freedom they enjoyed, from the Providence that had cared for them thus far and promised greater blessings for the future—from all these the Pilgrims drew inspiration for thanksgiving, and Governor Bradford sent four huntsmen into the forest for wild fowl to furnish forth a feast as the symbol of plenty and gratitude for plenty. The hunters returned with an abundance of game, very probably chiefly wild turkey. At any rate, wild turkeys were a staple source of food supply for many years throughout the entire American settlements. And this is how the first Thanksgiving Day was celebrated and why turkey is the national bird to-day, so far as the Thanksgiving table is concerned.—*Kansas City Journal*.

True Liberty.

People talk of liberty as if it meant the liberty to do just what a man likes. I call that man free who is able to rule himself. I call him free who fears doing wrong, but fears nothing else. I call that man free who has learned the most blessed of all truths—that liberty consists in obedience to the power, and to the will, and to the law that his higher soul reverences and approves. He is not free because he does what he likes; but he is free because he does what he ought, and there is no protest in his soul against that doing.

Some people think there is no liberty in obedience. I tell you that there is no liberty except in loyal obedience—the obedience of the unconstrained affections. Did you ever see

a mother kept at home, a kind of prisoner, by her sick child, obeying its every wish and caprice? Will you call that mother a slave? Or is this the obedience of slavery? I call it the obedience of the highest liberty—that of love.

We hear a great deal in these days respecting the right of private judgment, the rights of labor, the rights of property, and the rights of man. Rights are grand things, divine things, in this world of God's; but the way in which we expound those rights, alas! seems to be the very incarnation of selfishness. I can see nothing very noble in a man who is for ever going about calling for his rights. I can not see anything manly in the ferocious struggle between rich and poor—the one to take as much, and the other to keep as much, as he can. The cry of "My rights and your duties," we should change to something nobler. If we can say, "My duties and your rights," we shall learn what real liberty is.—Frederick William Robertson.

A-Battle.

Nobody sees a battle. The common soldier fires away amid a smokemist, or hurries on to the charge in a crowd which hides everything from him. The officer is too anxious about the performance of what he is especially charged with to mind what others are doing.

The commander can not be present everywhere, and see every wood, watercourse, or ravine, in which his orders are carried into execution; he learns from reports how the work goes on. It is well; for a battle is one of those jobs which men do without darning to look upon.

Over miles of country, at every field-fence, in every gorge of a valley, or entry into a wood, there is murder committing—wholesale, continuous, reciprocal murder. The human form, God's image, is mutilated, deformed, lacerated, in every possible way, and by every variety of torture.

The wounded are jolted off in carts to the rear, their bared nerves crushed into maddening pain at every stone or rut; or the flight and pursuit trample over them, leaving them to writhe and groan without assistance; and fever and thirst, the most enduring of painful sensations, possess them entirely.

Thirst, too, has seized upon the yet able-bodied soldier, who, with bloodshot eye and tongue lolling out, plies his trade; blaspheming, killing with savage delight, callous when the brains of his best-loved comrade are spattered over him! The battlefield is, if possible, a more painful object of con-

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Independence, Missouri 44tf

John A. Kerr

has lived in Independence twenty years. I have many residences, vacant lots, suburban acres, from one acre up—and farms from 40 acres to 500 that I can sell for the least money that will buy them. I refer you to any bank of this city or Kansas City, as to my standing as a business man. Correspondence solicited. Office, Chrisman Sawyer Bank Building, Independence, Missouri, Bell 390—Home 504. 8

To the Ministry: In harmony with the resolutions passed by the last General Conference, we have printed proper blanks for the recording of blessings of children. Order No. 167½. In book form same as baptism certificates, 25c, or 12c per doz.

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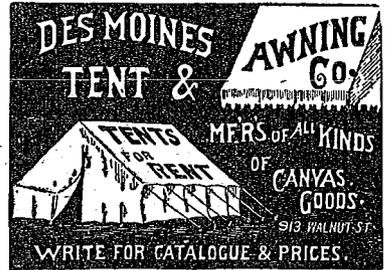
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templation than the combatants. They are, in their vocation, earning their bread. What will not men do for a shilling a day?

But their work is carried on amid the fields, gardens, and homesteads of men unused to war. They left their homes, with all that habit and happy associations have made precious, to bear its brunt. The poor, the aged, the sick are left in a hurry, to be killed by stray shots or beaten down, as the charge or counter-charge goes over them. The ripening grain is trampled down; the garden is trodden into a black mud; the fruit trees, bending beneath their luscious load, are shattered by the cannon shot; churches and private dwellings are used as fortresses, and ruined in the conflict; barns and granaries take fire, and the conflagration spreads on all sides.

At night the steed is stabled beside the altar, and the weary homicides of the day complete the wrecking of houses to make their lairs for slumber. The fires of the bivouac complete what the fires kindled by the battle have not consumed.

The surviving soldiers march on, to act the same scenes over again elsewhere; and the remnant of the scattered inhabitants return, to find the mangled bodies of those they had loved amid the blackened ruins of their homes; to mourn, with more than agonizing grief, over the missing, of whose fate they are uncertain; to feel themselves bankrupt in the world's stores, and look from their children to the desolate fields and garners, and think of famine and pestilence, engendered by the rotting bodies of the half-buried myriads of slain.

Give me the money that has been spent in war and I will purchase every foot of land upon the globe. I will clothe every man, woman, and child in an attire of which kings and queens would be proud. I will build a schoolhouse on every hillside and in every valley over the whole earth. I will build an academy and endow it, and a college in every State, and fill it with able professors. I will crown every hillside with a place of worship consecrated to the gospel of peace. I will support in every pulpit an able teacher of righteousness, so

that on every Sabbath morning the chime on one hill should answer around the earth's wide circumference, and the voice of prayer and the song of praise should ascend like a universal holocaust to heaven.—Charles Sumner.

Many people believe that milk is ready-made and stored in the udder of the cow simply awaiting the milker. This impression is corrected by the statement of the well-known scientist, John Burroughs, who says: "Most persons think that giving down or holding up the milk by the cow is a voluntary act. In fact, they fancy that the udder is a vessel filled with milk, and that the cow releases or withholds it just as she chooses. But the udder is a manufactory; it is filled with blood from which the milk is manufactured while you milk. This process is controlled by the cow's nervous system; when she is excited or in any way disturbed, as by a stranger, or by taking away her calf, or any other cause, the process is arrested and the milk will not flow. The nervous energy goes elsewhere. The whole process is as involuntary as is digestion in man and is disturbed or arrested in about the same way.—Indiana Farmer.

It is not enough that a man know the evil of his own time; he must know the remedy of it. It is not enough that a man set himself to right the wrongs of the world, he must find the power outside himself that makes for righteousness. Thus alone is he equal to the task. Here is the secret of strength, the hope of success in our service for men: that a man have a great faith and an unflinching trust in God; a great faith in the redemption power of Jesus Christ; that he is a perpetual force for righteousness in the world; a great faith in man, that slowly but surely man is yielding to the spiritual forces of life.

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I own 53 acres in the corporation of Lamoni, Iowa. Joins Saints' College. Has an eight-room house, barn and all kinds of out-buildings. There are 15 acres in fruit of all kinds and descriptions; balance in pasture and meadow; fence and cross fenced; I traded for this and would sell at a bargain if could sell it at once. For further particulars address, B. W. Welch, New York Life Building, Kansas City, Missouri. 19*

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A good ten room house in nicest part of Lamoni, 2 1-2 blocks from post office. Cheap if taken soon. Call or address J. P. HAAS, LAMONI, IOWA

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FOR SALE

LOTS AND ACRE PROPERTY

Having bought the Edgefield property containing 80 acres, I now offer this property to the Saints at low figures. This is one of the most sightly and finest tracts now on the market, being high and dry. This property is located on the south side of the city of Independence, being from 2 to 6 blocks from the new South Side church and same distance from the street car line, and 1/2 of a mile from the public square in Independence. The price of lots is from \$3 to \$5.50 a front foot. We discourage the Saints buying this property for speculation. Those wanting to secure one lot or more and can not personally inspect them the Stake or General Bishopric will locate them for you, and should anyone after examination not be pleased their money will be refunded on demand. For the correctness of this statement we refer you to the Presiding General Bishopric. 10tf **ELLIS SHORT.**

THE SAINTS' HERALD

Official Publication of the Reorganized Church of Jesus Christ of Latter Day Saints

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

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



"There shall not any man among you have save it be one wife; and concubines he shall have none."—Book of Mormon, Jacob 2: 36.

VOLUME 57

LAMONI, IOWA, MAY 18, 1910

NUMBER 20

Editorial

THE SPIRIT AND THE LETTER.

BOTH ARE ESSENTIAL TO THE SAFETY AND GROWTH OF THE SAINTS.

Some people seem to suppose that if they have the word of God as set forth in the Bible they need no more and can expect to receive no more. They feel that the canon of scripture is full. All that may come to them claiming to be new or additional revelation is heterodox.

As a result of this belief, while they may be great sticklers for the word of God as it was revealed in the past and as it has been preserved in tradition or on the printed page, they may actually be in open and bitter rebellion against the word and will of God as he is teaching it to the people now.

Such people have lived in all ages of the world. The Jews in the days of Christ were a notable example. They revered Moses and the prophets, but spurned the Lord Jesus. They would have died for the pentateuch; but they rejected the word of God as we now have it in the New Testament Scriptures.

They studied the cold letter of the law very closely, and carefully observed a multitude of ordinances taught therein and in the traditions that had attached themselves to the law, so that their religious exercises became a burden. The letter, deprived of the spirit, killed them spiritually. At the same time their hearts were closed to the Spirit that would have made them alive. They could not accept the invitation, "Come unto me, all ye that labor and are heavy laden." No, to them it was not orthodox, because the rabbi had not read it to them from the writings of Isaiah or from the Books of Moses.

The restoration of the gospel in later times found many in the world who were willing to swear allegiance to the letter of the law as they had it in the King James Version of the Bible. They were very partisan and zealous in their defense of that good book. They did not realize, or know, or understand much that was in it, yet they fiercely resented the idea that the word of God might come to them in any other way, or that anything could be revealed to in any way supplement that which had been given so long ago. Precisely like the Jews they rejected the prophets that came to them, the while

they were professing to believe those that had come to a past generation. It is true that they rejected a man, while the Jews rejected the Son of God, yet the principle was the same, and in both cases the message of the Lord was repudiated.

Such a course must always result disastrously. Those who cling to the cold letter of the law and reject its spirit are out of harmony with the God who reveals here a little and there a little, line upon line and precept upon precept, while his great work "goes marching on." They simply commit spiritual suicide. They try to defend themselves with a weapon that must be handled by a higher power, a power that they have ruled out of their lives; for it is written, "The sword of the Spirit, which is the word of God."

The letter does not kill when it is animated and used by the Spirit. It kills only when we try to banish the Spirit and use the sword in our own way.

On the other hand, some have made the opposite mistake, perhaps having misunderstood the declaration, "The letter killeth, but the spirit giveth life." They have concluded that they might safely cast the written word to one side and depend wholly upon such spiritual forces as might move them to action. As a result of their thus lightly forsaking the laws of God, as formulated in the Scriptures and given them for a guide, the Spirit has refused to continue with them. They have been left without either the Spirit or the letter. The one they have forsaken; the other has forsaken them. Consequently they fall a victim to evil spiritual influences and to their own wayward fancies, and rush into all manner of folly, carrying their followers with them to shame and ruin.

There was a time in the history of this great latter day work when some of the Saints themselves made this error, as great as the one committed by their sectarian friends in rejecting further revelation. That error consisted in adopting the idea already outlined,—of supposing that they could cast the written word aside, thinking the books to be of no more value "than the ashes of a rye straw"; while they themselves posed as the "living oracles" whose every impulse must be heeded as divine. The results of that course were as we have indicated. The evil

that ensued can not be undone this side of eternity.

The only safe policy is that policy which was adopted and is still maintained by the Reorganization. That position in substance was that they would be guided by both the letter and the spirit of the law, and by the Holy Spirit as it might be given to them. They held themselves open to receive the will of God by revelation or by any spiritual manifestation that he might be pleased to give. Yet they held that the written word was in full binding force upon them as their law; and they did not propose to receive any doctrine upon the word of any man, or upon the recommendation of any spirit, to themselves or to anyone else, if such doctrine were found to be in conflict with the law as stated in the three books.

That was a safe and wise stand to take. We, of the younger generation, should be profoundly grateful that our fathers were divinely led to take their stand upon such safe ground. We should be very careful that we never stray therefrom.

ELBERT A. SMITH.

GRACELAND COLLEGE NEWS.

The readers of the HERALD will be interested in knowing that appointments have been made in most of the districts for the securing of pledges to carry out the conditions of the TEMPORARY ENDOWMENT FUND. In response to the articles in the HERALD of last week pledges are already being received from HERALD readers who are not located where they are attending branch meetings. This early response is very encouraging.

Each one who is able should ask himself the question, Is it not worth twenty cents of my money each week to see the young people of the church have the privilege of a mental training surrounded by proper environments? Over two hundred pledges have already been secured, and if all who are able will respond promptly, the project will be a great success.

Do not wait until some one asks you to sign a card, but write to the treasurer, F. B. Blair, Lamoni, Iowa, and he will forward you a subscription card for your signature. Will you be one of the loyal five hundred to make this TEMPORARY ENDOWMENT FUND a success?

THE PERSONAL PROPERTY OF JOSEPH SMITH.

The following interesting and rather amusing item appears in an epistle of the Twelve published in the *Millennial Star*, volume 2, page 122.

"When Brother Joseph stated to the General Conference [1841] the amount and situation of the property of the church, of which he is trustee in trust by the united voice of the church; he also stated the amount of his own possessions on earth;

and what do you think it was? We will tell you. His old horse Charley, given him in Kirtland; two pet deer; two old turkeys, and four young ones; the old cow given him by a brother in Missouri, his old dog Major, his wife, children, and a little household furniture. This is the amount of the great possessions of that man whom God has called to lead his people in these last days; this the sum total of the great estates, the splendid mansions and noble living of him who has spent a life of toil and suffering, of privation and hardships, of imprisonments and chains, of dungeons and vexatious suits, and every kind of contumely and contempt ungodly men could heap upon him, and last of all report him as rolling in wealth and luxury which he had plundered from the spoils of those for whose good he had thus toiled and suffered. Who would be willing to suffer what he has suffered, and labor near twenty years as he has done, for the wealth he is in possession of?"

PREAMBLES AND RESOLUTIONS.

(Adopted by the Independence Stake Bishopric.)

Inasmuch as the law of God provides that the Bishopric shall assist the Saints in locating in the land of Zion;

Therefore, it is the opinion and judgment of the bishopric of the Independence Stake that it is their duty, under the direction of the general Bishopric, to care for the Saints who may desire their assistance to locate in said stake.

REALTY AND BUSINESS PROPOSITIONS.

Therefore, be it Resolved, That we, the stake bishopric, deem it wisdom to open a realty exchange and for other business propositions, but not as a competitive business, but on the basis as those engaged in administering spiritual things.

NO COMMISSION.

Be it further Resolved, That inasmuch as it is the duty of the bishopric to counsel and advise, in the sale and purchase of real estate no commission be charged; and in all cases the price of the seller must be less the commission. The buyers being the beneficiaries they will be required to pay to this office the actual expenses accruing by the sale or purchase of real estate or other business propositions.

BUREAU OF LABOR AND INFORMATION.

Be it further Resolved, That the stake bishopric open at their office an information bureau for the benefit of those who may need general information; and a labor bureau where those who want help may lodge their needs, and where those who are seeking employment may receive information as to where employment may be found.

ALL THINGS PREPARED BEFORE YOU.

Be it further Resolved, That we advise Saints contemplating moving into the Independence Stake that they counsel with the general or stake bishopric before moving, that "all things may be prepared before them"; otherwise, take their own responsibility.

Furthermore, that these preambles and resolutions be published in the HERALD and *Ensign*, that the Saints may know their privileges, and our desires to assist them.

Address all communications to R. May, Box 115, Independence, Missouri.

RODERICK MAY,
A. H. PARSONS,
B. J. SCOTT,

Bishopric of Independence Stake.

INDEPENDENCE, MISSOURI, May 3, 1910.

WANTED; VOLUMES OF THE "JOURNAL OF DISCOURSES," "TIMES AND SEASONS," AND "MILLENNIAL STAR."

Persons having volumes of the *Journal of Discourses* for which they have no present use can be of material service to the church by placing them in the editorial library, either temporarily or permanently.

We have frequent occasion to verify quotations made from these books. It is not safe to use these quotations without verification. At present we must resort to the private libraries of persons who do not wish to part with the books.

If you have such books that you will place in the library they will be held subject to your call, unless you feel inclined to place them there permanently. In that event you will have the satisfaction of knowing that the books are placed where they will do more good than they ever can in any private library.

We should also like to secure volumes of *Times and Seasons* and the *Millennial Star*. Would be pleased to correspond with anyone having any of the books named.

GRACELAND COLLEGE.

The Board of Managers of Graceland College appointed by the new board are using every exertion to get the affairs of the college on a satisfactory business basis and have encouragement that through the temporary endowment fund we will receive means to place our credit upon a safer basis, but none of this fund will be available until July 1; we are therefore under the urgent necessity of raising means to tide over until July 1. If any of the Saints, or friends, have a thousand dollars or any less amount which they would loan for six months, or one year at six per cent, it would be greatly appreciated, and would assist us in tiding over the present emergency and in sustaining a worthy cause.

Or should any person be able and willing to make a special donation for this purpose it would be gladly received at the present time. If anyone wishes to purchase scholarships in advance we would be glad to communicate with him. Please let us know at once what you can do for Graceland College, and in what way you can help us.

Respectfully submitted,

HEMAN C. SMITH, *Chairman,*

F. B. BLAIR, *Treasurer,*

R. J. LAMBERT, *Secretary,*

Board of Managers.

LAMONI, IOWA, May 16, 1910.

AN INDIAN STORY FROM AN INDIAN PEN.

There is a short legend prevalent among the Menominee Indians which occasions a yearly celebration which corresponds to that of the white man's Lenten season.

Long ago, after the children of the Great Spirit had suffered hunger and plague which swept across their lands and visited the wigwams claiming their loved ones, the red children gathered their scanty store and assembled to pray to the Great Spirit for mercy.

When their prayers and offerings had been made and given, it suddenly grew dark. All remained as night and not a sound was to be heard.

Then a faint sound was heard in the distance. All the tribe listened. At last it became clearer and seemed to come from above.

A dim light stole in among the darkness and the sound grew louder.

The old chief arrayed in his festal garments and richest headdress, stepped out before his people, and lifting his hand to shade his eyes, looked toward the east from whence the sound came.

All his tribesmen followed his example. Suddenly a dark spot was seen coming nearer and nearer. A low chorus was heard. The singing was sweet and low and mournful.

As the object came nearer it was discovered to be a canoe. In it were seated several chiefs.

The canoe sailed swiftly onward and the occupants raised their voices in a song of triumph.

It floated toward the awe-struck people. They gazed in wonder at the sight. Suddenly it vanished.

The flying canoe and its occupants was a good omen. It was a word of promise sent them from the Great Spirit for they sang of the coming harvest and the destruction of the plague.

From that time on this tribe has kept the season as sacred.

Every year the fast is begun about the same time as that of Lent.

Any stranger or opposing tribe can come among them during this time unmolested.

The fast lasts ten days.

This custom is still practiced among the Menominees.—Carlyle Greenbrier, Menominee, in *The Indian's Friend*, published in New York City, March, 1910.

NOTES AND COMMENTS.

Bro. A. A. Reams has been appointed as special agent for the Herald Publishing House and expects to travel continuously in its interest. We bespeak for him the patronage of the Saints. They can confidently transact any business connected with the Herald Publishing House with Brother Reams. Give him your orders when he calls.

We receive frequent requests for a cancer cure which was published a few years ago. Some person kindly sent us a copy of it and it will be found in another column in this issue.

Under date of May 9, Bro. James McKiernan writes the HERALD conveying the sad news of the death of Sr. Ellen H. Hills, mother of our missionary, Elder L. E. Hills.

The Sanitarium desires to secure the services of young ladies (members of the church) who wish to become trained nurses. Those who desire to obtain work and experience in that line should write to the Independence, Sanitarium, Independence, Missouri. Some may obtain positions at once, others will be placed on the waiting list.

We learn by letter from Independence, that The United Order of Enoch received its charter May 13, duly signed by the proper State officials. We shall probably be in a position to publish the articles of association in our next issue.

Elder G. J. Waller, of Honolulu, was a welcome visitor in Lamoni, Friday and Saturday last. He went from Lamoni to Chicago, where he is to spend Sunday. From Chicago he goes to New York and on to Paris, to join his family. It is a matter of regret with the Saints of Lamoni that he could not be with them longer.

J. N. Boyd, Lenora, Kansas, writes: "I thought it might do some good toward the spread of the gospel to have a notice put in the papers telling where I am located. I am eight miles south of Lenora, on the Missouri Pacific, ten miles from Penokee and Moreland, on the Union Pacific. If any of the missionaries come out this way and will notify me at Lenora, R. F. D. No. 2, I will meet them at either of the points mentioned. We have a schoolhouse one half mile from us where we can hold preaching meetings. We are in a Danish settlement, and they are mostly Adventists or lean that way. So far, I have found them to be a good moral class of people and good neighbors in every way."

Hymns and Poems

Forth to Battle, Sons of Zion.

(Tune: "Just before the battle, mother.")

Forth to battle, sons of Zion,
See the war is raging on;
And the truth must reach all nations
Ere the reign of Christ shall dawn.
Nations all are in commotion,
And in heaven signs appear.
But, oh, beware, the darkness round you
Tells that Satan's hosts are near.

CHORUS:

You can never, you can never
Serve a nobler, better cause.
Then, oh, my sisters and my brothers,
Be not wavering, do not pause.
Out of Zion, God is sending
Soldiers in these latter days,
That he might prepare a people,
Counseled in his righteous ways,
But our veterans he is calling,
Calling home to paradise;
And will their youthful comrades hasten
To their place of sacrifice?

CHORUS:

Some from all four winds will gather;
But the people of our God
And the just will rise perfected
From their graves beneath the sod.
Then the conquest will be over,
And the hosts of Satan bound;
But, oh, we must be faithful servants,
If in Zion we are found.

CHORUS:

LEONARD S. RHODES.

Endowment.

(A promise to Kirtland that she would soon be organized and formed into a stake suggested the following lines):

Zion's borders yet shall flourish
All her stakes shall prosper well;
Then the word of God shall nourish
Every soul who there may dwell.

That rejoicing, when 'tis ordered,
Shall commence in that first stake
Which the mighty waters bordered,
Called in words of men a lake.

In the temple there erected,
While the church was yet in youth,
Shall our warfare be perfected,
The endowment of the truth.

When the ministry thus armored,
Shall assault the works of sin,
Youth and age shall fight untired,
Then refining shall begin.

Every soul must hear the message,
Be permitted to select
Beneath what standard he would wage,
Satan's choice or God's elect!

Blessed moment, we await thee,
When the Spirit shall declare,
"Now the power's bestowed completely,
Let the entire earth prepare!"

JOHN T. CURRY.

Original Articles

OUR DEFENSE.—PART 1.

BY ELDER J. R. LAMBERT.

"But we desire to hear of thee, what thou think-est; for as concerning this sect, we know that every-where it is spoken against."—Acts 28: 22.

"I speak as to wise men; judge ye what I say."—1 Corinthians 10: 15.

The primitive Christian church was generally opposed, unjustly represented, and bitterly and cruelly persecuted. To this, all Bible believers will agree. But why was it so?

First, because Christianity, as taught by Jesus Christ and his apostles, came in contact with every other system of religion known among men. It came from God (John 7: 16; Deuteronomy 18: 18, 19; John 12: 48, 49). It was, and is, nothing less than pure truth (John 18: 37; 17: 17; 8: 32; 1 Peter 1: 22-25), and, therefore, could not and can not afford to compromise with any other system of doctrine; yet true Christians are always tolerant and free from bigotry. It should not be difficult to understand that when truth begins to compromise with error, even in the slightest degree, it there and then ceases to be unalloyed truth. Thus we see that the Christian system of doctrine was brought in direct conflict with all that was carnal and sensual among men. Under these conditions, a conflict between the divine on the one hand, and the human and satanic on the other, there was but one proper and safe thing to be done, and that was to exercise such faith in God as would enable those to whom the message of truth and light came, to have a greater love for God and his truth than for anything else. This alone would result in safety and righteousness.

The things of God are understood by the Spirit of God (1 Corinthians 2: 11-14; Romans 8: 6, 7), and the Spirit is given to those who desire the truth, and who keep the commandments of the Lord Jesus as fast as they become acquainted with them. (Matthew 5: 6; John 14: 15-17.) It was, therefore, and it is, an easy matter for those who love self and the world more than God and his truth, to rise up in opposition to the Christian religion, and become exceedingly bitter against its adherents and representatives. Jesus knew what would be the results of his mission and the declaration of his truth in the world, and foretold them in the following significant words:

Think not I am come to send peace on earth: I came not to send peace, but a sword. For I am come to set a man at variance against his father, and the daughter against her mother, and the daughter-in-law against her mother-in-law. And a man's foes shall be they of his own household.—Matthew 10: 34-36.

Not that Jesus desired division and strife in the

family, and bloodshed; far from it: his mission was one of peace and good will, and his message never fails to improve the moral and spiritual condition of those who properly receive it. But the above scripture is simply a prediction of what would be done by those who should choose to array themselves against the system of truth which he taught.

Those who received the message of the gospel, honestly and intelligently, were impressed and led by the Spirit of truth; those who opposed it and persecuted the disciples of Jesus—even unto death—were led and impressed by the spirit of error. Under the influence and inspiration of this false spirit, Jesus, the Christ, was maligned, persecuted and killed; the apostles were treated in like manner, and the precious message of love and good will to man was hated and rejected!

We have heard and read the announced reasons and purposes for opposition to the latter day work, or the faith and doctrine of the Latter Day Saints, as furnished by those who were so unfortunate as to believe they were doing "God service" while engaged in the most cruel and unrelenting opposition; we have tried to note carefully the character of the indefensible defense put up by those who stand on the wrong side of any important question; and in the light of these experiences it is certainly instructive to read the attempted defense of those who chose to persecute and oppose Jesus Christ and his apostles:

If we let him [Jesus] thus alone, all men will believe on him: and the Romans shall come and take away our place and nation.—John 11: 48.

Then the high priest rent his clothes, saying, He has spoken blasphemy; what further need have we of witness? Behold, now ye have heard his blasphemy.—Matthew 26: 65.

He was regarded as a great impostor, and the voice of conscience was hushed by an attempt to furnish the evidence.

This fellow said, I am able to destroy the temple of God, and to build it in three days.—Matthew 26: 61.

So Jesus, the Christ, who had left the realms of glory with the Father, that he might come into this world of sin and sorrow, and teach men how to live for the accomplishment of good, and enforce his teachings by a noble and perfect example, was rejected of men, crucified between two thieves, while Barabbas, the murderer, was released! What a lesson!

But the Jews which believed not, moved with envy, took unto them certain lewd fellows of the baser sort, and gathered a company, and set all the city on an uproar, and assaulted the house of Jason, and sought to bring them out to the people. And when they found them not, they drew Jason and certain brethren unto the rulers of the city, crying, These that have turned the world upside down are come hither also; whom Jason hath received: and these all do contrary to the decrees of Cæsar, saying that there is another King, one Jesus.—Acts 17: 5-7. (Paul and Silas were the troublesome fellows referred to.)

This fellow [Paul] persuadeth men to worship God contrary to the law.—Acts 18: 13.

And they gave him audience unto this word, and then lifted up their voices, and said, Away with such a fellow [Paul] from the earth: for it is not fit that he should live.—Acts 22: 22.

For we have found this man [Paul] a pestilent fellow, and a mover of sedition among all the Jews throughout all the world, and a ring leader of the sect of the Nazarenes.—Acts 24: 5.

It is well for us to note that no proper effort was made—we might say no decent effort—by those opposers, to refute and put down the doctrine taught by Jesus and Paul, using the Scriptures as authority.

The second reason, or occasion, for this unholy warfare against the church of Christ, was the bad conduct of many of its professed adherents. This, in several respects, is more serious than the first. It has been repeatedly said to us, "We judge a system of faith by its results"; and when the works of the careless and indifferent, of the hypocrite and deceiver, and of the actual criminal are brought prominently before them, by those who seem to be among the most active and zealous advocates of the faith, the effect is bad, even upon those who desire the truth.

Christianity, in the days of Jesus and his apostles, was very unpopular. Those who are not sincere in their opposition to the truth, always take advantage of this condition, and succeed in securing the services of many well-meaning people in their unholy cause.

God conversed with Adam and Eve. He told them what they might do and what they should not do. But they transgressed his holy commandment, and had to be driven out of the garden and kept out. Does this prove that God never spoke to Adam? and that he was not a patriarch and prophet? What Bible believer will claim that it does? (For proof read the first chapters of Genesis.)

Noah was the head of the only family that survived the ravages of the flood. He was a "preacher of righteousness" (2 Peter 2: 5).

By faith Noah, being warned of God of things not seen as yet, moved with fear, prepared an ark to the saving of his house; by the which he condemned the world, and became heir of the righteousness which is by faith.—Hebrews 11: 7.

And yet this same man, after the floods subsided, planted a vineyard, made wine and drank it till he became intoxicated, and lay "within his tent" more like a beast than a man of God!

Was Noah a minister for God for about one hundred and twenty years? Notwithstanding this lapse in his moral conduct, is the statement true that "Noah was a just man and perfect in his generation, and walked with God?" What do Bible believers think about it?

Later in the world's history, God destroyed Sodom and Gomorrah, but showed mercy unto Lot and his family, providing for them the means of escape

through the ministrations of angels. But Lot's wife broke the commandment and was turned into a pillar of salt. Lot and his two daughters dwelt in a cave where they were guilty of drunkenness and incest! (See Genesis, chapter 19.) Does this prove that the story of the angels' visit to Sodom, and their conversation with Lot, are false? Hardly.

David and Solomon were both chosen of God for the accomplishment of important work. The recognition they received from the divine Being was very strong. Yet, at times, they were found guilty of much folly and great wrong. Both men were polygamists, but this was not all. David, the man whom the Lord sought and found to succeed Saul as king of Israel ("a man after his own heart"), was exposed to temptation, yielded at the time of his weakness, and thus became guilty of two of the leading crimes in the catalogue. He was guilty of adultery with Bathsheba, after which he willfully planned and executed the death of her husband (2 Samuel, chapter 11).

The Lord appeared twice unto Solomon, blessed him with wisdom, and in many other ways, but he departed from God and his heart became corrupt. There is no evidence, that we are aware of, that he died in favor with God. The eleventh chapter of the first book of Kings informs us that he had "seven hundred wives, princesses, and three hundred concubines: and his wives turned away his heart."

We can not wonder that his wives turned away his heart. There were certainly enough of them to do it, and especially when we consider that they were princesses and idolaters. The wonder is that he had any heart left.

Will Bible believers refuse to believe that God chose these men for his servants? Will they refuse to believe that he revealed himself to them? Will they deny that, when these men were obedient to him, they were successfully used in the building up of his work?

This is a mere glance at some parts of Old Testament history. We take the account of the children of Israel, which occupies such a large portion of Old Testament history, and we find it to be very largely a history of folly, wrong, and sometimes, the grossest of crimes!

We now come to the New Testament, which like the Old, has been furnished to us by friends, not enemies, to the cause of God therein represented. Jesus Christ came into the world, not to do his own will, but the will of Him who sent him (John 5:30). Before choosing his leading ministers, he went up into a mountain and there he remained all night in prayer to the Father.

And when it was day he called unto him his disciples: and of them he chose twelve, whom also he named apostles.—Luke 6: 12, 13.

These were his leading ministers, and no Bible

believer can doubt that they were designated by divine wisdom. Yet Judas Iscariot was a traitor. He sold his Master for thirty pieces of silver (Matthew 26: 15). Peter, one of the chief apostles, denied his Lord at the trying hour, made oath to his false statements, and when accused the third time denied again and cursed and swore! (Matthew 26: 69-74.) Others of the primitive apostles, though good men, gave strong evidence of fallibility and weakness (Luke 9: 51-56).

But this does not represent the worst conditions that obtained in the Christian church at the very times when the gospel with its primitive light and power was the law of life which was made binding upon all the members of the church.

It is reported commonly that there is fornication among you, and such fornication as is not so much as named among the Gentiles, that one should have his father's wife. And ye are puffed up, and have not rather mourned, that he that hath done this deed might be taken away from among you.

I wrote unto you in an epistle [one which is not found in our Bible] not to company with fornicators: yet not altogether with the fornicators of this world, or with the covetous, or extortioners, or with idolaters; for then must ye needs go out of the world. But now I have written unto you not to keep company, if any man that is called a brother be a fornicator, or covetous, or an idolater, or a railer, or a drunkard, or an extortioner; with such an one no not to eat.—1 Corinthians 5: 1, 2, 9-11.

It is evident from reading the first chapters of Paul's first letter to the saints at Corinth, that while the glorious fruits of obedience to the Christian religion were made manifest by one class of the membership, there was another class who indulged not only in folly and wrong, but in actual crime. One man had married (or taken without marriage) "his father's wife" (his stepmother, we presume). Some were covetous. And in that very church, raised up and nurtured by the watchful care of an inspired apostle, there were fornicators, extortioners, idolaters, railers, and drunkards! Just think what opportunity this condition of affairs afforded the enemies of the Christian religion! They could point to this class of church members and say: "These are Christians. These things are the real fruits of the Christian religion. Is it desirable? Is there any good in it?" Then, by a cunning appeal to the ignorant masses and to their basest passions, which has always been the policy of leaders when they were determined to put down *by force*, that which could not be overthrown by scripture and logic, and the work was done. The innocent and pure, as well as the careless and guilty, were in the hands of ravening wolves! We quote again:

From whence come wars and fightings among you? Come they not hence, even of your lusts that war in your members? Ye lust, and have not: Ye kill, and desire to have, and can not obtain: ye fight and war, yet ye have not, because ye ask not. Ye ask, and receive not, because ye ask amiss, that ye may consume it upon your lusts. Ye adulterers and adulteresses, know ye not that the friendship of the world is enmity

with God? Whosoever therefore will be a friend of the world is the enemy of God.—James 4: 1-4.

This epistle of James was addressed to "the twelve tribes scattered abroad, greeting"; that is, to the Hebrew or Jewish disciples in all the world. John Wesley said that at the time this epistle was written (about A. D. 60), the tares had sprung up with the wheat and produced a plentiful harvest.

About six years after James had so clearly revealed the awful condition of at least a part of the Christian church, Jude wrote his epistle "to them that are sanctified by God the Father, and preserved in Jesus Christ, and called." He described the increase of apostasy and wrong in the church of God in the following strong terms:

For there are certain men crept in unawares, who were before of old ordained to this condemnation, ungodly men, turning the grace of our God into lasciviousness, and denying the only Lord God, and our Lord Jesus Christ. . . .

These are spots in your feasts of charity, when they feast with you, feeding themselves without fear: clouds they are without water, carried about of winds; trees whose fruit withereth, without fruit, twice dead, plucked up by the roots. Raging waves of the sea, foaming out their own shame; wandering stars, to whom is reserved the blackness of darkness for ever.—Jude 1: 4, 12, 13.

About A. D. 96, or 98, John wrote the book of Revelation on the Isle of Patmos, addressing his letter to the seven churches which were in Asia. Only two of these churches had complete recognition by the divine being; five were in a state of apostasy, more or less. The church at Ephesus was given proper credit for having tried those who claimed to be apostles, but were not. The word of the Lord to those Ephesian saints is very instructive, and when necessary, furnishes us with an excellent precedent:

I know thy works, and thy labor, and thy patience, and how thou canst not bear them which are evil: and thou hast tried them which say they are apostles, and are not, and hast found them liars: and hast borne and hast patience, and for my name's sake hast labored, and hast not fainted.—Revelation 2: 2, 3.

Nevertheless, a serious charge was brought against them. They had left their "first love" and were commanded to remember from whence they had fallen, to repent and do "the first works," with a threat that if they did not obey, they should be speedily removed (verses 4, 5). We are also informed in verse 6, "But this thou hast that thou hatest the deeds of the Nicolaitanes, which I also hate."

It is not certainly known what the deeds of the Nicolaitanes were. Some authors claim that they practiced polygamy as introduced by one Nicholas, who had been chosen by the church and ordained by the apostles (Acts 6: 1-5); others, that they introduced into the Christian church, in a general way, the licentiousness of the heathen nations. Whatever their deeds might have been, it is enough for us to know that the Lord "hated them." This deter-

mines their character. To the church at Pergamos were sent these words:

But I have a few things against thee, because thou hast there them that hold the doctrine of Balaam, who taught Balac to cast a stumbling-block before the children of Israel, to eat things sacrificed unto idols, and to commit fornication. So hast thou also them that hold the doctrine of the Nicolaitanes, which thing I hate. Repent; or else I will come unto thee quickly, and will fight against them with the sword of my mouth.—Revelation 2: 14-16.

The church at Thyatira permitted Jezebel, a false prophetess, to act as one of their teachers and seduce the Lord's servants to commit fornication, and to eat things sacrificed unto idols (verses 20, 21). The message to the church at Sardis, in part, is as follows:

For I have not found thy works perfect before God. Remember therefore how thou hast received and heard; and hold fast, and repent. . . . Thou hast a few names even in Sardis which have not defiled their garments; and they shall walk with me in white; for they are worthy.—Revelation 3: 2-4.

The church at Laodicea was neither hot nor cold, but luke warm, and the Lord said, "I will spue thee out of my mouth." This surely means rejection. But this is not all.

Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked: I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thy eyes with eye salve, that thou mayest see.—Revelation 3: 17, 18.

Smyrna and Philadelphia were the only two churches that escaped severe criticism, although the good that remained in six of them was plainly and graciously acknowledged.

The church went from bad to worse, rapidly, fulfilling many of the predictions of the prophets and apostles, one of which we will quote. Peter, writing to the scattered saints about A. D. 66, makes the following clear and instructive statements:

But there were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction. And many shall follow their pernicious ways; by reason of whom the way of truth shall be evil spoken of. And through covetousness shall they with feigned words make merchandise of you.—2 Peter 2: 1-3.

This falling away from the simplicity and purity of the primitive faith commenced, as we have seen, and made terrible inroads on the church, while more or less of the apostles were yet living. But after they were gone, iniquity came in like a flood; and it can truly be said that the history of the Christian church, excepting what we have in the New Testament, is more a history of the apostasy than of the church of Jesus Christ as established by himself and his apostles, and as recognized of God.

A few quotations from church history will enable us to see how completely the prophesy of Peter was fulfilled, causing the "way of truth" to be "evil spoken of." The same cause in our day, under like conditions, would, of course, produce the same effect. We will make our quotations from Mosheim, the great church historian. Of the first century, in part 2, chapter 5, he says:

The Christian church was scarcely formed, when, in different places, certain pretended reformers, who, not satisfied with the simplicity of that religion taught by the apostles, meditated changes of doctrine and worship.—Verse 1.

The influence of these new teachers was at first inconsiderable. During the lives of the apostles, their attempts to pervert Christianity were attended with little success. They, however, acquired credit and strength by degrees; and, even from the first, imperceptibly laid the foundations of those sects whose animosities and disputes produced afterwards such trouble.—Verse 2.

The Gnostics corrupted the doctrine of the gospel by a profane mixture of Oriental philosophy with its divine truths.—Verse 3.

The Christian religion was in its rise corrupted by the mixture of an impious and chimerical philosophy with its pure and sublime doctrines.—Verse 10.

Among the chief of the sectaries were the Gnostics and the Nicolaitanes, whom Christ himself, by the mouth of his apostles, mentioned with abhorrence.—Verse 15.

Notice how completely these statements agree with the historical and prophetic statements of the New Testament. Second century, part 2:

This venerable simplicity was not, indeed, of long duration. Its beauty was gradually effaced by the laborious efforts of human learning, and the dark subtilities of imaginary science. This disadvantageous change, this unhappy alteration of the primitive simplicity of the Christian religion, arose partly from pride and partly from a sort of necessity. The former cause was the eagerness of certain learned men to bring about a union between the doctrines of Christianity and the opinions of the philosophers. For they thought it a very fine accomplishment to be able to express the precepts of Christ in the language of philosophers and rabbis. The other reason was the necessity of having recourse to logical definitions and nice distinctions, in order to confound the sophistical arguments which the infidel and the heretic employed.—Chapter 3, verse 2.

There is no institution so pure and excellent which the corruption and folly of man will not in time alter for the worse, and load with additions foreign to its nature and original design. Such, in a particular manner, was the fate of Christianity. In this century many unnecessary rites and ceremonies were added to the Christian worship, the introduction of which was extremely offensive to wise and good men.—Chapter 4, verse 1.

Third century, part 2.

The face of things now began to change in the Christian church. By imperceptible steps the ancient methods of ecclesiastical government varied from the primitive rule, and degenerated. . . . This change was soon followed by a train of vices. . . . Bishops assumed a princely authority. A throne, surrounded with ministers, exalted above his equals the servant of the meek and lowly Jesus, and sumptuous garments dazzled the eyes and minds of the multitude. Presbyters, neglecting the sacred duties of their station, abandoned themselves to the indolence of an effeminate and luxurious life.—Chapter 2, verses 3, 4.

Fourth century:

There is no doubt that the victories of Constantine, the fear of punishment, and the desire to please this mighty conqueror, were the weighty arguments that moved whole nations as well as particular persons to embrace Christianity.

—Part 1, chapter 1, verse 23.

At the conclusion of this century there remained little more than a mere shadow of the ancient government of the church.

—Part 2, chapter 2, verse 2.

Much more might be presented, but this will suffice. It was in this century, we believe, that the emperor of Rome (Constantine the Great) caused to be read in the public assembly the following edict:

“CHRISTIANITY IS THE RELIGION OF ROME.”

From this date many have traced, as they thought, the triumphs of the Christian religion; but in fact, they were the triumphs of an apostate and corrupt church. The great world, up to the present time, has never practically acknowledged the church which was established by Jesus Christ and his apostles, and probably never will, this side of the time when “the kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign for ever and ever.” (Revelation 11: 15.)

It is important to notice that just in proportion to the increase of iniquity in the church, there was a decrease in the fruits and gifts of the Spirit. Why? Because the Holy Spirit, the source and cause of these blessings, being grieved, withdrew. The cause being removed, the effect ceased, and at the very time when, as claimed by some, “they were done away, because no longer needed!”

Do you say we have drawn a dark picture? True, but we might have made it darker without any conflict with the facts. What shall we do? and how shall we extricate ourselves from the difficulty which confronts us? For it is quite evident now, that if we are required to prove the conduct of the men who have been called of God to high and important positions, to be perfect, and at all times free from leading follies, wrongs, and crimes, in order to defend the work of God and the Christian religion, then it can not be defended.

Further, if we are required to defend the conduct of the worst class of God's people among the Israelites and in the primitive Christian church, in order to defend the church as a divine institution, and the truth, as it is with God, then we can not defend them. Still further, if from this viewpoint we are required to defend, not only is the work of God as represented in the Bible indefensible, but where is the church, Catholic or Protestant, that can be defended? We find much imperfection all along, and such honored characters as Luther, Calvin, Wesley, and Campbell were guilty of grievous folly and wrong, more or less. What about the horrors of the

Inquisition and all the dark deeds of the Dark Ages, when the rule of the mother church was almost, if not quite, supreme?

(To be continued.)

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HEAVEN.

DO YOU WANT TO GET THERE?

Some years ago, I heard an elder of the church, an able man, and a good man, say: “I don't want to go to heaven. Old Missouri is good enough for me.” And then I remember hearing another elder, who occupied in one of the leading quorums, say he didn't like to sing that hymn, “I have a home above,” because he believed the Saints' home will be here upon the earth, and not “above.” And in the HERALD of a certain date, another brother tells us that, when asked if he didn't “want to go to heaven,” he shook his head.

Now, I understand the position of those brethren, and I have no fault whatever to find with the doctrine that “we shall reign upon the earth”: I believe it. And I am willing, too, to concede that “old Missouri is good enough for me”—hope I may be worthy of a home there; but I do “want to go to heaven,” and I hope you will give me space to tell your readers why.

1. Heaven is a place where God and the angels dwell.

And he [King Lamoni] said, Yea, I believe that he created all things which are in the earth; but I do not know the heavens. And Ammon said unto him, The heavens is a place where God dwells, and all his holy angels. And King Lamoni said, Is it above the earth? And Ammon said, Yea, and he looketh down upon all the children of men.—Alma 12: 107-110. (Italics in this and the following quotations are mine. All Book of Mormon quotations are from the authorized edition.)

2. The Savior dwells there, too:

And may the grace of God the Father, whose throne is high in the heavens, and our Lord Jesus Christ, who sitteth on the right hand of his power, until all things shall become subject unto him, be, and abide with you for ever. Amen.—Moroni 9: 28.

And he dwelleth eternally in the heavens.—Moroni 7: 28.

God and Christ and all the holy angels dwell in heaven; and they have prepared a place for the children of God, as is witnessed by the following:

And I also remember that thou hast said that thou hast prepared a house for man; yea, even among the mansions of thy Father, in which man might have a more excellent hope; wherefore man must hope, or he can not receive an inheritance in the place which thou hast prepared.—Ether 5: 32. (See also verses 33, 34, 38.)

1. This place is with God:

But Alma said unto him, The Spirit constraineth me that I must not stretch forth my hand; for behold, the Lord receiveth them up unto himself, in glory.—Alma 10: 50.

And if our brethren destroy us, behold, we shall go to our God and shall be saved.—Alma 14: 41.

And we know that they are blessed, for they have gone to dwell with their God.—Alma 14: 50.

But behold, how many of these have lain down their lives,

and we know that they have *gone to their God*, because of their love, and of their hatred to sin.—Alma 14: 122.

While many thousands of others truly mourn for the loss of their kindred, yet they rejoice and exult in the hope, yea and even know, according to the promises of the Lord; that they are *raised to dwell at the right hand of God*, in a state of never ending happiness.—Alma 15: 49. (See Alma 19: 49.)

2. This place is with the Redeemer:

And I soon go to the place of my rest, *which is with my Redeemer*; for I know that in him I shall rest.—Enos 1: 45.

3. This place of rest is called paradise:

And then shall it come to pass that the spirits of those who are righteous, are received into a state of happiness, *which is called paradise*; a state of rest; a state of peace, where where they shall rest from all their troubles, and from all care, and sorrow, etc.—Alma 19: 44.

Yea, even a hundred years had passed away, and the disciples of Jesus, whom he had chosen, had *all gone to the paradise of God*, save it were the three who should tarry.—4 Nephi 1: 15.

And now I bid unto all, farewell. I soon go to rest in the *paradise of God*, until my spirit and my body shall again reunite.—Moroni 10: 31.

4. This place of rest is called heaven:

And if they hold out faithful to the end, they are *received into heaven*, that *thereby they may dwell with God* in a state of never ending happiness. O remember, remember that these things are true; for the Lord God hath spoken it.—Mosiah 1: 90, 91.

Therefore, I would that ye should be steadfast and immovable, always abounding in good works; that Christ, the Lord God Omnipotent, may seal you his, *that you may be brought to heaven*, that ye may have everlasting salvation and eternal life.—Mosiah 3: 21.

Wherefore I would speak unto you who are of the church, that are the peaceable followers of Christ, and that have obtained a sufficient hope, by which ye can enter into the rest of the Lord, from this time henceforth, until ye shall rest *with him in heaven*.—Moroni 7: 3.

And in this state they were to remain until the judgment day of Christ; and at that day they were to receive a greater change, and to be received into the kingdom of the Father to go no more out, but to *dwell with God eternally in the heavens*.—3 Nephi 13: 53.

5. It is above the earth:

That I might go down in peace, and my immortal spirit join the *choirs above* in singing the praises of a just God.—Mosiah 1: 66. (See again Alma 12: 109, 110.)

In Doctrine and Covenants it is said: "David Patten have I *taken unto myself*."—107: 40.

And again the Lord tells Lyman Wight to do certain things,

that I may receive him unto myself, even as I did my servant David Patten, who is *with me at this time*, and also my servant Edward Partridge, and also my aged servant Joseph Smith, sr., who *sitteth with Abraham*, at his right hand, and blessed and holy is he, for he is mine.—Section 107: 7.

And, in connection with the statement that these men are with our Savior, sitting with Abraham, read this:

And it came to pass, that the beggar died, and was carried by angels into Abraham's bosom.—Luke 16: 22. And Abraham says of him, "but now he is comforted" (verse 25),

notwithstanding he had received his full share of "evil things" during his "lifetime." And then the Apostle John says: I saw *under the altar the souls* of them that were slain for the word of God, and for the testimony which they held: . . . And white robes were given unto everyone of them; and it was said unto them, that they *should rest* yet for a little season, until their fellow-servants also and their brethren, who should be killed as they were, should be fulfilled.—Revelation 6: 9-11.

And the altar is "before the throne" (Revelation 8: 3) and "before God" (Revelation 9: 13); and the throne is "in heaven" and the Lord "sat on the throne" (Revelation 4: 2); hence those souls must have been "in heaven."

The Savior said:

And if I go and prepare a place for you, I will come again and receive you unto myself; that *where I am, there ye may be also*.—John 14: 3; 12: 26; 17: 24.

And the Savior said to Peter:

Whither I go, thou canst not follow me now; but *thou shalt follow me afterwards*.—John 13: 36.

Paul says:

For we know that if our earthly hour of this tabernacle were dissolved, we have a building of God, an house not made with hands, *eternal in the heavens*.—2 Corinthians 5: 1. Read also the next seven verses.

And Peter says the Lord has begotten us

to an inheritance incorruptible, and undefiled, and that *fadeth not away, reserved in heaven* for you.—1 Peter 1: 4.

Yes, brethren, I want to go to heaven. I believe "the meek shall inherit the earth," in the Lord's own good time; but until that time comes, that place of "rest" which the Lord has prepared for the souls of the righteous "in the paradise of God," "with my Redeemer," "with God in heaven," would certainly be a delightful place in which the souls of the righteous might "rest from their labors." When this earth is "burned up," and made new, purified by fire, I believe it will be a fit abode for man, in his glorified condition; but I have never felt like saying, "I don't want to go to heaven." In fact, I believe the earth will be a heaven for God's people who now live upon it when the proper time comes; but we should remember that heaven "is a place," too, "where God dwells, and all his holy angels," and that it would certainly be a glorious place for those who have "become partakers of the divine nature" to dwell. In copying the foregoing texts from the three books, I have refrained from commenting upon them, or stopping to make any argument; have simply copied the text, underscored the thought to which I wished to call special attention, leaving the reader to make his own comments. And I wish to say, in conclusion, that we are all liable to become so enthused over one beautiful gospel truth, so carried away with it, as to cause us to overlook some other truth that is just as beautiful; and in this way, we are liable to become extremists. Hence there is great advantage in an exchange of views, when conducted

in the proper spirit and with the proper object in view. We, as a church, believe in the statement of our Savior that "the truth shall make you free"; hence we are anxious that our creed, collectively and individually, should be "All truth."

ISAAC M. SMITH.

Box 332, DEER LODGE, MONTANA.

* * * * *

DIVINE HEALING.

Some days ago it was the privilege of the writer to listen to a talk given by Gen. J. B. Weaver on the subject of divine healing at the First Christian Church of Des Moines, preparatory to the call of a general convention of all divine healers in the United States to be held in this city. He read for a basis of his talk, Acts 14: 8-10, as follows: "And there sat a certain man at Lystra, impotent in his feet, being a cripple from his mother's womb, who never had walked; the same heard Paul speak; who steadfastly beholding him, and perceiving that he had faith to be healed, said with a loud voice, Stand upright on thy feet. And he leaped and walked."

Attention was called to the apparent fact that the most important thing said or done in the gospel ministrations by Paul at this place was that he healed this impotent man. He said, "This proves that healing was a part, and an important part of the gospel, that part which is being omitted in the ministrations of the majority of the ministry of to-day, and our effort is to call to their attention the fact that this feature of the gospel should be preached as well as that which they are already preaching."

Attention was called to 1 Corinthians 12: 28, and read with emphasis on the fact of there being apostles in the church in which there were gifts of healing, and that to represent an apostolic church and the gospel advocated by that apostolic church of the past, we must preach that the sick may be healed, and in the same way that they were healed then, by the anointing with oil and the laying on of hands with prayer. The speaker asked, "Who set these gifts in the church?" and said that we need faith above everything else, faith to believe in every promise of God, and everything that he did. He further asked, "Isn't it about time for some one to tell us who set these gifts out of the church?" He said, "The church of Christ is a continuing church. The church of to-day must be an apostolic church if it is the church. Christ is the head, the church is his body. The church should be, like Christ, the same to-day. We have no right to carry a meaning into the chart, the New Testament, nor any meaning out of it. I stumbled over this subject of divine healing. I said that I would liked to have lived in the day when Jesus was here. Jesus is the same to-day, and has the same power. We need a

revelation as they received it in the past. Sick or well we are thinking most of our bodies. God knew that we would do this. We don't need to get sick to enjoy Christ, but if we are sick Christ stands ready to heal."

The speaker here said that he did not believe in Christian Science, that that system was neither Christian nor scientific. It was not Christian for the primary reason that they denied that Christ came in the flesh.

He gave the conditions upon which we could expect to be healed, or the scriptural rules that should govern in our preparation for healing:

"1. We must be fully persuaded that healing is taught in the word of God," and referred to James 5: 14, 15 as evidence, and said that 'James was, in this instruction, carrying out the great commission to "teach them to observe all things whatsoever I have commanded you."'

"2. We must believe that it is *now* the will of God to heal the sick, that it is *his will*, not 'if it be his will' as so many say." Here the speaker made one of his mistakes, as I view it. He said, "The Bible is the last will and testament of the Lord. There is none other source to ascertain the will of God." But his conclusions were somewhat convincing. He said, "Since this is the only will of God, and it emphatically says that God heals the sick, and gives us the manner how, we should believe that he *will*, and not allow the doubt to come into our mind, *if he will*."

"3. We should be certain about our relations with God."

He further said, "There is a difference between wanting, and by faith accepting and taking. If Jesus was here we would believe everything he said." This was another one of the wrong conclusions that the speaker arrived at, and I thought that what he said to follow would have convinced him of that. He said, "Just as sure as you are here Christ is here." But all did not believe everything said, and that is the reason that everything that Jesus said when he was here was not believed.

"He further said that "we must not look upon the symptoms of disease, such as headache. We must say it *is* done, and it's done." This is in the line of mental suggestion, but the speaker disclaimed any belief in simply mental suggestion, but expressed his belief that *by faith* we should say it is done.

Of late there has come into my hands a small tract on "The doctrine of divine healing," published at Anderson, Indiana, in which is found a strong defense for the healing of the body as well as the soul through the atonement, or that through the atonement there was made provision for the healing of the body as well as the spirit, and quotes from the sayings of Jesus Christ this familiar passage found recorded in Matthew 8: 17, as quoted by him from the prophecies of Esaias, and applied to his

mission to the world: "That it might be fulfilled which was spoken by Esaias the prophet, saying, Himself took our infirmities, and bare our sicknesses." In this tract we find utterances like this: "There are among the religious classes of people of to-day multitudes of skeptics regarding faith healing, or healing of the body by the means set forth in the Word of God. . . . People have been eye witnesses to the healing of the body, yet in the face of all this, many will not believe. . . . The word of God is the true basis upon which its principles are founded, and it is presented in the strongest terms from Genesis to Revelation. . . . God who worked miracles in the past, still retains the same power, and will work through his true children; and none can hinder.

"Those who try to study out a way to heaven, or the principles of divine healing, through some scientific method will make a failure, unless they broaden their science enough to accept the miraculous performance of God's power, and fall in line with the teachings of his word."

The writer refers to Abraham praying for Abimilech, and he was healed; to Moses who prayed for Miriam, and she was healed of leprosy; and to the promises of the Lord to Moses in reference to his healing Israel, when they obeyed his commands and ordinances; and to David who said that men should bless the Lord for all his benefits, and mentions the healing of diseases as one of them; to the answer to the prayer of Hezekiah for healing when fifteen years was added to his life. Then he refers to Asa who sought not the Lord but the physicians and he died, and then adds that "In those days it was safe for the children of God to trust in him for the healing of their bodies; and coming down to the time of Christ we find him healing all manner of diseases. . . . Likewise his apostles went forth healing the sick, and doing wonderful things in the name of Jesus, and their work was wrought by the power of God. So we find the doctrine of divine healing is no new doctrine, as it is a part of the word of God, and it has been the privilege of his faithful children in all ages past to claim his promises, and be healed of their diseases."

In all this there is nothing that could be objected to. All is for or in favor of what God has promised, but it is misleading in this that it does not refer to the word of God that gives the instruction relative to the healing of the sick of God's children, only that it is in answer to prayer. This establishes one fact of scripture, but does not go as far as Mr. Weaver in his advocacy of divine healing when he refers to James 5: 14, 15, but while this reference is made by Mr. Weaver, yet he does not believe in the necessity of "divinely appointed elders," as those who should be called, but on the day of his lecture that I above refer to it was announced that the oil had

been brought so that if there were any present who had faith in its use and desired its application they were there ready to anoint with oil as well as pray for them. None appearing I was not privileged to see how they applied it. As I view it they had no intelligent understanding of the authority of an elder, but like a good many others believed that an elderly man or woman was all that was necessary in order to fulfill the instruction, "Send for the elders of the church."

Upon the question of divine authority is and more prominently will be the religious conflict to be waged, and these peculiar claims to healing will make the deception deeper, and harder to remove, for even some of God's children can hardly see the necessity of calling "for the elders," but that they can do the anointing just as well, and their prayers are just as effectual; and some of them cite to cases where in answer to prayer special blessings have been secured for the sick. Even some think that since the sisters can talk just as well, and understand the scriptures just as well, therefore why should they be restricted from preaching? This only emphasizes the truth that many do not understand the value of divine authority, nor the divine order that has been instituted therein, and shows the necessity of the ministry emphasizing this feature of God's work.

Divine healing as well as preaching depends upon one sent of God doing the administering. Without divine authority there can not be what is scripturally termed "the gifts of healing," or *preaching* of the word, the latter of which is emphasized by the interrogative argument of Paul when he said, "How can they preach except they be sent?"

J. F. MINTUN.

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THE TWELVE APOSTLES OF THE LAMB.

TO JUDGE THE WHOLE HOUSE OF ISRAEL—THE HIGH ESTEEM AND HONOR IN WHICH THEY ARE HELD—WILL JUDAS ISCARIOT BE ONE OF THEM—WHY SO CALLED—AN ERROR CORRECTED—HOW THEIR JUDGMENT WILL REACH ALL ISRAEL—THE NATURE AND PURPOSE OF THEIR JUDGMENT.

Every close reader of the revelations of God, as contained in the three standard books of our faith, the Bible, Book of Mormon, and Doctrine and Covenants, has discovered this fact, that the twelve men chosen by Jesus Christ as his apostles, when he established his church at Jerusalem nineteen hundred years ago, are to act a great and important part in the final event connected with the salvation of the Saints. Jesus in addressing them says:

Ye which have followed me, in the regeneration, when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel.—Matthew 19: 28.

May 18, 1910

Luke in recording the same statement declares:

That ye may eat and drink at my table in my kingdom, and sit on thrones judging the twelve tribes of Israel.—Luke 22: 30.

The angel who conversed with Nephi in his wonderful vision of all future generations said unto him:

Thou rememberest the twelve apostles of the Lamb? Behold they are they who shall judge the twelve tribes of Israel; wherefore, the twelve ministers of thy seed shall be judged of them: for ye are of the house of Israel: and these twelve ministers whom thou beholdest, shall judge thy seed.—1 Nephi 3: 26.

About three hundred and sixty years after the appearance of Christ here in America among the Nephites, Mormon, one of their prophets, gives this view of the subject:

Behold, I write unto all the ends of the earth; yea, unto you, twelve tribes of Israel, who shall be judged according to your works, by the twelve whom Jesus chose to be his disciples in the land of Jerusalem. And I write also unto the remnant of this people, who shall be judged by the twelve whom Jesus chose in this land; and they shall be judged by the other twelve whom Jesus chose in the land of Jerusalem.—Book of Mormon 1: 9.

Again, in a revelation given to six elders in Fayette, New York, through Joseph Smith, in September, 1830, we find the following declaration:

And again, verily, verily I say unto you, and it hath gone forth in a firm decree, by the will of the Father, that mine apostles, the twelve which were with me in my ministry at Jerusalem, shall stand at my right hand, in the day of my coming, in a pillar of fire, being clothed with robes of righteousness, with crowns upon their heads, in glory even as I am, to judge the whole house of Israel, even as many as have loved me and kept my commandments, and none else.—Doctrine and Covenants 28: 3.

Thus we have outlined the great and important work they are to perform in the redemption of the Saints. They are to sit in judgment upon the works of the whole house of Israel. And the high esteem in which they are held and the great honor due them is manifest by the fact that the twelve great foundations which underlie the massive walls surrounding the beautiful city, New Jerusalem, will have the names of the twelve apostles of the Lamb in them. (Revelation 21: 14.)

From the plain and concise wording of the Doctrine and Covenants, some people have formed the idea that Judas Iscariot, the Savior's betrayer, will be one of the apostles who will come in glory to judge all Israel. They claim that his only sin was avarice; that he had seen the miraculous power of Jesus manifest so many times, that he fully believed he would baffle his enemies and escape, and that his deep repentance and suicide were sufficient to blot out all his wrongdoing, and that he would come and sit in judgment with all the others. Those holding this view are certainly not conversant with the Scriptures on this matter. We will refer briefly to a few of them. First, we will notice what has been

written of him prophetically, which Peter declared the Holy Ghost spake by the mouth of David. (Acts 1: 16):

When he shall be judged, let him be condemned; and let his prayers become sin. Let his days be few; and let another take his office. Let his children be fatherless, and let his wife be a widow. . . . Let there be none to extend mercy unto him; . . . because that he remembereth not to show mercy, but persecuted the poor and needy man, that he might even slay the broken in heart. As he loved cursing, so let it come unto him; as he delighted not in blessing, so let it be far from him.—Psalm 109.

We will notice a few statements of the Savior in regard to him.

The Son of man goeth as it is written of him: but woe unto that man by whom the Son of man is betrayed! it had been good for that man had he not been born.—Matthew 26: 24.

Jesus answered them, Have not I chosen you twelve, and one of you is a devil? He spake of Judas Iscariot the son of Simon.—John 6: 70, 71.

Those that thou gavest me I have kept, and none of them is lost, but the son of perdition; that the scripture might be fulfilled.—John 17: 12.

What salvation can be expected for a man that would have been better off had he never been born? Or what salvation is there for a devil or a son of perdition? The sons of perdition in this life are those that sin against the Holy Ghost, and they are not forgiven in this world or in the world to come. Aside from all these evidences, as to whether Judas will be one who sits in judgment on Israel, Peter's quotation from the Psalm ought to settle the matter once and for all. "Let his habitation be desolate, and let no man dwell therein, and his bishopric let another take."

Judas' bishopric, of course, was the same as that of the other apostles, and a part of it was to sit in judgment upon the whole house of Israel. But it was taken from him and given to another, even Matthias. When Jesus made the statement that the twelve apostles who were with him in his ministry at Jerusalem, should be with him at his coming in glory, he was no doubt speaking of them as a body or quorum, and not individually.

And now as to why these twelve men were designated as the "twelve apostles of the Lamb." In the first place we notice that in all the revelations of God, both ancient and modern, there is no other class of men, at least to the writer's knowledge, so designated. The twelve Nephites whom Jesus chose as his ministers when he established his church here in America were never so called. They were termed the twelve ministers of the Lamb. The twelve apostles placed in the church organized by Joseph Smith in 1830 were never so called. It is true that in the preface to section 105, Doctrine and Covenants, they are mentioned as such, but this preface was not given by revelation, and is only the opinion of the one placing it there. If we should ask the question why these men were so called to the exclusion of all

others, the answer would probably be, because they were chosen personally by the Lamb. While it is true they were thus chosen by him, it is also true that the twelve Nephites were also chosen by him, and if the personal choosing made them apostles of the Lamb, then the Nephites would be entitled to that honor as well as the others; but as we before stated they were never so called, and we generally know what things are by what they are called.

To the writer's mind, there is but one plain, consistent reason for them being so called, and that reason is, these twelve men he chose at Jerusalem were all the apostles he had when here on earth, and being chosen by him they were, in very deed, "The twelve apostles of the Lamb." There were others chosen in succession to them, but not while the Savior was here on the earth, that is, barring Matthias. The grammatical construction of the sentence forbids any more. The definite article *the* placed in front of it limits the number to twelve. Had it simply been written "twelve apostles of the Lamb," there could and might have been others, but when the little word *the* is attached, that settles the number. When we say the twelve sons of Jacob, that means all the sons Jacob had; but were we to say merely twelve sons of Jacob, that does not limit the number, and he might have had twelve, twenty, or even fifty. When you put the little article *the* in front of it that limits the number, and so with the apostles of the Lamb.

While we are discussing the subject of apostolic numbers, we wish to disagree for a moment and correct what we believe to be a great error in regard to the number of apostles immediately succeeding the original twelve. Some writers (and to use a homely phrase, the woods are full of them, swarming around with the apostolic tag dangling to them) quote 1 Corinthians 15: 5-9, as substantiating their belief. It is the language of Paul and was written in relation to the numbers that had seen the Savior after his resurrection.

And that he was seen of Cephas, then of the twelve: And after that, he was seen of above five hundred brethren at once; of whom the greater part remain unto this present, but some are fallen asleep. After that, he was seen of James, then of all the apostles. And last of all he was seen of me also, as one born out of due time.

That the parties referred to in this quotation, with the exception of Paul and the five hundred brethren, were the original twelve is almost too plain for comment. Christ's appearance to Cephas or Peter is recorded in Luke 24: 34. The twelve saw him at the time he gave them their commission to preach the gospel in all the world. (Matthew 28: 16, 17.) The time is not recorded when James saw him, but he being one of the apostles, how natural it would be for the writer (Paul) to say, "then of all the apos-

ties," that is, of course, including James. This they did at his ascension. (Luke 24: 50.)

We will now give proof that this view of the matter is correct. After the first five parties, Cephas, the twelve, the five hundred brethren, James, and all the apostles, had seen the resurrected Christ, Paul declares he was seen of him, as one born out of due time; that is, after all the others had seen him, Paul saw him. Now when did Paul see him? Undoubtedly at the time of his conversion. (Acts 9: 26, 27.)

And Barnabas took him, and brought him to the apostles, and declared unto them how he had seen the Lord on the way, and that he had spoken to him, and how he had preached boldly at Damascus in the name of Jesus.

When was Paul converted? According to the chronology given in King James' Version it was in the year 35. This was just two years after the crucifixion. Yet in that short time, according to the erroneous idea, there were numbers of apostles swarming around that did not belong to the original twelve. The only extra apostle that history mentions in those two years is Matthias, chosen in Judas' place, and all of those other apostles, if they were indeed apostles, mentioned in the history following as Paul, Barnabas, the Lord's brother, Sylvanus, Timotheus, Apollos, Sosthenes, Andronicus, and Junia, were those who took the places of the original twelve as they were destroyed. At least this is the writer's view of the matter. Relying on the history given of these times, the only chance possible for others to come in during those two years, would be the unauthenticated opinion that Peter, James, and John were taken from the apostleship and made a First Presidency and others chosen in their places, and even if this be true, it would by no means justify the idea that there were so many of them.

The reader should bear distinctly in mind that the power of these twelve men to judge is to extend over all Israel, and as their judgment relates to Israel's works or actions (Book of Mormon 1: 9), how are they, the twelve, brought to a knowledge of those words, seeing that at the time they were here in earth life, Israel was scattered almost to the four quarters of the earth? One branch was here in America, with wild and unexplored oceans rolling between them, and the ones who were to judge had no earthly means of communication with them. Ten tribes were carried away and bottled up in the far north country, where the foot of man had never trod. Has there been no way by which the difficulty may be overcome? There has. In regard to the branch here in America (and we suppose it will be the same with the other ten tribes) the angel who talked with Nephi in his wonderful vision (1 Nephi 3: 26) tells plainly how it will be accomplished. The process is simply this: As there was no human

means of communication between those judges and those to be judged, Christ himself acts as a medium of intercourse between them. He chooses twelve men of Nephi's posterity, who are termed "the twelve ministers of the Lamb," gives them power and authority to judge the branch here in America, and these twelve ministers are to be judged by the twelve apostles of the Lamb. Mormon confirms this method of judging in his first chapter, ninth paragraph. Hence we see it is by proxy, substitution, or deputation, whatever word may fit best, that they judge the distant branches of Israel. And acting in the capacity of substitutes for the twelve at Jerusalem, it can be plainly seen that they did not hold the apostolic office. This, we suppose, is the reason that they were never called apostles, and it confirms what we have before stated, that the twelve at Jerusalem were called the twelve apostles of the Lamb because they were the only ones he had.

We will make this point plain by a simple illustration. A county sheriff has authority to keep the peace of all under his jurisdiction. While he may be restoring peace in one part of his country, other trouble breaks out in some distant part, which he is unable to attend to. What does he do? He deputizes others giving them the same power he holds to put the disturbance down. These deputies go to the scene of the trouble, judge its nature, restore peace, and come back and report to the sheriff, who judges their work and if rightly done, approves it. Now notwithstanding these deputies held the same power as the sheriff, they did not hold the office of sheriff. They held their power only by deputation. And so it was in regard to judging the works of Israel in America. The twelve Nephites had power to do the work of the apostles, but did not hold the apostolic office; and as the Savior commissioned them to do the same work as apostles how easy for him to say, "For thus do mine apostles."

As these twelve apostles of the Lamb are to judge the whole house of Israel, it may be interesting to know who are meant by Israel, as there are two entirely different classes designated as Israel, literal or the descendants of Abraham; and spiritual, or those who become so by an obedience to the plan of salvation. Which of these two classes, now, will the judgment be passed upon, or will it be both?

In the quotation we made from Doctrine and Covenants 28: 3, near the beginning of the article, in speaking of Christ's coming, and the twelve with him in glory, it is declared: "To judge the whole house of Israel, even as many as have loved me and kept my commandments, *and none else.*" This quotation, then, settles the matter as to which class of Israel is to be judged, that it is spiritual and not literal Israel, and any conclusions that have been formed from supposing it to be the latter had better be abandoned. Having before stated the nature of

this judgment, that it is to be passed upon the works of Israel, we will next determine for what purpose it is thus passed. There is but very little given in the revelations of God in answer to this inquiry, but sufficient, however, for us to form quite a definite idea as to what it is. We quote again from Doctrine and Covenants 28: 3:

To judge the whole house of Israel, even as many as have loved me and kept my commandments, and none else; for a trump shall sound, both long and loud, even as upon Mount Sinai, and all the earth shall quake, and they shall come forth, yea, even the dead which died in me, to receive a crown of righteousness, and to be clothed upon, even as I am, to be with me, that we may be one.

We draw the conclusion, then, that these twelve apostles sit in judgment upon the works of all Israel, to determine *who is worthy to come forth in the first resurrection.* We presume they judge the records, and thus determine who are worthy. Or in other words, it is the great judgment day to all saints, to determine their fitness to thus come forth, and enter into the peace and bright joys of the great millennial era of a thousand years.

May our records be such as will stand the crucial test.

T. J. SMITH.

INDEPENDENCE, MISSOURI, 708 South Willis avenue.

Of General Interest

CURE FOR CANCER.

(Republished by request.)

I have often noticed in your columns deaths from cancers, and I have often thought to send you a remedy that has proved successful in many hands in every case that I have applied it to cancers.

The remedy is this: Spread a plaster of common sticking plaster, cut a hole a trifle larger than the cancer, so that there will be a small margin of good flesh, about the sixteenth of an inch, all around the cancer. Apply the plaster over the cancer, leaving the cancer and this small margin exposed; then apply over the cancer and resting on the plaster the cancer plaster, composed of one part of wheat flour, one part bloodroot (*sanguinaria*) ground fine, one part chloride of zinc.

Mix the *sanguinaria* and flour with water, then the chloride of zinc. Mix well and apply over the cancer, letting it remain from twenty-four to forty-eight hours, according to the time the cancer has been standing. Then take off the cancer plaster, and dress with any good healing salve. In from a week to ten days the cancer will drop out. (Don't try to press it out.)

Then heal with any good salve. Probably the best healing salve is the All Healing or Black Salve. It is best for a cancer, which I will furnish the receipt of to anyone writing for it, inclosing a two-cent postage stamp to pay postage.

LEVI CHENEY.

KENT, ILLINOIS, March 8, 1889.

BLACK SALVE.

Take rosin and beeswax two ounces each, sweet oil eight ounces. Melt them together, stirring in while near the boiling point four ounces red lead; stir until brown, and when nearly cool add two drachms pulverized camphor and stir until cold, then box for use.

All those who have written for the recipe will please note this.

To pulverize the camphor put a few drops of alcohol upon it when it will readily powder under pressure of a table knife.

I remain your brother in Christ,

LEVI CHENEY.

• * * * *

IDOLS.

It is a grave thing when a state puts a man among her jewels, the glitter of whose fame makes doubtful acts look heroic. The honors we grant mark how high we stand, and they educate the future. The man we honor and the maxims we lay down in measuring our favorites, show the level and morals of the time. A name has been in everyone's mouth of late, and men have exhausted language in trying to express their admiration and their respect. The courts have covered the grave of Mr. Choate with eulogy. Let us see what is their idea of a great lawyer. We are told that "he worked hard," "he never neglected his client," "he flung over the discussions of the form the grace of a rare scholarship," "No pressure or emergency ever stirred him to an unkind word." A ripe scholar, a profound lawyer, a faithful servant of his client, a gentleman. This is a good record, surely. May he sleep in peace. What he earned, God grant he may have. But the bar that seeks to claim for such a once a place among great jurists must itself be weak, indeed. Not one high moral trait specified; not one patriotic act mentioned; not one patriotic service ever claimed.

Look at Mr. Webster's idea of what a lawyer should be in order to be called great, in the sketch he drew of Jeremiah Mason, and notice what stress he lays upon the religious and moral elevation, and the glorious and high purposes which crown his life. Nothing of this now; nothing but incessant eulogy. But not a word of one effort to lift the yoke of cruel or unequal legislation from the neck of its victim; not one attempt to make the code of his country wiser, purer, better; not one effort to bless his times or breathe a higher moral purpose into the community. Not one blow struck for right or for liberty, while the battle of the giants was going on about him; not one patriotic act to stir the hearts of his idolaters; not one public act of any kind whatever about whose merit friend or foe could even quarrel, unless when he scouted our great charter as a glittering generality, or jeered at the philanthropy which tried to practice the sermon on the mount.

Suppose we stood in that lofty temple of jurisprudence—on either side of us the statues of the great lawyers of every age and clime:

Rome points to a colossal figure and says, "That is Papinian, who, when the Emperor Caracalla murdered his own brother, and ordered the lawyer to defend the deed, went cheerfully to death, rather than sully his lips with the atrocious plea; and that is Ulpian, who, aiding his prince to put the army below the law, was massacred at the foot of a weak but virtuous throne."

And France stretches forth her grateful hands, crying, "That is D'Aguesseau, worthy, when he went to face an enraged king, of the farewell, his wife addressed him: 'Go, forget that you have a wife and children to ruin, and remember only that you have France to save.'"

England says, "That is Coke, who flung the laurels of eighty years in the face of the first Stuart, in defense of the people. This is Selden, on every book of whose library you saw written the motto of which he lived worthy, 'Before everything, Liberty!' That is Mansfield, silver-tongued, who proclaimed, 'Slaves can not breathe in England; if their lungs receive our air, that moment they are free.'"

"This is Romilly, who spent life trying to make law synony-

mous with justice, and succeeded in making life and property safer in every city of the empire. And that is Erskine, whose eloquence, spite of Lord Eldon and George the Third, made it safe to speak and to print."—Wendell Phillips.

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ELOQUENCE.

In every enlightened age, eloquence has been a controlling element in human affairs. Eloquence is not a gift, but an art—not an inspiration, but an acquisition—not an intuition, but an attainment. Excellence in this art is attained only by unwearied practice, and the careful study of the best models. The models lie all around us. The rest is within us. Demosthenes and Cicero will be household words, in all climes, to the end of time. But the more one studies the masters of Grecian and Roman eloquence, the more readily will he yield to the growing opinion that England, France, and America, during the last sixty or seventy years, have produced a greater number of eloquent orators than flourished in all Grecian and Roman history. As objects increase in size when seen through a mist, so men tower into giants when seen through the haze of antiquity.

Without neglecting the ancient models, let us study those of our own times. From both we may catch some of that inspiration which bound the audience to the orator, and bade him play upon their emotions as the master touches the keys of his familiar instrument—which subdued them to tears or convulsed them with laughter—which bore them aloft on the wing of imagination, or blanched them with horror while narrative threw the colors upon the canvas which held the judgment and the fancy captive, as reason forged the chain of argument, and poetry studded its links with the gems of illustration—which poured over the subject a flood of rare knowledge, laden with the contributions of all sciences and all ages—which gamboled in playful humor, or opened the sparkling fountain of wit, or barbed the point of epigram, or sketched the laughing caricature, gliding from grave to gay, from lively to severe, with majesty and grace;—that inspiration which, as Paul reasoned of righteousness, temperance and the judgment made Felix tremble; as Demosthenes anathematized Macedonia, made the Greeks cry out, "Lead us against Philip"; at the thrilling tones of Henry, made America ring with the shout, "Give us liberty, or give us death"; when the thunder of Danton shook the dome of the Convention, roused all Paris to demand the head of Louis; and lashed into fury or hushed into repose acres of wild peasantry, as the voice of O'Connell rose or fell.

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THE CRY OF PERSONAL LIBERTY.

No sooner is mention made of laws affecting the liquor traffic than its cry of protest quickly reaches our ears. It speaks, it tells us, in the name of personal rights and personal liberty, violated by the laws which we would enforce or enact. Personal liberty! It ever was the fashion of wrong to bedeck itself with righteous name. Liberty is dear to the American people—so dear that the name is a passport to all hearts. But will we allow slavery and vice and death to borrow the precious name and to make their own the privileges and the rights of liberty? It is liberty herself that commands law to press down heavily to-day upon the liquor traffic. The first duty of the liberty-loving citizen is to hold more precious than the apple of his eye the life of the Republic, the mother and the guardian angel of liberty, to war against its enemies—and the enemy of the Republic is not more he who opposes her flag on the battlefield than he who scatters moral poison through her towns and villages, and defies in his daily avocation her laws and her law-making powers. Liberty means the right of all men to enjoy without

disturbance, life and property; not a title for one portion of the community to prey as hungry beasts upon the other.

Liberty, O sacred name! To what base service they chain thee! They ask for liberty to rob of soul and life the minor and the habitual drunkard; to break in with riot and shame upon the quietness of our Sunday; to track to his home and workshop the poor laborer, lest he bring bread to starving wife and children! They ask for liberty to trample underfoot the laws of the land, to level against the Republic death-dealing blows! Not more audacious would be the clamoring of the spirit of the furious waters of our great rivers demanding liberty to sweep away whole cities, and to engulf in the maddening abyss hecatombs of human lives. No, no—we know and love liberty, but the cry of the traffic is not the cry of liberty.

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The optimist lives under a clear sky; the pessimist lives in a fog. The pessimist is confused; he hardly knows where to go, what to do or how to act; the optimist is in tune with the harmonies of nature and discerns distinctly the onward path that lies before him. The pessimist hesitates, and loses both time and opportunity; the optimist makes the best use of everything now, and builds himself up, steadily and surely, until all adversity is overcome and the object in view realized. The pessimist curbs his energies and concentrates his whole attention upon failure; the optimist gives all his thought and power to the attainment of success, and arouses his faculties and forces to the highest point of efficiency. The pessimist waits for better times, and expects to keep on waiting; the optimist goes to work with the best that is at hand now, and proceeds to create better times. The optimist is an inspiration to everybody; the pessimist is a wet blanket. The pessimist pours cold water on the fires of his own ability; the optimist adds fuel to those fires. The pessimist links his mind to everything that is losing ground; the optimist lives, thinks and works with everything that is determined to press on. The pessimist places a damper on everything; the optimist gives life, fire and go to everything. The pessimist repels everything; the optimist attracts everything. The pessimist fights the wrong; the optimist works to increase the power of the right. The optimist is a building force; the pessimist is always an obstacle in the way of progress. The pessimist lives in a dark, soggy, unproductive world, the optimist lives in that mental sunshine that makes all things grow.—*The Progress Magazine.*

We complain frequently of the heavy crosses we are compelled to bear in Christian service. But let us remember that it is not God who makes many of the crosses that we find in our way and of which we bitterly complain. The Savior says the yoke he would have us take upon us is easy, and the burden which he imposes light. The Heavenly Father makes "straight paths for our feet," and if we would go his way, if we would straighten our wills to his will, and lay them side by side, there would be no crosses. But when the path that God points out goes north and south, and our stubborn will leads us east and west, the consequence is a "cross"—a cross of our own making, not that which our Master bade us "take up and carry after him," and of which it has been well said, "He always carries the heaviest end himself."

To do right is the only real obligation that faces us. A thief, defending himself by saying, "But a man must live," was met with the answer, "I do not see that." There is no necessity to live, but there is a supreme necessity to do right. Thousands of men and women have laid down their lives rather than do wrong.

Letter Department

MULHALL, OKLAHOMA.

Dear Herald: It sometimes seems harvesters are few. We have been doing a little to get the truth before the people, as my husband is a priest and he has preached during the summer months. We are aiming to have grove meetings in June, if we can get one or two preachers to help us. If this notice comes before the missionaries of Oklahoma, we wish they would help us. If they can not, we would like some one from Kansas or some near place to let us know regarding this matter and we will pay their expenses if they can come in June. Our missionaries in Oklahoma seem to have all the work they can do, so we ask those of the neighboring missions to come and help us if they can. Ever praying for the welfare of God's people and the redemption of Zion,

Your sister in Christ,

MRS. LIZZIE GRAY.

R. F. D. No. 4.

CENTERVIEW, MISSOURI, May 6, 1910.

Dear Brother and Sister: Since reading Sr. Louise Wilson's letter, I feel more anxious than ever to live prayerfully and watchfully that I may become prepared to merit the great blessings promised to God's people.

I had a dream once, which I will relate to you. I saw a number of people throwing dust in each other's faces, and I thought to restrain them from acting so unbecomingly; and raised my hand as if to stop them; when a brother stepped forward as if to slap me for interfering. But before either of us did the unkind act we had started to do, we were both filled with the thought that our course was altogether wrong; that they who wish to set aright those who are in error must do so in the spirit of love and humility.

The scene then changed and I was at a feast which was ready for the guests. I saw those who had been throwing dust come, expecting admittance, but were refused, and they turned disappointedly away.

When I awoke, the dream lingered long in my mind, and I felt impressed that the dust signified gossip and idle talk. I do not know whether or not this was a spiritual dream; but hope that some one may be benefited by reading it.

With kindest regards and best wishes for all,

Your sister in the faith,

MRS. GEO. HARRING.

GILLESPIEVILLE, OHIO.

Dear Brethren and Sisters: As I go back twenty-eight years to our little Union Grove Branch in West Virginia, I think of how few of us are left. Father Beatty and wife, John L. Williams, Sister Moler, and Sister Zearley and perhaps more are dead. We are left to dress ourselves for heaven and help others to do the same.

My husband has been dead four years, and I have four children with me; two of my own and two grandchildren that I care for the same as I do my own. When my husband died I was left without money and the land that we had was not cleared and the house not finished. I did not know which way to turn, yet I let God direct me and I kept my children together, although it has been a hard row to hoe. When I hear wives saying, "O, I have to work so hard, I don't see how we can live," I just think if my husband was here to earn the bread and be with us, how thankful I could be. When I was left I was where all were strangers. There was only one Saint here during my husband's sickness. When he was laid to rest, the lonesomeness seemed unbearable; but this is something we have to endure, so let us be kind and gentle with

our families. I will not complain, for things could be worse. If we could only think wisely and not complain, how much better it would be. Go to Galatians 5: 22, 23 and see what the fruits of the Spirit are. This latter day work is of God and keeps us from so many sinful things, yet we are liable to slip and stumble, but let us cling to some branches of the overhanging boughs and hold fast, for we shall not be tempted above that which we are able to stand. I feel sad and ask for myself if the cloud will ever pass me by.

If any dear old brother or sister sees this, I wish they would write me a line; it would surely be appreciated by me. We are of the scattered Saints. I have lived close to a branch only one year since I came here. I do not take the HERALD, but hope I can before long, for I love to read its columns. Asking the prayers of all, yours in the true gospel,

SAREPTA REEVES PRATT.

R. F. D. No. 2, Box 79.

BOZEMAN, MONTANA, May 7, 1910.

Editors Herald: My address is 23 North Seventh avenue, Bozeman, Montana, and I am in my field ready for another year's work. Our branch is new and small; but we have some good workers and are pushing ahead, trying to let our light shine. The sisters' aid society is only one month old; but it has decided to repaint the church and parsonage, and has about one third of the money already raised. Yes, and paid nine dollars for hymnals, too. How could the church be run without the sisters?

We are badly in debt, as a branch, but are determined to succeed, if the Lord will help; and we believe he will.

Our district conference is to be held here in Bozeman, June 18 and 19, and we hope to see a good representation from all parts of the district.

In gospel bonds,

ISAAC M. SMITH.

BOISE, IDAHO, May 2, 1910.

Dear Herald: Now that the General Conference is over and the possible eagerness of your readers has relaxed to some degree at least, I thought perhaps a line from Boise would be relished by the Saints.

We are striving to gain a foothold and uphold our Master's banner of truth in one of the outposts of "Utah Mormonism," and while we have met with a considerable degree of success, it has been no easy climbing. The main opposition has been practically this: The Utah people claim to be "the church" and the sectarians say, "They are all the same, Mormons," and consequently the way of truth is evilly spoken of, and it is very hard to get the people out to hear us. We are progressing, however, and some are very near the fold. We as Saints sometimes wonder why the people do not take up with our religion almost instantly. Should we wonder at this? Did our Savior appeal to everyone in his day? Nay, verily, but the sacred pages of Holy Writ tell us that the "Lord added unto the church daily such as should be saved." Thus Boise Saints are thankful for those he gives unto us.

Our little branch, though small and scattered, is as a rule spiritually inclined, feeling always to trust their Master in times of need as well as in times of plenty; seem to be daily overcoming and learning the better way of life "to go on unto perfection." Many things that have seemingly threatened us at times have turned out to be blessings and have shown more fully the impregnability of our position. Our sick have been healed, some miraculously; for all these we abundantly praise our heavenly Father, and not only for these, but for all his recognitions, which are many indeed. In the history of the church at large, we see numerous attempts made by those who have ventured to overthrow the

work by their many publications and, while so engaged in doing, in the main, they have only proven its stability. Scientific research has in itself, without our interference, made them remodel or destroy the very essence of the works and depart to other fields, only to be again driven therefrom while we still cling to the "old Jerusalem gospel," still undaunted and undismayed in the blessed hope that it brings.

Through some method, the Utah people have gotten hold of the names and addresses of some of the Saints here and have endeavored to flood us with such tracts as "Corner stones of the Reorganization," "The Reorganization weighed," "The Reorganization versus salvation for the dead," etc. To my mind such as these only show the apparent weakness of their position. Listen, dear Saints: To prove us wrong (which thing they have yet to do) does not prove them right by any means. What standard do they wish us to judge them by? Let them name it! If polygamy, Adam-god theory, blood-atonement, would have proved an apostasy nineteen hundred years ago, we most surely think it would prove nothing else than apostasy to-day. Listen again: They say that the priesthood does not have lineal descent; *i. e.*, does not come down from father to son, etc., and in order to bolster up such sophistry, quote Inspired Translation, Hebrews 7: "Without father, without mother, without descent." If this proves anything, what becomes of their teachings on the patriarchate and the bishopric? Are these offices included in the priesthood? If so, have they not judged themselves when they sought to judge others? They are certainly good beggars when it comes to begging the question of church succession. They preach salvation for the dead, but damnation for the living! Dear Saints, let us be careful and carefully weigh such spurious doctrines. Our Father recognizes good and noble lives everywhere. Let us keep our garments unspotted. Let us work the works of our great Advocate while it is yet day, that when the night is past, and the great light of that glorious morning shall appear, we may rise from our beds, like the lily, clothed with heaven's adorning. May God bless all his dear Saints.

Your brother in bonds,

R. OWEN.

An Open Letter.

To the Northern States Mission of the Salt Lake Church, at Chicago, Illinois: I have never troubled myself in regard to "Reorganization weighed" or "Corner stones of Reorganization"; but have taken for granted that Joseph Smith, of Lamoni, was the rightful successor of his father, Joseph Smith the Prophet, *always* providing he was *worthy*; for God has said his Spirit can not dwell in impure temples.

I am not acquainted, personally, with Joseph Smith, of Lamoni, but I do know people of strict integrity who have known him all their lives, who testify he has always lived a wise counsel, I thank my heavenly Father that he is the life of honor, has proven himself worthy to carry on the work his father laid down; and when I read his pure teachings and leader or president of His church here on the earth. He does not send his ministers out into the world with the angel's pure message as a cloak for their iniquity, to deceive the children of men.

I also have another witness, for God in his infinite mercy has given unto us to know for ourselves, if their doctrine be true or not. He has said in his holy word, If any man, even though he be an angel from heaven, comes to you with any other gospel than this ye have received, "let him be accursed." I thank God for this assurance, else one would be blown about by every wind of doctrine.

God is unchangeable. He is the same yesterday, to-day, and for ever. He does not give pure commandments to one

race of people, then turn around and break them, and give a new code of laws to another generation, just to gratify the sinful lust of men. If there ever had been the slightest doubt in my mind as to who should possess the authority to lead the church, I would never look for it among the libertines of Salt Lake, either past, present, or future.

I will say in conclusion, do not send any more of Brigham Young's literature here to us, for I consider his very name as an insult to every pure minded woman or man on the face of the earth.

Yours respectfully,

MRS. RHODA HUNTER.

ERHARD, MINNESOTA, May 8, 1910.

News From Branches

CLEVELAND, OHIO.

Cleveland Branch has been favored by a visit from Elder I. C. Fairfield. He now leaves here for fields anew, his mission being Pittsburg, Pennsylvania. Since last writing we have had visitors from Chicago, New Philadelphia, Kirtland, Mentor, Akron, and other places. We are now commencing our open-air meetings in the park, which have been carried on for years every Sunday afternoon when the weather permits. Brother Whiteaker is coming to help with this work.

Sunday school has increased very much lately, it reaching the highest mark on our record. The home department has doubled and trebled. Here is where the Saints can work in the vineyard to advantage by getting outsiders interested in the *Gospel Quarterly*, which is a great instrument for presenting the truth and building up the kingdom.

F. C. WEBBE.

Miscellaneous Department

Conference Minutes.

MANCHESTER.—Annual district conference was held in Manchester, England, Saturday, Sunday, and Monday, March 26 to 28, in the meeting room of the East Manchester Branch. Sunday services were held in the Zabbie Hall. Opening business session called to order Saturday, at 6.30 p. m., with T. Brien in charge. H. Green, president, took charge and reviewed our position and spoke words of encouragement and advice. George Foster was elected deacon, with power to call his assistance. Delegates' credentials received from the South, North, Northeast, East, Stockford, and Warrington branches. J. W. Green and James Waugh were appointed by the chair, who reported subsequently. Minutes of the previous conference read, corrected, and passed. A letter from J. W. Rushton, president of the British Isles Mission, was read, regretting his inability to be present with us on account of the prior appointment with the Brighamites. Elders' reports read from S. F. Mather, E. Wilcox, W. R. Armstrong, T. J. Elliot, D. Hope, J. Spargs, W. H. Chandler, W. Worth, W. H. Greenwood, N. J. Weate, J. Harper, J. Schofield, J. Dewsnup, G. Towers, James R. Baty, T. Brien, J. Bailey, J. Waugh, R. Murray, H. L. Griffith, E. Maloney, and T. Adams. The Religio report was read and accepted. Sunday morning services were in charge of the president and the speakers were E. Mixon and James Schofield. The afternoon fellowship service was presided over by James Baty. The evening service was addressed by W. H. Greenwood. The East Manchester meeting room, which is very close to the hall, was open for the Saints to adjourn to for rest and refreshments. Monday, March 28, a meeting of the priests' quorum and the Seventh Quorum of Elders was held prior to the adjourning of conference. Conference meeting called to order at 10 o'clock by H. Greenwood. Elder James Dewsnup, the Bishop's agent, asked that the district auditors audit his books and report on same. Branch spiritual reports were read from

all the branches: South, North, Northeast, East, Salford, Wigan, Farnworth, Stafford, Warrington, and Cicles. The personal report of Elder W. Spargs was also read. Resolved, That letters of condolence be addressed to Brother Armstrong in the loss of his wife; also to Sister Fysh in the death of her husband; the letters to be sent by president and secretary. President's reports read, also the report of the superintendent of Sunday schools, Elder S. F. Mather. Bro. J. Dewsnup presented a suggestion that a roll of honor be formed to enroll the names of old scholars. The motion was referred to a committee of the superintendents of Sunday schools to consider. Resolved, That N. J. Weate be appointed as the vice Sunday school superintendent. At the afternoon session it was resolved to consider the advisability of holding a Sunday school procession and that all present have voice and vote in Sunday school business. Discussion followed and then decided that the question be referred to a committee consisting of the district Sunday school superintendents and such others as they may desire. Moved that we hold an annual district Sunday school convention and that each Sunday school have a special effort at their own school to cover expenses of same. This was signed Ada Green and J. Maloney. Resolved, That it be referred to the above named committee. District secretary's report read, which showed a gain of thirty by baptism, six by letters of removal; a loss of nine by letters of removal, and six by death, leaving a net gain of twenty-one. Report was received. Secretary's financial report read and accepted and referred to auditors. The ordination of H. L. Griffith to the eldership and of James Hindley to the office of teacher was ordered, and they were ordained. Evening session in charge of Brother Greenwood. Elder Dewsnup's report was read and received. On Saturday, meeting in charge of H. Greenwood. Resolved, That the purchase of conference hymn sheets be left in the hands of the district presidency. It was stated that G. W. Leggett was General Conference appointee of the Religio of the British Isles. The rate plan was referred to the presidency of the district. A notice of the memorial services of our late Brother Burton was announced, and a resolution prevailed expressing our deepest sympathy with Sister Burton in her sad loss. The auditor's reports of the district treasurer's and bishop's accounts were read and received. H. Greenwood was reelected as president and Thomas Brien and W. R. Armstrong as his vice-presidents; W. Worth, secretary; Brother Preston, assistant secretary; N. J. Weate, financial secretary; James Dewsnup, Bishop's agent; John Foder, chorister. The general mission and local authorities were sustained by vote of conference.

Conference Notices.

The Southern Michigan and Northern Indiana district conference will be held at Coldwater, Michigan, June 4 and 5, 1910. Bro. J. W. Wight and others of the missionary force expect to be with us. We extend an invitation to all the Saints and friends to meet with us. Samuel Stroh, president.

Eastern Maine conference will meet with Little Kennebec Branch, Machias, Maine, June 18 and 19. It is hoped that a good delegation will attend. E. M. Walker, secretary.

Conference will meet at 10 a. m., Saturday, May 28, 1910, at Crescent, Iowa. Please send all reports and other business papers to the undersigned on or before Sunday, May 22, 1910. J. Chas. Jensen, secretary.

The quarterly conference of the Northern Nebraska District convenes at Columbus, Nebraska, June 4, at 10 a. m. Branch clerks are requested to have their reports in to me not later than May 30. Anna Hicks, secretary, 3019 Pinkney street, Omaha, Nebraska.

The Portland District will convene at Hood River, Oregon, Saturday, June 25, at 10 a. m. We hope to see the district well represented, as district officers are to be elected. Marcus H. Cook, president.

For the convenience of those attending our conference held here in June, a committee of three will meet all trains during conference held at Fort Madison, and that they may be known by visiting Saints, they will wear a red ribbon as a sign of identity. Clara A. Brown, secretary, 3029 Shawnee street.

Kewanee District will convene with the Millersburg Branch June 18 and 19. Annual election of district officers. All reports should reach the secretary not later than June 15. It is hoped that Bro. F. G. Pitt will be present. Mary E. Gillin, secretary, Bradley and Western avenue, Peoria, Illinois.

Convention Notices.

Pottawattamie district Sunday school convention will be held at Crescent, Iowa, May 8, at 10 a. m. for prayer service. All who can arrange to attend should do so for the good of the work. All reports not sent in please see that they are sent to the undersigned as soon as possible. Floy M. Wind, secretary, Council Bluffs, Iowa.

The district associations of both Sunday school and Religion of New York and Philadelphia District will convene at the Saints' church in Philadelphia, Pennsylvania, southeast corner of Howard and Ontario streets, on Saturday, May 28, 1910, at 2.30 p. m., for Sunday school business. Religion business at 8 p. m. Address on Sunday school work at 11 a. m., Sunday, and joint institute work in afternoon. On Monday, May 30, there will be a picnic and outing for visitors and workers. Cordial and pressing invitation is hereby extended to all missionaries and special delegates to the World's Convention at Washington, D. C., to stop over, also to all Saints and workers among our friends. Reports of all officers, committees, and locals should be submitted to the respective secretaries not later than the 25th instant. John Zimmermann, jr., secretary Sunday school, 1512 West Alleghany avenue, Philadelphia; Orrin K. Fry, 3147 North Eighth street, Philadelphia.

Reunion Notices.

The Chetek, Wisconsin, reunion begins July 8, 1910, on Chautauqua grounds.

The eastern reunion association will hold their annual reunion July 23 to August 1, 1910. The committee is busily engaged endeavoring to secure a permanent site. As soon as location is determined notice will be given in the church papers. H. W. Howlett, secretary of committee.

The Bishopric.**AGENT'S NOTICE.**

As another conference year is well under way, I take this occasion to greet you one and all of the Southern Indiana District. I will see all that I can in person, but I have written many and have received most gratifying responses. We need more money, and need it right away. All that have an interest in God's work I am sure will respond. Let everyone that responded last year not forget that we want to make a better showing this year. Let us show our faith by the money we can give to support the work. This is one good way to prove ourselves. I am sure that many that have never yet given to support the work in the district will see that I am still hoping to see them enroll in this cause. Now let me hear from you, one and all; if you can only send five or ten dollars, remember it will be highly appreciated and helpful.

With love to all,

JOHN ZAHND.

2010 ERIN AVENUE, NEW ALBANY, INDIANA.

Pastoral.

To the Ministry, and Saints of Texas: Having been placed as subminister in charge of the State, I take this opportunity and way to write you all. We hope all will make an effort to do their part this year to carry the gospel to the people in this great State of Texas. Those that stay at home and labor in the business affairs of men can pay their tithing and consecrations, and in that way be coworkers together with those that preach, and with God.

We expect to have two reunions this year. One will be in Central District near Hearne, Texas, July 15, and last ten days. The other in Southwestern District, near Pipe Creek, Texas, August 12, and last ten days. We would like to urge all in a radius of a hundred miles of these points to attend. Come at the beginning and remain to the end, also come prepared to take care of yourselves; and bring tents if you can. Services will be held day and night.

To save expense to the missionaries in traveling, we will divide the field as follows: Bro. B. F. Renfro, Davidson, Oklahoma, will labor in the northern part of the State, including the Pan-handle. Bro. E. Bates, Munday, Texas, will work in the same part as Brother Renfro.

Bro. R. M. Maloney, Seiling, Oklahoma, will have the eastern part of the State to the Gulf. Bro. John Nunley, Hearne, Texas, will occupy in the Central District, as he is now Bishop's agent of that district.

Bro. D. S. Palmer, San Antonio, Texas, 341 Stace street,

will take Southwestern District. He is Bishop's agent of that district. Saints wishing preaching in their part will please write these men. I have given their home addresses. We invite the local men to help us all they can. In addition to the reunions we aim to have arbor meetings all summer.

I am to hold a debate with J. W. Chism, at Kirbyville, commencing May 31, lasting twelve sessions. We have no members at this place, and am sorry to say can not invite the Saints to attend.

Let us all be active this year, and report from forty to sixty sermons a quarter. Your brother and colaborer,

W. M. AYLER.

INDEPENDENCE, MISSOURI, 824 SOUTH CRYSLER STREET.

To the Priesthood of the Lamoni Stake.

At the joint quorum meeting in February it was decided by vote that in future these meetings be conducted as general priesthood meetings in charge of the stake authorities. A program committee was appointed consisting of Elder J. F. Garver, of the stake presidency, Elder C. I. Carpenter, president of the elders' quorum, Brn. E. F. Hall and S. D. Shippy, presidents of the priests' quorums, John Weedmark, president of the teachers' quorum, and C. F. Church, president of the deacons' quorum.

The next regular meeting will be held on Sunday, May 22, at 2.30 p. m., in the basement of the church at Lamoni, and the subject for discussion will be "Stake organization, its object and value." A fifteen-minute paper will be read by Elder G. W. Blair, and the discussion will be led by one of the brethren selected, after which the question will be open for general discussion.

All of the brethren holding any order of the priesthood are requested to be present. These meetings are not for the Lamoni Branch alone, but for any of the ministry who may be in the stake at the time.

MAY 12, 1910.

BY ORDER OF THE COMMITTEE.

Notice.

Anyone knowing the whereabouts of George Thomas Wolf, please send information to William McClain, 508 South Lake street, Boyne City, Michigan. Teachers of Boyne City Branch desire to labor with the said party for cause.

WILLIAM MCCLAIN.

Forger Beating Saints.

The Saints are hereby warned again that a man is preying upon our people in particular, and has lately operated in Columbus, Cleveland, and Willoughby, getting in the good graces of our members and passing forged checks, etc., through their indorsement. Description: Dark, medium height, stockily built, dresses well, pleasant and smooth talker, well acquainted with the Saints' work, but evasive when closely questioned regarding the place he gives as his home branch. We have learned that his relatives are in the church and are caring for a wife and child deserted by him. He is a persistent crook and travels close to our people. So let branch officers anticipate a visit from him and stop his work for once and all. Let Saints everywhere be more suspicious of plausible stories by "saints" unknown.

E. A. WEBBE,

ROBERT MILLER,

Teachers of Cleveland Branch.

Died.

HILLS.—Ellen H. Hills, at the home of her son, Elder L. E. Hills, Marion, Iowa, on May 6, 1910, and same day King Edward died. She was born February 20, 1829, at Lee, Massachusetts. Was married to Henry H. Hills on May 6, 1854, at Lenox, Massachusetts. Of five children two survive, Louis E. and Mrs. Ellen H. Norman, of Monmouth, Illinois. In early life she united with the Methodist Church and became a life member of American Bible Society. In 1895 she was baptized by Elder E. B. Morgan and has ever been devout and faithful. Elder James McKiernan conducted the funeral May 8, 1910, "Mothers' Day." Six passenger train conductors acted as pallbearers.

BARTON.—Joyce Ann, the beloved wife of Elder C. H. Barton, was born September 11, 1842, at Braceby, Lincolnshire. Departed this life April 9, 1910, at 31 Hadfield street, Corn-

CONTENTS

EDITORIAL:
 The Spirit and the Letter - - - - - 489
 Graceland College News - - - - - 490
 The Personal Property of Joseph Smith - - - - - 490
 Preambles and Resolutions - - - - - 490
 Wanted Volumes of the *Journal of Discourses, Times and Seasons*, and *Millevial Star* - - - - - 491
 Graceland College - - - - - 491
 An Indian Story from an Indian Pen - - - - - 492
 Notes and Comments - - - - - 492
 HYMNS AND POEMS - - - - -
 ORIGINAL ARTICLES:
 Our Defense, by Elder J. R. Lambert - - - - - 493
 Heaven, by Isaac M. Smith - - - - - 497
 Divine Healing, by J. F. Mintun - - - - - 499
 The Twelve Apostles of the Lamb, by T. J. Smith - - - - - 500
 OF GENERAL INTEREST - - - - - 503
 LETTER DEPARTMENT - - - - - 505
 Mrs. Lizzie Gray—Mrs. George Harring—Sarepta Reeves Pratt—Isaac M. Smith—R. Owen—Mrs. Rhoda Hunter—F. C. Webbe.
 MISCELLANEOUS DEPARTMENT - - - - - 507

THE SAINTS' HERALD

ESTABLISHED 1860.

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brook, Manchester, after a long and painful illness, the result of an accident while attending her church service. The remains were interred at Barton church, Brethren Rushton and James Baty officiating. The deceased was baptized November 21, 1887, and for twenty-two years lived a faithful and useful life as a Christian and was never ashamed to confess her faith as a Latter Day Saint. In her most painful experiences and even when death had laid his icy grip upon her frame, she would encourage her husband to attend his meetings and was always anxious for the welfare of the church. She was for forty-three years a loving and faithful wife, and together with her husband made many sacrifices for the Master's sake. Death came as a merciful release, and while her departure is mourned, her entrance into the "rest of the Saints" is not begrudged. The memorial service was held at the South Manchester Branch, of which our sister was a member, on Sunday, April 24, J. W. Rushton preaching the sermon.

HINKLEY.—Clement Hinkley was born in Addison, Maine, and died February 26, 1910, at Jonesport, Maine, aged 73 years, 11 months, and 12 days. He was married to Miss Julia Kelley fifty years ago. To them were born six children, four boys and two girls, all living. This was the first death in the family. He joined the Latter Day Saint Church in 1880; served faithfully as deacon for many years. He was a man of positive convictions along religious lines. For twenty years he has been disabled and most of the time confined to the house and unable to walk. As a sailor for a few years, he had some very trying experiences. His wife survives him to battle a little longer. She faithfully ministered to her suffering companion for many years. Services at the house, conducted by Elder S. F. Cushman.

PERSONS.—Sr. Cynthia Brook Persons was born March 16, 1832, at Eugene, Vermilion County, Indiana, and died of dropsy July 27, 1909, near Dean, Missouri. She was married to John Brook, who preceded her in death, date not known by me. Second marriage to George Persons, October, 1901. She united with the church October 14, 1879, and died firm in the faith at the age of 77 years, 4 months, and 11 days. She left a will that provides for the payment of her tithing on property to be sold. Funeral services by Arthur Hailey.

KERR.—Bro. David Kerr was born April 24, 1830, in Kilsyth, Scotland; was baptized into the Reorganized Church February 5, 1871, at Wesley, Mill County, Illinois, by L. B. Scott, and died February 6, 1910, at Eustis, Nebraska. Prayer at the house by G. Keller, sermon at the church by J. F. Grimes, assisted by G. W. Johnson. Grandpa Kerr was a Saint to the full meaning of the word. He came to our meetings as long as his strength would permit. His mite was never forgotten. He was beloved by those that knew him. In the last three months of his earthly life, he suffered much until his spirit departed from the mortal body into the peaceful realm of paradise.

He who truly gives sympathy makes some personal bestowal of himself—of his own strength, his own life—into the weakness and deadness that he tries to help. It is, indeed, a wondrous gift from man to man.—Phillips Brooks.

Sunday School and Religio Field Workers.

Will the reunions, conferences, or districts desiring the services of field workers in the interests of either the above organizations kindly notify the undersigned at once? Provisions will be made to supply all demands to the best of our ability.

DANIEL MACGREGOR,
 Thedford, Ontario.
 J. A. GUNSOLLEY,
 Lamoni, Iowa.

18-3t

The Great Question of Life.

The following is reproduced from *The Outlook* and few there are who can read it without turning themselves over in their own minds and being benefited by the retrospection:

WHO ARE YOU?

That seems an easy question to answer; but of all questions it is one of the most difficult. There are a great many people who could not answer it if you put it to them. The story is told of the philosopher Schopenhauer that, while walking abroad during one of his melancholy moods, he almost stumbled over a boy on the street. The boy sprang aside and said, "Who are you?" The philosopher shook his head sadly and answered, "How I wish I knew!" There are a great many of us who do not know who we are; we live in certain houses on certain streets; we pursue certain vocations; but we do not know who we are. But while it happens that a man does not know who he is, his acquaintances know, because, whether we wish it or not, whether we are conscious of it or not, every man is always answering that question. In any assemblage where men of distinction sit together, you pick out one man and ask who he is, and your question is answered by name. That name is all you wish to know. It tells you who that man is because it tells you what that man is. Abraham Lincoln means one kind of a man to you, and Aaron Burr means another.

That question is answered very differently at different periods in life. There are two natures in every one, struggling together; sometimes one nature is in the ascendant, sometimes the other, and we are different persons at different times. Re-read that striking psychological story of Edgar Allen Poe, "William Wilson," in which he describes a boy at school in an old Elizabethan manor-house, later at Eton, afterwards at Oxford, and then as a young man in Paris; describes him contending against his better nature personified in another personality; these two boys, looking alike, wearing the same clothes, having the same manners, in constant conflict, the baser nature fighting against the higher nature. Finally, in a moment of passion, the baser boy slays the higher boy, and then becomes William Wilson. You remember that striking story of Stevenson's, "Doctor Jekyll and Mr. Hyde." If you had asked Doctor Jekyll at the beginning who he was, he would have told you that he was a man of gentle impulses, of scholarship, refinement, and beneficence. If you had asked him that question the day he died, he would have told you that he was a scoundrel; that he was cruel, brutal, and a murderer; and both answers would have been true.

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"Who am I?" I am fundamentally what I love. Do I love truth? Then sooner or later I shall become true. Do I love nobility? Then ultimately, with much stumbling and many faltering steps, I shall climb to the height where nobility dwells, above the strife for place and power, above low aims and self-seeking. Where your heart is, there, ultimately, you shall be also.

"Who am I?" I am what I believe. Not what my lips say I believe, but what my character proves I believe. You may repeat a thousand times the Apostles' Creed, beginning "I believe," and yet you may not believe a word of it. It is idle to say that you believe in the forgiveness of sins when in your heart you can not forgive the friend who unintentionally harms you. You may declare that you believe in the life of the world to come; but if you live wholly in this life, like the worm in the ground at your feet, then you do not believe it. Character, and character alone, is belief; that is to say, conviction reinforced by will. And it is not a question of what you are to-day; it is a question of what you are becoming. We are all put to the test; but the test is not conformity to moral rules to-day; the test is, "Which way are you going?" You may fall a hundred times and then in the end you may climb to a height never reached by many a man or woman who has never been guilty of an overt sin. What you wish passionately to become, you will ultimately be; and in the strife to become what you wish your real self will emerge.

A gifted man had one great and tragic weakness, as his father had had before him—a man of great distinction and genius, but with a passion for drink. He once said, "I was born with a tiger in my blood." Often he fell terribly because he fell on a great stage, and there were those who spoke of him as a lost soul. But he never ceased to strive, and in the end he overcame. Who was he? At first he was a stained and broken man, on the road apparently, to complete wreck; at the end he was not only one of the first artists of his time, but a loyal, victorious, generous, inspiring human spirit.

Marking the Oregon Trail.

During the years that followed the finding and marking of this pathway to the Northwest, traders, trappers, gold-seekers, soldiers, missionaries, and colonists plodded over the long road by the hundreds and thousands. First were the explorers, then the hunters and trappers and fur traders. Then came the building of the forts in the thirties—Fort

Laramie, Fort Bridger, and all the rest, whose names are historic. Thus the Oregon Trail grew and became a highway that was as easy to follow as a country road. Along it surged for years the advance tide of a nation's traffic. With the building of the railroads the old highway, no longer used, became obliterated. Its very whereabouts began to be forgotten and to be the subject of unending disputes. Four years ago an old man, almost eighty, began a movement for permanently marking the route of the Oregon Trail. Since then the matter has grown into a national affair.

This old man was Ezra Meeker. He started from his home in Puyallup, Washington, in January, 1906, and retraced, in a prairie-schooner drawn by oxen, the journey that he had made from Missouri over the Oregon Trail in 1852. He spent a year on the road. Everywhere he stopped and urged the people whose fathers and grandfathers had followed the Oregon Trail as pioneers to erect monuments and markers so that all memory of the great historic highway might not be lost. When he reached Independence, Missouri, he did not end his journey there. Still driving his oxen, he plodded on to Washington, D. C., and got the matter before Congress. No legislation was enacted at that time, however.

Until the people along the road learned who he was Meeker was mistaken for a herb doctor, a patent medicine vender, the prophet of a new religion, and a lunatic. When they knew his mission, however, great was the enthusiasm that arose.

The result of this old man's work is to be found in a measure before the present session of Congress to appropriate fifty thousand dollars for the permanent marking of the old trail. This act provides for the appointment of a commissioner who shall, "under the direction of the Secretary of War, erect such monuments and markers of granite and other materials as will designate and locate the general route of the Oregon Trail and fittingly commemorate the valorous deeds of those who traversed it." A proviso of the bill is that the States through which the trail passes—Missouri, Kansas, Nebraska, Wyoming, Idaho, Oregon, and Washington—shall raise sufficient funds to complete the work which the Government will start.—*Harper's Weekly.*

"I guess my father must have been a pretty bad boy," said one youngster. "Why?" inquired the other. "Because he knows exactly what questions to ask when he wants to know what I have been doing."

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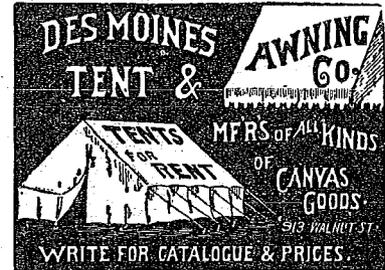
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John A. Kerr

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101f **ELLIS SHORT.**

THE SAINTS' HERALD

Official Publication of the Reorganized Church of Jesus Christ of Latter Day Saints

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

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



"There shall not any man among you have save it be one wife; and concubines he shall have none."—Book of Mormon, Jacob 2: 36.

VOLUME 57

LAMONI, IOWA, MAY 25, 1910

NUMBER 21

Editorial

THE UNITED ORDER OF ENOCH INCORPORATED.

Some time in the summer of 1909, as soon after the closing of the session of conference on April 21 as was found practicable, the Bishopric set about forming and securing an incorporation. A number of the brethren favorable to the movement were called together at the office of the General Bishop, and the articles were drafted and agreed upon and were presented to the circuit court of Jackson County, sitting at Independence, Missouri. These articles were filed in the court before the judge then presiding, and were met by a protest upon the part of persons who had sought and obtained articles of incorporation, called the United Order of Equality.

The court under the provision of statute appointed an attorney, known as *amicus curiæ* (friend of the court), to whom was delegated the duty to examine such articles and report to the court after such examination as to whether the articles were within the limitations of the statutes of the State providing for incorporations and proscribing the rules governing them, and to make such recommendation as his duty and understanding made requisite, either recommending the issuing of a *pro forma* decree or recommending the denial of such a decree. The attorney appointed by the court reported unfavorably to the articles which were filed and the *pro forma* decree was denied.

Subsequently the persons desiring to incorporate held a meeting and took the objections raised against the articles which had been filed into consideration, formulated new articles thought to be in harmony with the statutes, and filed the same in a division of the circuit court at Kansas City, petitioning for the *pro forma* decree as before. The court appointed another attorney as "a friend of the court" who made an unfavorable report to the court.

The same parties who had protested at Independence, Missouri, again entered protest. Upon consideration of the report and the protest the court listened to arguments both for and against the issuing of the order, and after hearing the arguments and taking the matter into consideration, he overruled the report and directed the issuing of the *pro forma* decree granting the incorporation.

The articles were sent to the Secretary of State of the State of Missouri for attaching the certificate, but the persons objecting to the issuing of the order interposed by an appeal, setting forth their reasons for the denial of a charter. The matter was sent to the Attorney General, who, it is presumed, took the matter of the articles into consideration, as well as the objections made against the granting of the charter for the incorporation, the result being that on Friday, May 13, 1910, the articles were returned to the Bishop with a certificate of the Secretary of State attached thereto, and as far as the statutes provide the incorporation of the United Order of Enoch was complete.

We take pleasure in giving to the readers of the HERALD the articles of incorporation upon which the *pro forma* decree has been issued, together with the necessary papers attached by the requirements of the statutes. Doubtless the persons who have objected to the issuing of the order before the courts will be disappointed that the articles have been approved and the order issued, and that the association has become an active working body having the sanction of the laws of the State of Missouri. It is fortunate for us that this protest was made, for it brought the object of the incorporators of the association into direct notice of the Secretary of the State and the Attorney General, the last named being the officer whose duty it is to look after such corporations as are formed and do business in the State of Missouri, and who must, by virtue of his office, be thoroughly informed in regard to the rights and privileges of incorporators.

I do not feel to attach any blame or find any fault with those who were objecting to the incorporation of the Order of Enoch, as they availed themselves of their privileges under the laws of the State, and were entitled to be heard. We are pleased, however, that the wishes and views of the incorporators' rights and privileges under the statute were not found to be so far astray from what could be granted under the statute as to prevent the carrying into effect the provisions of the action of the conference of 1909. It now remains for those upon whom devolves the carrying of the provisions of these articles into operation according to the intents and purposes thereof, to do so in such a manner as to

approve themselves in the consideration of the Master and all good men.

While we deplore the delay that may have occurred, in a sense we are pleased to know that the incorporators have taken the matter patiently, have made no statements of impatience or faultfinding, but quietly waited the action of the courts, as they were in duty bound to do, believing that the right would triumph at the last, and trusting to the direction of the Good Spirit in the affairs intrusted to them.

As soon as practicable, there will be a meeting of the incorporators, and steps will be taken to authorize the Board of Trustees and their executive committee to begin active work of incorporation.

We commend the reading of these articles to the patrons of the HERALD, and especially those who feel disposed to become benefactors under their provisions.

The articles are given below, together with the papers necessary to complete the incorporation.

JOSEPH SMITH.

ARTICLES OF ASSOCIATION OF THE UNITED ORDER OF ENOCH.

A BENEVOLENT SOCIETY IN THE INTEREST OF THE POOR AND NEEDY.

The United Order of Enoch is a helping and benevolent association, organized for the benefit of the poor and needy, dispensing its charities by furnishing equal opportunities to the needy, upright, and industrious in a financial, educational, and social way, with those who are more fortunate, and the supplying of stewardships and homes or inheritances to the worthy who may lack.

Article 1. Statement.

Articles of Association adopted by the undersigned (in accordance with due enactment and resolutions passed by the General Conference of the Reorganized Church of Jesus Christ of Latter Day Saints at its annual meeting held in Lamoni, Iowa, April 6 to 21, A. D. 1909, authorizing further organization by the Bishopric of said church of those who may desire to so associate themselves) for purposes of transaction of business interests for the benefit of the poor and necessitous, and the general work of improvement and settlement of the worthy, who need homes and help.

Article 2. Affirmation.

Pursuant to instruction herein set forth, we, Ellis Short, I. N. White, W. H. Garrett, M. H. Bond, W. E. LaRue, G. E. Harrington, H. R. Mills, Joseph Smith, Roderick May, A. H. Parsons, David T. Reese, G. H. Hilliard, D. J. Krahl, W. R. Dexter, Frederick M. Smith, Elbert A. Smith, E. L. Kelley, J. Mather, W. E. Messenger, W. B. Kelley, J. T. Curtis, Edward Rannie, being desirous of forming a corporation under the laws of the State of Mis-

souri, and more particularly under the provisions of article 11, chapter 12, Revised Statutes, 1899, providing for associations of a benevolent and educational character, do hereby associate ourselves for the purpose of becoming a body corporate for the benefit of the poor and industrious who need, and the transaction of business necessarily connected therewith as herein set forth.

Article 3. Object in outline.

The purpose of this corporation shall be to aid and assist the worthy needy and poor in obtaining employment and homes, help the sick and afflicted and unfortunate in times of need, promote temperance, morality, and equality, and provide against the evils of selfishness, covetousness, anarchy, and crime of every description, and thus conserve, to a degree, the good of the community, and the good of the State, by a voluntary coöperation in the use, application, and distribution of the wealth, for the objects named, of those who may be members of the association, and who shall contribute for the purpose, and of the means which is gained by the association in its legitimate work and business, and also the application of that which may be voluntarily contributed or consecrated for these benevolent purposes by those who do not hold membership in the organization.

Article 4. Name and term.

The name of this organization shall be The United Order of Enoch, and its chief or principal place of business shall be in the city of Independence, Jackson County, and State of Missouri, but supplemental organizations and places of business may be located in other counties and when necessary for the carrying out of its work in other States organizations or places of business may, according to the provision of the statutes of such States, be established in the same; and the association shall continue for the period of ninety-nine years unless sooner dissolved by the voluntary concurrence of at least three fourths of its members, by vote at a meeting of which at least sixty days' notice has been given in the usual way of such purpose prior to the meeting at which such vote of dissolution shall be taken.

Article 5. Nature and work.

This association shall have no capital stock divided into shares, it shall not be run for individual pecuniary profit, but for the objects herein set forth; the properties of the same shall not be individual, or held in severalty, but in common. The homes, or inheritances, however, which are provided for under the founding and management of the order, shall be individual, that is, held in severalty, each person or family holding in fee simple unless otherwise arranged at the time of setting the same apart, or when making the final settlement. The object of the association not being communistic as that term is usually understood, but a benevolent, helping order.

Article 6. Special statement of work and powers. The purposes of the association are:

First, to provide the advantages of permanent employment and thereby permanent homes, for those found worthy, but who are unable to arrange for steady employment and who are without sufficient means to procure homes for themselves.

Second, to furnish educational advantages for the youth of both sexes when parties or parents are unable to do so themselves, either by rendering to the parties such assistance as will give to them equal opportunities in the public schools, or in providing for them the advantages of the higher, or special institutions of learning.

To accomplish this work, it will be necessary to acquire by gift, purchase, devise, or other legal and just methods, real and personal property; also acquire lands suitable for carrying out the benevolent purpose and object set forth in these articles of association, and for suitable homes or inheritances, and, when desirable to improve and convey the same; but the properties, accumulations or gain from all or any of such transactions shall be held and used in maintaining and carrying out the benevolent work herein provided for, and in no case to be given or used for the pecuniary profit or benefit of any person or persons, corporation or corporations, but solely for the aiding and maintaining of the proper stewardships of the needy, and of its members in the benevolent, beneficial, and helping purposes herein set forth.

Article 7. Membership.

Membership in the order requires as a prerequisite a full compliance with the law of Christ, both as relates to duties known as spiritual, and those referred to under said law as temporal; that is, the precepts and ordinances of the gospel having been fulfilled through acceptance and obedience to the same as set out in the Holy Scriptures, also, the following specific duties set forth in the law of equality, to-wit:

A. To render a just and true account of the condition and business of his or her stewardship annually, setting forth the amount, or value, with the loss or gain of the same for the period named, together with a faithful estimate of necessities, and the amount required for repairs of stewardship, or the enlarging or extension of the same when proper, for the succeeding year.

B. Stated or annual settlement as provided under the law, by turning into the treasury or storehouse any surplus or talents remaining after a due fulfillment of the law as before set forth.

C. In case of a lack or shortage, after a faithful and attested performance of duty in his or her stewardship for a time, or a year, such steward to receive from said treasury or storehouse, such a

proper and just supply as the law directs according to "his needs and wants, inasmuch as such wants are just."

D. That in all labor and association, each and everyone shall seek the interest or good of his neighbor, "doing all things to the glory of God."

E. In case of withdrawal, or transgression and expulsion, such person or persons shall retain that which has been set apart or deeded to him or her or them, for a home or inheritance, but shall have no further claim upon the common treasury and shall not be entitled to any withdrawal, benefits, or interest in the common fund or storehouse, whatever.

Article 8. Management.

A. The affairs of this corporation shall be under the supervision and management of a board of twelve trustees, to be selected by the members of the order from among their number, according to the rules and regulations of these articles and the by-laws of the association, who shall organize by the selection of a president, a secretary, and a treasurer, and perform any and all business necessary for the good of the order, a two thirds' majority of said board thus constituted and voting as a unit, being necessary for the transaction of all business of the order at any meeting of the same, but a less number may adjourn from time to time.

The trustees may also appoint an executive committee to act in business matters when the board is not in session.

B. The members of the Board of Trustees shall be elected at the annual meeting of the members of the association to be held the first Monday in April of each year or at an adjourned meeting of the order held subsequent to the said first Monday in April, and shall hold their offices until their successors are chosen and qualified. Vacancies occurring in the board may be filled at any time by the unanimous action of a majority of the members of the board, properly constituted, being present and voting.

C. The Board of Trustees may adopt by-laws, not inconsistent with these articles and the statutes of the State, as may be deemed necessary for the management of the affairs of the corporation and the carrying out of the work of the order.

D. The president, secretary, and treasurer herein, shall perform the duties usual to such offices in similar associations in addition to the specific duties named herein providing such duties are not inconsistent with the rules of the association.

E. The officers of this order shall also make report of the work and condition of the same annually to the General Conference of the said Reorganized Church.

Article 9. Property, rights and conveyances.

This incorporation shall be, in law, capable of

holding, purchasing and conveying any estate, real, personal, or mixed, for its use in carrying out the benevolent work herein set forth and shall hold and enjoy in its corporate capacity, all the property, real, personal, or mixed which said society may now have or hereafter may acquire.

This corporation shall have a seal, and all conveyances of real estate shall be approved by the Board of Trustees of the order or association, and be signed and sealed by the president of the same. And such association may sue or be sued in its corporate name, and all claims made against it shall be made in the corporate name, and the individual or private property of the members shall in no case be held liable for the debts of the association.

Article 10. Dissolution and distribution thereunder.

It is hereby expressly provided and made a part of the conditions of this order, that in case of the dissolution, or abandonment of the work of the same, the properties of the order, after satisfying all just debts of the same, shall be turned over to the Presiding Bishop and Trustees of the Reorganized Church of Jesus Christ of Latter Day Saints, to be distributed to the poor and needy according to the rules and regulations of said society for aiding the poor and needy.

Article 11. Trustees.

The names of the persons chosen by these incorporators to act as trustees until their successors shall have been legally chosen are as follows: F. M. Smith, Ellis Short, Joseph Mather, Roderick May, G. E. Harrington, Elbert A. Smith, W. E. LaRue, I. N. White, A. H. Parsons, E. L. Kelley, Geo. H. Hilliard, and Edwin A. Blakeslee; and the following persons have been chosen as officers by the said board of trustees: E. L. Kelley, president; F. M. Smith, secretary; Ellis Short, treasurer; executive committee, E. L. Kelley, F. M. Smith, Ellis Short, Joseph Mather, Roderick May.

In testimony whereof, we, the above named incorporators, hereto set our hands at Independence, Missouri, this 12th day of January, A. D. 1910.

STATE OF MISSOURI.

DEPARTMENT OF STATE.

To All to Whom These Presents Shall Come: I, Cornelius Roach, Secretary of State of the State of Missouri, and keeper of the great seal thereof, hereby certify that the annexed pages contain a full, true, and complete copy of articles of association and *pro forma* decree of court in re United Order of Enoch, filed May 11, 1910, as the same appears on file in this office. In testimony whereof, I hereunto set my hand and affix the great seal of the State of Missouri. Done at the city of Jefferson, this 11th day of May, A. D. nineteen hundred and ten.

CORNELIUS ROACH, *Secretary of State.*
FRED G. PARK, *Chief Clerk.*

Great Seal of
the State of
Missouri.

IN THE CIRCUIT COURT OF JACKSON COUNTY, MISSOURI, AT KANSAS CITY IN THE MATTER OF APPLICATION OF THE UNITED ORDER OF ENOCH FOR A "PRO FORMA" DECREE OF

INCORPORATION. APRIL TERM, 1910.

No. 47804.

And now on this 18th day of April, 1910, come E. L. Kelley as president, Frederick M. Smith as secretary, and Ellis Short as treasurer of the United Order of Enoch and submit to the court the articles of agreement of said association, together with a petition praying for a *pro forma* decree of incorporation thereon, in the manner provided by law, and it appearing to the court that said petition and articles of agreement have remained on file in the clerk's office of this court for at least three days since the same was first presented to the court, and the court having heard the report of Pierre R. Porter, Esq., heretofore appointed by the court to examine said petition, and having duly examined said articles of agreement and the testimony in said cause taken before the said Pierre R. Porter, Esq., and the court being fully advised in the premises, overrules the report of Pierre R. Porter, *amicus curiae*, and doth now conclude, adjudge and determine that such articles of agreement and the purposes of the association as therein expressed come properly within the purview of article 11, chapter 12, of the Revised Statutes of Missouri, 1899, and are not inconsistent with the Constitution and laws of the United States or the State of Missouri.

Wherefore it is ordered, adjudged and decreed by the court, that the petitioners and their associates, named in said articles, be, and they are hereby created a body politic and corporate by and under the name of the United Order of Enoch. State of Missouri, } ss.
County of Jackson, }

I, Oscar Hochland, clerk of the circuit court of the county and State aforesaid, certify the above to be a true copy of the order of the court made in the matter aforesaid, as fully as the same remains of record in my office, and that the original articles of agreement are attached hereto.

In testimony whereof, I hereunto set my hand and affix the seal of said court at office in Kansas City, Missouri, this 18th day of April, A. D. 1910.

(SEAL)

OSCAR HOCHLAND, *Clerk,*
By H. A. FORSTER, D. C.

CONCERNING AUDITORS' REPORT.

It will be remembered by those who read the auditors' report, upon the report of the Presiding Bishop's accounts, that the report mentioned having made a separate report to the Presidency of something which they found and which they thought might be made the subject of proper inquiry.

The Presidency took the matter up after some consideration with the Twelve in Joint Council, on Wednesday, April 20, at which time Bishop Kelley gave a verbal statement in explanation of the things named in the report to the Presidency, and offered to make a written reply, to which the council agreed.

This reply was submitted to the council on Friday, April 22, and a committee consisting of J. W. Wight, F. M. Sheehy, and F. A. Smith, was appointed to make proper inquiry into the matters covered by the

report and the Bishop's reply. The committee was assisted in this inquiry by Bro. Robert Winning, who was one of the Board of Auditors, and was also assisted by Bro. G. H. Hilliard and the Bishop's bookkeeper, Bro. David J. Krahl, being cordially received and every facility afforded them for their inquiry.

The committee reported to the council on Saturday, the 23d, making such report as covered the subject-matters of the inquiry and explanation completely, which report was approved by the council as entirely satisfactory. This report of the committee and the action of the council in approving the results of their inquiry exonerates the Board of Auditors from animus and also clears the Bishop of any intention of wrongdoing in carrying into effect of the measures made necessary by the duties of his office.

The committee also made some suggestions which will result in attaining and carrying into effect the objects to be reached.

The Presidency takes pleasure in presenting this statement to the Saints, trusting that the Spirit of the Master is still supervising his work, and will give us the victory in due time.

JOSEPH SMITH, *for the Presidency.*

INDEPENDENCE, MISSOURI, April 27, 1910.

NOTES AND COMMENTS.

Rev. J. F. Mintun, pastor of the local Reorganized Church of Jesus Christ of Latter Day Saints, was dropped to-day as a member of the ministerial association of Des Moines.

The dropping of Reverend Mintun as a member of the association comes as a result of the recent agitation to let down the bars of the association and make it possible for all religious leaders to become members. When the plan to broaden the scope of the association was defeated, it became necessary to drop Reverend Mintun's name.

Rule 2 of the association's by-laws, which provides that only ministers of evangelical churches shall be eligible for membership is responsible for the action of this morning. Reverend Mintun has been a member of the association for about a year. Members of the association claim they did not know what denomination Reverend Mintun belonged to when he became a member.

Rev. Emory Miller made the address before the ministers to-day.—*Des Moines Capital, May 16, 1910.*

Elder Heman C. Smith took train Saturday for Dow City, Iowa, where he was to deliver the baccalaureate address before the graduating class of the high school at that place. On the same day Elder Elbert A. Smith went to Little Sioux, Iowa, on a similar errand.

Original Articles

R. E. GRANT, AND OPEN LETTER NO. 2.

True men, who are engaged in a true and righteous cause, are only anxious that the people should be correctly and fully informed. This being accomplished, they are quite willing to submit their cause to the judgment of the people. This is my only reason for having anything to say concerning the wild ravings and scurrilous charges set forth by Mr. Grant.

Concerning the statements published in the SAINTS' HERALD for March 9, 1910, pages 257, 258, it is only necessary to say, that I shall not shirk my full share of responsibility for the publication of the article and the writing of the introduction; but for the subject-matter of the lower and higher courts, I am in no respect responsible. The courts are responsible for this, and they can well afford to carry the responsibility.

1. The article does not claim to be a defense of the faith and doctrine of the church, and any effort to put it in this light is entirely out of order. The writer had furnished Mr. Grant with his personal reasons for refusing to enter into controversy with him, and had they been received in good faith, it would have saved him trouble.

2. The article states its own position and purpose. Why is it not met on its own claims, instead of on false ones, manufactured for the occasion? Here is our statement:

"This paper will show why Mr. Grant has not received more consideration and recognition from the church. He is not one of us, *because he was found wholly unworthy to remain with us.* He has no claim whatever upon the church, until he is willing to repent and do that which is right."

3. Just *once, only once*, do I state that R. E. Grant had been convicted of unchristianlike conduct and adultery. Not five times as stated in "Open Letter No. 2." The repetition of the charge in court proceedings, as Mr. Grant well knows, is necessary and not at all unusual. I have no thought or feeling of ill will towards Mr. Grant. I have no acquaintance with him, more than having merely seen him two or three times. Why he chose me as the proper one to whom he should address his open letters, is best known to himself. He may tell us, however, in Open Letter No. 3. I had never had any controversy with him, nor even correspondence on any subject whatever, until he sent me letters 1, 2, and 3. Nevertheless, I am quite willing that he should, if he shall feel so disposed, after completing his uncalled for and brazen attack, enter into his closet, and after he has shut the door, offer fervid thanks to God that he was led to make such a wise choice.

Mr. Grant would have us believe, from statements made in "Open Letter No. 2," that our "church

courts *could not*, and *did not*, from the facts in the case" find him "guilty of any charge." If people will only exercise a little common sense when they read "Open Letter No. 2," they will see that it is one of the most fallacious documents ever submitted to the public eye. If "Open Letter No. 3" should prove to be as bad or worse than this one, I should think it would be about all the "open letters" Mr. Grant would need to write, on this case, at least. Nor is there any excuse for the bad work which Mr. Grant has done, for he informs us that he has in his "possession every letter, document, and report pertaining to this case from the beginning to its close," etc.

As a complete refutation of the claims made in "Open Letter No. 2," and to show just what kind of work Mr. Grant is doing, and to further show how foolish and wrong it is for people to sustain and assist Mr. Grant in this work, we herewith submit in full a copy of the findings of the lower court. Please remember that the High Council simply affirmed the decision of the Elders' Court.

The Valley Branch of the Reorganized Church of J. C. of L. D. S., of Bay City, Mich.

vs.

Elder R. E. Grant.

This case came up for hearing at Grand Rapids, Michigan, beginning August 8th, 1898, before a duly organized Elders' Court, said court consisting of Elders E. A. Blakeslee, S. W. L. Scott, and E. K. Evans, all present.

In this case "the Valley Branch" charges Elder R. E. Grant First, with Adultery and Bastardy. Second, with Lying. Third, with being a bad adulterous man in purpose and intent. Fourth, with being a hypocrite and deceiver in purpose and intent.

Before rendering a decision the court feels that it can not pass unnoticed an apparent attempt to influence its decision, and the court views with strong disfavor the effort of those of the prosecution, who by criticism and threat attempted to frighten and intimidate the court into giving a finding against the defendant, after the case had been tried and submitted to the court for final determination.

In passing upon the case before us the court regrets that it could not have had two important witnesses before it, and offered every advantage within its power to have them appear but without avail. There were presented purported statements from both, and in one instance two statements, one directly contradicting the other, when under such circumstances, and in a case where the charges are such, that if true, the accused must be of a terribly depraved character. The good of the church and justice to the defendant as well as witnesses, demands that the accused be permitted to face the witnesses, as in this case he claimed to be willing to do, and the failure and refusal of the witnesses to appear under the circumstances is unfair and unjust to the church of which they are members, and can but work favorably to defendant, however seriously charged, because he is entitled to the presumption of innocence until proven guilty by proper and competent evidence.

The court, therefore, can not from the evidence presented, find defendant guilty as charged in complaint, but from evidence furnished finds that he is guilty of unchristianlike conduct and adultery, and sustains the charges in these.

The court therefore recommends that the silence as a minister in the Reorganized Church of the defendant, R. E.

Grant be continued, and that if restitution by proper confession and repentance is not made in such time as may be affixed by the branch of which he is a member, unless appeal is taken by defendant, that he be dealt with according to the laws of God.

In case of appeal, the branch should reserve its action until after decision of appellate court.

(Signed)

E. A. BLAKESLEE.

S. W. L. SCOTT,

E. K. EVANS.

Dated at GALEN, MICHIGAN, Dec. 10, 1898.

From this report we note the following points:

1. The charges preferred against Mr. Grant by the Valley Branch, consisted of four counts. The material part of the first charge was sustained, but the other three were not. That is, the charge of "adultery and unchristianlike conduct" was sustained.

2. Paragraphs 3 and 4, quoted by Mr. Grant and made to apply to the decision of the court on the entire case, only applied to counts 2, 3, and 4, and not to any extent to "unchristianlike conduct and adultery," which is the material charge. Thus Mr. Grant has sought to mislead and deceive, by quoting such parts of the report as referred to that which was not proven against him, and withholding all that referred to the charge upon which he was convicted!

3. The foregoing is bad enough, God knows, but Mr. Grant caps the climax in low down trickery, when he furnishes the reader with his garbled extract from paragraph 5. This paragraph is composed of but one sentence, less than one half of which is quoted by Mr. Grant. This is the portion which he quotes:

"The court, therefore, can not from the evidence presented, find defendant guilty as charged in complaint."

There is only a comma after the word *complaint*, which is followed by the conjunction *but*. Mr. Grant ignores the conjunction and all the balance of the sentence which comes after it, and makes the comma into a period! Why does he do this? The balance of the sentence, herewith submitted, shows why:

"*But from evidence furnished finds that he is guilty of unchristianlike conduct and adultery, and sustains the charges in these.*" (The italics are mine.)

I understand that Mr. Grant has been approved by the "Anti-Mormon League." Perhaps the report is true. He works like he was in their actual service now. Surely the league must be badly in need of approved workmen!

Now, I suppose Mr. Grant will attempt to explain, so we may look for "Open Letter" No. 3, "written to Joseph R. Lambert, of Lamoni, Iowa." Question, Will he explain as he already has done in "Open Letter No. 2"?

Yours in the belief that truth and right will ultimately triumph, and all error and wrong will be overthrown. I am ever striving to be the friend of God and man.

J. R. LAMBERT.

LAMONI, IOWA, April 28, 1910.

DIVINE LOVE.

"In this was manifested the love of God toward us, because that God sent his only begotten Son into the world, that we might live through him."—1 John 4: 9. Jesus Christ, the only begotten Son of our heavenly Father, willingly left the "courts of glory"; willingly descended from "the realms of peace and happiness" that lie above "the firmament of the heavens," to wander upon this earth as the poorest and most despised and rejected of men; that he might, by offering himself as "a bleeding sacrifice" and becoming a curse for us, redeem us from the curse of the law (Galatians 3: 13, 27) and make it possible for us to obtain "life eternal *if we only would*" (1 John 2: 25).

True his "Satanic Majesty," then an angel of light, offered to save the children of men, if the glory of the same might be given to him, but "Jesus, our loving Savior," said, "Father, send me, and thine be the glory." Oh, what great and tender love! So willingly he came to bear our griefs and carry our sorrows; to be wounded for our transgressions, and bruised for our iniquities—not in the form of a rich man's son, but in the more humble and lowly form of a poor carpenter's son—whose birth was in a manger, upon whose head rested the chastisement of our peace, and by whose stripes we are healed.

His path, while here below, did not lie in pleasant places, for he was a man of sorrows, acquainted with grief and severe trials; and those whom he had come to save, hid as it were their faces from him and esteemed him not. Jesus himself said, "The foxes have holes, and the birds of the air have nests, but the Son of man hath not where to lay his head." His life's story as handed down to us in the record, is one so beautiful by loving deeds of extreme mercy and kindness shown to all, that we can faintly comprehend how tender is that love for us. Truly it is higher than the highest heavens, deeper than the deepest sea.

A sorely afflicted sister once wrote me that it had been made known to her that the angels in heaven had wept over her in her affliction. It is written in the record that there is great rejoicing in heaven when one sinner comes to Christ; so in like manner there must have been sorrow in heaven when that one was wandering in sin, and just so truly is there sorrow brought to our Redeemer's heart when we become negligent of our duties and thoughtless and forgetful of the great price that was paid for our redemption.

Can we, as Saints, afford to let ourselves become

cold and indifferent? May God help us to wake up and see our duty, and may we never be guilty of bringing more sorrow to that tender heart who has already endured so much for us. Let us be strong and remember we must live faithfully each hour of every day if we would bring joy to our Savior by gaining the greater inheritance, which he has given us the privilege of obtaining if we only will. When temptations and trials of this life lay thick before us may we look to Jesus for strength, "for in that he himself hath suffered being tempted, he is able to succor them that are tempted" (Hebrews 2: 18).

Let us follow closely in the footsteps of Him who was set as an example for us. "For even hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow his steps."—Peter 2: 21.

"For ever faithful, loving, true,
O Christ, my love, my life, are due
Alone to thee, most holy friend,
Be with' and keep us to the end."

D. A. D.

OUR DEFENSE.—PART 2.

BY ELDER J. R. LAMBERT.

This brings us to the juncture where it becomes necessary for us to make a few observations and lay down a few propositions.

Observation 1. Partial representations are almost always misleading. This is especially true when they are made by an enemy with a view to mislead. The whole story needs to be told in order that correct conclusions may be reached.

Observation 2. This is an application of the statement just made. The transgression of Adam does not represent the character of that noble man's life. Far from it. The same is true of other ancient worthies, heretofore mentioned, in a greater or lesser degree. The same principle applies to the conduct of the primitive Christian church, until they had gone so far in the way of apostasy and sin, that iniquity and crime became the *rule*, where before-time they had been the *exception*.

Observation 3. All men are fallible and in some things weak. It may be said that some men are strong. They are as compared with other men, but when compared with the perfect standard of truth and right, revealed in the gospel, all are found to have their weak points. In this connection we should make some allowance for environment. Many of the surroundings of those ancient worthies represented in the Bible, were very unfavorable as incentives to right doing. The king, especially in the days of David and Solomon, was exposed to continuous and strong temptation. Nevertheless, it was neither necessary nor right for them to give way to temptation.

Observation 4. We can not depend upon the repre-

sentation of enemies. To do this would compel us to reject the gospel of the New Testament, and condemn Jesus Christ, his apostles and the primitive saints. Enemies as a rule (and especially in religion and politics) are unfair, unjust, and bitter. It is too common for them to employ falsehood, misrepresentation, popular views, without due regard to truth; in fact almost anything which seems to promise success. With them, "the end justifies the means." Therefore, testimony from this class of opposers is not conclusive.

Observation 5. What then should be the attitude of all lovers of and searchers after truth? This: They should draw a clear and sharp line of distinction between men and principles. If any system of doctrine is *true*, the bad conduct of professed adherents can not make it false. If any system of doctrine or religion is *false*, the good conduct of its disciples can not make it true. We should condemn that which is false and evil, *wherever we find it*, but at the same time, be careful to not overlook the good. There is now, as there always has been, more or less, a crying demand for this important line of distinction to be made. Whoever fails to make it, sincerely and intelligently, is in danger. No one can afford to reject the claim that God called David and Solomon to be his servants; that he spake to them and through them to the people, notwithstanding the fact, that, at times, they were guilty of grievous wrongs. On the other hand, no one can afford to condone the wrongs they did because God had called them to high positions and had committed to them his truth and his work. Why will not men learn to be wise, as well as good, and to be governed strictly and solely by principle?

The above observations lead us to consider a few important propositions, the mere statement of which should be sufficient to command them to the judgment of the reader.

Proposition 1. Every organization among men, whether social, political, or religious, has the inherent right to represent its own system of faith or doctrine, through its own chosen representatives and standard publications. By this self-representation, *and no other*, is every organization bound, histories and encyclopedias to the contrary notwithstanding.

Is it just to go to the Roman Catholic Church to find out what the Lutheran Church believes? Is it just to go to the Lutheran Church to find out what the Catholics believe? Here, in the United States of America, should we go to the Democratic Party to find out what the Republicans believe, and to the Republican Party to find out what the Democrats believe? Do we go to the Jews when we wish to find out the faith and doctrine of the primitive Christian church? No man makes a valid argument against the early Christian church, till he is able to

show that the doctrine taught by Jesus Christ and his apostles is false.

The idea of telling us what we believe, and then compelling us to defend it whether it is correct or incorrect, carries with it its own refutation. No intelligent representative of any system of faith or doctrine, should be caught in this contemptible trap.

Proposition 2. If we desire to judge the fruits of any system of faith by the conduct of its professed adherents, we can only do it by the conduct of those who are living in obedience to the principles of their profession. Otherwise, our conclusions will always be erroneous. The abuse of anything is no argument against the thing itself. Because a man and his wife quarrel and sue for divorce, it does not prove that when the conditions of true marriage are properly observed, they will fail to produce bliss. When a man has to leave and violate the principles of his faith in order to do wrong, it is very poor evidence against his faith, but good evidence against him. On this ground alone can the faith of the primitive Christian church be defended. On this ground alone, can any church, Catholic or Protestant, defend itself. If any church, or any other organization for that matter, is to be judged by the conduct of its worst members, the imperfections and moral lapses of its best, and by what its opponents and enemies say of it, what will be the verdict? But this dangerous and unnecessary mistake has its most striking exemplification when the faith or doctrine announced is very unpopular. Why not "have faith in God," which also necessitates confidence in the great system of truth revealed by him to man? It is "the gospel of Christ" which is "the power of God unto salvation to every one that believeth" (Mark 11: 22; Romans 1: 16).

THE CHURCH OF JESUS CHRIST OF LATTER DAY SAINTS—HER FAITH AND DOCTRINE.

This church was organized on April 6, 1830, a short time after the translation and publication of the Book of Mormon. At this time the Bible and Book of Mormon were considered to be the sacred and authoritative standards in all matters of faith, doctrine and practice.

It is quite true that the Latter Day Saints believed then, as they do now, in the doctrine of present or continued revelation. But they accepted this doctrine strictly from a Bible point of view, and believed then, as they do now, that they were not justified in accepting anything which was found to be in conflict with the teachings of the Bible. In announcing their belief in this unpopular doctrine, they placed themselves in harmony with the teachings of the Bible, historical and doctrinal, on a great cardinal principle of faith, and no amount of special pleading can destroy this fact.

In 1835, at Kirtland, Ohio, there was added to

these two books the Doctrine and Covenants, which is a collection of revelations which had been given to the church prior and subsequent to 1830. These three books have always been the sacred standards of evidence with all true Latter Day Saints. They have been made so binding that those who depart from them in teaching and practice, but still claim to be Latter Day Saints, seldom dare to repudiate their authority in theory.

It is also true that, in June, 1830, Joseph Smith, the young seer, commenced the translation or revision of the Bible. This work was completed on July 2, 1833, and is known as the Inspired Translation. By this work we are also bound, as it has been subsequently indorsed by the church.

What our attitude has been, and is now, toward the Bible, should be better and more fully known. As early as February, 1831, the Bible (King James' Translation) received divine indorsement, and at the same time, and by the same authority, the Inspired Translation received prophetic and divine approval. (See Doctrine and Covenants 42: 5, 7, 15, 16.) Do you wonder how this can be? The explanation is easy. Both translations teach the same doctrine. It matters not which one we use we teach precisely the same doctrine. But, as we believe, in the new or Inspired Translation, we have a better (hence more correct) rendering of many historical and doctrinal passages than in King James' Version. And this better rendering removes some contradictions, a number of (so-called) infidel objections, and in some parts of the history and doctrine of the Old Testament, raises the moral tone and standard, in the changed wording, very materially. All this can be easily proven at any proper time. Hence, so far as the Inspired Translation of the Bible is concerned, it simply serves to emphasize and make more plain the high standard revealed in the gospel, as expressed in the common version of the Bible.

In 1835, at Kirtland, Ohio, the church met in General Assembly and formally indorsed the book of Doctrine and Covenants, with the understanding that they were already bound by and committed to the teachings of the Bible and Book of Mormon. By the authority and teachings of these three books, then, we must stand or fall. For all that results from an intelligent and sincere belief in and practice of the principles of our faith, as set forth therein, we are responsible; but for all that is taught and practiced in opposition thereto, whether by design or in ignorance, we are not responsible. Only the guilty ones who so teach and so practice, are culpable and responsible. No infidel writer or speaker ever made a point against the Christian religion by simply citing the great wrongs which have been done by professed Christians, and in the name of the Christian church. Let him show, if he

can, that the wrong done was the result of an intelligent and sincere belief in and practice of the teachings of Jesus Christ and the apostles. Right here he will fail. But if the foolish and criminal conduct of professed Christians is a valid argument, then the whole Christian system can be overthrown in a few moments of time. It is a grave reflection on the intelligence or sincerity (one or both) of any man who will try to destroy any system of faith in this way, and comes with especially bad grace from those who profess to be ministers of the gospel. Can the wrong acts of men make the truth of God invalid and void? Never.

WHAT THE BOOKS TEACH.

The reader will please not forget that the Bible is the leading text-book of authority with all true Latter Day Saints. We unhesitatingly affirm that one can not intelligently and sincerely accept the Book of Mormon and the Doctrine and Covenants for what they purport to be, without confirming and increasing his faith and confidence in the Bible. This is due, first, to the positive and strong indorsement of the Bible by these books; and, second, to the close, and proper connection existing between the sentiment set forth in these books and the history, teachings, and prophecies of the Bible.

The God and Christ of the Bible, in whom we must believe to be saved, are the same God and Christ presented to us in the Book of Mormon and the Doctrine and Covenants, and their true character and what we are required to believe and do, are made still more plain. The justice, love, impartiality, power, and unchangeableness of God are clearly and forcefully presented. The atonement of Jesus Christ, together with his merits as our only Savior and Redeemer, are kept constantly before us. No promise of eternal salvation, or the enjoyment of God's promised blessings in this world is guaranteed unto us, except we exercise true faith in the true God and in Jesus Christ, and become obedient to the divine law, known as the gospel.

The system of ethics enjoined is of the highest and best known to man. Some of our opponents, though bitter and persistent (at least some of them), have felt compelled to concede the high standard of morals enjoined in the Book of Mormon.

The Book of Mormon is not of itself immoral. There is no polygamy in it. On the contrary it is expressly prohibited. The Mormons have been slandered and traduced, unjustly and without warrant, for an immoral Bible. Whatever their practices may be under the doctrine of a "new revelation," however, which springs directly from their intervention of the Book of Mormon itself, there is nothing immoral in the book.—"The origin of the Book of Mormon," by Perry Benjamin Pierce, in *American Anthropologist* for October, 1899, page 694.

As to the ethical status of this book [the Book of Mormon], I think no unfavorable comment can reasonably be made. Its moral precepts are unquestionably good. They

are all that its friends claim for it, and, indeed, superior in some respects to those of the Bible.—D. H. Bays in his resignation paper, dated at Kalamazoo, Michigan, April 1, 1892.

Elder Bays in the closing years of his life was one of the most bitter and persistent opposers of our faith.

Space will only permit us to give a few quotations from the Book of Mormon and the Book of Doctrine and Covenants, but let it be remembered that the Book of Mormon has been before the world since 1830, and the Doctrine and Covenants since 1835; that both books are on sale at the Herald Publishing House, Lamoni, Iowa, and may be had at any time and anywhere, by anybody. Our statements may all be tested.

The Book of Mormon teaches us that in the days of Jacob, the son of Lehi and brother of Nephi, (about 545 B. C.,) the people of Nephi, located on this continent (the prehistoric people of America), began to depart from God by going into iniquity. Jacob was their leading minister and teacher. He wrote one of the books of the Book of Mormon, called the book of Jacob. He says:

And now it came to pass that the people of Nephi, under the reign of the second king [Nephi was the first king], began to grow hard in their hearts, and indulge themselves somewhat in wicked practices, such as like unto David of old, desiring many wives and concubines, and also Solomon, his son: yea, and they also began to search much gold and silver, and began to be lifted up somewhat in pride; wherefore, I, Jacob, gave unto them these words as I taught them in the temple, having firstly obtained mine errand from the Lord.—Jacob 1: 4, Book of Mormon.

Then Jacob proceeds to preach to them one of those practical gospel sermons which have characterized the labors of the ministers of Jesus Christ in different ages of the world. Chapter 2: 3 reads as follows:

Wherefore, I must tell you the truth, according to the plainness of the word of God. For behold, as I inquired of the Lord, thus came the word unto me, saying, Jacob, get thou up into the temple on the morrow, and declare the word which I shall give thee, unto this people.

He then proceeds to condemn pride in strong terms, as it had manifested itself in the wearing of costly apparel, the greed for gold, and the establishment of caste in their midst. In paragraph 6, he mentions another sin of which they were guilty, and very properly designates it a "grosser crime."

And now my brethren, I have spoken unto you concerning pride; and those of you who have afflicted your neighbor, and persecuted him, because you were proud in your hearts, of the things which God hath given you, what say ye of it? Do ye not suppose that such things are abominable unto him, who created all flesh? And the one being is as precious in his sight as the other. And all flesh is of the dust; and for the self same end hath he created them, that they should keep his commandments, and glorify him for ever. And now I make an end of speaking unto you concerning this pride. And were it not that I must speak unto you concerning a grosser crime, my heart would rejoice exceedingly, because

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

Paragraph 8 is addressed to the ones who were not guilty, but who were sorely oppressed by the rich, the influential, and the corrupt, who constituted the more popular class. Notice how peculiarly suitable are the injunctions and promises of this paragraph:

But behold, I, Jacob, would speak unto you that are pure in heart. Look unto God with firmness of mind, and pray unto him with exceeding faith, and he will console you in your afflictions, and he will plead your cause, and send down justice upon those who seek your destruction.

In paragraph 9, Jacob again refers to the guilty ones, and leaves the matter in such good shape that it is simply impossible for anyone who intelligently and sincerely believes in the Book of Mormon, to accept the doctrine of Polygamy as divine. Here is what he says:

Behold, the Lamanites, your brethren, whom ye hate, because of their filthiness and the cursings which hath come upon their skins, are more righteous than you; for they have not forgotten the commandments of the Lord, which was given unto our fathers, that they should have, save it were one wife: and concubines they should have none; and there should not be whoredoms committed among them. And now this commandment they observe to keep; wherefore because of this observance in keeping this commandment, the Lord God will not destroy them, but will be merciful unto them; and one day they shall become a blessed people. Behold, their husbands love their wives, and their wives love their husbands, and their husbands and their wives love their children; and their unbelief and their hatred towards you, is because of the iniquity of their fathers; wherefore, how much better are you than they, in the sight of your great creator?

This shows, among other things, that the commandment prohibiting polygamy and concubinage had been delivered unto their fathers; hence it serves to expose the absurd and indefensible interpretation which has been placed on a statement found in paragraph 6, by the Salt Lake Mormons and ministers of other churches, to the effect that the statement leaves a loophole for the introduction of polygamy. The statement reads as follows: "For if I will, saith the Lord of Hosts, raise up seed unto me, I will command my people: otherwise they shall hearken unto these things."

The commandment had already been given, and for the specific purpose of raising up a pure seed unto God. The Book of Mormon tells us that God speaks unto one nation like unto another, and thus proves unto them that he is the same unchangeable God. There are several other places where the Book of Mormon speaks of polygamy, historically, and condemns it; but there is no passage in the book which enjoins or permits its practice. (See Mosiah 7:1; Ether 4:5.)

We have been thus particular on this point, because polygamy and its kindred evils have been charged against us.

We quote again from another leading writer of the book.

For behold, my beloved brethren, I say unto you, that the Lord God worketh not in darkness. He doeth not anything save it be for the benefit of the world; for he loveth the world, even that he layeth down his own life, that he may draw all men unto him. Wherefore, he commandeth none that they shall not partake of his salvation. Behold, doth he cry unto any, saying, Depart from me? Behold, I say unto you, Nay; but he saith, Come unto me all ye ends of the earth, buy milk and honey, without money and without price. Behold, hath he commanded any that they should depart out of the synagogues, or out of the houses of worship? Behold, I say unto you, Nay. Hath he commanded any that they should not partake of his salvation? Behold, I say unto you, Nay; but he hath given it free for all men; and he hath commanded his people that they should persuade all men to repentance. Behold, hath the Lord commanded any that they should not partake of his goodness? Behold, I say unto you, Nay; but all men are privileged the one like unto the other, and none are forbidden. He commandeth that there shall be no priestcrafts; for, behold, priestcrafts are that men preach and set themselves up for a light unto the world, that they may get gain, and praise of the world; but they seek not the welfare of Zion. Behold, the Lord hath forbidden this thing; wherefore, the Lord God hath given a commandment, that all men should have charity, which charity is love, and except they should have charity, they were nothing; wherefore, if they should have charity, they would not suffer the laborer in Zion to perish. But the laborer in Zion, shall labor for Zion; for if they labor for money, they shall perish.—2 Nephi 11:15.

Now these priests who did go forth among the people, did preach against all lying, and deceivings, and envyings, and strifes, and malice, and revilings, and stealing, robbing, murdering, plundering, committing adultery, and all manner of lasciviousness, crying that these things ought not so to be; holding forth things which must shortly come; yea, holding forth the coming of the Son of God, his suffering and death, and also the resurrection of the dead.—Alma 11:8.

The Book of Mormon, like the Bible, is a book of history, doctrine and prophecy. It claims to have been given to the prehistoric people of America, who came here at different times, from the tower of Babel and the land of Jerusalem. Hence, if true, it is another witness for God, Christ, and the gospel.

That the book is true, is quite evident. First, American archaeology, in its best and leading proofs, published since the publication of the Book of Mormon, sustains it.

Second, it agrees with the Bible in history and doctrine. That is, when touching on the history given in the Bible, they are in harmony with each other, and in its additional history there is no conflict. The doctrinal teaching, concerning God and Christ and the gospel, (which includes the duty of man to his God and his fellow-men,) is in complete harmony with the teachings of Christ and his apostles, as set forth in the New Testament.

Third, prophetic evidences. There are many plain and significant predictions in the Book of Mormon. Some of these were to be fulfilled in connection with and subsequent to the coming forth of the book. These, of course, can be tested. Numbers of them have been and are being fulfilled. None have failed.

Candor requires us to state in this connection, that the Book of Mormon is not so plain or complete on some topics as the Bible; but it is more complete and plain on others. It should be remembered, however, that the people whose history is given in the Book of Mormon, had the five books of Moses and some of the leading prophets, also their own inspired prophets and apostles.

As we have already seen, the Book of Doctrine and Covenants was accepted by the church in General Assembly, at Kirtland, Ohio, in 1835. Let us take a glance at its teachings.

As early as November, 1831, an effort was made to publish the revelations and commandments which had been given to the church and the world. At this date, the Lord gave a preface to the prospective book, and while it has its direct application to the revelations which had been given up to that date, it also properly applies to those revelations which have been added and accepted by the church. This preface indicates the character of the book, in its doctrinal and prophetic statements. It stands as section 1.

Strong and general objection has been urged against a statement found in paragraph 5. Referring to the restored church, the Lord is represented as saying, "The only true and living church upon the face of the whole earth, with which I, the Lord, am well pleased," etc. When the statement is quoted in full, we are compelled to believe it to be consistent, whether or not we believe it to be true. Here it is:

And after having received the record of the Nephites [the Book of Mormon], yea, even my servant Joseph Smith, jr., might have power to translate, through the mercy of God, by the power of God, the Book of Mormon; and also those to whom these commandments were given might have power to lay the foundation of this church, and to bring it forth out of obscurity, and out of darkness, the only true and living church upon the face of the whole earth, with which I the Lord am well pleased, speaking unto the church collectively and not individually; for I the Lord can not look upon sin with the least degree of allowance; nevertheless, he that repents and does the commandments of the

Lord shall be forgiven; and he that repents not, from him shall be taken even the light which he has received; for my Spirit shall not always strive with man, saith the Lord of Hosts.

In paragraphs 3, 4, we are informed that certain things are coming upon the earth, and because of these conditions which were to obtain, the Lord had spoken from heaven to Joseph Smith and others:

Wherefore I the Lord, knowing the calamity which should come upon the inhabitants of the earth, called upon my servant Joseph Smith, jr., and spake unto him from heaven, and gave him commandments, and also gave commandments to others, that they should proclaim these things unto the world; and all this that it might be fulfilled, which was written by the prophets; the weak things of the world shall come forth and shall break down the mighty and strong ones, that man should not counsel his fellow-man, neither trust in the arm of flesh, but that every man might speak in the name of God the Lord, even the Savior of the world; that faith also might increase in the earth; that mine everlasting covenant might be established; that the fullness of my gospel might be proclaimed by the weak and the simple, unto the ends of the world, and before kings and rulers.—Paragraph 4.

From the above quotations it is plain that "the only true and living church upon the face of the whole earth, with which I, the Lord, am well pleased," was the restored church with the "everlasting covenant" established, and the fullness of the gospel proclaimed. It was the church referred to in Doctrine and Covenants 17:1, which was "established agreeably to the laws of our country, by the will and commandments of God in the fourth month, and on the sixth day of the month which is called April." And so far as the indorsement referred to the personnel of the church, it only applied to those who were avoiding sin and making commendable efforts to live in complete harmony with the divine order of the gospel. In other words the church referred to is the one spoken of by Paul:

Now ye are the body of Christ, and members in particular. . . . But now are they many members, yet but one body. . . . For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit.—1 Corinthians 12:27, 20, 13.

If, then, the New Testament teaches us that there is but one true church, in the same sense that there is but one true God, and one Lord, one gospel, and one Spirit (Ephesians 4:4), is it not consistent for the Lord to say that he is not "well pleased" with any other? What else could we expect him to say?

Moreover, if the church was organized and established according to the will of God in fulfillment of plain Bible predictions, the one true gospel was and is preached, by its ministry, and the one Spirit was and is enjoyed by its membership, then the objectionable statement is not only *consistent* but *true*.

If the church referred to above is not the church

of God in fact, and is not in harmony with the teachings of the New Testament, in doctrine and organization, let these claims be exposed by our opponents. Up to this time every effort in this direction has been a failure, and our opponents are becoming extremely shy about debating any proposition which involves these claims, and some of them persistently refuse to do so!

We will have room for only one more quotation before proceeding to examine other statements of the book.

Hearken, O ye people of my church, saith the voice of him who dwells on high, and whose eyes are upon all men; yea, verily I say, Hearken ye people from afar, and ye that are upon the islands of the sea, listen together; for verily the voice of the Lord is unto all men, and there is none to escape, and there is no eye that shall not see, neither ear that shall not hear, neither heart that shall not be penetrated; and the rebellious shall be pierced with much sorrow, for their iniquities shall be spoken upon the house tops, and their secret acts shall be revealed; and the voice of warning shall be unto all people, by the mouths of my disciples, whom I have chosen in these last days, and they shall go forth and none shall stay them, for I the Lord hath commanded them.—Doctrine and Covenants 1:1.

Thus we see that the God who, we claim, restored the gospel to the earth in these last days, acts like the God of former days, thus proving that he is immutable in his character. He chooses his own instruments through which to accomplish his own work, and then provides that the saving message of his truth shall be offered to all men. Every eye shall see, every ear shall hear, every heart shall be penetrated; and then, as one of the results, "the rebellious shall be pierced with much sorrow, for their iniquities shall be spoken upon the house tops, and their secret acts shall be revealed."

The greatest of all rebels, in a gospel sense, are those who have been enlightened by the gospel, who have been made citizens of the kingdom of God, and afterwards deny the truth which made them free, directly or indirectly, and thus pass into that awful darkness of which Jesus spake when he said, "*How great is that darkness.*"—Matthew 6:23.

When Brigham Young attempted to fasten polygamy to the faith and doctrine of the Latter Day Saints, at Salt Lake City, Utah, in August, 1852, eight years after the death of Joseph Smith, he was clearly guilty of introducing "damnable heresy" (2 Peter 2:1-3), and thereby placing himself and all others who knowingly joined him in the plot, in rebellion against God and his truth. This doctrine is neither enjoined nor *permitted* in the faith and doctrine of the church. Whatever Joseph Smith may or may not have done in the closing years of his life, at Nauvoo, one thing is clear, namely, that this diabolical attempt was but the announcement of a false claim, founded upon a false revelation.

We have given enough to show that, so far as this preface is concerned, the teaching is all in har-

mony with the gospel of the New Testament. All sin is condemned; the whole gospel order, as taught by Jesus and his apostles, is enjoined; clear and important predictions are made, which have been receiving a signal fulfillment ever since 1831. The one point which is perhaps more prominent and general than any other, is that the entire document, by paragraphs and as a whole, is found to be in complete harmony with the claim of a restored gospel!

It was perfectly consistent with the claim of restoration that the Lord should reveal, at an early day, the standard for ministerial qualification, and for all others who should assist in the building up of the restored church. Here it is:

Now, behold, a marvelous work is about to come forth among the children of men, therefore, O ye that embark in the service of God, see that ye serve him with all your heart, might, mind, and strength, that ye may stand blameless before God at the last day; therefore, if ye have desires to serve God, ye are called to the work, for, behold, the field is white already to harvest, and lo, he that thrusteth in his sickle with his might, the same layeth up in store that he perish not, but bringeth salvation to his soul; and faith, hope, charity, and love, with an eye single to the glory of God, qualifies him for the work.

Remember, faith, virtue, knowledge, temperance, patience, brotherly kindness, godliness, charity, humility, diligence. Ask and ye shall receive, knock and it shall be opened unto you. Amen.—Revelation to Joseph Smith, sr., given February, 1829, Doctrine and Covenants 4: 1, 2.

The above is given in full that the reader may have the benefit of the connections. In section 10, given in May, 1829, we learn of the calling of Hyrum Smith to the ministry. He is informed that "whosoever will thrust in his sickle and reap, the same is called of God; therefore, if you will ask of me, you shall receive, if you will knock, it shall be opened unto you" (paragraph 2). In paragraph 8, he is instructed as follows:

Behold, I command you, that you need not suppose that you are called to preach until you are called: wait a little longer, until you shall have my word, my rock, my church, and my gospel, that you may know of a surety my doctrine; and then, behold, according to your desires, yea, even according to your faith, shall it be done unto you.

We close this reference with the important instruction contained in paragraph 6:

And now, verily, verily I say unto thee, Put your trust in that Spirit which leadeth to do good; yea, to do justly, to walk humbly, to judge righteously, *and this is my Spirit.* (The italics are mine.)

We close on this important point with the instruction given to Joseph Knight, sr., May, 1829, quoting the last three paragraphs:

Now, as you have asked, behold, I say unto you, Keep my commandments, and seek to bring forth and establish the cause of Zion. Behold, I speak unto you, and also to all those

who have desires to bring forth and establish this work; and no one can assist in this work, except he shall be humble and full of love, have faith, hope, and charity, being temperate in all things whatsoever shall be entrusted to his care.—Doctrine and Covenants 11: 3, 4.

The quotations made, together with other statements found in the revelations from which they have come, set forth these leading and essential qualifications for the ministry:

First, the candidates must have a pure desire to serve God, that is, to thrust in their sickles and reap, or to bring forth and establish Zion.

Second, they must receive a divine call to this work.

Third, nothing less than true faith, hope, charity (using this term as it is generally understood), knowledge, patience, godliness, brotherly kindness, temperance, and love, would qualify them for their work. They were required also to take the Holy Spirit for their guide—that Spirit which leads "to do good, yea, to do justly, to walk humbly, to judge righteously." This is declared to be God's Spirit.

These principles, or Christian virtues, are the ones which have moved the world for good, they have transformed the human character into the Christlike, and without which, no man can see God. God would have his ministers believe and obey the truth, that their work for the salvation of others may be effectual.

It is sometimes claimed that Latter Day Saints are too narrow in their faith and practice. Their faith as presented to us in the sacred books of the church, is not narrow in the true sense. It is only narrow in the sense of excluding all error and wrong. Better have a bridge wide enough for all to pass over in safety, and every plank sound, than to have it one fourth or one third larger, and every other plank rotten.

(To be continued.)

Hymns and Poems

Gospel of Christ.

Oh how sweet is the gospel to those who believe,
And the principles of Jesus in faith receive;
And rely on the promises contained in God's word;
And pray to him often in the name of the Lord.

If all the commandments we faithfully keep,
You shall find me, says Jesus, if you faithfully seek.
Then strengthen us, dear Father, that we may all stand
Faithful to thee and work hand in hand.

As the gospel requires may we all impart,
And worship together with hand and heart;
May malice and anger for evermore cease;
We shall then have God's favor and enjoy perfect peace.

SCRANTON, PENNSYLVANIA.

L. BISHOP.

Mothers' Home Column

EDITED BY FRANCES.

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Daughters of Zion Reading for June.

THE GREAT MOTHER AS AN EDUCATOR; OR, THE CHILD IN NATURE'S WORKSHOP.

Since all thoughtful people recognize the great influence of education and environment upon the shaping of the future life of the child, making him a blessing or a curse to self and society, it seems almost incredible that generation after generation should pass and so little be done on the part of parents and teachers to awaken, stimulate and cultivate the deeper springs of being and to replace the feverish, abnormal, artificial, and demoralizing influences of modern urban life, that appeal to the young on every hand, with food for the mind that would appeal to the eager and alert imagination in a wholesome and normal way,—feed it in a manner that must inevitably strengthen and bring out all that is finest and best in the young life. This can be done in many ways, one of the most helpful being the bringing of the child into intimate *rapport* with nature. The marvelous transformation scenes here ever being presented are unmatched in man-made imitations.

Nature is a true teacher to the normal mind. In her we find at once simplicity and profundity, beauty and sanity. Emerson, who probably more keenly appreciated the potent influence of nature in nourishing the imagination and feeding the soul than any other nineteenth-century philosopher, speaks beautifully of the harvest to be gleaned from the field, very different from that garnered by the farmer; and yet to the soul of the poet it was a source, of food and delight. And Lord Byron voiced what thousands of others have felt when under the spell of the witching influence of nature, in these well-known lines:

"There is a pleasure in the pathless woods;
There is a rapture on the lonely shore;
There is society where none intrudes,
By the deep Sea, and music in its roar:
I love not man the less, but nature more,
From these our interviews, in which I steal
To mingle with the Universe, and feel
What I can ne'er express, yet can not all conceal."

And Longfellow, in one of the sweetest little personal poetic gems in American literature, written to celebrate the fiftieth anniversary of the birth of one of his dearest friends, the scientist, Louis Agassiz, most happily pictured nature as the teacher and guide *par excellence*, in the following lines:

"And Nature, the old nurse, took
The child upon her knee,
Saying, 'Here is a story-book
Thy Father hath written for thee.

"Come wander with me,' she said,
'Into regions yet untrod;
And read what is still unread
In the manuscripts of God.'

"And he wandered away and away,
With Nature, the dear old nurse,
Who sang to him night and day
The Rhymes of the Universe.

"And whenever the way seemed long,
Or his heart began to fail,
She would sing a more wonderful song
Or tell a more marvelous tale."

Parents and all who have the priceless treasure of childhood entrusted to their care should make it a glorious labor of love to drive out the false, the artificial and the morally enervating influences that invade the child-mind, by flooding its imagination with the light, the beauty and the wonder of nature.

If one lives near the ocean, short excursions should be taken at various intervals between spring and autumn. A little of the time which parents are wont to spend in more selfish recreations—a few days from fashionable resorts or shooting excursions, a few afternoons from favorite pastimes—will afford the opportunity to bring the plastic mind of the child under the magic influence of nature in her multitudinous and ever-varying moods.

All that is needed is a little less self-absorption and thoughtlessness and a keener appreciation of the duty and responsibility imposed by the Infinite upon his children, and the way will appear. During these little journeys to some of the workshops of nature, the imagination of the child should be enlisted or stimulated at every point.

Take the sea for example. Let not the day's outing be listlessly spent, but on the other hand, do not allow the child to imagine you are going to play teacher. We would suggest that before anything is said to the child, the parent should enjoy the wonder and mystery of the great deep for a few moments, until he or she comes under the exalting and intoxicating spell of the ocean, and then out of a mind touched by the mystery, the glory and the majesty of nature, call the attention of the child to the wonder of it all. Tell him of the immensity of the sea. Explain how, far away, its waters wash the shores of many lands; some fringed with great forests; some citadels with mighty rocks, while here and there are cities and villages; that many are the peoples to whom the sea sings her ceaseless lullaby, some as white as he, others black or brown. Tell him that in the lands of the black man and the brown are the homes of the lion and the tiger, the spotted leopard and the elephant; they live in jungles and forests. Sometimes the waves of the sea wash great desert lands across which move caravans of camels and dromedaries and where grows the date-palm. Tell him of India and the Spice Islands; of the wonders of the frozen Northland, with its continents and its long nights made weirdly beautiful by the Northern Lights.

You will now have filled his mind with interest and wonder, and it will never be satisfied until it has gained more knowledge. You will have thrown a fascinating spell over geography that will invest it with the charm of romance and story when he comes to study it.

Then turn to the poetic aspect; the crooning of the sea, nature's mighty lullaby or cradle-song. Explain to him how at dawn and evening often the mirror-like surface of the ocean reflects the splendor of the sky, taking on the multitudinous tints, until it is a vast sheet of glory, sometimes resembling a sea of molten fire. But when night comes, all is changed. The moon and stars give strange beauty to the vast expanse, but with the night ever comes the sense of mystery, and a minor note seems to be sounded, not present in the day. And there are times when night settles over the ocean with no stars or moon to illumine its vast expanse; when the lullaby

the crooning and the moaning are lost in the hoarse, wild, furious roarings that keep accompaniment to the thunder in the skies. Tell him how at such times the sea becomes very terrible. Describe its awe-inspiring majesty, and tell him something of the tragedies accompanying ocean storms.

Explain the coming and going of the tides—"Eternal outgo and recall"; show him how the salt water keeps all things fresh and sweet.

Tell him of the myriad living things found in the ocean. Show him the sea-shells with their many shapes and delicate tints, and reveal to him something of the vegetation of the deep, so rich in color, so varied in shape, and often so delicate and lace-like in tracery.

Point out the curious pebbles and rocks, which will attract his attention, and then awaken his interest in the strata of the earth, and while he little suspects it, you will have given him a preparatory lesson in geology, and what is more, you will have thrown over the study a poetic or idealistic interest that perhaps will ever linger in his mind.

These are only a few brief hints. Other things will occur to the parent, as, for instance, a description of the great ships that ply the sea; the wonderful voyages of the past; the sailing of Columbus and the discovery of the New World. And thus in many ways the day can be filled with such interest and charm that it will be to the vivid imagination of the young mind a veritable visit into fairyland; and what is more, its memory will remain an oasis, fair in retrospect as an oriental garden of roses.

Furthermore and of still greater importance, in all his after life never will he see the ocean with indifferent interest or without remembering with delight his childhood hours spent with the loved parent who may perchance long since have passed from view.

In the same ways little journeys should be taken into the country, where the mystery and miracle of nature, if less majestic, is none the less marvelous. The magic transformation of the seed into the beautiful plant, clothed in emerald and robed in the beauty of bloom, will afford delight while awakening a healthy speculative interest in something that, being invested with the element of mystery which appeals so irresistibly to the young imagination, will provoke thought and develop the faculties of reason and observation.

During these excursions the child's attention should be called to the variety and beauty of leaf and flower; the different kinds of trees in the forest, and their value and peculiarities should be dwelt upon; and the bird and other animal life will also afford sources of pleasure and information. In so far as possible lift the veil and let him see the great Artist-Artisan in the wonderful workshop of Creation, and teach him to enjoy the many voices and songs of nature.

If it is possible to take the little one to the mountains, new revelations and wonders will await him. But whether it be at the seaside, in the lowlands of the country, or amid the solemn sentinels of time that spire-like rise heavenward, in every instance the youthful imagination will be brought *en rapport* with nature. Only pure, elevating and wholesome ideals, images and lessons will have been impressed on the brain, and the child so instructed in early life is thrice blessed. All after years will be rich in memories of the beautiful hours when the panorama of nature was first unfolded and her wonders explained.

To such a one nature will ever appeal with irresistible power; her spell will haunt him throughout life. It matters not when or where he may seek her, he will always find that she has a banquet spread for his imagination and a message for his brain, and he will also find that the contemplation of

her phenomena will stimulate profound musing on the deeper things of life.

Thus the splendor of autumn will show him that nature is most glorious in the hour of her departure. He will note that when the mission of the flower, plant and tree has been for the time being fulfilled, and the hour of exit has arrived, nature robes herself in the regal glory of a victor and departs mantled in crimson and russet, in scarlet and gold.

Even the humble and modest little plants in the meadows are attended in their departure by the waving plumes of the purple asters and the golden-rod; while the grass-carpeted slopes, still brave in emerald, are sprinkled with gold by the fall dandelions, and the buttercups as well fleck the same grass with sunlight.

Here is no sign of sadness, no craven slinking away. No garments of black or sable plumes companion the fallen leaves; but clad in a wealth of colors that baffle the painter's art, they fall as men should fall, glory-crowned victors, garmented in beauty and without a suggestion of sadness or gloom.

And so every year, season, day and passing hour will bring new wealth to the imagination, new lessons, suggestions and meanings to the mind, making of the one-time listless and unobserving child a man or woman who is at once a philosopher, an idealist and a lover.—B. O. Flower, in *Arena*.

Questions on June Reading.

What exercise for the imagination is here suggested? For what purpose? In what way does nature teach? In harmony with this nature teaching would it not be profitable to read concerning the life of this famous naturalist as a preparation for this culture of your children? (One mother used this poem by Longfellow as a nursery rhyme with her children.) What use can be made of these suggestions concerning the ocean by parents to whom the ocean is inaccessible? If accurately portrayed, with what interest may the ocean be invested even to children who have never seen it? In what ways may interest be awakened in the mystery and miracle of inland nature? What will this tend to develop? It may form an interesting game while walking or riding, to have the children tell the different kinds of trees or plants or grasses, making it a contest which shall recognize the most, the father or mother judging in differences. Even in winter the trees may be determined by their bark. Whom should the children be taught to recognize in the works of nature? What will opening the eyes of the child to the phenomena of nature accomplish for him in later life? What is the lesson in the gorgeous coloring of autumn?

Program.

Hymn 288; prayer; reading from Home Column with discussion; roll call; business; dismissal hymn and prayer.

Request for Prayer.

Bro. David H. Jones writes: "The Saints of Sharon, Pennsylvania, kindly request that the Saints in general fast and pray in behalf of our brother, David Ellis, who is seriously sick and whom doctors have given up. The brother will be administered to on Sunday, May 29, between the hours of 2 and 3 p. m."

Letter Department

NEW LONDON, CONNECTICUT, May 10, 1910.

Dear Brethren: I have been a constant subscriber to our valuable paper for about seventeen years and can testify to the spiritual growth of our periodicals, as we take *Ensign*, *Hope*, *Autumn Leaves*, and *HERALD*. I also have four volumes of Church History and a number of other church books which come in very handy in showing the elders of the Utah church which is really the true church. There are two elders of the Mormon church stopping in New London at present. They took a five-mile walk out to my place to see a Latter Day Saint. My wife met them and had a little talk with them. They said they would like to see me. (That was Friday, a little over two weeks ago.) So on Sunday I went with Brother Colin to see them and found them to be really fine men who, I believe, want all the truth. The next Sunday they walked out to our place and we put in six hours in conversing, mostly upon the scriptures quoted from Brother Clapp's article in *Autumn Leaves*, and from Church History, volume three; Emma Smith's testimony concerning the revelation on marriage, which Brigham Young said she destroyed. Also where Joseph Smith, jr., wrote to Henry Clay and to the historian in 1844, in which he stated that it is lawful for a man to have but one wife and for a woman to have but one husband, and they are not to part for any other cause than adultery or fornication. They said they had never heard our side of the question. We had a very good visit and were all blessed and strengthened in the true gospel and they received new light. They took volume three of Church History home with them. They intended to come out again last Sunday, but the stormy weather prevented them from coming. Their mission president was up to see them Saturday and they tried to have him stay over Sunday and come out to see me, but he had to go to Providence, Rhode Island. They expect him back in about four weeks and then they are intending to preach on the streets or rent a hall.

They don't seem to be informed upon the points of doctrine that separate us from them and I think they would accept of the true faith if they could see a copy of *Journal of Discourses* containing Brigham's speech concerning blood atonement and Adam-god, etc. I told them that they have either to confess Brigham Young to be a liar or claim that Emma Smith was a liar when she said that she did not destroy the revelation on polygamy that Brigham Young foisted upon them in 1852; and that Joseph Smith must have been a liar and hypocrite when he wrote in 1844 to Henry Clay and the historian wherein he said that the church believed that a man could have but one wife and a woman but one husband while either were alive except one was guilty of adultery, etc. I told them of Brother Clapp helping to cart the stone for the temple and then after a quantity had been hauled Brigham used it for an amusement hall or theater; also that the ditch to float stone for the temple was used for a mill race. They asked their president about it and he, a man of twenty-seven years, told them that there had been no such a ditch dug. Brother Clapp should see this letter. I wish he would write me a personal letter telling me about his experience with the Mormon church. Also if some brother has an original copy of *Journal of Discourses* and will mail the same to me, I will show it to them, for they have never seen it. I will be careful to return it soon. I showed them the place in Jeremiah where it speaks of the man whose heart departeth from the Lord and trusted in the arm of flesh and should make his habitation in a barren and a salt land. They took notes of these things and I have great hopes of doing them good. Would some brother who has been a member of the Utah church write a good, kind letter to one of them? It might do them

good. Address, Mr. Hackett, care of Mrs. Pickett, Washington street, New London, Connecticut.

I feel thankful for this beautiful gospel and ask the prayers of all the Saints that I may be humble and faithful and of service to mankind in turning them to the truth. With love to all, I am your brother in Christ,

THOMAS W. WHIPPLE.

PAPETE, TAHITI, April 19, 1910.

Editors Herald: Another mission conference has come and gone in the South Sea Islands and we are alive to tell the tale. It was held in Manihi, the island upon which we have the largest branch in the mission, and where no other church is represented, with the exception of two or three Catholics.

We left Tahiti on the 11th of December with the intention of going to Amanu, to attend the dedication of their new chapel, but when we reached Niau, it was thought best for wife and me to stop there, and for Brethren May and Savage to go on to Amanu. We had packed all our supplies with no intention of separating, so that the two new missionaries had to open every box and sort the goods. They are good sailors, however, and were not long in getting all our things ashore. The vessel left the next day, and after thirty-one days from Tahiti, reached Amanu, seventeen days late for the dedication. When we learned that, we were very glad indeed that we had stopped in Niau.

Before the brethren left, the branch in Niau made us an offering of money and food; twenty dollars and thirty cents in money, two bags of flour, one bag of rice, one box of brown sugar (over sixty pounds), four dozen one-pound cans of beef, besides butter, milk, tomatoes, cabbage, etc.

We had just been there a week, when there was a wedding and feast. The bride and groom had been living together for years, and had a number of children, but through the insistent labors of the branch officers, they had finally consented to marry. At the feast they had five or six roasted pigs, an equal number of chickens, with other good things too numerous to mention, including the *piece de resistance*—*poi*.

The week following was Christmas, with its accompanying feast, when thirteen good sized pigs were slaughtered and baked in the native oven. Everyone on the island was invited to this feast, which was followed by another of like dimensions on New Year's Day.

One small boat had brought Saints from Kaukura to take part in the Christmas entertainment, so that we had a chance to make arrangements with the captain, Tepoaitu, to come for us at the end of January, which he did, and we left Niau on the 31st of the month, reaching Kaukura the same day, where we camped over night at the pass, arriving at the village where the natives were making *copra* the next day.

After they had made a new sail for and painted Putoa's boat, we went on to Apataki. After getting out of the pass at Kaukura, and while we were still in sight of land, we met a heavy squall from directly in front of us, so that we had to furl all sails and run before it back through the pass into Kaukura, where we camped two nights, and when we left again, it was to meet with adverse winds, so that we spent the whole day getting fifteen miles, arriving just at dark. There was no one at the village, all being at the other end of the island making *copra*. Tepoaitu owned a frame house there which was soon broken into and placed at our disposal. As neither of us eat anything while at sea in these small boats, we went to bed hungry that night, but next morning had a nice chicken stew for breakfast. We also had plenty of nice ripe papaws, which were indeed a luxury to us. We then had a nice smooth sail on the leeward side of the island to the camp where the Saints were awaiting us.

"While there we went after birds' eggs, an experience well

worth remembering. When we landed at the place where the birds were, the noise of their screeching was deafening, and the sun was clouded with them. There must have been millions of them scattered for a half mile along the narrow strip of land where their eggs were deposited among the rocks with no signs of a nest. It was hard to keep from stepping on the eggs and the young birds, they being so nearly like the stones among which they lay. We could scarcely make ourselves heard above the noise of the mother birds, as they would dart about, their wings often brushing our hats. We soon had our baskets and boxes full of large speckled eggs. They have very thin shells and pink yolks, with a slight fishy taste, and are very good eating when made into an omelet or scrambled.

After we had been there three days, all the natives went across the lagoon to another part of the island which had just been opened for the making of *copra*, we staying near the pass waiting for a favorable wind to take us to Manihi, where the conference was to be held; but the wind was continuous from the north, so that we followed the Saints to the other part of the island and spent Sunday with them. Next day the wind was quite mild, although from in front of us, but I felt that it would change when we got out to sea, and sure enough it did, so that we were enabled to steer a straight course for Manihi. It was just dusk when we left the pass, and we were congratulating ourselves that we would be at our destination the next morning, but were doomed to disappointment, because the captain mistook Ahe, another island, for Manihi, and headed his boat for there. When he discovered his mistake, he went on clear around the island, so that we did not reach Manihi until after dark. We had fasted for a day and a night, so that we went to bed hungry again, but were refreshed with a water cocoanut. We were kindly cared for by Hotu, who is like a father to the white missionaries.

Everyone was working hard to get their large building finished and ready for the conference. It is indeed a fine building, about twenty-five by eighty-five feet, looking massive and durable, with its numerous pillars of the round trunk of the cocoanut tree, smoothed until they almost glistened, with a double wall about three and one half feet high, made of narrow strips of the straight roots of the pandanus tree, with lifts above that, that could be raised or lowered at will, and a roof of woven cocoanut branches. It was by far the nicest building of the kind I have seen in the islands.

Brethren May and Savage had not as yet reached Manihi, and we were somewhat concerned about them, yet hoping all the time that they would arrive in time.

After two weeks and over of anxious waiting, they came sailing in on a small boat from Takaroa. In the meanwhile, about thirty of the Saints had come from Niau, and soon after came a boat from Fakarava, and three others from Kaukura and Apataki, so that the large building was nearly filled with happy Saints, ready for the conference to begin.

I had been wondering as to what would come up for discussion, thinking that there would not be much business before the conference; but animated discussions were not lacking. The old threadbare subject of the elders who had been silenced because their children were living in adultery was brought up, and the discussion was red hot for two days. Some favored repealing the law passed at the conference in Anaa, in 1904, but the final outcome was that the law was left as it was originally.

On the next to the last day of conference, Turatahi, and three of the brethren from Rairoa came in on the boat that was to take us to Rairoa. They had also come from Tahiti the week before, and we had two months' mail to read between meetings. We were glad to know that on January 21, Brother Joseph was much better, and that God had heard the prayers

of the Saints who had fasted on the day set apart for that purpose. We had heard through one of the Brighamite elders that he was quite sick, and that a fast day had been appointed. We only received the January and February mail, the boat having left Tahiti the day the *Mariposa* came in. We felt like kicking some one for not having waited a few hours, and bringing the last mail, but were very thankful to get what we did.

Turatahi also brought some business to be presented before the body. One item that caused considerable discussion, was a resolution that each branch send two families to live in Taronia one year, to be succeeded by two others the next year, and so on, the object being to enlarge our branch there. Another was, the subject of building a new chapel in Taronia, to cost between four and five thousand dollars of French money, and each member in the mission was assessed five dollars, the cash to be on hand before work is begun. A committee was also appointed to divide the land in Taronia between the different districts, when each branch is to build a house on their allotted portion.

On the 13th we left Manihi for Rairoa, where we now are. This is one of the richest islands in the mission, and we have been abundantly supplied with money and food, and we are able to buy things we need at Tahitian prices, with the exception of suitable shoes, which are not to be had at any price.

More anon,

C. H. LAKE.

BAYARD, NEBRASKA, May 11, 1910.

Editors Herald: Not seeing anything from this locality for some time I will try to pen a few lines. We are not like those without hope, although we sometimes feel discouraged. We came here last December mainly for the purpose of being near a band of Saints. We find many noble souls here.

About the first of the year we organized a Latter Day Saint Sunday school, which is still in progress. We have some good workers, but we need a good leader. The Olive Branch here is in need of a good live president that can live among us. We need a good church building of our own. Several have stated their willingness to help substantially if one could be built.

We all rejoice at the reappointment of our missionaries. We hope to see a more determined effort on the part of the Saints here in the North Platte valley.

I for one am determined that nothing shall stand between me and the cause in which I have enlisted for life. My hope is to so live that the all wise Creator will be pleased with me, let men think as they wish. God will give if we ask. Always have I found him ready to bless when I ask of him with earnest heart and good purpose. Moreover, I have learned that if we live for his blessings they will come.

I believe we as Saints should realize that we are expected of the Father to convert by our living lives that become a Saint of God, by our earnest application of the gospel principles to our everyday life, the honest in heart with whom we come in contact. May God help us to do always our whole duty in the cause which has made us what we are.

Your brother,

BERT E. HART.

Editors Herald: In a letter in a recent HERALD we find these words: "Sunday Saints there are in plenty, they who praise the Lord; but where is there a man who loves his neighbor as himself?" Believing as we do in the all wise God, and knowing him to be a kind and loving Father, we do not think his commands to the children of men demand things which are impossible of attainment, therefore we believe the query above to be based on a rigid interpretation.

of the word *love*. Laying aside the love of sexes, Webster says love is strong attachment, devotion to another, affection, kind feeling, friendship, fondness, good will, to have strong liking for or intent interest in. Surely all men should have a strong liking for or interest in their neighbor, a feeling of kindness and friendship for them. Not only for their immediate neighbors but for all men, especially the unfortunate and needy.

What, then, is it to love our neighbor as ourself? If you see him in distress, relieve him; if he is sick, visit him and assist in caring for him. Let him feel that he has your sympathy and good wishes. If he is farming or in any other business and needs to borrow tools or needs other assistance, render that assistance. Surely if I loan my neighbor my tools or any other needed article and charge him nothing for their service, I am loving my neighbor as myself. Why? Because I love my money invested in these goods; I stand the wear and usage of them when I use them myself. Surely, when my neighbor uses them I am placing him on the same level as myself. If I discover stock breaking into my neighbor's grain, I stop and drive them out and notify both the owner of the stock and the grain, I have saved both men loss, one of grain and the other of stock. I have lost my time, preferring my neighbor above myself. Surely this is loving your neighbor as yourself.

This is written with feelings of kindness and love and it is accompanied with a prayer that all men may recognize the eternal fatherhood of God and the brotherhood of man and understand the ground truth that no man liveth unto himself. He is a very small atom in the vast creations of God. He ought to be willing to recognize the existence of other atoms and that it takes all the atoms of God's creation to make the great and complete whole of his creations and then we will be in condition indeed and of a truth to love our neighbor as ourselves.

In bonds of love and good will,
S. D. BOUGHMAN.

HOPILOPILO, RAROIA, April 20, 1910.

Dear Herald: It has been some time since the Saints have heard from the island missionaries and believing that a great many will be pleased to hear from us concerning our long trip throughout the islands, I shall undertake to inform them in connection therewith.

We left Tahiti on the 11th of December, bound for the island of Amanu, at which place a new church was to be dedicated December 25. Upon reaching the island of Niau, it was decided between us that Brother Savage and myself should continue upon our journey to Amanu, while Brother and Sister Lake would visit several of the various islands of the eastern part of the Tuamotuan group between that time and the convening of conference upon the island of Manihi in the month of April.

In leaving Brother and Sister Lake upon the island of Niau, we again experienced such feelings as were resident within us when we left loved ones in the land of Zion upon entering into the missionary work. Nevertheless, we have realized that things are not always of a pleasant nature with the missionary, and we are often cheered and comforted in the thought that it is all for work of God.

After a very pleasant visit with the Niau Branch for three days we bade our brother and sister good-bye and boarded the ship bound for Amanu.

In our journey from Niau to the island of Amanu we stopped off at several islands on the way, it being a trading vessel upon which we were journeying.

We met with the Saints in Manihi, Taega, Tauere, Raroia, and Hao before reaching Amanu. We were kindly treated by

all whom we met. Although our stays at the various islands were but short, meetings were held upon the most of them and offerings were given us to assist us upon our journey.

In Manihi, where we were privileged to spend one Sunday, a memorial service was held in honor of Bro. Joseph Burton. It was a very enjoyable meeting, many of the Saints speaking of the great work done by our brother who had departed. He was a man whose life shall not be forgotten among this people, because of his good works and great faith as a servant of God. Many testified of blessings received through administration and others spoke of his noble character.

From there the next stop of note was in the island of Raroia where we sheltered from a storm. We spent New Year's Day at this island, and the Sunday following we expounded the word of God to them as best we could in their tongue.

We here organized a Sunday school and were called upon to baptize four into the kingdom of God. We left this island feeling greatly encouraged with the work done in our short stop there. We did not arrive at the island of Amanu until the 11th of January, which was about two weeks after the dedication of their new chapel there.

We could not have been more cordially received than we were here at this island.

We were well cared for and treated by all as though we were a member of their own family. We were so pleased to find them so actively engaged in the service of the Lord, having built a very fine chapel, one that many of our branches in the large cities of America would be proud of. We are proud of it. It has a concrete floor, concrete steps, and is in a very fine location in their village.

We were in Amanu for about two months, during which time Brother Savage and myself conducted as well as we could, teaching services, in the morning and afternoon of each day.

During our stop there a memorial service was held in honor of Brother Burton, which was similar to the one in Manihi and to the same extent enjoyable. Many things of interest transpired, but I will not at this time burden your columns by mentioning all. In the early part of March we left the island of Amanu upon a trading boat, heading towards Manihi where we held our conference. On our way to Manihi we stopped in Takaroa about ten days, after which we went to Takapoto and from there to Manihi, where we met Brother and Sister Lake. Words can not express how pleased we were to meet them and others of the Saints who had gathered for the conference.

In our trip from Tahiti to Amanu we were one month upon the waters and in our trip from there back to Manihi we were about eleven days. The writer is pleased to say that since leaving California last August he has not experienced any sickness upon the waters. Brother Savage is also a good sailor. The Lord has blessed us in this respect.

After reaching Manihi it was not so very many days before the Sunday school and Religio conventions. Bro. Himnam Savage was selected as president of the Sunday school organization of the Islands Mission and the writer was elected president of the Religio society for this mission. Conference minutes will be sent to the papers by Brother Savage, who was appointed as the foreign secretary, so I will not in this letter burden your columns with the conference news. However, I will say that we are greatly encouraged with the outlook and the meetings were all enjoyed by us and we trust that brighter days are ahead of us and that through the help of God we may become instruments in his hands of elevating this people to the standard that shall please their Creator.

After conference we left the island of Manihi and arrived here last week. We have baptized twelve here in the past two weeks. We are contemplating staying for about four weeks, after which we shall visit two other islands, probably reaching Papeete, Tahiti, by the early part of June.

The Saints in Los Angeles will remember the promises of the Lord given to Brother Savage and the writer in their chapel through Bishop Bullard by prophecy. Brother Savage was told that if he was faithful his tongue would be loosed in this language. During conference, while considering a resolution upon adultery, Brother Savage arose and delivered a warning to the Saints concerning that evil. It was well understood by all present, and before the service had ended a native arose and stated that Brother Savage's tongue had evidently been loosed, that at other times he had not been able to understand him as he had at that special time. This was a literal fulfillment of the prophecy, for the reason that the native, who knew nothing of the prophecy, used such words in connection with Brother Savage's talk as were used in the promise given to him.

We trust that the blessings of the Lord shall continue with us and that the time shall speedily come when all of the islands of the sea shall hear the gospel.

There is a great work to be done by many of the young men of the church and it is necessary that they should prepare themselves for the same. The gospel is to be preached in all the world, and before this is done the writer looks for the calling of an army of young men who shall labor as servants of the Lord.

The admonition of the Lord given in the Doctrine and Covenants 87:5 could well afford to be heeded by all, wherein it says: "Study and learn, and become acquainted with all good books, and with languages, tongues, and people." It would be well for the young men to consider this admonition. Read also in the same section, paragraph 4, wherein it says that every man shall hear the fullness of the gospel in his own tongue, and in his own language, through those ordained unto this power.

The church was commanded in 1887 in section 119:8: "Prosecute the missionary work in this land and abroad so far and so widely as you may." We should keep in mind these things, realizing as we do the great work that is yet to be done.

This writing leaves us in the best of health. Brother Lake looks as though the upper islands agree with him. His wife is in good health. They are always busily occupied in the service of the Master. They may leave us this year. Who will be sent here to take their place? May it be others as efficient as they.

May the blessings of the Lord be upon his people,
Your brother and Christ's servant,
J. CHARLES MAY.

BOONE, IOWA, May 13, 1910.

Editors Herald: I have the typewritten blessings of the following named sisters in my possession, which I will forward to them if they so desire and will send me their address to Dow City, Iowa: Charlotte Belle Wood, Leialah A. Horr, Olive Blanch McKim, and Clara Jane Richardson.

CHARLES E. BUTTERWORTH.

COOKES POINT, TEXAS, May 15, 1910.

Saints' Herald: Inasmuch as I have not seen anything from our part of Texas for a long time, I concluded to write you a short note. We are still in the faith; have a nice Sunday school, good attendance and interest all the time; also good interest and turnout at each service. The writer is the president of the branch and Sunday school superintendent. While we have lots of opposition internally and externally to contend with, yet we expect by the grace of God to come out victorious in the end. I am yours in the conflict for the faith once delivered to the Saints.

E. W. NUNLEY.

COLTON, CALIFORNIA.

With heartfelt gratitude to the brethren of the Order of Evangelists, and also of the Quorum of High Priests, and all the brethren and sisters of the conference who, through the secretaries of the above named order and quorum, have forwarded to me and my family expressions of their sorrow, as well as their confidence, love, and esteem for their departed brother, J. F. Burton, and their sympathy and condolence to us who mourn the loss of husband and father, we acknowledge their kindly remembrance of both the living and the dead. The tokens of remembrance were gratefully received and appreciated, and we herewith tender our thanks for the same, praying God to preserve, direct, and bless you all. In behalf of my family and self,
EMMA BURTON.

Dear Saints: I was over to Flint, Michigan, the 1st of April attending meetings on Sunday. I met many Saints I had previously known, and we had good cottage meetings there. The Saints at Huron are trying to buy a chapel. They talk of building a five thousand dollar church at Flint. They have a large sum subscribed and they own a lot to build it on.
As ever your brother in gospel bonds,
EUGENE.

NELSONVILLE, OHIO, May 9, 1910.

I enjoy reading the HERALD very much. It is one of the most welcome visitors that comes to the home. I rejoice to say that I have accepted the marvelous latter day gospel, although I have not received the manifestations of the Spirit that some say they have received. I have belonged to the church for four years and have no reason to doubt so far, and if I continue faithful I do not think I will have any reason to doubt. I feel and know that God has blessed me many times, but I have missed many blessings through my disobedience.

We have Sunday school and prayer services here Sunday at 2.30 p. m., also prayer meeting on Wednesday evening. We have no special place to hold meetings so have to hold them at private houses, but the Lord does all things well and I realize that he is a rewarder of them that diligently seek him, and he works all things together for our good.

Your sister,
ROSA CUSLER.

One Night in the Nebraska Penitentiary.

The above caption will inform you where I have been, but I hardly need assure you that it was by invitation and not by compulsion. Our brother, Elder James Huff, has gained some notoriety as chaplain of that institution, because of the unwise opposition of some of the ministers of some of the Protestant churches of Nebraska on the ground that he was a Mormon, which, no doubt, caused many not well informed to associate him with the people of Utah, but happily for him and the church, there were many intelligent, fair-minded people who knew differently, and when they had an opportunity to express their minds in the public press, the storm was soon allayed. Nearly thirty years of acquaintance with Brother Huff has brought a personal friendship that can not be broken for light and transient causes. Before he was a member of the church I preached the funeral sermon over the remains of his mother-in-law, and twenty years later he did a like service when my mother was laid to rest. When I accepted the invitation to visit the prison, I felt that I was going to the home of an old friend.

On May 7 he met me and together we went to the prison and I was his guest and the guest of the warden's family until Sunday afternoon. After enjoying a good, hearty meal

with the warden and his family, he took me into the places of interest in the prison proper, and cell house, the chapel, and the library. I observed that a very kindly feeling existed between Brother Huff and the prisoners and officials of the institution, and that in his work he sought in a practical way to assist the former to a better realization of their duties as men to society and to God as a whole, and to God in particular, and cooperated with the officials in their work without making himself offensive by persisting in presenting his religious views in a dogmatic manner to the exclusion of the more practical.

From what I saw and heard the warden is a kind, yet firm and practical man. The maudlin sympathy that is so often bestowed on the wrongdoer, and many times to his injury, has no place in his heart. He manifested his good will toward them by showing his appreciation of all meritorious conduct in acts that bespoke confidence in them when they sought to improve their condition by faithfulness to duties assigned them. All his immediate family seemed to be imbued with the same practical ideas. What I saw and heard convinced me that the motive in their work is to lift up, to make them better, and not to humiliate them because of their unfortunate condition.

While observing the conditions that surrounded the three hundred and forty-five inmates in reference to their health, morals, and religion, my mind took a retrospective view, and I thought of Paul and Silas in the Roman prison, the stripes, the filth; I thought of the days of the Reformation, the dark dungeons, the rack, the thumbscrew, and the many other cruel tortures that only a depraved mind fed by ideas from the infernal regions could think of. I thought of the many dark and terrible deeds in the prisons all over Europe, such as would make the Devil blush if it were his nature to do so. I thought of the Quakers in our own country tied to the back of a wagon, and driven through the streets and lashed at every step. My mind took me to a dungeon in Missouri where some of our brethren lay on the cold stone floor, and handcuffed together, were offered human flesh to eat. The questions came to my mind, Is the world trying to get better? Has the angel's message brought any good to the world other than to our own people? Have the ideas of the young Prophet had any influence in molding the public mind? Did his stand against the slavery of the black man, the evil of intemperance, and cruelty in our prisons have any influence for good? Let the pessimist answer the above questions. I am an optimist. I remember the words of Holy Writ that the wicked should grow worse and worse. There are yet very many dark spots in this old world, but there are a great many more bright ones than at times in the past, and by faithfulness to the gospel message which we have received we can increase that number. My visit taught me that my belief that others are doing good in this world, and that I am a mere speck, a grain of sand in the great ocean of humanity, has had additional confirmation. We are workers together with God, as expressed by Paul.

May 14, 1910.

EDWARD RANNIE.

Extracts from Letters.

L. L. Wight, Sweet Water, Texas: "More startling than a thunderbolt from a cloudless sky, comes the announcement flying over the wire, that the little baby grandson of twenty-two grandchildren, was dead. This sad news, and in my feeble condition it seemed more than I was able to endure. If it were not for the light of revelation I certainly could never be reconciled. We hear in the dim distance of the past, 'Suffer little children to come unto me.' I learn by letter that the funeral services of our little boy were ably rendered by Brn. W. H. Mannering and Hubert Case. I hope to reach

San Antonio in the near future to commune with my many friends. In Sweet Water, my home is with my oldest son. I want for nothing in the way of comfort. He gives me anything, even though it costs him sacrifices. All my children are the same, and even friends outside of my immediate family. God is my refuge and helps in times of need, in him will I trust."

Miscellaneous Department

Conference Notices.

The Little Sioux District will meet with the Missouri Valley Saints on Saturday, June 4, at 9 a. m., for prayer service. James D. Stuart, clerk.

Kentucky and Tennessee District will convene June 4, at 10.30 a. m., at Paris, Tennessee, at the new church. All Saints are invited to attend, and all the missionaries are especially invited to be with us. Address all communications to B. F. Webb, secretary, Cottage Grove, Tennessee, R. F. D. No. 11.

The Mobile District will convene with the Bluff Creek Branch, Mississippi, June 18, 1910. We would like for some of the missionaries that are coming South to be present, if convenient for them to be here. W. L. Booker, president.

Conference of the Southeastern Illinois District will convene at Dry Fork near Jeffersonville, Illinois, June 18 and 19, commencing at 10 a. m. We hope to see each branch in the district represented, with a report from each branch, also the usual assessment. We hope also to have reports from every branch officer in the district. A. H. Burroughs, secretary and treasurer.

Far West District will convene with the branch at Norborne, Missouri, on the 4th and 5th of June. Saints will be met at the depot in Norborne, Saturday morning, June 4. Now, brethren of the several branches, do not think Norborne is so far off you can not attend the conference. Remember the members of the Norborne Branch have been attending our conference for years and now ask for a good representation from the several branches, so let as many as can, attend this the first conference to be held in Norborne. Norborne is about forty miles east of Kansas City and about the same distance from Cameron, Missouri.

Spring River District auxiliary conventions and conference will be held June 10, 11, and 12, at Scammon, Kansas. Mollie Davis, 115 West Jefferson avenue, Pittsburg, Kansas.

There will be a conference of the Lamoni Stake at Lamoni, Iowa, June 18, 1910. Prayer service 9 a. m.; business session at 10.

Convention Notices.

Northeastern Illinois district Sunday school association will convene Friday, June 17, 1910, at Mission, Illinois. Institute work at 11 a. m. and business session at 2 p. m. Hope all schools will have credentials in on time. LaJune Howard, secretary.

The Portland district Sunday school association will convene with the Saints of the Hood River Branch June 24, at 10 a. m. The various schools of the district are requested to send delegates and also to go prepared to take part in "institute work" which the district superintendent is now planning to conduct. Mary Harvey-Shippy, secretary.

The Religio association of the Northern Nebraska District will meet in convention at Columbus, Friday, June 4, at 2.30 p. m. Sunday school convention will meet at the same place Saturday, June 5, at 8.30 a. m. Mrs. M. A. Peterson, secretary, Omaha, Nebraska, 1816 North Eighteenth street.

The Religio convention of the Nauvoo District will meet at Fort Madison, Iowa, on Friday, June 3, 1910. Business meeting in the afternoon, and joint session with the Sunday school in the evening. Come if you can, and help with the business and with the discussion which is planned for the evening. Ethel A. Lacey, secretary.

The Sunday school association of the Little Sioux District will convene at Missouri Valley, Iowa, beginning Thursday, June 2, at 8 p. m. Let us try to make it one of the best. Esta Stuart, secretary, Mondamin, Iowa.

The Gallands Grove, Iowa, district associations of the Sun-

CONTENTS

EDITORIAL:
 The United Order of Enoch Incorporated - 513
 Articles of Association of the United Order of Enoch - 514
 Concerning Auditors' Report - 516
 Notes and Comments - 517

ORIGINAL ARTICLES:
 R. E. Grant, and Open Letter No. 2, by Elder J. R. Lambert - 517
 Divine Love, by D. A. D. - 519
 Our Defense.—Part 2, by Elder J. R. Lambert - 519
 525

HYMNS AND POEMS - 526
 MOTHERS' HOME COLUMN - 528

LETTER DEPARTMENT
 Thomas W. Whipple—C. H. Lake—Bert E. Hart—S. D. Boughman—J. Charles May—Charles E. Butterworth—E. W. Nunley—Emma Burton—Eugene—Rosa Cusler—One Night in the Penitentiary, Edward Rannie. - 533

MISCELLANEOUS DEPARTMENT - 533

THE SAINTS' HERALD

ESTABLISHED 1860.

Joseph Smith, Editor; Elbert A. Smith, Associate Editor; Israel A. Smith, Assistant Editor.
 Published every Wednesday. Subscription price \$1.50 per year in advance.

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day school and Religio will convene in joint session at Deloit, Iowa, June 9, at 7.30 p. m. Would be pleased to see every local well represented. Floy Holcomb, secretary.

Pastoral.

To the Saints, Ministry, and Friends of the Canadian Mission, Greeting: The work of the General Conference is over, and among the changes wrought I find one that effects me: it associates me with the people of the Canadian Mission for the coming conference year as the minister in charge of that mission. It will be new territory to me, so it will be necessary for the people of that field to exercise some patience with me until I can get better acquainted with the condition and needs of the field. I am not an entire stranger to the most of the missionary force and hope that a better acquaintance with them will only increase my respect for them, also that I may be able to conduct myself so in harmony with the Lord's will that the confidence, esteem, and friendship of both the ministry and members, towards me may increase and abide.

I regret that conditions at home along financial lines have hindered me from getting into the field as soon as I had hoped.

I shall not appoint any assistants in charge, unless some emergency should arise later on that would demand it, but I do not anticipate anything of this kind now. All reports should be made to me direct, promptly on July 1, October 1, January 1, and March 1. The report on the 1st of March should be for the period of the whole year, an annual report. Please take notice, try and get all reports to me on time so I can make my report to the First Presidency on time.

We desire the hearty cooperation of all the local ministry whenever and wherever they can possibly give it. We do not mean by this that you are to neglect your proper work to assist in the general ministry, but much good can be done by the local brethren in the localities where they live if they will only try as they should; if at any time a local man can give two or three months' work to the mission field we would be glad to correspond with him, and will try and give him something to do.

Bishop R. C. Evans will have charge of the financial work in the mission and all matters pertaining to that line will be under his direction and should be referred to him or his agents; address him at 35 Huron street, Toronto, Ontario. Remember your duty along the financial line.

The missionary work and all matters that belong to the spiritual line, the general interests of the church in the mission, will be under the supervision and direction of the minister in charge, and should be referred to him. By paying heed to this you will save confusion and your thoughtfulness will be appreciated by both Bro. R. C. Evans and myself, very much, and save us considerable work, too, at times.

My address will be Lamoni, Iowa, for the present; a letter sent to that address will always reach me, but you must allow for a little time when writing to that address. I will publish a field address as soon as I can get where I can establish one. I would be glad to hear from any of the scattered Saints as to the opportunity for work in their vicinity.

The branches will be under the immediate direction of the district presidents, and such supervision, counsel, advice, or

direction of the minister in charge, as the emergencies in the case may necessitate. I shall stand ready to assist in any line of work where I can legitimately do so, but will expect every officer to do his own work, unless emergencies should arise that would prevent, and then the proper officers should be appealed to for the necessary help and it will be given as soon as possible.

I hope that all the ministry and members will feel free to counsel with me, if they desire to do so, at any time, either in person, or by letter, and I will give them every consideration at my command.

I desire that the missionary force push the mission work with all the energy and zeal they can in wisdom; don't leave a good interest too soon, nor waste time on a place where there is no interest. I admonish all the missionaries, not to allow themselves to be drawn into any of the controversies that may arise in the branches, unless sent there for the purpose of adjusting troubles, by those in charge. There are so many calls, that we need every man in the field that can be spared from other work that can go, hence our anxiety that no missionary should become tangled up in any way that would hinder his work as a missionary. Don't spend time around home in idleness, but be diligent and faithful. Remember that idleness on the part of the missionary discourages the tithe payer and in that way you not only injure yourself, but all the rest of the mission force and the church as a whole.

The missionaries will labor as follows until directed otherwise by me:

- S. W. Tomlinson and Fred Rowe in Alberta.
- J. L. Mortimer and H. J. Davison in Saskatchewan.
- E. E. Long and David Smith in Manitoba.
- James Pycoc, J. T. Thompson, John Shields, and G. T. St. John in the Toronto District.
- R. C. Longhurst, G. M. Shippy, and James Davis in the London and Chatham districts.
- G. C. Tomlinson in the Manitoulin Island and North Shore Mission.

Arthur Leverton will labor in all of Ontario as an evangelical minister.

I regret very much that we have so few men, but we will have to make up for the lack in number, by the energy and quality of those we do have, to some extent at least, and may God bless us with his Spirit and direct in the work, going before us as he has promised; if we live as we should he will open the way before us and we will be able to make a fine report at the close of the year.

With best wishes and a prayer for the success of the mission I am your brother and co-worker,

FREDERICK A. SMITH,
 Minister in charge of Canadian Mission.

To the Ministry of Mission No. 3, Comprising the Following Territory: Missouri, Kansas, Oklahoma, Texas, Louisiana, Arkansas, and Central and Southern Illinois; Welcome Greeting: Our heavenly Father, through the instrumentality of the "powers that be," has seen fit to return us to this mission, to be associated with you brethren of this ministry; and if possible to take the oversight with you of this important field.

We therefore desire a hearty cooperation, that we may be

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enabled to make ourselves felt for good to this great church of God in carrying the angel's message to every nook and corner of this field, so far as it lays in our power to do. Therefore, in order to do this, we have thought best to put the following brethren of the ministry in charge of such and such parts of the field as our assistants: Charles E. Harpe, Far West District; Henry Sparling, Saint Louis and South-eastern Illinois districts; A. M. Baker, Southern Missouri District, and the fifteen counties in Southeastern Missouri not in organized territory; W. S. Macrae, Clinton District; George Jenkins, Spring River District; H. E. Moler, Northeastern and Northwestern Kansas districts; Lee Quick, Eastern Oklahoma District; Hubert Case, Central and Western Oklahoma districts; J. T. Riley, Arkansas and Louisiana; W. M. Aylor, Texas; F. C. Keck, Southern Kansas, (the twenty-four counties not in organized territory); A. C. Silvers, Nodaway District; E. L. Henson, Northeastern Missouri District; R. T. Walters, Central Illinois District.

REPORTING.

The time for reporting is as heretofore—July 1, October 1, January 1, and March 1. All the ministry in our charge should make their reports direct to I. N. White, 1000 West Maple, Independence, Missouri, who will attend to that department of the work.

REUNIONS.

To make reunions profitable, and without unnecessary trouble and expense in securing speakers, we should be notified at an early day of the contemplated time and place of holding them, as we may be able to offer some timely suggestions to avoid an unnecessary conflict, if at all possible.

DEBATES.

We want to urge upon both the local and traveling ministry, not to compromise the church in debates. You can afford to wait long enough to take the matter up with the ministers in charge, or with their assistants, who have had years of experience along these lines, before signing propositions and rules.

Let us all trust and pray that we may have a harmonious ministry throughout the entire year—doing unto others as we would have them do unto us; or in other words, *do the best we know how.*

May grace and truth abound with us to the inviting of the Holy Spirit in our trials as well as in our triumphs.

We are your brethren in the great conflict,
I. N. WHITE.
J. F. CURTIS.

Notice of Appointment.

To Whom it May Concern: Bro. Ben St. John having been referred to us for appointment, we hereby notify that he has been appointed to labor in Northern Michigan District.

Very respectfully submitted,
J. W. WIGHT, Minister in charge.
E. L. KELLEY, Presiding Bishop.

April 20, 1910.

Addresses.

New address: Ralph W. Farrell, West Sullivan, Maine.

Died.

CLARK.—Edith Clark was born April 20, 1876, at Guthrie, Iowa; was baptized September 19, 1909, by Bro. Warren Turner. She died May 7, 1910, at Maquoketa, Iowa. She was a faithful member until death. Funeral sermon by John Heide.

CULFF.—Sr. Ida Culff was born March 14, 1886; died March 17, 1910. She was the daughter of John and Adaline Campbell. She was united in marriage to Harry Culff September 29, 1902. To them were born five children, the youngest only a few days old. She was of a cheerful disposition and bore her afflictions with commendable patience. She was loved and admired by all that knew her. Blood poison from a festering tooth caused her untimely death. To a large and sympathizing congregation, Elder F. J. Ebeling presented the glorious hope offered to those who die in the Lord. Interment at Crabtree.

WALKER.—At his home five miles west of Fillmore, Saskatchewan, on April 23, 1910, of pneumonia, Bro. David Walker. Brother Walker was born at Huntsville, Utah, September 19, 1867. United with the church at the age of fifteen. He lived at Lamoni for eleven years previous to 1902 when he came to Canada. A wife and nine children remain to mourn his loss.

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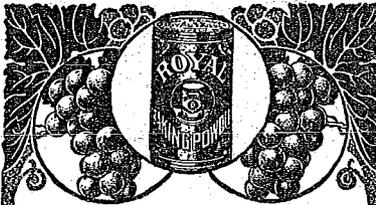
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 104t
 ELLIS SHORT.

THE SAINTS' HERALD

Official Publication of the Reorganized Church of Jesus Christ of Latter Day Saints

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

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



"There shall not any man among you have save it be one wife; and concubines he shall have none."—Book of Mormon, Jacob 2: 36.

VOLUME 57

LAMONI, IOWA, JUNE 1, 1910

NUMBER 22

Editorial

LOYALTY.

For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek.—Romans 1: 16.

The latter day gospel is pure gold. It rings true. It has stood the "acid test" of time and persecution. It asks for and is worthy of the undivided love and loyalty of all Latter Day Saints. Adherence to an unworthy or mistaken cause may become fanaticism, but a worthy cause claims a fixed and unwavering devotion.

Our men and women must not forget that they are parts of a closely allied fighting force, the church militant. They should not disown their church membership, remain silent concerning their faith, or fail to improve a good opportunity to do something to advance the work.

We can not excuse ourselves on the plea that there are no opportunities. There are more opportunities than we are willing to admit. The Lord has commanded that those who are warned should warn their neighbors,—he will help us to make opportunities if we want them. The trouble is that we sometimes weakly shrink from improving a splendid chance to speak a word for Jesus and his kingdom as restored to the earth.

We are prone to make concessions to the world. The world believes that we are fanatics and we concede the point and think to keep entirely still about our church membership in order to retain the good fellowship of our neighbors. How about the good fellowship of our God?

Our neighbor *believes* that we are wrong. We *know* that we are right! We have the scriptures, logic, and personal testimony on our side. Why should we yield an inch? When the test comes let us not evade or retreat. If we tell our neighbor plainly what we are and why we are what we are, and back the statement up with a heartfelt testimony, standing ready to explain and defend our position, we will hold his good fellowship, if it is worth holding; if otherwise, let it go. And there is always a fighting chance that we will win him into the true church and fold of our God and his Christ.

One young sister entered into a persistent cor-

respondence on religious topics with a certain friend. She finally converted him and he became a Latter Day Saint, in time an elder, and in his ministry he converted and baptized probably at least one hundred and fifty people. The sister was Carrie A. Church, author of the hymn, "In the light"; the man was Elder Charles Brown. Both have gone to their reward, laden with sheaves, all because she was not ashamed of the gospel of Jesus Christ, the power of God unto salvation. Many such cases could be cited where by a resolute testimony and fearless defense of truth one has been converted, and in the way thus opened (or through his ministry) hundreds have come in.

Can we afford to miss the golden opportunities that are around us? Our boys and girls, our young men and women, should be talking to their friends about the gospel, giving out tracts, praying with and for those who are in darkness, living in and loving the gospel light. 'Tis a *glorious* thing to be in the light.

Our young men who hold the priesthood should be busy magnifying their calling, seeking opportunity to preach in schoolhouses, churches, or on the street corner. You are inexperienced? That is the way to get experience. Do not fear. We have a plan of salvation that is defensible. If you study hard and pray earnestly God will not leave you to be overthrown. He will help you to declare his word in such a way that others will be touched thereby. There are many honest people everywhere and it will be the happy lot of some one to take the message to them. Will you go?

The world has a thousand devices to test the loyalty of the young Latter Day Saint. If a frown will not intimidate, a smile and a little flattery may prevail. Here is the test of character? Some stand proudly fast when among the home folks and with the people of God. When out in the world they adopt the customs of the world and are no better than worldly people. Such men and women are weak in character. The test of strength is to stand by the right when the right is unpopular.

We must be loyal to our profession and to our church. We can not join hands with the world. We never can meet the world on common ground until the world changes ideals or the church abandons

her ideals. We do not need to change our ideals. If we stand by them resolutely, in time the whole world must come to our standard. In fact, the world has to an extent changed its base. Things that we defended in 1830, and for which we were assailed, are now quite generally accepted. Things that we defend to-day will be accepted fifty years from now,—possibly at a much earlier date.

We must be loyal in deed as well as in word. One man was reviling the Saints and declaring that they were an ignorant, fanatical, and dishonest lot. Another replied, "I know better than that. They are an honest, intelligent, and good class of people."

"How do you know?"

"I have *lived* among them and had them for my neighbors."

That is the best possible argument in defense of our position. The ignorant, tobacco-stained, lazy "old settler" who lived (according to his story) in Kirtland, or Missouri, or Nauvoo and now delights to paint his own picture when describing the Saints who lived in the days of Joseph Smith gets no encore when his audience has had an opportunity to observe the consistent, Christian life of a true Latter Day Saint. Be loyal all the time.

The Evangelical Free Church Catechism (London) says, "The essential mark of a true branch of the Catholic church is the presence of Christ, through his indwelling Spirit, manifested in holy life and fellowship."

We admire the sentiment, and change the wording to read, "The essential mark of a true member of the Church of Jesus Christ of Latter Day Saints is the presence of Christ, through his indwelling Spirit manifested in holy life and fellowship." E. A. S.

REJECTED BY THE MINISTERIAL ALLIANCES.

Jesus Christ had no standing with the ministerial alliance of his day. The rabbis did not consider him "evangelical," and they passed some very severe strictures upon his personal character. It afforded them considerable pleasure to cast him out and turn him over to the Romans for crucifixion.

Now the chief priests, and elders, and all the council, sought false witness against Jesus, to put him to death.—Matthew 26: 59.

Somewhat later it was written:

The stone which the builders disallowed, the same is made the head of the corner.—1 Peter 2: 7.

History repeats itself, and it need not surprise us to-day to find that Christ, as represented by his ministry, is rejected by the modern ministerial alliances.

When the Federal Council of Churches, representing some thirty denominations, met in Philadelphia, in 1908, our delegates were excluded. The council gave no reasons, but the chairman, Doctor William

H. Roberts, stated to Bishop Kelley that no church would be admitted that claimed to have received revelation from God since the days of the apostles. The council in Jerusalem cast Jesus out; the councils of to-day exclude all who have intercourse with him by way of revelation.

In many of the large cities there are associations composed of the pastors of the various Protestant churches of the community. In some of these cities our ministers have sought membership in these associations or alliances, with the idea that they could at least labor together with the other pastors in the interest of social improvements. In some instances they have received very fair treatment; in others they have been treated with discourtesy, and have encountered the same spirit of intolerance that was shown toward Jesus by the ministerial alliance in Jerusalem.

Some time ago Elder V. M. Goodrich, representing the church in Saint Joseph, Missouri, was denied membership in the ministerial association in that city. During the present year Elder W. E. LaRue was excluded from membership in the association at Kansas City. And now Elder J. F. Mintun has been ousted from the association in Des Moines, Iowa, after having held membership for some time.

The ministers composing these alliances are of rock-bound and hide-bound "orthodoxy" and they vote us out on the supposition that we are not evangelical. Evidently they go on the theory that it were better to exclude a dozen good, evangelical ministers than to run the risk of admitting one who is heterodox, because (if we are correctly informed) in every case our men were voted down without being given any opportunity to explain their belief before the assembly. They were tried and condemned without counsel or representation. In the case of Elder Mintun the alliance improved an opportunity to turn him out while he was absent from the city.

Such conduct may be considered "evangelical" by certain broadcloth gentlemen in Des Moines, but it hardly appeals to us as being in harmony with the idea of fair play and common decency.

Elder Mintun has succeeded in getting into the leading dailies of Des Moines with a forceful presentation of our position. He also took up the question in a sermon in which he set forth the idea that if we are to be judged from a scriptural standpoint we are strictly evangelical and orthodox. The sermon was quoted at length in the *Register and Leader*.

Elder Mintun also addressed the following letter to the association under date of May 18:

To the Des Moines Ministerial Association: On my return about midnight last night from Pacific Junction, where I had been to perform my ministerial duty in comforting bereaved ones who had lost both father and mother within a week, I learned, if I am to believe the newspaper reports, that, with-

out previous notice, I had been judged by a majority of the membership present that I was not worthy of membership in the association. I am loath to believe that men who claim to represent the one who is to be judged of all the earth would take an action so contrary to the golden rule and the spirit of civil jurisprudence. In order that I may do those with whom I have been associated for about two years no injustice, I request to know from you the reasons for such action without giving me notice, and to know whether you have been reported correctly in the reason assigned by the newspapers for my expulsion. The reason assigned is that I am "apostolic," and hence not "evangelical." Is this report correct?

It is also reported that I have used my membership in the association to make converts, by boasting of this relationship. Are you reported correctly in this? If so, a false report has come to your notice. I have not even thought of placing such an estimation on membership in the association. I have spoken to some of my membership in the association as an evidence of what I esteemed the fair-mindedness of the ministers composing it, and never once thought that such would result otherwise than to encourage others to be as fair-minded. A minister of the gospel would have a very low estimate of conversion to conclude that membership in the Des Moines Ministerial Association would result in such divine fruitage. A correct and authoritative representation of the perfect law of the Lord is the only way to convert the soul.

It is true that I do not represent the same faith that those who represent other churches do, but where is your authority to decide that I am not a representative of an "evangelical church"? And what is your definition of an "evangelical" church? I have been made painfully aware that a few of the members of the association were so prejudiced that they could not help but show it, but I am surprised that the association as a body would take such an action without giving me due notice and permitting me to be heard in my own defense. Am I to understand that I am to have no privilege to be heard before the association? I do not wish to intrude my presence in your meetings unless the privilege is granted by an act of the association. I want to hear from you, that I may understandingly give answer; and I want you to hear my answer, and let your judgment be rendered thereon.

Unless these men have been misrepresented by their own act, it were better for us to be voted out than to be voted in. In any event we shall suffer no loss if the affair serves to bring our position before the public.

E. A. S.

NOTES AND COMMENTS.

Bro. A. H. Parsons, Bro. Daniel Macgregor, Sr. Anna Salyards, and probably others of our church people whose names we have not learned, have been in attendance at the World's Sunday School Convention, held in the city of Washington, May 18-24. The gathering was an immense affair. Some ill feeling seems to have been engendered by the action of the committee in excluding certain colored schools from the parade. The convention should have been too big in every sense to say to the colored folks, "You can't walk in the street with us." However, better feeling obtained later when Booker T. Washington was accepted as a life member. Life membership costs one thousand dollars, and in his case the sum was raised mostly by Southern people.

At their recent conference held in Tennessee the Cumberland Presbyterians arranged to send missionaries to Iowa to try and build up their disorganized work in that State.

The assembly of the Presbyterian Church (south) in Lewisburg, West Virginia, encountered some hard sledding in an effort to revise the confession of faith in its utterances on infant salvation and damnation so as to retain the original wording and yet convey the idea that *all* infants are "elect" and will be saved. It would be better to admit an error and get right.

Memorial services were held in the church at Lamoni Sunday morning in charge of Pres. John Smith, assisted by Comrade Stebbins. The sermon was by Reverend Shipman, pastor of the local Methodist church. Monday forenoon was devoted to suitable memorial services. Daniel Lambert was the orator of the day.

The baccalaureate sermon for the graduating class of Graceland College was preached by Elder Heman C. Smith, in the Brick Church, Sunday evening.

Right and wrong, justice and crime, exist independently of our country. A public wrong is not a private right for any citizen. The citizen is a man bound to know and do the right, and the nation is but an aggregation of citizens. If a man should shout, "My country, by whatever means extended or bounded; my country, right or wrong," he merely repeats the words of the thief who steals in the street, or the trader who swears falsely in the customhouse, both of them chuckling, "My fortune; however acquired."

Thus, we see that a man's country is not a certain acre of land—of mountains, rivers, and woods—but it is principle; and patriotism is loyalty to that principle.

In poetic minds and in popular enthusiasm this feeling becomes closely associated with the soil and symbols of the country. But the secret sanctification of the soil and the symbol is the idea which they represent; and this idea the patriot worships, through the name and the symbol, as a lover kisses with rapture the glove of his mistress and wears a lock of her hair upon his heart.—George William Curtis.

To be always intending a new life, but never to find time to set about it—this is as if a man should put off eating and drinking and sleeping from one day to another till he is starved and destroyed.—

He who has no mind to trade with the Devil should be so wise as to keep away from his shop.

Original Articles

OUR DEFENSE.—PART 3.

Doctrine and Covenants, section 76, treats on rewards and punishments. It tells us there are three distinct glories, the celestial, terrestrial, and telestial. The first is the greatest, and is typified by the sun. Only those who obey the celestial law, can secure celestial glory. That is, the gospel law, as it was and is, must be properly observed in order to receive celestial reward. The second is prepared for designated classes who fail to live up to the requirements of the highest law. This glory is typified by the moon. The third glory is for those, who, after having received due punishment for all their sins, are found worthy of the lowest reward. This glory is typified by the stars. According to this vision, all will be redeemed, sometime and somewhere, except the sons of perdition. Is this narrow? Does it not agree with what is written in the Bible? This revelation throws a flood of light on the judgment and final destiny of man, but does not conflict with what has been given to us in the Bible. Take the teachings of the book, as a whole, so far as they relate to the conduct of man, and we find that all that is good is enjoined, and all that is evil is forbidden.

And I give unto you a commandment, that ye shall forsake all evil and cleave unto all good, that ye shall live by every word that proceedeth forth out of the mouth of God.—Doctrine and Covenants 95: 3.

As it appears to us, forsaking *all* evil and cleaving unto *all* good, is not too narrow. To believe the whole truth, and practice it in our lives, is the whole duty of man. (Ecclesiastes 12: 13, 14; Luke 8: 21; Matthew 4: 4; John 8: 31, 32.)

Doctrine and Covenants, section 42, given in February, 1831, contains a very important part of the restored gospel, so far as record is concerned. A careful examination of this revelation, with some statements which preceded it, will show that the God of the Saints knew what he was talking about; that he foresaw the peculiar conditions that would arise and made proper provision to meet them. Thus the safety of God's people, in a moral and spiritual sense, and the perpetuity of his work, notwithstanding the wickedness of men within and without the church, were assured.

In this revelation is announced the law in plain terms, which was to govern the church till Christ should come to rule over his people in righteousness and in glory. Because of the statements of this and other revelations, we are fully justified in the conclusion that no other thing in contravention of this law, or any part of it, could possibly obtain, without the church incurring the disfavor of God and losing the rights and privileges which belong to the children of God.

In January, 1831, one month before section 42 was given, the following was received:

But verily I say unto you, that, in time, ye shall have no king nor ruler, for I will be your king and watch over you. Wherefore, hear my voice and follow me, and you shall be a free people, and ye shall have no laws but my laws, when I come, for I am your lawgiver, and what can stay my hand? But verily I say unto you, Teach one another according to the office wherewith I have appointed you, and let every man esteem his brother as himself, and practice virtue and holiness before me.—Doctrine and Covenants 38: 5.

About seven months later the following commandments and instructions were given:

Let no man think that he is ruler, but let God rule him that judgeth, according to the counsel of his will, or, in other words, him that counseleth or sitteth upon the judgment seat. Let no man break the laws of the land, for he that keepeth the laws of God hath no need to break the laws of the land; wherefore be subject to the powers that be, till He reigns whose right it is to reign, and subdues all enemies under his feet. Behold, the laws which ye have received are the laws of the church, and in this light ye shall hold them forth. Behold, here is wisdom.—Doctrine and Covenants 58: 5.

Putting this instruction together, which relates to the same point, the following deductions are clear:

No king or ruler, political or spiritual, should rule over the saints of God in the land of Zion in America; but by obedience to the word of Jesus Christ, and following him, they would become a free people. They were to be governed by the laws of the church, given of God for the regulation of their moral and spiritual conduct, but were virtually notified that he would give them no law which would require them to break the laws of the land in order to keep it. They were forbidden to break the laws of the land, but were informed that in eternity they would be governed solely by the laws of Christ. Their spiritual leaders were not permitted to rule as kings or dictators, but simply and only as teachers and administrators of the law of Christ, every man esteeming "his brother as himself," and practicing "virtue and holiness" before God.

In section 38, already referred to and quoted from, we have the following significant instruction:

And now I show unto you a mystery, a thing which is had in secret chambers, to bring to pass even your destruction, in process of time, and ye knew it not, but now I tell it unto you, and ye are blessed, not because of your iniquity, neither your hearts of unbelief, for verily some of you are guilty before me; but I will be merciful unto your weakness. Therefore, be ye strong from henceforth; fear not for the kingdom is yours: and for your salvation I give unto you a commandment, for I have heard your prayers, and the poor have complained before me, and the rich have I made, and all flesh is mine, and I am no respecter of persons.—Paragraph 4.

And that ye might escape the power of the enemy, and be gathered unto me a righteous people, without spot and blameless: wherefore, for this cause I gave unto you the commandment, that ye should go to the Ohio [Kirtland, Ohio]; and there I will give unto you my law.—Paragraph 7.

In these paragraphs we have a revelation of the character of what was already going on in the secret chambers, with a view to the destruction of God's people and the restored church. Not their sudden

and immediate destruction, but gradually, that is, "in process of time." The way of escape is plainly indicated. Through the law which the Lord now promises to give, and the endowment of the Holy Spirit, they might "escape the power of the enemy" and be gathered unto God "a righteous people, without spot and blameless." Now it follows as a logical sequence, that the leading sins mentioned in the law, when it shall be given, are the very things had in the secret chambers to bring about the destruction of God's people.

They went to the place designated, according to the commandment, and on February 4, 1831, received the following:

Hearken and hear, O ye my people, saith the Lord and your God, ye whom I delight to bless with the greatest blessings; ye that hear me; and ye that hear me not will I curse, that have professed my name, with the heaviest of all cursings. Hearken, O ye elders of my church whom I have called: Behold, I give unto you a commandment, that ye shall assemble yourselves together to agree upon my word, and by the prayer of your faith ye shall receive my law, that ye may know how to govern my church, and have all things right before me. And I will be your ruler when I come; and, behold, I come quickly; and ye shall see that my law is kept. He that receiveth my law and doeth it the same is my disciple; he that saith he receiveth it and doeth it not, the same is not my disciple, and shall be cast out from among you; for it is not meet that the things which belong to the children of the kingdom, should be given to them that are not worthy, or to dogs, or the pearls to be cast before swine.—Doctrine and Covenants 41: 1, 2.

It is needful for us to emphasize a few points set forth in the above extract.

1. The purpose of the law. It was, and is, that the church might be governed according to the will of God, and that they might have all things right before him. That which should be done, thereafter, in harmony with the law, would be right; but if in conflict with the law, it would be wrong.

2. Duration of the law. "And I will be your ruler when I come." This implies that the law must govern and direct till Jesus Christ comes in glory, to rule over his people in righteousness. But as this point is a very important one, we quote from a subsequent revelation, given in December, 1832:

And they who are not sanctified through the law which I have given unto you, even the law of Christ, must inherit another kingdom, even that of a terrestrial kingdom, or that of a celestial kingdom. For he who is not able to abide the law of a celestial kingdom, can not abide celestial glory; and he who can not abide the law of a terrestrial kingdom, can not abide a terrestrial glory; . . . therefore, he is not meet for a kingdom of glory. Therefore, he must abide a kingdom which is not a kingdom of glory.—Doctrine and Covenants 85: 5.

3. Viewed from a Latter Day Saint point of view, who are the Church of Jesus Christ of Latter Day Saints, proper? The answer is plain. They who teach and obey the law which is now about to be given to the church. "He that receiveth my law and

doeth it, the same is my disciple; and he that saith he receiveth it and doeth it not, the same is not my disciple, and shall be cast out from among you." This settles the third important point, *positively and emphatically*. If any people should arise at any subsequent time or place, and ignore the law, in part or as a whole, by claiming that it is not essential, because we are governed by the "living oracles" now, or by substituting something of a dissimilar character, and still claim to be the Church of Jesus Christ of Latter Day Saints, the claim would be false. Retaining or accepting and using the name does not make it the church of Jesus Christ, any more than calling a thistle a rose would make it one. "And ye shall see that my law is kept," is the language of the Master to the elders of the church.

Five days after receiving the important instruction contained in the above paragraphs, the elders assembled together as they had been instructed to do, and the following recognition, instruction, and promise were given:

Hearken, O ye elders of my church, who have assembled yourselves together, in my name, even Jesus Christ, the Son of the living God, the Savior of the world, inasmuch as they believe on my name and keep my commandments; again I say unto you, Hearken and hear and obey the law which I shall give unto you; for verily I say, as ye have assembled yourselves together according to the commandment wherewith I commanded you, and are agreed as touching this one thing, and have asked the Father in my name, even so ye shall receive.—Doctrine and Covenants 42: 1.

Paragraphs 2 and 3 contain instructions to the elders to go forth and preach the gospel, and to Edward Partridge to stand in the office to which he had been appointed, etc. Paragraph 4 instructs the church concerning who may be sent forth to preach the gospel. It must be known by the church that they have proper authority, and have been properly ordained. Paragraph 5 is a commandment to the ministers of the church to preach the principles of the gospel as contained in the Bible and Book of Mormon, "in which," it is declared, "is the fullness of the gospel." They were to live in obedience to the covenants and church articles, and teach as they should be "directed by the Spirit." Under the influence of this Spirit, they were to "speak and prophesy as seemeth me good; for behold, the Comforter knoweth all things, and beareth record of the Father and of the Son."

After the important instructions and commandments contained in the first five paragraphs had been given, the language is addressed more directly to the church as a body, which, of course, includes both ministers and members. This announces the precepts and rules of the law in the phraseology of "thou shalt" and "thou shalt not."

And now, behold, I speak unto the church. Thou shalt not kill; and he that kills shall not have forgiveness in this world, nor in the world to come. And again, I say, Thou shalt not

kill; but he that killeth shall die. Thou shalt not steal; and he that stealeth and will not repent, shall be cast out. Thou shalt not lie; he that lieth and will not repent, shall be cast out. Thou shalt love thy wife with all thy heart, and shall cleave unto her and none else; and he that looketh upon a woman to lust after her, shall deny the faith, and shall not have the Spirit; and if he repents not, he shall be cast out. Thou shalt not commit adultery; and he that committeth adultery and repenteth not, shall be cast out; but he that has committed adultery and repents with all his heart, and forsaketh it, and doeth it no more, thou shalt forgive; but if he doeth it again, he shall not be forgiven, but shall be cast out. Thou shalt not speak evil of thy neighbor, nor do him any harm. Thou knowest my laws concerning these things are given in my scriptures; he that sinneth and repenteth not, shall be cast out.—Paragraphs 6,7.

In the above paragraphs all the leading sins in the catalogue are condemned and prohibited, while all other sins are covered with the statement, "He that sinneth and repenteth not, shall be cast out."

At the time when this revelation was given, (less than two years after the organization of the church with six members,) there was no visible evidence of an existing demand for many of the prohibitions of the law as quoted above. Why, then, were they given? The answer is, that God foresaw the terrible work of apostasy in the restored church, which, in time, would create an urgent and extraordinary demand. So, like himself, he made proper provision for this future emergency, which, from a merely human point of view, was as strange as it was unexpected. But by this provision of divine wisdom, the people of God are saved from ruin, and the restored church perpetuated.

As early as 1831, no one, so far as we know, had the remotest thought of such heresies as polygamy, stealing, and killing, ever being taught in the name of our holy religion, except the few who were already doing the work of Satan in the "secret chambers." But, as heretofore stated, polygamy was first made public and accepted as a doctrine of the church in August, 1852, at Salt Lake City, Utah, under the presidency of Brigham Young. If taught or practiced (one or both) to any extent before this date, it was done the same as other crimes are practiced, that is, in *secret* and in the *dark*! If such a movement was set on foot in Nauvoo, as is claimed by many, it was an individual movement, made in opposition to the laws of the church and the laws of the land. If any minister of the church, or anybody else, has been proven guilty or can be, let the culpability and condemnation which properly belong to them, rest where they belong. The faith and doctrine of the church are in nowise responsible, any more than the laws of the land are responsible.

Surely, God exhibited his wisdom and foresight, when he commanded his servants and people to do all things according to his word, and in harmony with the laws of the land. Individuals may have gone wrong, it is very common for them to do so;

but when they have to violate the principles of their faith in the doing of the wrong, it is certainly a poor argument against the faith. "Let God be true," though every man should be proven to be a liar. The great and vital question is this: Is God in this latter day work? He surely is. It requires more blind credulity to believe he is not, than intelligent faith to believe that he is.

After the death of Joseph and Hyrum Smith, in June, 1844, the church was broken up into factions, the leading one being led and presided over by Brigham Young. This man was never a legal successor to Joseph Smith in the presidency of the church. Not only polygamy but other false doctrines were taught and established under his rule. Brigham Young, Heber C. Kimball, Jedediah Grant, all leading men, taught that doctrine which has been known as "blood atonement." It is this: Some men are so wicked that Christ's blood will not save them. Their own blood must be shed! If a man's blood needs to be shed, "shed it," taught Mr. Young. "This is loving your neighbor as yourself." The evidences to support these statements is found in their own *Journal of Discourses*, as published by themselves, and it is more than evidence, for it is absolute proof.

In connection with this monstrous heresy, it was taught that apostasy was a great, if not the greatest sin of which a Brighamite could be guilty. So, you see, those who accepted Brigham Young as a servant of God and president of the church, were not at a loss to know how to get rid of apostates, when necessary and practicable. Apostasy was, of course, a repudiation of the distinctive claims and monstrous doctrines taught by Brigham Young and his leading supporters.

It was also taught by leading men in this Brighamite faction, and in one or more of the other factions, that, under certain circumstances, it is all right to steal—that is, to consecrate the property of the Gentiles for the building up of the Lord's work. In the same manner it was taught that it is right to lie, under certain conditions, the end justifying the means! And these things were not only taught, but *practiced*, especially polygamy and lying.

Every system of doctrine must be tried upon its true claims. Let us presume, therefore, that the gospel had been restored to the earth in fulfillment of the prophetic word, and the church of Jesus Christ organized according to the will of God, in April, 1830. In the light of these claims, was it strange that the God of heaven should warn his people of impending danger? Was it strange that he should tell them about the arch enemy who was doing his work in the "secret chamber," in the dark? Was it strange that he should make all the provision that could be made, consistently with the agency of man, for their purity, righteousness, and safety?

We notice that killing is not only forbidden, but the prohibition is made emphatic by repetition with some change in the form of the expression:

Thou shalt not kill; and he that kills, shall not have forgiveness in this world, nor in the world to come."

And, again, I say, Thou shalt not kill, but he that killeth shall die.

We notice, too, in this connection, that Christ was not only particular that his word should be obeyed, but that the laws of our country should be honored in all things:

And it shall come to pass, that if any persons among you shall kill, they shall be delivered up and dealt with according to the laws of the land; for remember that he hath no forgiveness; and it shall be proven according to the laws of the land.—Paragraph 21.

In the latter part of paragraph 22, we are told that if a man or woman shall rob, steal, or lie, "he or she shall be delivered up to the law of the land," after which we have this comprehensive statement for the guidance of the church: "If he or she do any manner of iniquity, he or she shall be delivered up unto the law, even that of God."

We call attention to a few more points before leaving section 42. It will be admitted by all careful Bible believers and students, that *love* is the greatest principle in the divine plan. We would reasonably expect, then, that this principle would be made emphatic and prominent in the restoration, and so it is:

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

Thou shalt live together in love, insomuch that thou shalt weep for the loss of them that die, and more especially for those that have not hope of a glorious resurrection.—Paragraph 12.

A few months later a number of revelations were given in the State of Missouri, from one of which we quote:

Wherefore I give unto them a commandment, saying thus: Thou shalt love the Lord thy God, with all thy heart, with all thy might, mind, and strength; and in the name of Jesus Christ thou shalt serve him. Thou shalt love thy neighbor as thyself. Thou shalt not steal, neither commit adultery, nor kill, nor do anything like unto it. Thou shalt thank the Lord thy God in all things. Thou shalt offer a sacrifice unto the Lord thy God in righteousness; even that of a broken heart and a contrite spirit.—Doctrine and Covenants 59: 2.

Thus we see from these extracts, and what has gone before, that love is given its proper place in the work of salvation. We see more than this, for we are plainly told some of the leading ways in which the love of God in the soul will manifest itself. Every man must esteem his brother as himself; the

poor and needy must be cared for; we must "live together in love"; (how much does this mean?) we must love our neighbors as ourselves, as Jesus taught, therefore, we must not steal, commit adultery, "nor kill, nor do anything like unto it"; for whoever does these things, not only sins against himself and God, but also against his neighbors. The lesson is extremely practical and valuable. *No man has a right to do wrong.*

As to the nature of the marriage covenant, what could be plainer? "Thou shalt love thy wife [not wives] with all thy heart, and shall cleave unto her [not them] and none else."

Subsequent to the time when section 42 was given, (February 9, 1831,) the following instruction was delivered to the elders who had been commanded to go and preach the restored gospel to the Shakers, a people who do not believe in the ordinance of marriage:

And again, I say unto you, that whoso forbiddeth to marry, is not ordained of God, for marriage is ordained of God unto man; wherefore it is lawful that he should have one wife, and they twain shall be one flesh, and all this that the earth might answer the end of its creation; and that it might be filled with the measure of man, according to his creation before the world was made.—Doctrine and Covenants 49: 3, given in March, 1831.

This places us on firm and defensible ground, and we can well afford to move forward with true faith in the living and true God; with confidence in his word, (and hence in the restored gospel,) and without fear from the opposition that may be waged by men or devils, so long as we do what is right.

Coming back to section 42, we notice again, for the sake of the connection, that the Holy Scriptures contained in the Bible, are strongly indorsed:

Thou shalt take the things which thou hast received, which have been given unto thee in my scriptures for a law, to be my law, to govern my church; he that doeth according to these things, shall be saved, and he that doeth them not shall be damned, if he continues.—Paragraph 16.

Surely this is sufficiently strong and expressive to satisfy the most exacting.

One more quotation touching the binding character of the marriage vow, the sacredness and purity of the ordinance which was "ordained of God unto man," etc., and then we must drop this department of our subject:

Behold, verily I say unto you, that whatsoever persons among you having put away their companions for the cause of fornication, or in other words, if they shall testify before you in all lowliness of heart that this is the case, ye shall not cast them out from among you; but if ye shall find that any persons have left their companions for the sake of adultery, and they themselves are the offenders, and their companions are living, they shall be cast out from among you. And again I say unto you, that ye shall be watchful and careful, with all inquiry, that ye receive none such among you if they are married, and if they are not married, they shall repent of all their sins, or ye shall not receive them.—Paragraph 20.

Such rules of law and order as we have adduced from this section, are in harmony with the character of God, his word as found in the Bible, and with the highest code of morals known to man.

WAS JOSEPH SMITH A TRUE PROPHET?

The claim that Joseph Smith, "the Palmyra Seer," was a prophet of God, is a great stumbling-block to many. We are reminded at once that we are thoroughly warned against the dangerous work of false prophets, in the Bible, all of which is conceded. We are as anxious that the people should not be deceived by false prophets, as we are that they should be benefited by the good work of true ones.

Are we warned against true prophets in the Bible? If false ones will lead us away from God and down to ruin, will not true ones lead us toward God and in the way of salvation? "But," we are told, "the day for true prophets has passed away, never more to return." If this be true, the warning should be against prophets, not merely false ones, and all the instruction given in the word, that we might be able to know the false, is all out of place. Jesus said, when speaking of false prophets, "wherefore by their fruits, ye shall know them" (Matthew 7:20). If you are imposed upon by a counterfeit bill and spurious coin, do you stop receiving money of any kind? or do you try to be more careful to accept only the genuine and reject the false?

Doctor Nelson tells us in his Cause and Cure of Infidelity, that almost everything with which we are acquainted is counterfeited, more or less, and that the rule is, the better anything is the more it is counterfeited. Well, Jesus said, "And many false prophets shall arise, and shall deceive many" (Matthew 24:11). The counterfeit succeeds best with a people who believe in the true, but are not always prepared, for various reasons, to decide correctly between the true and the false. No danger of deceiving a people with false prophets, who do not believe it possible for any true one to arise in our day. They will reject *all* prophets without reference to fruits or anything else!

How shall we know the true from the false? It will not do to try that which claims to be divine by human standards. A divine proposition must be supported by divine proof. God has always refused to permit himself or his work to be tried and committed by the wisdom of men. He, himself, has originated and revealed the tests by which alone we are permitted to try him and prove him, which rules and tests we must apply to the work of all who claim to have been sent by his command.

It is fair to presume that all who have true faith in God, and confidence in the Bible as a true record, which contains a necessary and suitable revelation of God's will to man, will be entirely willing to settle

the question, "Was Joseph Smith a true prophet?" and all similar ones by this divine standard. If not, it must be because we prefer to settle this divine proposition in the wisdom of man, rather than in the wisdom of God. It is, indeed, a serious reflection on the faith of ministers of the gospel and professed Bible believers, when they deliberately choose this latter course. Why not have faith in God and his word?

A true prophet, according to the Bible, is a teacher, servant, or minister for God. (Amos 3:7.) It is his duty and calling to faithfully teach the truth, *as it is with God*, with the help afforded by the Holy Spirit. It is also his duty to give to the people from time to time, the word of God, as God shall give that word to him. From this we are logically led to state two rules by which his claims may and should be tried. There are other valuable tests, but these two are sufficient at present.

Rule 1. Every true prophet, since the days of John the Baptist till now, will teach the old Jerusalem gospel as the means of salvation unto man. He will not simply teach it in a fragmentary way, but as a perfect system of truth, with every principle in its proper place. That is, he will present to the people the "perfect law of liberty" in its completeness. (James 1:25; John 8:31, 32.) He will also teach in harmony with the character of God as revealed in the Bible.

Rule 2. The Fulfillment of prophecy. Every true prophet will receive more or less *from God*, which he will be required to give to the people. If from God, whatever predictions are found in the messages received, will be fulfilled. But the character of the prediction must be carefully noted, treating ancient and modern prophets alike.

In one sense, rule 1 covers the whole ground; for not only the predictions, but the doctrine contained in them, must also be true as provided in rule 1. Now let us support these positions with Bible proof:

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

"For he whom God hath sent, speaketh the words of God."—John 3:34. This was spoken by John the Baptist concerning Christ; but will apply to everyone who is intrusted with a message of truth for the people. The fact that the rule is made to apply to Christ and angels, in the New Testament, shows that it is of universal application.

"And if I say the truth, why do ye not believe me? He that is of God heareth God's words: ye therefore hear them not, because ye are not of God."—John 8:46, 47.

This shows that the rule is not only a test which is to be applied to all who claim to be ministers for God, but it also applies to all who claim to be disciples of Christ, or the children of God. It should also be

borne in mind that the phrases "the truth," "the gospel," "the word of God," "the doctrine of Christ," "the perfect law of liberty," and some other similar phrases, are used synonymously and more or less interchangeably in the New Testament.

To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth. Every one that is of the truth heareth my voice.—John 18:37.

If the Christ of God came into the world for the special and leading purpose of "bearing witness to the truth," for what purpose are his ministers sent?

He that rejecteth me, and receiveth not my words, hath one that judgeth him; the word that I have spoken, the same shall judge him in the last day. For I have not spoken of myself; but the Father which sent me, he gave me a commandment, what I should say and what I should speak. And I know that his commandment is life everlasting: whatsoever I speak, therefore, even as the Father said unto me, so I speak.—John 12: 48-50.

John, in his second epistle, was evidently writing of the doctrine taught by professed ministers of Jesus Christ, when he said:

Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son. If there come any unto you and bring not this doctrine, receive him not into your house [as a minister of Christ] neither bid him godspeed.—Verses 9, 10.

This language clearly shows that Christ and his doctrine are inseparably united in the great work of salvation. (See Acts 8: 5, 12, 35-38.) He who preaches Christ, preaches the doctrine; he who preaches the doctrine, preaches Christ.

Paul marveled that the saints at Galatia suffered themselves to be imposed upon by "another gospel."

I marvel that ye are so soon removed from him that called you into the grace of Christ unto another gospel: which is not another; but there be some that trouble you, and would pervert the gospel of Christ. But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed. As we said before, so say I now again, If any man preach any other gospel unto you than that ye have received, let him be accursed.—Galatians 1: 6-9.

Thus we see that the teaching of the gospel of Christ or the truth as it is with God, is the great test of all tests. It must be applied to angels as well as men, who claim to be ministers of salvation. It was through the instrumentality of an angel from heaven that the gospel was to be restored to earth in the last days, and it was to constitute the leading sign of Christ's second advent in glory, and was to be preached as a witness unto the people. (See Revelation 14: 6, 7; Matthew 24: 3, 14.)

It is not strange that this is the test which God has authorized us to apply to all who come to us as divine messengers, for the truth, and the truth only, can be of any real benefit to man. God is a God of truth. Jesus Christ was full of grace and truth. By the truth we are sanctified and saved. (Deuteron-

omy 32: 4; John 1: 14; 17: 17; 8: 31, 32; Ephesians 1: 13.)

When a true prophet comes to us, he comes with the message of God's truth. Therefore, he teaches that which will always bring us nearer to God, and lead us to love him, serve him, and *know him*, according to his word. In this connection we find room for one more text:

If there arise among you a prophet or dreamer of dreams, and giveth thee a sign or a wonder, and the sign or wonder come to pass, whereof he spake unto thee, saying, Let us go after other gods, which thou hast not known, and let us serve them; thou shalt not hearken unto the words of that prophet, or that dreamer of dreams: for the Lord your God proveth you, to know whether ye love the Lord your God with all your heart and with all your soul. Ye shall walk after the Lord your God, and fear him, and keep his commandments, and obey his voice, and ye shall serve him, and cleave unto him.—Deuteronomy 13: 1-4.

It may be urged that as we are not under the law of Moses, this scripture does not apply; that if this law governing the teaching of prophets is binding *now*, then the penalty for teaching contrary to it, is also in force. That is, the false prophet should be put to death. (Verse 5.) To this objection it is only necessary to say, that we cite this scripture because it is excellent proof in support of a test rule which applies everywhere and under all conditions—under the law of Moses and under the gospel alike. Who will take the position that it does not? We are entirely safe in this, because of the character of the doctrine which the true prophet is to teach, that is, the opposite of what is herein forbidden, is enjoined in the gospel code by no less authority than the Son of God. Note carefully what he says:

Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbor as thyself. On these two commandments hang all the law and the prophets.—Matthew 22: 37-40.

We have already shown by quotations from the Book of Mormon and Doctrine and Covenants, that Joseph Smith taught in harmony with all these divine injunctions. The fact that he taught the great law of truth as it emanated from God, and as it is recorded in the Bible, is the best of evidence that he was sent of God. In addition to the evidence which has been already adduced, we now emphasize by citing again the Book of Mormon published in 1830; the Doctrine and Covenants published in 1835; the Inspired Translation of the Bible, published in 1867. These records teach in harmony with the character of God, the gospel of Jesus Christ, and the truth as it is also contained in other translations of the Bible.

On rule 2, "the fulfillment of prophecy," we must necessarily be brief, though there is ample material for a whole volume on this topic alone. The Bible shows that the fulfillment of prophecy is evi-

dence of divinity. However, it must be conceded that the things foretold must be of that character that human sagacity alone could not discern them, and that the doctrine incorporated with the prophecies must be true. We quote a few texts:

And if thou say in thine heart, How shall we know the word which the Lord hath not spoken? When a prophet speaketh in the name of the Lord, if the thing follow not, nor come to pass, that is the thing which the Lord hath not spoken, but the prophet hath spoken presumptuously: thou shalt not be afraid of him.—Deuteronomy 18: 21, 22.

When this cometh to pass (lo, it will come,) then shall they know that a prophet hath been among them.—Ezekiel 33: 33.

Now I tell you before it comes, that when it is come to pass, ye may believe that I am he.—John 13: 19.

Joseph Smith made many predictions, some of which, to say the least, could not possibly have been foreseen by the uninspired mind. Some of these predictions have been literally and signally fulfilled, others are being fulfilled, and so far as we know, none have failed. Space will only permit us to call attention to a few cases, but we invite thorough investigation along this line, as well as on other lines, having full confidence in the correctness of our positions.

In 1831, Joseph Smith prophesied that the restored gospel would continue to be preached to the people by the ministers whom God had called, and that none would be able to prevent the accomplishment of this work.

And the voice of warning shall be unto all people, by the mouths of my disciples whom I have chosen in these last days, and they shall go forth and none shall stay them, for [because] I the Lord have commanded them.—Doctrine and Covenants 1: 1.

When speaking of the purposes for which the gospel was restored and the church of God organized among men, the Lord says, among other things, "that the fullness of my gospel might be proclaimed by the weak and the simple, unto the ends of the earth, and before kings and rulers" (closing portion of paragraph 4).

The only fair way of interpreting a prediction like this is, first, that so long as God's people as a whole, should do his will and honor his cause, all opposition should be unsuccessful. And, second, that even though folly and wrong might obtain within, and unrelenting cruelty and opposition be waged from without, yet in the wisdom and power of God, in his time, the restored gospel would go forth to the nations of the earth, and all kinds of opposition combined would be unable to prevent it.

We would interpret Matthew 16:18, in a similar manner: "And upon this rock I will build my church, and the gates of hell shall not prevail against it."

The writer believes that "the gates of hell" represent the opposition waged against the church in *this world*, not in the next. So long as the church of

Jesus Christ was a faithful probationer, and built according to the instructions and commandments of the great Master Builder, the gates of hell did not prevail; but when she was not, they prevailed, temporarily. The same authority that uttered the words of the text just quoted, also said: "And from the days of John the Baptist until now the kingdom of heaven suffereth violence, and the violent take it by force."—Matthew 11: 12.

In this text, as in some others, the phrase "kingdom of heaven," refers to the church. The words of Jesus in the first text quoted are prophetic as well as doctrinal, and they inform us that in the great conflict of ages between the church of God and all opposing powers, the church will finally be victorious.

But to return. What evidence of a merely human character did Joseph Smith have, in 1831, that the proclamation of the restored gospel to the people of the world could not be prevented? From the first time that he claimed to have been in communion with God, (in 1820,) the opposition became intense, unrelenting, cruel, and *general* in its character.

Before the Book of Mormon went into print, all kinds of obstructions were thrown in the way. The people of Palmyra, New York, called a public meeting, resolved themselves into a committee of the whole, and then resolved that if the book was printed, they would not read it nor permit their children to read it! The combined powers of wealth, learning, and human prestige were arrayed against the illiterate young seer and his coworkers.

At Kirtland, Ohio, persecution raged, and mob violence was employed; in 1833, the Saints were driven out of Jackson County, Missouri; in 1838, they were driven out of the State of Missouri; in 1844, Joseph and Hyrum Smith were assassinated, at Carthage, Illinois, by a painted and disguised mob; in 1846, the Saints were forced to leave their city, Nauvoo, and the State of Illinois, at which time they commenced their westward course. Everything was done that could be done, with popular belief and effort all on the side of the opposition.

But the message went forth, and many believed and embraced it. In 1844, the church numbered from one hundred to one hundred and fifty thousand baptized believers. Missionaries had been blowing, and were blowing, the gospel trumpet in the East and in the West, the North and the South, and also in the Old World. The disciples whom God had chosen continued to "go forth" and no power was able to "stay them!" The prophecy was literally fulfilled.

But let us go a step farther. The prediction would apply in reality to the ministers chosen of God, after 1831, as well as to those chosen before. Now that a gradual drifting away from the true faith had been going on among the Saints before

the death of Joseph and Hyrum Smith, is evident; but after their removal, iniquity came in like a flood, and, as we have seen, under the leadership of Brigham Young, polygamy and other heresies were introduced.

Only eight years after the death of Joseph and Hyrum Smith, and the same year that Brigham Young made polygamy a tenet of his church, a conference of the Reorganized Church of Jesus Christ of Latter Day Saints was held at Beloit, Wisconsin. This conference was composed of persons who had never followed the fortunes of Brigham Young, though most of them, if not all, had held membership in other factions of the church for a little season.

About two months previous to the introduction of polygamy into the leading faction of the church, the work of reorganization was going on. The gospel had been preached in "the dark and cloudy day," by elders who had been regularly ordained in the lifetime of Joseph Smith. At this conference quite a number of important resolutions were passed, three of which we herewith present:

Resolved, that this conference regard the pretenses of Brigham Young, James J. Strang, James Collin Brewster, and William Smith and Joseph Wood's joint claims to the leadership of the Church of Jesus Christ of Latter Day Saints, as an assumption of power, in violation of the law of God, and consequently we disclaim all connection and fellowship with them.

Resolved, that we believe that the church of Christ, organized on the 6th of April, A. D. 1830, exists as on that day wherever six or more Saints are organized according to the pattern in the Book of Doctrine and Covenants.

Resolved, that the whole law of the church of Jesus Christ is contained in the Bible, Book of Mormon, and Book of Doctrine and Covenants.—Church History, vol. 1, pages 209, 213.

These resolutions show that the Reorganized Church was standing on solid ground, for they effectually shut out for all time, every doctrine that is opposed to the law of God or the laws of our country. Several branches (churches) had continued intact from the days of Joseph the Seer. A number of elders, too, retained their authority, not having tarnished or vitiated it by assenting to or practicing any false or immoral doctrine. So the fact remains that the church, though badly demoralized, and split up into factions to a great extent, was never wholly disorganized.

Since 1852, the ministers of the Reorganized Church, standing on the same platform that the original church stood, have been going forth to the East, West, North, and South, Great Britain, Australia, Scandinavia, and the Sandwich Islands, etc., with the same proclamation.

We see, therefore, that although the work was seriously threatened by opposition from without and within, the ministers of the church continued to go forth and tell the glad message of truth to the people, and many believed it.

Space will not permit us to adduce further evidence on this point. The reader will bear in mind that we have already shown, that the young seer warned the church of the work of "the enemy in the secret chamber," telling them plainly of his purpose and how they might escape his power. This was an extraordinary prediction which received an extraordinary fulfillment.

If the reader wishes to pursue the investigation further, along this line, he is referred to such works as Joseph the Seer, by Elder W. W. Blair, and the Truth Defended, by Elder Heman C. Smith. They are on sale at the Herald Publishing House, Lamoni, Iowa.

There is another test rule given in the New Testament, for while it may not be so formally stated as others, it is, in reality, one of the best, to those who are in a position to apply it. So we will add this one to the list, and call it

Rule 3. *The testimony of the Holy Spirit.* The prophet of God is not only required to teach the truth which has been revealed, and which shall be revealed to him, but as already stated, he can not do this, or any part of it, acceptably to God, except under the influence of the Holy Spirit. This is what Jesus calls "the Comforter," "the Spirit of truth," "the Holy Ghost," and "the promise of my Father." (John 14: 16, 17, 26; Luke 24: 49.)

This Spirit, because of what it will accomplish for us, is one of the richest, if not *the* richest, provisions in the divine plan. It is graciously promised to all who will live in obedience to the divine law. (John 14: 15-17; Acts 2: 38, 39; 5: 32.)

Jesus describes the leading office work of the Holy Spirit in the following language, as recorded in the fourteenth, fifteenth, and sixteenth chapters of John's gospel:

But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you.

He shall testify of me.

He will guide you into all truth.

He will show you things to come.

He shall glorify me: for he shall receive of mine and shall show it unto you. All things that the Father hath are mine: therefore said I, that he shall take of mine, and shall show it unto you.

It is this Spirit that makes us new creatures in Christ Jesus our Lord. Paul teaches that the things of God are discerned and understood by the Spirit of God; that the carnal mind can not comprehend them, "and that no man can say [knowingly, of course,] that Jesus is the Lord, but by the Holy Ghost." (1 Corinthians 2: 10-16; Romans 8: 6-9; 1 Corinthians 12: 3.)

Our position is that the promise of the Holy Ghost is a conditional one; that the conditions are expressed in the gospel, and form the only limitations

to the promise. It is not limited by time or location. All the faithful receive its ministrations *as their work and needs require*.

Every true prophet, as well as every true minister for God, is not only willing but anxious to be tested in the way that God has provided. It is decidedly to his advantage, and to the advantage of the cause of truth, that he should be subjected to these divine tests. Joseph the Seer really invites the application of these tests in his revelations:

But ye are commanded in all things to ask of God, who giveth liberally, and that which the Spirit testifies unto you, even so I would that ye should do in all holiness of heart, walking uprightly before me, considering the end of your salvation, doing all things with prayer and thanksgiving, that ye may not be seduced by evil spirits, or doctrines of devils, or the commandments of men, for some are of men, and others of devils.—Doctrine and Covenants 46: 3.

By reference to paragraph 1, we see that this revelation was given for the benefit of the whole church: "Hearken, O ye people of my church," etc.

In May, 1831, the Seer taught the elders of the church that they were not justified in receiving, as from God, spirits which they could not understand. He informed them that the divine message must be preached by the Spirit of truth, and received by the same Spirit, else the work of those who preached and received, was not of God. By the Spirit of truth, which is the Spirit of light and knowledge, they were to cooperate to the glory of God and their salvation.

Wherefore, he that preacheth and he that receiveth, understandeth one another, and both are edified and rejoice together; and that which doth not edify, is not of God, and is darkness: that which is of God is light, and he that receiveth light and continueth in God, receiveth more light, and that light groweth brighter and brighter, until the perfect day. (See Doctrine and Covenants 50: 1-6.)

A number of the revelations close with the following statement, or statements similar to it: "I, the Lord, have spoken it, and the Spirit beareth record. Amen."

Thus we see that this latter day work, like the former day work, in the days of Jesus and his first apostles, is a kind invitation or challenge to us to place ourselves in a position to receive the testimony of God, *that we may know*. This has been the protection and strength of God's work in all ages and all climes. "If any man will do his [the Father's] will, he shall know of the doctrine, whether it be of God, or whether I speak of myself."—John 7: 17.

Thousands of good and intelligent people claim to have received the testimony of the Holy Spirit, in support of the prophetic claims of Joseph Smith and the coming forth of the Book of Mormon. Their testimony, as has been shown, and may be shown at any proper time and place, and as is largely proved by this article, is in complete harmony with the word of God found in the Bible. What will we

do with it? When God's word and the Holy Spirit testify, who will reject or ignore the testimony?

When Joseph Smith went wrong, because of human weakness, at different times and in different ways, his own revelations condemned the wrong.

The works, and the designs, and the purposes of God, can not be frustrated, neither can they come to naught, for God doth not walk in crooked paths; neither doth he turn to the right hand nor to the left; neither doth he vary from that which he hath said; therefore his paths are straight and his course is one eternal round.

Remember, remember, that it is not the work of God that is frustrated, but the work of men; for although a man may have many revelations, and have power to do many mighty works, yet, if he boasts in his own strength, and sets at nought the counsels of God, and follows after the dictates of his own will, and carnal desires, he must fall and incur the vengeance of a just God upon him.

Behold, you have been intrusted with these things, but how strict were your commandments; and remember, also, the promises which were made unto you, if you did not transgress them; and, behold, how oft you have transgressed the commandments and the laws of God, and have gone on in the persuasions of men: for, behold, you should not have feared man more than God, although men set at naught the counsels of God, and despise his words, yet you should have been faithful and he would have extended his arm, and supported you against all the fiery darts of the adversary; and he would have been with you in every time of trouble.

Behold, thou art Joseph, and thou wast chosen to do the work of the Lord, but because of transgression, if thou art not aware thou wilt fall, but remember God is merciful; therefore, repent of that which thou hast done, which is contrary to the commandment which I gave you, and thou art still chosen, and art again called to the work; except thou do this, thou shalt be delivered up and become as other men, and have no more gift.—Doctrine and Covenants 2: 1-4, given in July, 1828.

There are those who have sought occasion against him [Joseph Smith] without cause; nevertheless he has sinned, but verily I say unto you, I, the Lord, forgiveth sins unto those who confess their sins before me, and ask forgiveness, who have not sinned unto death.—Doctrine and Covenants 64: 2, given in September, 1831.

And now verily I say unto Joseph Smith, jr., you have not kept the commandments, and must needs stand rebuked before the Lord. Your family must needs repent and forsake some things, and give more earnest heed unto your sayings, or be removed out of their place. What I say unto one I say unto all: Pray always, lest that wicked one have power in you, and remove you out of your place.—Doctrine and Covenants 90: 8, given in May, 1838.

Let us suppose for the sake of the argument, that the popular view is the correct one, namely, that Joseph Smith was a wicked impostor in the hands of the Devil, seeking nothing higher nor better than to gratify the desires of his own carnal and corrupt mind. If this be true, then we have the Devil, in the first place, holding before Joseph Smith, the church, and the world, the high standard of the gospel, and keeping it constantly before them. In the second place, we have the Devil condemning Joseph Smith, and some other leading men in the

church, as the last revelation cited shows, for not living up to this high standard!

This would be a clear case of the Devil laboring to build up the kingdom of God, and break down and destroy his own kingdom! Does the Devil do this kind of work? Let us see.

The Pharisees claimed that Jesus cast out devils "by Beelzebub the prince of devils"; but Jesus "knowing their thoughts," made reply and smashed their illogical logic all to pieces:

Every kingdom divided against itself is brought to desolation; and every city or house divided against itself shall not stand: and if Satan cast out Satan, he is divided against himself; how then shall his kingdom stand?—Matthew 12: 25, 26.

Do false prophets present revelations to the people which indicate their own weak points, in common with other men, and positively and strongly condemn them? Did Mahomet, John Alexander Dowie, J. J. Strang, or Brigham Young? When Jesus spoke of false prophets, and told us we should know them by their fruits, he did not refer to them as men in private life, but as professed ministers for God in the prophetic office; therefore, "their fruits," refer to their official work, and not to the private acts of their lives. If the people are required to know the character of the private life of the prophet, or minister, who brings to them a message which claims to be divine, they are surely in an embarrassing and dangerous situation.

God has a better way, as we have already seen. "If I say the truth," said the Great Teacher, "why do ye not believe me?" "He whom God hath sent, speaketh the words of God." "If there come any unto you, and bring not this doctrine [the doctrine of Christ], receive him not into your house [as a minister of the gospel], neither bid him godspeed."

In the very nature of the case we can know but little about the private life of anyone with whom we do not live; and what is called history, is often little more than a collation of rumors, favorable or unfavorable to the individual whose history is presumed to be given. The character of what is said, depends very largely upon the popular estimate placed upon the individual and his claims, rather than the facts in the case. Who does not know that the New Testament is full of very bad things which were said about Christ and his apostles? Because of these bad things, they persecuted them and put them to death. This was the way they attempted to settle the divine proposition presented to them! Was it settled right? Will we repeat their folly?

It will not do to say that we are afraid to have the character of Joseph Smith investigated and brought to light. This is not true. The difference between them and us is this: We propose to settle the question by the wisdom of God, while they propose to settle it by the wisdom of man. Which is right?

If the rules and tests which God has furnished us in his word, are in favor of the claims and work of a prophet, or minister, it is positive proof, that, in the judgment of God, he is good enough to do the work. Which is the safer way, to take the estimate of the divine Being, as to fitness, or the estimate of man? If Joseph Smith was good enough for God, he ought to be good enough for you and me. Why not? For all the acts of men's lives they must answer to God in the judgment, whether they are popes, apostles, or prophets. More than this, Joseph Smith, likewise every other minister of the church, was amenable to the church, for his conduct, where he lived and was known. If he transgressed and was not dealt with as the law of the church requires, it was because of the weakness and folly of the men in charge, for which God and the doctrine of the church were in no wise responsible.

It is unwise, unnecessary, and *unsafe* for either the friends or foes of Joseph Smith to place him to the front in this controversy. God, and Christ, and the gospel, should be placed at the front, and every other thing and every man relegated to its or his proper position. The work of all true ministers of the gospel is to teach the truth and oppose error, without any regard for the temporary conditions which may result from such a course.

The writer does not believe that Joseph Smith was a polygamist; he does believe that he was a good man. He believes that, aside from the gifts and callings of God unto him, he was like other men—in some respects strong, in others weak. Just how far he may have gone wrong in the latter years of his life, we are not prepared to say; but we are prepared for a complete revelation of the truth, whatever it may be.

We have made this defense strictly upon principle, and the writer, like one of old, more able and worthy than he, is anxious that man's "faith should not stand in the wisdom of men, but in the power of God." The truth and order of God, as revealed in the word, are always the best; "that no flesh should glory in his presence," and that "God may be all in all."

He who would pray aright must pray for something—that is a truth as simple as it is often neglected. If prayer for missions is not to be empty of meaning, and is to be preserved from the danger of becoming mere phraseology, we must possess some knowledge of missions, some particular knowledge, moreover, in order to know for what to pray at this present moment, in order to be able to make definite needs, definite necessities, and definite people the object of supplication and intercession; only such knowledge renders it possible to make prayer concrete and individual.—Professor Warneck.

Of General Interest

COMPROMISE OF PRINCIPLE.

In the march of nations our country has kept step. We know it by the victory of ideas, by the recognition of principles instead of mere policies. The tree of life, whose leaves were not for the healing of the nations, has been evilly dealt with. Its boughs have been lopped, and its roots starved till its fruit is knurly. But now again it blooms. The air is fragrant in its opening buds; the young fruit is setting. God has returned and looked upon it, and, behold, summer is in all its branches!

I do not wish you to think that the background is not dark; for it is. There is excitement. There is brewing mischief. The clouds lie lurid along the southern horizon. The Caribbean Sea, that breeds tornadoes and whirlwinds, has heaped up treasures of storms portentous that seem about to break. Let them break! God has appointed their bounds. Not till the sea drives back the shore, and the Atlantic submerges the continent, will this tumult of an angry people move the firm decrees of God. Selfish interests, if they are our pilots, will betray us. Vainglory will destroy us. Pride will wreck us. Expedients are for an hour, but principles are for the ages. Nothing can be permanent and nothing safe in this exigency that does not sink deeper than politics or money. We must touch the rock or we shall never have firm foundations.

It is rank infidelity, stupendous infatuation, to suppose that the greatness of this nation ever sprung from the wisdom of expediency, instead of the power of settled principles. Your harbor did not make you rich; you made the harbor rich. Your ships did not create your commerce; your commerce created your ships, and you created your commerce. Your stores did not make traffic. Your factories did not create enterprise. Your firms, your committees, your treaties, and your legislation did not create national prosperity. Our past greatness sprung from our obedience to God's natural and moral law. We had men trained to courage, to virtue, to wisdom. And manhood—manhood—manhood—exercised in the fear of God has made this nation.

When night is on the deep, when the headlands are obscured by the darkness, and when storm is in the air, that man who undertakes to steer by looking over the side of the ship; over the bow or over the stern, or by looking at the clouds or his own fears, is a fool. There is a silent needle in the binnacle which points like the finger of God, telling the mariner which way to steer, and enabling him to outride the storm and reach the harbor in safety. And what the compass is to navigation, that is moral principle in political affairs.—Henry Ward Beecher.

"How did you do so much work in a day?"
Not long ago I heard a man say,
Just as the sun was beginning to set.
The earnest young fellow I see even yet,
As he glanced at the man with a look of surprise,
Honesty shining in both of his eyes:
"I don't call it much," with a shake of the head,
"But—I threw off my coat and kept at it," he said.
"I wonder," I thought, as I went on my way,
"If most of the failures we hear of each day
Don't come from the lack of a stick-to-it plan!"
Then why not endeavor (as every one can),
To keep at it bravely when tasks we've to do,
With coat off, if need be, till each one is through!

Mothers' Home Column

EDITED BY FRANCES.

Advisory Board, Daughters of Zion.

Mrs. B. C. Smith, president, 214 South Spring street, Independence, Missouri; Mrs. H. A. Stebbins, vice-president, Lamoni, Iowa; Mrs. F. M. Smith, secretary, 630 South Chrysler avenue, Independence, Missouri; Mrs. M. E. Hulmes, treasurer, 909 Maple avenue, Independence, Missouri; Mrs. E. Etzenhouser, Independence, Missouri; Mrs. E. L. Kelley, 916 West Electric street, Independence, Missouri.

An Appeal to Parents.

Are you interested in raising the standard of home life? Are you satisfied with your success in the training of your children? Have you ever received help from the suggestions of others or from something you have read that has enabled you to better fill your place in the home circle? Is there anything in your own experience, either of success or of failure, that might prove helpful to others if you would pass it along? Will you consider seriously the thought that a Daughters of Zion meeting is a good place in which to get and to give such help?

Have you a Daughters of Zion organization in your branch? Are you standing with the movement that has for its object, "Truer parenthood, better children, happier homes, purer society"? Could we not make greater progress by a united effort in this direction? Do not the times call for more than ordinary preparation for the resisting of evil and the establishing of good?

Will you not lend your influence to the promoting of this work for the home, realizing that all true development, in the church and in society must be based upon right conditions in the home?

For advice in regard to organizing and carrying on this work, address the general secretary, Mrs. D. J. Krahl, 724 Chrysler street, Independence, Missouri, or the president, Mrs. B. C. Smith, 214 South Spring street, Independence, Missouri.

ADVISORY BOARD.

The Moral Training of Our Children.

American parents generally lack the moral courage to refuse the requests of their children for pleasures which will interfere seriously with their school work. The result is lawlessness, and this applies as well to girls as to boys. The typical American mother is represented by a woman sitting on the front porch of a seaside hotel, whose boy comes with a request to go in swimming. Without considering that mother is apt to reply that the boy can not go in swimming—"because, and when I say because I mean because." My experience in school has been that boys like discipline and obedience and can be trusted to obey when left to themselves. At Groton I used often to argue with a teacher who maintained that the primary thing was love. I declared that obedience came first, and after years of experience I hold the same opinion.

Parents should begin early the training of their children. Reading aloud is one of the best possible ways to cultivate in a child a love of good literature. Too many boys are satisfied when they barely pass their examinations; if you examine into the home lives of such boys you will find that their mothers and fathers have never trained that boy to expect or try to become a scholar. We criticise boys that at table or other gathering places they never talk of anything but athletics. You will find that in their homes the subjects of table talk are the malfeasances of the cook, the fluctuations of the stock market, or the doings of the neighbors. Instead of

these trivial matters there should be some discussion of larger interests, of the welfare of the country, of literature, of morals.

There is no different state of affairs in regard to the moral welfare of our boys. Some time ago a father brought to Groton school a boy who had gotten into trouble for using profanity. That father admitted that he had himself been responsible for the boy's profanity, but he said that he and the boy had agreed together to stop swearing.

Most important cause of the evil conditions among boys is the fact that men leave to their wives the moral training of their sons. Men do not see that the boy will do what he sees his father do, or that their influence is worse than their lack of interest in the children. Boys trained in religion by their mother grow up to think religion an effeminate matter to be abandoned at a suitable age. I know of a mother who did not teach her boys to pray, because, she said, she could not give them a satisfactory philosophic basis of prayer.—Dr. Endicott Peabody.

Letter Department

LOWER LAKE, CALIFORNIA.

Dear Herald: We are so isolated that your sermons and general good news are to us like bread to the famishing. Once a month, the little handful, as it were, of a branch meet for prayer and sacrament administered by my companion (now a priest), but we hunger for good sermons from some elder. It seems to us that Bro. F. Wiles and his traveling companion, who promised to be with us several months ago, have shaken the dust of this place from their feet, as we have heard no more from them.

The Brighamites have been solicitous for our welfare, sending several tracts to enlighten us concerning the errors of the Reorganites. We are so "sot in our ways" that they had better save their postage stamps for literature of a more interesting character. We have greatly enjoyed and have been benefited by reading Bro. Elbert Smith's splendid reply to the Brighamite tracts, also the able sermon of Bro. Heman Smith to the sixteen Utah elders. How very convincing of our position! I can not see how any man present from the dominant church in Utah could listen and not be moved if he were honest in heart and desired the truth.

Brother Terry has also promised to visit the few Saints here, but it seems he has forgotten all about us, so we have anchored our hopes upon being able to attend reunion at Irvington next September. We are enjoying very delightful weather. The fields of grain look well and soon the mower will be laying low the crop for hay. I ask an interest in the prayers of those who read the HERALD. I am your sister in the hope of a glorious resurrection.

MARIE J. T. ADAMSON.

INDEPENDENCE, MISSOURI, May 22, 1910.

Dear Herald: Having read in HERALD of recent date the items concerning Graceland College, showing her need of temporary endowment, I was wondering in my mind what was being done by the faculty and students of Graceland to forward her interests. The college is and will be largely what its faculty and students make it. If we, members of the church, are interested enough in the college to give it our financial and moral support, then surely we believe the students and teachers will do their part. All must work together. For morality and mental work Graceland College should be second to none in the land. Each teacher and student should in his department do all he can to aid every other one in the institution. If there is a clog in the wheels of Graceland

College, who is it that causes it? Let there be no clogs, but let us pay off the debt already contracted, pay the running expenses, and thus let her go free that she, by the help of Him who ordained that men should gain knowledge both by study and by faith, may be a success and a credit to the church.

C. J. SPURLOCK.

SAN DIEGO, CALIFORNIA, May 8, 1910.

Dear Herald: Like a flower in the happy springtime comes the HERALD to our home. Like the sweet song of the birds after the morning rain are its letters to us, so full of encouragement and food for the hungry soul. Many are the times I seemed to be lifted from the dismal swamps of doubts and fears by reading the experiences of others, and striking an attitude of determination, I have journeyed on. Like a mighty stream that derives its source from a hundred rivers, is the population of our country, and yet in this ever restless, moving, endless throng, how many do we find who are willing to forsake all and follow him who has said: "I am the light of the world"? Beloved Saints, are we doing what we can to spread the angel's message? Let us strive to give this gospel to those who do not have it, and place around the homes of all those who have received it the proper influences that will tend to strengthen and deepen this faith.

Let us find out what this everyday religion is like, then live it. This means, mothers, that you must take Christ into the kitchen to help prepare the morning meal; it also means, fathers, that you must take Christ with you to help harness the horses and mow the grain. We are all growing old. With some it is the saddest days of their lives when they discover silver threads upon the brow, when faculties begin to fail, and to know that you have to ride where once it was a pleasure to walk. Yet, friends, amid the decaying faculties of old age, our faith in God should become stronger and our lives made brighter by a long life of actual usefulness and service. Young brothers and sisters, will you not, while you are physically strong, take Christ as your partner in business? Always be up and doing. Consult in regard to your plans and you will see your future unfolding with brighter prospects. To all who have met with adverse circumstances, I would say, look up when the last petal has fallen from the flower of your life, look up. When your happy springtime has faded and the autumn winds of adversity are sighing mournfully along your path, look up. When the burden of your life begins to drag you down; doubts and afflictions cast their shadows about you and your sun is going down, look up. Trust God and pray often, for in the trying hours of our life through prayer to God peace will come to the tried soul. The calm and gentle quiet that comes after a storm will be ours. Make the sun shine. Always be cheerful. Do you know you can bring sunshine with you or carry a cloud?

I remember, not very long ago, I became very despondent. Everything seemed to lose its luster, but after spending a few hours in a home where all was cheerful, my despondent soul seemed to drink in the sunlight found there and as I walked out and turned into the road, I could hear the birds singing in the trees and I thought, am I not as happy as they? Some of the hills along life's journey are steep and hard to climb, and if we try to make the trip, independent of the Savior, we shall stumble into the deep darkness of eternity's night.

Our bodies should be the temples of the Holy Ghost and when the Holy Spirit enters the body, heaven enters the heart. God never comes to us without his attendants. Repentance cleanses the house, faith provides for the house, watchfulness, like a porter, takes care of it, and prayer is the messenger that brings the blessings of God.

At present I am laboring in the San Diego mission, established by Bro. F. G. Pitt. We have a nice Sunday school, of which I have been elected superintendent. There is much interest among the Saints, and especially among the young who are active in the work. Praying for the progress of the glad message, I remain your brother in Christ.

440 FIFTEENTH STREET.

L. HEMENWAY.

LOGAN, KANSAS, May 22, 1910.

Dear Herald: I have some experiences I will tell in as few words as possible. On the night of February 27, 1910, I was awakened by some one laying a hand on me. When I was fully awake I knew that no one was near me, but a voice said to me, "Write these things." I got a paper and pencil and the voice said: "Now behold, thus saith the Lord, those of the same faith that are not of this church, those will I bring and they shall hear my voice. Their works are before me, for they administer unto me in temporal things but not in spiritual things. I will bring them to a knowledge of the spiritual things and there shall be one fold and one shepherd." This is what I made out of the writing. I wrote it in the dark and it was very hard to read, as some of the words were almost on top of each other, but that was all I had to go by, for by morning I could remember none of the words. I only knew I had been awakened and told to write them. I do not understand what it means, but hope I will some day. I ask the prayers of all the Saints:

Your brother,
H. A. PALME.

BROCKTON, MASSACHUSETTS, May 20, 1910.

Dear Herald: I lately sent in a request for prayers for my son's daughter, Louis, who is thirteen years of age. She has spinal trouble. While at prayer to-day, a short but beautiful vision was shown me. The hand of the Lord was extended toward me holding a cup full and running over with clear, sparkling water. A circle of light was around it so the water that flowed over the cup looked like diamonds. The voice of the Spirit said, "It is the cup of healing for my believing children." I felt to praise the Lord.

Yours in the faith,
MRS. ADDIE V. HOXIE.

NEBRASKA CITY, NEBRASKA, May 21, 1910.

Dear Saints: I was born at Fairfax, Missouri, in 1865. I joined the Christian Church when I was seventeen years old. God has blessed me many times and has shown me the light of the true gospel. I joined the Latter Day Saints' Church in August, 1909. I enjoy being with the Saints very much. I want to live a true Saints' life every day so I will receive God's blessings, and may I ever be found working for my Savior's cause. Pray for me, that when I go back to my home in Missouri, I can tell it to the people that have never had an opportunity to hear it.

May the grace of God be with all the Saints,
Your brother in Christ,
NOEL THORNTON.

I am receiving so much religious literature from various churches, the Church of God, the Church of the First Born, and other churches of God. They send the *Gospel Trumpet* and other tracts too numerous to mention. Some of it is good, especially letters from some of the Saints who, I believe, are earnest in believing they have found the straight and narrow way. But what a delusion! How I wish we could reach this people with the true gospel, even though it is hard to convince them it is true. This church of the First Born sends

their "divine certificate and table of contents," of the "kingdom of heaven," "Church of the First Born," and a copy of some letters written to Pres. Joseph Smith and answered by Bishop E. L. Kelley; also testimonies as to their upright characters; also a revelation given by the Spirit through Bro. Joseph Luff. They draw a pen line through the name, Joseph Luff. These people may be very good people for all I know, but it seems to me they are taking rather an unfair method of getting their cause before the public. I believe our people have had strong reasons or they never would have excommunicated these people.

There is an old lady here whose life has been a very hard one. Her father was an elder, so she was raised in the church and she still remains a Saint in every sense of the word. Her husband is an infidel and has been very cruel to her. She has been a helpless paralytic for ten or twelve years. Her eyes are good and her mind active and she likes to read. Since my husband and I joined the church we have been sending her part of our papers. She is poor, but she wishes to read the Book of Mormon or any church books or papers she could get. If anyone has books or papers to spare, please remember this dear old sister. She needs our prayers, and I believe if an elder could visit her and administer to her, she might be healed. All doctors have given her case up as hopeless. Her name is Mrs. Lucinda Greenough, Soldier, Iowa, R. F. D. No. 2.

I receive many letters asking for guidance along gospel lines, all of which I am pleased to answer. Sometimes I am so short of means that I have to wait a while, but God always hears and answers prayers. I have been trying to remove prejudice and am getting very interested in the work. I am working for an opening in this neighborhood. Some of the people are beginning to digest some truth, and I would like to see them take an interest in the work. We are all willing to work for the Lord at any place, at any time, and in any way he can use us, for the upbuilding of his kingdom. We are farmers and are also trying to help spread the gospel, but it seems that we are doing so little and there is so much to do. "O! for a thousand tongues to tell my great Redeemer's love."

Pray for us all, your sister in the one faith,
MRS. SADIE BURCH.

PARKSIDE, SOUTH AUSTRALIA.

Dear Herald: I thank God for having brought me into this latter day work. It has been and is life and strength to me. I know now what was wanting in my life. I was brought up in the fear and knowledge of God. I went to church and Sunday school and at the age of sixteen was confirmed a member of the Church of England. I wanted to live a consistent Christian life, but soon found that if I knew the catechism and belief, attended services occasionally (providing I did not sit in a rich man's pew), that was all that was required of me. I found myself in just the same place as I was before, that same empty void, there was nothing to grasp and hold on to, no one came with a word of cheer or help, and I gradually left that church and went to another.

To show just where I was, I will give a little incident that happened about nine years ago. We were living at Housington Park and attended the Methodist church on East Parkside. The minister of that circuit called once and his helpers called a few times at our house. One day a member of the visiting committee called to see me, sat down, asked me a few questions and then said: "Are you a Christian?"

I said, "No." I could not tell her how I felt, so she quoted me a few texts and left me. She meant well, but I was not comforted. A week or more elapsed and she came again and after a few minutes talk said: "Do you believe in God?"

I said, "Yes."

"Do you believe that he answers prayer?"

I said, "Yes, I do, as I had many prayers answered."

She answered me quite crossly, "Well, why did you not tell me that before?"

None of the visiting committee of that church came to see me again. I believed, and to them that was enough. I struggled on, feeling that there was something that I didn't have, and that I should have before I could conscientiously call myself a Christian, and so things went on for years, till I met and joined the Latter Day Saints. Since then I have lost that empty void and am always ready to give an answer to every man that asks a reason for the hope that is in me. I pray that the Lord will give me strength and courage to hold on to that which I have found, and help me to live a true Latter Day Saint life. I have many imperfections,—that means many battles to fight, but He who gave us our different natures knows we are not perfect, yet honors our efforts. We meet with some who tell us it is quite possible to live a perfect life here in this world. I think if we take each day and live it out as true Saints should, we will find more imperfections in our unworthy selves than we ever thought we had, and I think we will find, too, that perfection will not be reached till we have lived our lives here, and then it rests with God to say who is perfect in his sight.

I have been reading a prophecy in the HERALD delivered by Elder John Smith on November 24, 1909, where the Lord is exhorting his children to be more faithful and diligent, and he says that the pages of past history are black with disaster and suffering, but that is nothing compared to what the future will bring. Yet those who are faithful will win the eternal crown. God grant that we may all be found among the faithful and that we may hold firmly to that which we have found, which no man gave and no man can take away.

Your sister in the faith,

FOSTER STREET.

L. DYKE.

I wish to say to the dear Saints of whom I requested prayer in my behalf, that I feel thankful to my heavenly Father that he has heard and answered their prayers. I am much better and feel that soon I will be able to attend meeting. A good Christian friend, though not a member of the church, asked me if they would pray for her. She has rheumatism so badly that she is entirely helpless. Doctors can not do her any good. She says only God can cure her. She pleadingly said, "Please ask them to pray for me." My niece, thirteen years of age, has lately been stricken with spinal trouble. I wish the Saints would remember her in their prayers. Elder Bond and wife and others will remember John Hoxie, of Brockton, Massachusetts. He is now in Carman, New York. He would like to have an elder visit him.

Yours in the faith,

MRS. ADDIE V. HOXIE.

MONTEBELLO, CALIFORNIA, May 10, 1910.

Dear Brother: I wish to thank my sisters and brothers for so kindly responding to my advertisement in HERALD for cancer receipt. I could not answer all of the letters I have received, so take this means of thanking all. May the Father bless you, is my prayer.

MRS. M. C. HAUNCH.

McKENZIE, ALABAMA, May 18, 1910.

Dear Herald: I am not a member of the church, though I hope to be as soon as Elder Slover comes back here again. I hope he will come soon, for I want him to baptize me. I have been seeking the truth for a long time, and now I believe I have found it. I am fully convinced now that the latter day work is the true work of God.

I was very sick a few weeks ago and I told my family to

pray for me. It came to my mind that there were elders to administer to the sick, so I called Mr. Hawkins, but they were sick and could not come. I soon got much better and by morning was well. Mr. Hawkins came over the next morning and said that he prayed for me at home.

I joined the Baptist Church when I was thirteen years old, but I believe it will take more than the Baptist Church to save me.

Yours in the faith,

ZILLIE COOK.

AKRON, OHIO, May 19, 1910.

Dear Herald: As I have been appointed to labor in my home district, I am anxious to do all I can to get the gospel before the people, especially in my home town. It is a city of about sixty thousand and it is almost impossible to get the people to attend church. I have a permit to preach on the streets. This is a hard territory to labor in, as it is almost impossible to get an opening. I will try to do some work on the street any way. This will be hard for me, as I have throat trouble, but I will try and do the best I can.

I baptized a fine man and his oldest son last Sunday. I baptized his wife about two months ago. The Methodist preacher is reading the Book of Mormon and we may hear from him in some way. Wishing you godspeed in your labor of love,

Your brother in Christ,

898 COBURN STREET.

JAMES MCCONNAUGHY.

NEW ALBANY, INDIANA, May 19, 1910.

Dear Herald: As it has been some time since reporting our work here we will again assure you that New Albany Branch is very much alive. Sr. Annabel Boss was baptized last Sunday. She is indeed most worthy to our cause. She gave us a most noble example by starting her new life by paying tithes.

District conference convened here May 14 and 15. We were glad to see so many present. All the homes were filled and I had to go to a hotel. Many a spiritual feast was enjoyed during the conference.

The writer with his companion will leave New Albany soon and take up permanent abode in the city of Indianapolis, Indiana. We do this with regret, as we have much to remember during our three years' of spiritual association here. Our work started with so many discouragements, but now we have the most prosperous branch in the district. If all could see the importance of work. To the New Albany Saints we say: Stand faithful to whomsoever God may place in our stead, and you will continue to receive many blessings.

JOHN ZAHND.

2010 EGIN AVENUE.

CANTON, OHIO, May 19, 1910.

Dear Herald: I am on my way to the southern part of the State to take up the labors of another year. I am glad to begin the year's work with such bright prospects. After resting three weeks from the activities of the General Conference, I am anxious to get into my field, as I can only be happy when trying to make others happy. The entire sum and substance of true religion is simply doing something to better the conditions of our fellow-men. If the underlying thought in every sermon we preach, every prayer we offer, every visit we make, every dollar we give is self, our efforts are in vain. The whole mission of Christ was to serve some one else and not to be served. The best way I know to save ourselves is to work to save some one else. The greatest blessing that can come to us is to try and bring blessings to some one else.

My last year's work was pleasant, most of the time among

kind and affectionate people. I baptized twenty-eight souls into the kingdom, and married three couples, among which was Brother Kimball's daughter. She is an estimable young lady with many friends, who showed their friendship by the many valuable wedding presents she received from them. She did not fail to let them know that she was a Latter Day Saint. She takes up life anew in Saint Louis.

I spent last Sunday with the Akron Saints, who are always glad to see me, and who seem to reciprocate with true saintly spirit. They are making commendable efforts toward building a new church. Akron is a lively city, full of industries that know no shut down. There is plenty of work for boys and girls over fourteen years of age, if there are any unfortunate ones who have to go into public work at that age. I am glad our State laws prohibit them from working in factories at an earlier age. I wish there had been such laws when I was a boy. I might have been in school at the age of nine and ten instead of in the coal mines and factories, but perhaps my influence will benefit my boys. Let others think as they may, but the farm is the place for me. Man made the cities, but God made the country. For further information as to work in this city, write to the branch president, A. R. Manchester, who will kindly assist you in connection with the other brothers.

We had an awful disaster here Tuesday. I visited the wreck to-day and it presents a most pitiful sight. Nothing but wreck and ruins for squares around. Seven large boilers in the American Sheet and Iron Works blew up at once, killing thirteen and injuring a number of others. Some things were almost beyond belief. Had I not seen it myself I could not have believed it. The engines were blown through the upstairs of the house, went through the weatherboarding on one side and came through the other, striking the sidewalk across the street, and bounding like a gum ball through the fence into another yard. A large piece of boiler came through the roof of a house where two men lay sleeping. It struck the bed, killing both men, and went down through two floors into the cellar. One man was found as perfectly scalped as though it had been done by a surgeon's knife.

We are truly living in a day of great horror. It is becoming so common they seem to lose their terror. I am inclined to think that many who go unpunished here will have to answer for murder hereafter. Men who put dollars ahead of life will be made to feel the heavy hand of justice some time. Is not all this wonted neglect where human lives pay the penalty; enforced idleness where children go hungry; child labor which has put the stepping-stone to hell; organized capital against organized labor like the marshaling of great armies in the final struggle for victory; is not all this but a loud and appalling call for the Lord's Zion, where human greed, industrial strife, social inequality, shall be supplanted by the fatherhood of God and the brotherhood of man. May the Order of Enoch be hastened by a chosen walk with God and that our children may find a place where life, morals, and intelligence shall find place above dollars. May we, as God's ministry, called to be examples to the flock, put our brother's interest above our own or as far, at least. I love my brethren with a deep and abiding love, and my heart goes out in sympathy when I see one carried away in the great whirlpool of selfish ambition. No criticism,—only warning.

I am going from here to Highland to deliver a memorial address. I love the old soldiers and bow in humble reverence to the blue, through their sacrifice in preserving the great nation of this God-favored land. I am enjoying divine privileges. To the brethren who are associated with me in Ohio District, I wish to say, I have been placed in charge by Brother Russell, and you have my confidence. There are great opportunities for work in said district. Truly the harvest is great

and I trust that each of us will make good use of our time. Don't go from place to place, but stick to one place as long as there is a chance to do good. Most anywhere in the district you will find plenty to do as long as you desire to stay. From most every direction in all the branches there are churches in which to preach. I am well acquainted with the district and will take pleasure in assisting you all I can. Don't hesitate to trouble me. We have a splendid force and we want to make a good showing at the end of the year. Make out reports and send to me the last day of June, September, December, and February, so it will give me time to make my report to missionary in charge.

Praying God's Holy Spirit to attend us all in waging war against sin, and for the establishing of Zion, I remain your coworker in gospel bonds,

F. J. EBELING.

GRESHAM, OREGON, May 12, 1910.

Editors: In looking over the columns of the HERALD we are unable to find anything from the "Rose City," therefore we assume the task of sending a few lines to remind the interested ones that there are a few Saints in the beautiful city of Portland.

It is a pleasure to tell the Saints of good things present and of the prevailing optimism as to the future of the church in the city of "rose festival fame."

Portland is, indeed, a city beautiful, progressive and aggressive (if you don't believe it ask one of our Seattle neighbors), and we are pleased to report that this "onward march" spirit is not confined alone to the men of commerce and finance, but the Saints can boast of those who are on the initiative, whose best thoughts seem to be spent in the interests of "the Master's business."

At present there seems to be a general revival spirit prevailing among church members of all denominations. The enlargement of the borders of Christian influence seems to be the general slogan. If the Saints had the financial backing other organizations have I venture to say they would not be one whit behind in their efforts to spread the "angel message." We have men eager for the fray, pleading for opportunity, but there are three requisites that make for success in the work, spirit, effort, and finance, the latter seemingly lacking to a great extent. However, results are following the sowing.

Sunday morning, on the 1st instant, as the great orb shone beautifully upon the scene, all nature beaming forth the new life, we were drawn quite close to the Master, the peaceful influence settling down upon the little group as Bro. W. A. Goodwin led four souls down into the beautiful pool of Hawthorne Park. It was a good day for each one present, but especially for Elder Goodwin; he was very happy and remarked, "Brother Shippy, I wish I could do this kind of work all day." These last four make thirteen Brother Goodwin has baptized since he took charge of the work at Riverside, a suburb of Portland; in fact, I believe he is largely responsible for the opening made there. We hope that many more will be added to the church at that place.

We are pleased to report the Portland Branch of Montavilla in the march of progress. Outgrowing of quarters is a very good index as to how things are moving. Brother Barker as branch president and Bro. M. H. Cook as missionary are largely responsible for the work being accomplished there. The branch has recently acquired property twice the size heretofore owned and moved their place of worship to it and now have plenty of room for expansion. New seats, foundations, etc., make it much more pleasant. Words of comfort and hope have been given to the Saints through Bro. Cook and Bro. N. T. Chapman by the divine Spirit and we trust that we may all profit by such.

June 1, 1910

We look for much growth in the church in these parts and Saints in the East who may be contemplating moving to Portland need entertain no fears of being out of a job, so to speak, in the lines of work in the church.

Such are the observations of a member at Gresham.

L. B. SHIPPY.

XENIA, ILLINOIS, May 17, 1910.

Dear Herald: There are many Saints in Taylorville, from where we recently moved, that would, no doubt, like to hear from us as well as the Saints in other places, and here I can write to all at the same time. Although we were glad to leave town and go back to the country, we were sorry to have to leave so many Saints who treated us so kindly. We shall ever remember them for their kindness toward us and hope they will be blessed for the same, especially Brother and Sister Simpson, Bro. Charlie Simpson, Sister Lilly, Sister Peters, Sister Jones, Sister Noren, Sister Waltenbaugh, and Brother Stanley and others. I would say that we were never treated better anywhere, with the exception of Saint Louis Branch, than we were while we resided in Taylorville.

They have a fine branch, there being so many young people, and if it were not for the snares that are set in the city to catch the young, such as the pride of the world, the skating rinks, the ballrooms, the poolrooms, and others, more good could be done by the young. We that are to be the light of the world have not the means to spend in such services, no matter how much we have, neither have we time or talent to waste in that way. We are commanded to keep ourselves unspotted from the world. How are we to teach others and do the same thing ourselves? If we will quit thinking that the world has the only pleasures and keep the commands and follow the plans and examples that were set for us, then we can indeed sing: "We feel it a pleasure to serve thee, and love to obey thy commands." In the first place older ones should not attend such places of pleasure. I have heard children say, "Papa and mamma go," or "Brother So and So goes," or "Sister So and So goes," and the church workers have a much harder time teaching them the harm of it.

Let us all, Sunday school teachers, Religio workers, and church workers, teach them to put on the whole armor of Christ, not a part of it, by our own example as well, and to try to shun the very appearance of evil. Now is the time for the young to work in the service of the Lord. Later on a great many will have families of their own and will require more of their time and attention. By beginning now we will be better qualified to train them aright.

When I was a young girl I had none of our church privileges, only Sunday school and the Epworth League of the sectarian churches, and they did not think it was so wrong to attend these places of pleasure. If I could have had the privileges then, I would have made use of them and would have been qualified for work now.

The Brush Creek Branch here seems to be in a better condition than it did when we left over two years ago. Quite a number have been baptized; the sisters have their prayer union. The Daughters of Zion had their first meeting this month. Even the young sisters attend the prayer union and all take part. There seems to be nothing hindering the progress of the work here. Though we are poor in this world's goods we are trying to put ourselves in a condition that we will be permitted to dwell in the land of Zion.

I hope that what I have written will be of some good to some one. I have learned from experience that we must learn to improve our time as well as our talent. This is a grand work.

Your sister in bonds,

LAURA R. BING.

TOPLIFF, UTAH, May 12, 1910.

Dear Herald: I am still trying to live a righteous life, a life that will bring no reproach upon the cause all Saints love so well. Being out here among so many who claim to be Saints and lights to the world, who claim to be in possession of the holy priesthood, I would naturally expect them to show it in the lives they live, but alas! I find it is hard to distinguish the difference between the larger percentage of our Mormon friends and other sinners around them.

My wife and I have been receiving recently some Mormon tracts from Chicago, but we know too much about them to be led astray by any of their arguments. I don't aim to be a pessimist, but I have seen enough of these Mormon people to convince me that they belong to an apostate church. I am not sorry I came to Utah, for my few years out here among the Mormons will help me wonderfully in drawing satisfactory conclusions. A person can appreciate and enjoy the genuine more fully after being in contact with the spurious article for a while. One of the Salt Lake City papers declared, and I believe it is true, that an eruption in the Mormon church in the near future is inevitable.

We learn with pleasure that Elders A. M. Chase, J. D. Stead, H. N. Hansen, and John Davis are to labor in Utah this year. The Saints of this district are to be congratulated on receiving such able assistance. I feel that I am a weak brother, but if I can be useful in the service and gain eternal life in his kingdom, I will not have spent my life in vain. We read with pleasure, the account of the Saints' Jubilee celebration, of April 6, and I am sure God was pleased with the sentiments expressed.

May the blessings of the Lord attend the efforts of the Saints this year and comfort their hearts.

Your brother in Christ,

C. A. LAYTON.

Lines from Lamanite Lands.

Being intrusted by the church through its 1910 ministerial council and conference, with a share of gospel responsibilities to the Lamanites, we have begun the year's work among that people. As many of the Saints are aware, we have arranged to supplement the preaching to the Indians by modern illustrative methods of mechanical picture work. We report to those interested, that the experiment so far seems to indicate this supplementary feature will be a valuable factor in introducing the work among them, at least, if those who love to bear a part in working out the eternal purposes of God, and who are financially able to hold up our hands, will do so in such a liberal way that without let or hindrance we may push into new points and break the sectarian mesh and false doctrine which enthrall the sons and daughters of prodigal returning Laman. We pledge ourselves to the limit of our ability by the grace of God to emblazon the name of the Reorganized Church upon the minds of *hundreds* of youthful dusky stalwarts in whose plastic minds *even now the destiny of their race is being cast.*

We should not permit the years to creep by and be content to lull our senses into hazy stupidity in the lullaby dream, for God is going to raise up and do mighty things to emancipate and make delightful this branch of Israel, *some time.* God will do a mighty work right now through us if we will throw ourselves into the work in a practical business way, but woe betide us if we be content to let the Lord raise up from the very stones, as it were, a people who will move out in the fulfillment of the prophecies concerning the conversion of Laman to the knowledge of his fathers. What shall the record of the year be? If it is a good one in the interest of truth, and the increase of rewards in store for eternity, what part of the good record may you rightly lay claim to?

We take the liberty to repeat here as many have heard expressed by the writer in public at Independence and elsewhere, that it will take systematic work, diligence, patience, perseverance, and dollars to get returns out of this Lamanite mission work. What we mean by this is, to get the gospel before any considerable number of them, that it may bear the fruits of righteousness to the salvation of souls. In writing these lines, it was not the purpose to solicit for the sinews of war, but if any should take it that way, all we have to say is, our address is Ripley, Oklahoma, and that as conference appointees, we are expected to give a faithful accounting of all contributed funds, who from and for what expended. Elder C. Ed. Dillon, of Oklahoma City, a recent convert under the preaching of Bro. Hubert Case and the writer, who was called to the ministry shortly after his baptism, was sent out by the recent conference with us in this Indian work, and is doing efficient work for the Master.

In the past the Indian measured his success in battle by the number of white scalps at his belt. We will now return the compliment by taking the Indian's scalp, in a gospel sense, and we are glad to hereby hang one scalp within the lines this early in the year's campaign, that of Wa-kun-da, or David Pettit, of the Otoe tribe. The meaning of the name Wa-kun-da is god, or godlike. One year ago J. E. Page first began teaching Brother Pettit, or Wa-kun-da, giving him a Book of Mormon with this inscription in pencil on the fly leaf: "Presented in the name of Jesus Christ."

Yours in the hope of eternal life,

JAMES E. YATES.

News From Branches.

PROVIDENCE, RHODE ISLAND.

Little "Sister Rhoda" wants to tell you a few more of her doings, for some of her children "have gone to lands far distant, and with strangers made their homes." We can trace them north, east, south, and west. We think they remember our Wednesday evening prayer meetings. These are still well attended and are the spiritual life of our branch to both old and young. Many of our veterans are still on duty with the testimonies, "I know this work is true."

Aunt Foster's celebration was given in honor of her seventy-fifth birthday, on the 23d by the Sunday school. One hundred and fifteen met on the occasion, and after lessons an appropriate musical and literary program was rendered, including a sketch of her life. At the age of sixteen she was baptized and afterwards saw and mourned the scattered condition of the church in the dark days, until the recall, when she joined the Reorganization with seven others at Dennis Port, Massachusetts, and was chosen as one of the first Sunday school teachers at that place. She has been and is still an example to us all. After the program she was presented with a bouquet of seventy-five pinks.

The Saints are receiving reading matter in the form of tracts. "Polygamy" has been ably answered by Elder Suttill on Sunday evening a few weeks ago. It reminded us house-keepers of house cleaning; and the arguments were met and overcome to the satisfaction of all.

The late Attleboro Convention: It was a success. Special mention should be made of the entertainment of so many visitors by so few local Saints. Thirteen families, I am told, cared for all. The little chapel was very prettily decorated. Two pillars of white from each side supported a large half circle, in the center, bearing the inscription in red letters, "Unity is strength"; and on either side was a smaller circle bearing the words, "Sunday school and Religio."

We are still awaiting the arrival of our pastor's wife, Sr. Edith Roberts, one of our delegates at the General Confer-

ence. The Saints' Aid has taken a new life under the management of its new president, Sister Gundolf. Their donations help the branch very often. We have shingled our chapel and it now awaits a new coat of paint, outside and inside. We expect continued aid from the auxiliaries. Reunion will soon be here.

Our Religio has lost some of its interest and attendance. Why? We await with pleasure the arrival of Brother Howlett, of Canada, who will be our speaker for some Sunday in the near future.

Yours in bonds,

GEORGIE M. SPINNETT.

SAINT LOUIS, MISSOURI.

Messages of truth were delivered here for the past month by Brethren Tanner, Elliott, Archibald, Dowker, and F. M. Smith. The evening prayer services have not been as well attended as they should be on account of the Saints living so far from church, and it was very hard for them to attend all the services.

At our branch business meeting the following officers for the ensuing term were elected: President, T. J. Elliott; presiding priest, S. A. Burgess; teacher, A. W. Smith; deacon, W. R. Cowlishaw; secretary, G. S. Trowbridge; library board, R. Archibald; the undersigned, correspondent; auditing committee appointed by the chair, George Reeves, H. C. Burgess, and L. P. Smith.

Brother Tanner preached his farewell sermon the morning of May 15. Friday, the 20th, a joint meeting of district, branch, Sunday school, Religio, and Mite Society was held, at which time appreciation of Brother Tanner's efforts among us was shown. A beautiful chain and locket was presented him by the church, Sunday school, Religio, and Mite Society. Brother Tanner has our sincere desires for a successful future.

Brother Archibald united in marriage, on May 17, Sr. Gladys Gall and Mr. Fitzgerald. They have our best wishes. Children have been born recently to Sr. R. Archibald, Bro. and Sr. L. Joerndt, of Landsdowne, and to Bro. and Sr. Clyde Baker, of Cheltenham.

The Sunday school is decidedly on the increase. The Religio is moving, though not with the rapidity of the Sunday school.

Your sister in Christ,

E. M. PATTERSON.

2739 DE JONG STREET.

CENTRAL CHICAGO.

Sunday, May 15. Bro. F. G. Pitt occupied both morning and evening to the interest and enjoyment of his hearers. Sr. F. H. Johnson, of La Grange, favored us with a solo in the morning and Brother Pitt in the evening, which were very much appreciated.

Bro. Henry Keir preached at West Pullman in the morning. Brother and Sister Jarvis, from Burlington, Iowa, were visitors at the morning service. We understand that Lyman Johnson, son of Bro. and Sr. F. H. Johnson, has been suffering with rheumatism, but we hope and pray for his speedy recovery.

Mr. and Mrs. Thomas Brown, of Braidwood, Illinois, who with their three children have been visiting at the home of Bro. and Sr. Henry Keir for a few days, took their departure Tuesday of this week. Mrs. Brown and Sister Keir were schoolmates.

The Gleaners met at the home of Sr. T. Vanderhoof, 6615 Paulina street, on Thursday, the 19th.

We understand that Bro. LeRoy Wood, of Omaha, has accepted a position in this city, and trust we will have one more worker on the South Side.

"The grand essentials of happiness are something to do, something to love, and something to hope for."
 "If everyone did an act of daily kindness to his neighbor and refused to do any unkindness, half of the sorrow of this world would be lifted and disappear."

ALICE CARY SCHWARTZ.
 6549 MARSHFIELD AVENUE; Phone, Wentworth 8781.

Miscellaneous Department

Conference Notices.

The Chatham district conference will convene with the Wallaceburg Branch, June 11 and 12, in Creamer's Auditorium, north side of the river. Meals will be served in the roller skating rink between the two stations. Trains from the north due 8.25 a. m. and 7.30 p. m.; from the south due 10.50 a. m. and 7.30 p. m., Saturday, will be met by delegates. Electric car from Chatham due at 7 a. m. and about every two hours after first car; on Sunday at 9 a. m., and every three hours after. Farmers and those coming by rig will find plenty stable room at Creamer's Stable in connection with auditorium. Mrs. C. E. Bristol, secretary of branch.

The Northeastern Illinois district conference will be held at Mission Branch, June 18 and 19, 1910. Those coming by rail will be met at Sheridan on the C. B. & Q. or at Seneca on the Rock Island road up to Saturday noon. Please notify Brother Midgorden, Marseilles, Illinois, Route 57, of the time and place you are coming. W. E. Williamson, secretary.

The Idaho District will convene at Boise, Idaho, June 11 and 12, 1910. Send all reports to J. E. Condit, Hagerman, Idaho. J. E. Condit, secretary.

The Saints at Chatham District will meet in conference capacity Saturday and Sunday, June 11 and 12, 1910, at Wallaceburg, Ontario. Will branch clerks see that their reports get in in due time and that credentials are also sent in. May each branch be represented, as important business may come up. Anthony R. Hewitt, secretary, 39 King street east, Chatham, Ontario.

Convention Notices.

The Fremont District will convene with Thurman Branch June 18 and 19, 1910. Let all officers report this time. C. W. Forney, secretary.

Sunday school and Religio conventions of Eastern Michigan District will convene at Minden City, Friday, June 10, 1910. Services held in town hall. Emma H. Whitford, secretary.

The Sunday school convention of the Nauvoo District will meet at Fort Madison, Iowa, June 3, at 10 a. m. Clara Ortleb, secretary, 1314 North Eighth street, Burlington, Iowa.

The Eastern Iowa Sunday school convention will meet with the Clinton Branch, June 10, 10 a. m., at the Saints' church, 311 South Third street. Please be prompt as possible in sending reports. Amos Heide, secretary.

The Kewanee District Sunday school and Religio conventions will be held at Millersburg, June 17. Religio convention opening at 10.30 a. m.; the Sunday school at 2 p. m. All locals are requested to send delegates, as there will be the annual election of officers. Credentials should reach the secretary not later than June 15. Let all come who can and be prepared to make these conventions a grand success. Mira Cady, secretary, Millersburg, Illinois.

The Southern Michigan and Northern Indiana District Sunday school convention will be held June 3, at Coldwater, Michigan. Hope all secretaries will note and have all reports in before that date. Everybody attend that can and come prepared to assist. Mrs. J. W. Knight, secretary.

Convention of the Minnesota District Sunday school association will be held June 17, 1910, during the reunion, near Bemidji, Minnesota. Hallie M. Gould, secretary, Clitherall, Minnesota.

Spring River District Sunday school and Religio convention will be held at Scammon, Kansas, Friday, June 10, at 10 a. m. Schools and locals please take notice and see that all reports and credentials be sent to the undersigned as soon as possible. Mabel C. Holsworth, secretary, 219 West Washington street, Pittsburg, Kansas.

Reunion Notices.

The Northeastern Illinois district reunion will be held on same ground as last year beginning August 19 and closing August 28. It is supposed that the dining tent will be in operation. Watch for later notice for prices of tent meals. Those who purchased tents from the committee last year would do the committee a favor if they can send their yearly payment before the reunion, as the committee has some expenses to meet. May all try to make this reunion a success. Brother Wight has promised to be here part of the time, also Bro. Heman C. Smith, and perhaps a patriarch. For any information write to the secretary, J. M. Blakely.

Order of Evangelists.

To Whom It May Concern: Our force is very small, that is, of men who are able to leave home and do work abroad; but at the same time, we are anxious to do what we can to meet the demand. Those who have charge of reunions, where the help of a patriarch is desired and needed, will please notify us as soon as practicable, so that, if we are able to supply the demand, arrangements can be made with the one desired or the one available; also with a stenographer, etc. If you have a choice, name him. In case you write directly to the one desired, and he consents to go, he will please let me know, at once, that I may know where our men are and what they are doing.

J. R. LAMBERT,

Acting President of the Order of Evangelists.

LAMONI, IOWA, May 30, 1910.

The Bishopric.

To Whom These Presents May Come: This is to certify that by reason of change of field of labor of Elder A. C. Silvers from the Clinton, Missouri, District, and upon recommendation of the Eldorado Springs conference, the Saints of the Clinton, Missouri, District of the Reorganized Church of Jesus Christ of Latter Day Saints will please take notice that Bro. W. E. Reynolds, of Eldorado Springs, has been duly appointed agent of said district and authorized to perform all the duties usually required of agents in behalf of the Reorganized Church.

Trust that each and every member in the district may be a helper to Brother Reynolds in his work and that all working together may honor and glorify the name of the Master for the year. Special thanks are extended also to Bro. A. C. Silvers for his faithful work as agent in the district.

Ever striving for success of the Master's work, I am,

In behalf of the Bishopric,

E. L. KELLEY, *Presiding Bishop.*

Pastoral.

To All Those Concerned, in Mission No. 4; Greeting: Having been appointed as minister in general charge of the above field, which comprises the following territory: Ohio, Western Pennsylvania, West Virginia, Virginia, Kentucky, Tennessee, North Carolina, South Carolina, Georgia, Mississippi, Alabama, and Florida, I take this opportunity of congratulating you on the success hitherto achieved in the mission, and being desirous that such may increasingly continue, I offer the following:

In the Kirtland District: Bishop J. A. Becker, Route No. 2, Willoughby, Ohio, will be assistant minister in charge of the Kirtland District, and will, as hitherto, labor in Pennsylvania, Kirtland, and Ohio districts.

Elder T. U. Thomas, 97 Oakland avenue, Sharon, Pennsylvania, will act in his office as district president, besides occupying in the capacity of a traveling missionary.

Elder D. E. Tucker, Route No. 2, Willoughby, Ohio, will be in charge of the Temple at Kirtland during the summer months, after which arrangements will be made for regular missionary work.

Elder J. C. McConaughy, 598 Coburn street, Akron, Ohio, will labor in Akron and vicinity for the present.

In the Pittsburg District: Elder Richard Baldwin, 98 Oakland avenue, Sharon, Pennsylvania, will be assistant minister in charge, and associated with him in the mission labor will be Elder J. C. Farnfield, 10721 Hathaway avenue, Cleveland, Ohio; Elder C. Ed. Miller, 72 Miller street, Pittsburg, Pennsylvania; district president will, along with his presidential duties, act in his office of missionary.

Elder F. J. Ebeling, Route No. 2, Willoughby, Ohio, will act as assistant minister in charge.

Elders O. B. Thomas, Lamoni, Iowa, N. L. Booker, Biloxi,

CONTENTS

EDITORIAL:	
Loyalty - - - - -	537
Rejected by the Ministerial Alliance - - - - -	538
Notes and Comments - - - - -	539
ORIGINAL ARTICLES:	
Our Defense—Part 3 - - - - -	540
OF GENERAL INTEREST - - - - -	
MOTHERS' HOME COLUMN - - - - -	550
LETTER DEPARTMENT:	
Marie J. T. Adams ^{on} —C. J. Spurlock—L. Hemenway—H. A. Palme—Mrs. Addie V. Hoxie—Noel Thornton—Mrs. Sadie Burch—L. Dyke—Mrs. Addie V. Hoxie—Mrs. M. C. Haunch—Zillie Cook—James McConnaughy—John Zahnd—F. J. Ebeling—L. B. Shippy—Laura R. Bing—C. A. Layton—James E. Yates—Georgie M. Spinnett—E. M. Patterson—Alice C. Schwartz.	551
MISCELLANEOUS DEPARTMENT - - - - -	557

THE SAINTS' HERALD

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All articles, letters for publication, notices etc., and communications concerning the same, should be addressed to "Editors Herald." All business letters should be addressed to Herald Publishing House, Lamoni, Iowa, and all remittances should be made payable to the same. All errors in the filling of orders or rendering of accounts should be reported immediately, as receipts for money received are sent within two days after reaching the office.

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

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

Mississippi, and O. R. Miller, Knobnoster, Missouri, will receive the necessary information from him relative to their assisting him in the mission work.

In the West Virginia District: Elder Samuel Brown, Stevenson, Ontario, district president, will be assistant minister in charge, and assisting him will be Elder J. M. Stubbart, Lamoni, Iowa.

Elder I. N. Roberts, Stewartsville, Missouri, will labor in western Ohio.

Elder J. W. Metcalf, 1381 Seventh street, Louisville, Kentucky, will labor in Eastern Kentucky and Ohio districts.

Elder A. E. Whitaker, Valley Junction, Wisconsin, will attend to park and other work in Cleveland, Ohio, and vicinity.

In the Southeastern Mission: Elder F. M. Slover, 806 South Crrysler street, Independence, Missouri, assistant minister in charge, will have of the General Conference appointees as his fellow-laborers, Elders J. R. McLean, Fulton, Kentucky, district president; W. E. Peak, 207 East Washington street, Pittsburg, Kansas; J. W. Peterson, Lamoni, Iowa; J. T. Davis, Thayer, Missouri; and A. E. Vancleave, Vancleave, Mississippi.

Elder S. J. Jeffers, Radcliff, Ohio, district president, having received a local appointment, will labor throughout the Ohio District as circumstances permit.

REPORTING.

Arrangements having already been made with the missionaries relative to reporting, the branches and districts will please observe the following: Branch presidents will please be prompt in reporting as per blank forms (obtainable at Herald Publishing House) to the district presidents for the following terms, for four months ending June 30, three months ending September 30, three months ending December 31, and two months ending February 28.

The district presidents, upon receipt of the branch reports, will as soon thereafter as possible, forward their complete district report to the secretary of the First Presidency, Pres. F. M. Smith. But in cases where the law and usages of the church are involved to the detriment thereof, and difficulties of long standing are remaining unsettled, the authorities whose duty it is are requested to inform as soon as convenient, the minister in charge (see Doctrine and Covenants 120: 7.) Where the assistance of the missionaries is required at conferences, two-day meetings, and reunions, it would be well for those having charge thereof to consult as early as possible with the minister in charge, that the requisite arrangements may be made.

ELDERS' COURTS.

Owing to the effect that elders' courts have towards prejudicing more or less of those affected thereby, against the elders taking part therein, I would advise that the missionary force—not holding positions whose duty is to so engage—would as far as possible leave the care of such to the local forces.

To those not engaged in the active missionary labor: As we are fellow-travelers to the great tribunal bar, where reward shall be given according to works, remember that the missionary is not without his human weaknesses and has such

to contend against; therefore do not ask him to listen to tales of sorrow reflecting upon the weaknesses of others. But rather strengthen his faith and good opinion of you and your brother or sister by relating the sunnier side of life and the beauty marks in the oasis of your neighbor's life. Then when he stands to feed the congregation the bread of life, if the Spirit of the Lord that indites the thoughts wishes to chide, the mouthpiece of the Lord is unprejudiced and does not quench the Spirit, and thus the desired end is accomplished, and good is the result.

We trust that the greatness of the harvest and the fewness of the laborers will appeal so effectively to every Saint that they will show their appreciation of God's goodness to them by paying their *tithes* and *offerings*, so that not only may the widow and orphan and the missionary's wife and child be given their daily bread, but also the nations who are hungering and thirsting after righteousness be also supplied.

We also solicit the assistance of the local priesthood that new openings may be effected wherever possible and should you require the assistance of a missionary, consult as soon as possible the proper parties and your wants will be supplied when practicable. And thus by a united effort in all the varied lines, the church, assisted so nobly by her daughters, the Sunday school and the Religion, as she has hitherto been, may accomplish all that the Lord in his love has designed that she should.

Your colaborer for the ultimate triumph of our cause,

R. C. RUSSELL,

Minister in General Charge.

ARTHUR, ONTARIO, May 12, 1910.

To the Saints of Northern Kansas: We have again been assigned to the Northeastern and Northwestern Kansas districts and therefore ask your cooperation in an endeavor to get this gospel before the people. Bro. John A. Teeters, S. J. Madden, and S. H. Fields have been assigned to the Northwestern Kansas District, and Bro. S. Swensen and the writer to the Northeastern Kansas District. Bro. O. W. Okerlund has been appointed to the State of Kansas and will likely be with us part of the time. We have two elders in the field this year who can preach in the Swedish language and any openings that can be found of the same please inform me of them. My address is Box 396, Holden, Missouri, and all letters sent to that address will be promptly forwarded to me in my field. Will all Saints who desire preaching in their localities or who know of new openings, please notify us as soon as possible? Let us all, Saints, local ministers, and missionaries, do all we can for the work of God.

H. E. MOLER.

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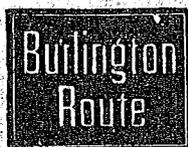
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THE SAINTS' HERALD

Official Publication of the Reorganized Church of Jesus Christ of Latter Day Saints

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

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



"There shall not any man among you have save it be one wife; and concubines he shall have none."—Book of Mormon, Jacob 2: 36.

VOLUME 57

LAMONI, IOWA, JUNE 8, 1910

NUMBER 23

Editorial

EVERY MAN ACCORDING TO HIS CALLING.

All are called according to the gifts of God unto them.—*Doctrine and Covenants 119:8.*

But now hath God set the members every one of them in the body, as it pleaseth him.—*1 Corinthians 12: 18.*

In the church there are many men of many minds. They differ in disposition and in ability. Not all of them could do any one class of work; and perhaps no one of them is adapted to all classes of work. It remains for the Infinite One to set each man his task according to his individuality and mete out to him such spiritual gifts as he shall need in that work.

But we, short-sighted mortals, sometimes feel that all men should be cast in one mold,—and that after our own pattern. When we find individuals differing radically from us we are surprised, and at times irritated. We feel that such men are a menace to the work,—that they should be crowded out. We do not realize that God can find a place for them to labor where even their peculiarities shall praise him and rebound to his glory.

Two men of widely differing temperaments find that they can not get on together at all. They rub each other at every angle. Each sees the faults and failings of the other; and each wonders what earthly good the other can be to the church. Yet God will take these men, and using them in different fields, he will accomplish a wonderful work with both of them. This has been done repeatedly. Our readers have but to cast about in their minds to recall such instances that they have observed.

It is a constant marvel to the thoughtful man to observe how God accomplishes so much with individuals that he himself had mentally catalogued "n. g." The man's style of preaching is not my style; it bores me; I decide that he would make a poor missionary. But lo! he is led to a certain locality, and presently I am rudely surprised to find that his preaching has stirred that community to its depths, and many are coming forward for baptism. The secret of it is that the man has worked according to the gifts of God unto him, not according to the gifts of God unto me. God set that man where it pleased him; not where it pleased me.

After all, God is the best judge of men; and he calls them and blesses them according to their various temperaments. Here is one man who is naturally a Protestant. It is his strong hold to protest against evil, to resist that which he even suspects of being evil, either outside or inside of the church. As a result of his strenuous and constant opposition to various measures which he considers wrong, he becomes known as an objector and is quite offensive to some individuals. Here is another man whose nature it is to affirm. He preaches an affirmative gospel, and perhaps neglects to negate certain errors that may be creeping into the church. It may be that the man first mentioned comes to regard him as an individual who is inclined to smooth things over, to shrink from exposing evil; while the last named individual regards the other as a confirmed crank and "knocker." Perhaps in some instances both are correct to a degree, in their opinion; but in other instances they are decidedly wrong. In such instances God has been using both men very successfully in his work. He has given them work according to their temperaments. One has been the able and eloquent exponent of truth; the other has been the stubborn and successful opponent of error.

These are but typical instances. Our readers may enlarge upon the theme at their leisure. It all goes to show that we need a broader charity. We must learn that honest men may differ from us widely in opinion, policy, and personality, and yet in the hands of God be of immense service to the cause that we all love.

E. A. S.

THE PARABLE OF THE VIRGINS.

QUESTIONS AND ANSWERS.

Question.—Will you please tell when the time will be that the church, as represented in Matthew 25, as the ten virgins, is to slumber,—as it seems by reading that parable that all the virgins, both wise and foolish, were asleep when the cry came, "Behold the bridegroom cometh, go ye out to meet him"? Now in verse 13 of the same chapter, we are commanded to "Watch, therefore, for ye neither know the hour, nor the day wherein the Son of Man cometh." Also please tell me where the five foolish virgins could go to buy oil? for it seems the wise

H O Smith
711 So Fuller ave

ones told them to go and buy for themselves. That they did, seems to me to be assured, by their coming back and striving to have the door opened for them. Don't think I ask these questions to get up an argument, as I do not have that motive. I am superintendent of a little, weak Sunday school held at my house, and the school asked that question in the last review and I could not answer it. We number about thirty-five and have a splendid interest.

Answer.—We are not prepared to say to whom in the church the appellations "wise virgins" and "foolish virgins" apply; nor are we prepared to say, whether the time in which the distinction is to be so sharply made is now come or is yet future. To us it seems unfortunate, for our own advancement and spiritual increase in knowledge and power, that we should so industriously seek to classify and identify the classes or individuals in these modern times, these "latter days," to whom the Savior may have specifically intended this and some other of the parables to apply.

Our opinion is, that this parable applied to the people in the age and time when the parable was spoken, has continued to apply in each period of time, and to each people to whom the message of salvation has come; that it applies now and will continue to apply until the marriage feast is spread ready for the guests. The evident intention of the Savior in using this parable was to impress upon the minds of those to whom he spake the principle that men were to be *ever* ready for the coming of the end of the world, the apportionment of the reward of merit, for upright thinking and good lives, or for the loss which must inevitably accrue to them if they fail to make the wise choice, and fritter their lives away in careless disregard for the truth, lost in the pleasures and evils of the world.

It is easy enough to distinguish the difference between these two classes in principle. The one class is ready; their lamps are trimmed and burning; their lamps have oil in them; and they have other oil in vessels ready for use, when necessity occurs. The other class, equally virtuous at the start and probably worthy the name of virgins, have lived carelessly, thoughtlessly, and have suffered their lamps to become dim by disuse, or soiled by accumulation of dirt, and have failed to keep them trimmed, filled with oil, and burning. They must have known at the start where they could have purchased oil or they would not have left their companions to go and purchase when rebuked and told to go and procure oil for themselves, lest both would be too late to welcome the bridegroom when he should come, such delay being caused by the labor of cleaning the soiled lamps, filling them, and depleting the supply of oil which the wise had provided. The principle applied then when it was uttered, and it applies now. The

key to the understanding of the intention of the Savior is found in the injunction, "Be ye also ready, for ye know not the day and the hour when the bridegroom cometh." Also in the injunction, "Occupy till I come."

The Savior said in the 24th chapter of Matthew that no man knoweth the day nor the hour which the Father has fixed in his power, no, not even the Son. Still the injunctions hold good, "Be ye ready"; "Occupy till I come"; "Have oil in your vessels"; make no unnecessary delay, for it would certainly mark us as unwise if the sounding of the trumpet announcing the coming of the bridegroom should find us unprepared. The knowledge as to the specific individuals who might be styled "foolish virgins," or those who might be styled, "wise virgins," or whether the exact and specified time should apply to the church, if there was any set time for it, might add a little to our store of knowledge; but we doubt if we would even then be any wiser than we are now. It is said that knowledge is power, but the right use of knowledge is wisdom. Solomon tried to impress upon his son, that the principal thing was wisdom, and charged him to get wisdom, and with all his getting to get understanding. Why should we quibble or cavil about the specific application of this parable as to identified classes and time when the principle taught by the Master in the parable is so plain? Why not at once place ourselves in the place of wise virgins, in which class if we remain true to the knowledge of the gospel of the Son of God and obedient thereto, we shall be sure of the abundant entrance referred to by the apostle? Let us be wise virgins and be ready always.

THE BEAUTIFUL IN CREATION.

Were all the interesting diversities of color and form to disappear, how unsightly, dull, and wearisome would be the aspect of the world! The pleasures conveyed to us by the endless varieties with which these sources of beauty are presented to the eye, are so much things of course, and exist so much without intermission, that we scarcely think either of their nature, their number, or the great proportion which they constitute in the whole mass of our enjoyment.

But, were an inhabitant of this country to be removed from its delightful scenery to the midst of an Arabian desert, a boundless expanse of sand, a waste, spread with uniform desolation, enlivened by the murmur of no stream, and cheered by the beauty of no verdure; although he might live in a palace, and riot in splendor and luxury, he would, I think, find life a dull, wearisome, melancholy round of existence; and, amid all his gratifications, would sigh for the hills and valleys of his native land, the

brooks and rivers, the living luster of the spring, and the rich glories of the autumn.

The ever-varying brilliancy and grandeur of the landscape, and the magnificence of the sky, sun, moon, and stars, enter more extensively into the enjoyment of mankind, than we, perhaps, ever think, or can possibly apprehend, without frequent and extensive investigation. This beauty and splendor of the objects around us, it is ever to be remembered, is not necessary to their existence, nor to what we commonly intend by their usefulness. It is, therefore, to be regarded as a source of pleasure gratuitously superinduced upon the general nature of the objects themselves, and, in this light, as a testimony of the divine goodness peculiarly affecting.—Timothy Dwight.

NOTES AND COMMENTS.

Through the kindness of our British brethren we have received numerous profusely illustrated British periodicals describing the burial of King Edward VII. Through this medium we are able to see, as it were, the pageantry and the solemn ceremonials that accompanied the burial of the great king of a great nation. King Edward was known as a peacemaker, and it is evident that he had the love of his people; their mourning is real. These periodicals also contain articles descriptive of the man upon whom has fallen the solemn duty of the kingly office, George V. We trust that the ruler will fill well his station and that his people may be prospered in all good works.

Elder J. F. Mintun is to debate with Rev. W. G. Roberts, the redoubtable survivor of former encounters with S. W. L. Scott, E. E. Long, and O. H. Bailey.

Elder A. H. Parsons writes that he was not in attendance at the World's Sunday School convention in Washington, D. C. He had arranged to go, but was notified that no Latter Day Saint delegates would be admitted.

In a recent number of the *Des Moines Capital*, Elder J. F. Mintun appears with an open letter to the ministerial association of his city, from which he was recently expelled on the ground that he did not represent an evangelical church. The letter closes with the following challenge:

"I believe that I represent an evangelical church, and I am ready to prove it by the word of God as contained in the Old and New Testament Scriptures, if ever an opportunity is granted me, and if any of the membership committee wish I will enter upon a public examination of the question with him or them: 'Does J. F. Mintun represent an evangelical church, the word of God contained in the Old and New Testaments to be the standard of evidence.'

"This is submitted in all respect to the members of the ministerial association and to all others whom this may concern."

A notable feat accomplished during the closing days of May was the flight of Glen H. Curtiss from Albany to New York City in his aeroplane. The distance is one hundred and twenty-seven miles. The actual time of flight was two hours and forty-six minutes. The time made between these points on different notable occasions is given below:

September 12, 1614.—Hendrik Hudson in the *Half Moon* sailed from New York on its first voyage to Albany in five days.

August 17, 1807.—Robert Fulton's first trip to Albany on the steamboat *Clermont* took thirty-two hours.

October 23, 1835.—Steamboat *Champlain* raced to Albany in nine hours and thirty-one minutes.

1900.—The fastest railroad time from New York to Albany, two hours and forty minutes.

April, 1910.—Edward Payson Weston walked from Albany to New York in five days.

The Herald Publishing House again wishes to call the attention of the Saints to the work Bro. A. A. Reams is now doing in western Iowa. Brother Reams is a special traveling agent for the Herald Publishing House. He has been well received so far and we hope all the Saints where Brother Reams works will avail themselves of the opportunity of securing any of the church publications. Brother Reams is authorized to collect and receipt for any of the Herald Publishing House papers and books.

Man's essential greatness and sovereignty remain sure. Social progress has not lessened Christ's estimate of the value of the human soul. Though this world were turned into one flashing gem, it were as nothing, put over against the man who carries eternity and God in his heart. Some materialists insist that evolution exhibits man as an educated animal, a refined beast, a cultivated biped. They say man is as much better than a trained horse or sheep as he has more nerves and larger bulk in proportion of brain. The measuring rod is physical magnitude expressed in terms of the nervous system as the mechanism of thought. But this judgment is as superficial as it is false. Because it contrasts man's little physical stature with the elephant's big bulk, while his essential supremacy is moral. Pascal's thought still holds—man may be as frail as the reed, but when the reed is bruised he knows what enemy injured him. Man's eyes may be darkened by an eclipse of the moon, but he can measure the moon, foretell the eclipse, weigh the sun in scales, put Uranus in the balance, and blow the rest of the planets out of the scales like dust and sand.—Selected.

Elders' Note-Book

THE BOOK OF COMMANDMENTS AND THE BOOK OF DOCTRINE AND COVENANTS RENDITION OF THE REVELATION CONTAINED IN SECTION FORTY-TWO.

EDITOR'S NOTE.—There are certain differences between the Book of Commandments and the Book of Doctrine and Covenants in the rendition of certain revelations. For instance, section 42, paragraph 8, of the Doctrine and Covenants says: "And, behold, thou wilt remember the poor, and consecrate of thy properties for their support, that which thou hast to impart unto them." In the Book of Commandments this was rendered, "And behold, thou shalt consecrate *all* thy properties, that which thou hast unto me." During the recent conference the matter was taken up by the First Quorum of Seventy and they appointed a committee to investigate. The committee reported and their report was adopted by the quorum and a copy was ordered furnished the SAINTS' HERALD for publication. The report follows:

We your committee on matters pertaining to the Book of Commandments report as follows:

We your committee find that there are wide differences in the wording of the revelation found in the "Book of Commandments" as compared with the one found in section 42, Doctrine and Covenants, and the same revelation was published in the *Evening and Morning Star*, July, 1832, as follows:

If thou lovest me thou shalt serve me and keep all my commandments. And behold, thou wilt remember the poor, and consecrate of *thy properties* for their support, that which thou hast to impart unto them, with a covenant and deed which can not be broken—and inasmuch as ye impart of your substance unto the poor, ye will do it unto me—and they shall be laid before the bishop of my church and his counselors, two of the elders, or high priests, such as he shall or has appointed and set apart for that purpose.—*Morning and Evening Star*, vol. 1, p. 30, of July, 1832.

We find the above quotation from the *Evening and Morning Star* is the same in wording as found in section 42, paragraph 8 of the Doctrine and Covenants as published by the Reorganized Church of Jesus Christ of Latter Day Saints, and as found in the first edition of the Doctrine and Covenants published in 1835. The "Book of Commandments" was published in 1833.

In regard to the correctness of the 1835 edition we call your attention to the following testimony found in the *Truth Teller*:

It contains the revelations to the church as far as has been correctly published: also some of their proceedings during the first four years of the church. This book of covenants was received and acknowledged by all the leading authorities of the church, in a general assembly at Kirtland, Ohio, in the year 1835, as found on page 255 of the first edition. . . . For the benefit of those who wish to read and see for themselves, they will please remember the second edition, herein referred to, contains all the former or first edition of the Book of D. C., both being published as one book together, and all those contradicting revelations referred to can be found in every second edition of the book of D. C., commencing generally at section 101, and continues down to section 107, numbering only six revelations. . . . *Truth Teller* will advocate the primitive organization of the Church of Jesus Christ.—

Truth Teller, July and August, 1864, published by the "Hedrickites."

The first committee appointed to publish the Doctrine and Covenants was William W. Phelps, Oliver Cowdery, and John Whitmer, "published by W. W. Phelps & Co." (See Church History, vol. 1, p. 249.)

The above committee published what is now known as the Book of Commandments. The work done by this committee was never indorsed by the church. The Book of Commandments, so far as we know, never in early days received the indorsement of a leading man of the church, so far as the correctness of the revelations are concerned. (See Church History, vol. 1, p. 578.)

The above committee published what is now known as the Book of Commandments in 1833, Independence, Missouri. The printing press was destroyed before the work was completed:

There lay the printing office a heap of ruins; Elder Phelps' furniture strewed over the garden as common plunder; the revelations, book work, papers, and press in the hands of the mob as the booty of highway robbers.—Church History, vol. 1, p. 353.

A second committee was appointed to do the work. This committee was Joseph Smith, jr., Oliver Cowdery, Sidney Rigdon, and F. G. Williams.

In this council Elders Joseph Smith, jr., Oliver Cowdery, Sidney Rigdon, and F. G. Williams were appointed a committee "to arrange the items of the doctrine of Jesus Christ," for the government of the church; with the provision that, "These items are to be taken from the Bible, Book of Mormon, and the revelations which have been given unto the church, up to this date, or shall be until such arrangements are made." To this the committee was intrusted the duty of arranging and publishing the "Book of Covenants."—Church History, vol. 1, p. 523.

W. W. Phelps was added to this committee:

Frederick G. Williams was appointed to edit the *Northern Times*, a weekly newspaper, which we had commenced in February last, in favor of democracy; and W. W. Phelps (with his son Waterman) made his home with my family, and assisted the committee in compiling the Book of Doctrine and Covenants.—Church History, vol. 1, p. 564.

This committee was appointed by a General Assembly of the church.

At a General Assembly of the Church of the Latter Day Saints, according to previous notice, held on the 17th of August, 1835, to take into consideration the labors of a certain committee which had been appointed by a General Assembly of September 24, 1834, as follows. (See Doctrine and Covenants, p. 326.)

The above committee was appointed September 24, 1834. (See also Church History, vol. 1, p. 573.)

In the second committee there were two of the members that were in the first committee, Oliver Cowdery and W. W. Phelps, with an addition of three more members, Joseph Smith, jr., Sidney Rigdon, and F. G. Williams.

The work committed to this committee was done by them and presented to the church and dedicated to the church by Joseph Smith, jr. (*Times and Sea-*

sons, vol. 5, p. 512, May 1, 1844.) Accepted and indorsed by the church August 17, 1835. "At a General Assembly of the Church of the Latter Day Saints, according to previous notice, held on the 17th of August, 1835, to take into consideration the labors of a certain committee which had been appointed by a General Assembly of September 24, 1834, as follows:

The venerable assistant president, Thomas Gates, then bore record of the truth of the book, and with his five silverheaded assistants, and the whole congregation, accepted and acknowledged it as the doctrine and covenants of their faith, by a unanimous vote. The several authorities, and the General Assembly, by a unanimous vote, accepted of the labors of the committee.—Church History, vol. 1, pp. 572, 575. Also Doctrine and Covenants, pp. 329, 330, as found in the 1835 edition of Doctrine and Covenants.

It was accepted by the Quorum of Twelve (Doctrine and Covenants, p. 328).

Bishop N. K. Whitney bore record of the truth of the book, and with his counselors accepted and acknowledged it as the doctrine and covenants of their faith, by a unanimous vote. (Doctrine and Covenants, p. 329.)

W. W. Phelps bore record that the book presented to the assembly, was true. President John Whitmer also arose and testified that it was true. Elder John Smith, taking the lead of the high council in Kirtland, bore record that the revelations in said book were true, and that the lectures were judiciously arranged and compiled, and were profitable for doctrine; whereupon the high council of Kirtland accepted and acknowledged them as the doctrine and covenants of their faith, by a unanimous vote. (Doctrine and Covenants, p. 328.)

President W. W. Phelps then read the written testimony of the twelve, as follows: "The testimony of the witnesses to the book of the Lord's commandments, which he gave to his church through Joseph Smith, jr., who was appointed by the voice of the church for this purpose: We therefore feel willing to bear testimony to all the world of mankind to every creature upon the face of all the earth, and upon the islands of the sea, that the Lord has borne record to our souls, through the Holy Ghost shed forth upon us, that these commandments were given by inspiration of God, and are profitable for all men, and are verily true (Doctrine and Covenants, p. 328).

Afternoon.—After a hymn was sung, President Cowdery arose and introduced the "Book of Doctrine and Covenants of the Church of the Latter Day Saints," in behalf of the committee. He was followed by President Rigdon, who explained the manner by which they intended to obtain the voice of the assembly for or against said book: the other two committee, named above, were absent. According to said arrangement W. W. Phelps bore record that the book presented to the assembly, was true. President John Whitney also arose and testified that it was true (Doctrine and Covenants, pp. 327, 328).

The quotation from the *Evening and Morning Star*, as above quoted, was published July, 1832; while the Book of Commandments was not published until 1833, the next year after the revelation appeared in the *Evening and Morning Star*.

The *Evening and Morning Star* having it in there before the printing of the "Book of Commandments," and the Doctrine and Covenants published after the

Book of Commandments (1835), and accepted by the church in the year of 1835, having it just the same as the *Evening and Morning Star* published in 1832; hence it must be right as it appears in the Doctrine and Covenants; and as it appeared in the Book of Commandments it was wrong and not as it was given by the Lord to the church.

W. E. PEAK,
GEORGE JENKINS,
J. E. VANDERWOOD,
Committee.

INDEPENDENCE, MISSOURI, April 16, 1910.

Original Articles

THE BETTER PART.

Perhaps no revelation in the Book of Covenants has received greater comment than section 86, containing a word of wisdom for all the Saints in the latter days. Some persons have not stopped at comment; they have actually ridiculed and denied the inspiration of this revelation. Men who would feel insulted if you were to accuse them of quibbling, have distorted this revelation, and, be it said to their shame, have taught their children to break it.

With the Jews it was not because the Scriptures were not plain concerning Christ, but because they were blinded by tradition, willful hearts and carnality, that they did not receive the Son of Man when he came; hence they must suffer. This word of wisdom, "showing forth the order and will of God in the temporal salvation of all Saints in the last days," is plain enough. If a person wants to break this order, disregard the will of God, why does he not do so like a man, instead of presenting excuses? There is no excuse for neglecting proper attention to the body. God tells us that he has never given us instructions that we can not keep; and this word is "adapted to the capacity of the weakest of all Saints."

If there were need of this word of wisdom eighty years ago, who will say there is not double need of it now?

STRONG DRINKS.

It seems plain that this language refers to all alcoholic drinks. They are not good. God says so. And he always says that they are for the washing of the body; external use, but not internal. They "are not for the belly." It is easily proven by statistics that alcohol is one of the greatest evils of this day. It has been shown that it is next to impossible to procure unadulterated liquors. The most disgusting things are employed by unprincipled men, (and who ever saw an honest man dealing in this hell-broth of iniquity?) with which to adulterate the stuff. The brandy, poured into the mouths of our patients in some hospitals, is nothing but

inferior liquor doctored up with the essence of black ants or similar foreign substance. In the distillers' secret book, such things as the following are recommended: logwood, gooseberry juice, tobacco, pepper, kerosene, cockroaches, and the like. Such concoction as this (and there is comparatively none other) is the cause of so much sickness and death resultant from its consumption. The old fashioned New England rum was bad enough, but hardly to be compared with the liquors of to-day that are responsible for a large percentage of our insane, many of the horrible crimes of this age, and the pitiful wrecks that literally wear out their own hearts, struggling to escape from some hallucination that perches upon the mantle or crawls upon the wall.

And the Lord has said it is not for the belly—then why use it for such? Can't we take him at his word? If it could be employed in small doses, then why does he not so specify? Must countless men and women, and worse yet, little children, suffer and even die from the effect of this poison until the chains of superstition are rent asunder, and the administration of alcoholic stimulants in the routine of medical practice be placed on the shelf where rest the fads of bleeding and exorcism? I could quote many statements touching on this point, but suffice it to mention that since the large New York hospital eliminated all forms of alcohol from its internal treatment, the death rate has fallen four per cent.

TOBACCO.

This stuff is for neither body nor belly. God says it is not good for man. Then it must be bad for man. And yet we hear persons trying to justify its use. Says one, "Well, I can't see that it hurts me." Another, "I can't quit using it." What are you going to do with the Lord's words, my brother? "It is not good for man." "The weakest of all Saints" can live by the word of wisdom.

HOT DRINKS.

And here we get the quibbling. This statement in the revelation is not all that we have by which to determine its meaning. On November 7, 1837, at a General Assembly of the church, at Far West, Missouri, the following resolution was passed:

The congregation after a few remarks by Sidney Rigdon, *unanimously* voted not to support stores and shops selling spirituous liquors, *tea, coffee* or tobacco.—Church History, vol. 2, page 120.

Joséph the Seer was alive then, and if a mistake were made in this matter, why did he not correct it? Both tea and coffee contain drugs; I mean drugs in the worst sense. Persons who use these drinks use them for the drug that they contain. Remove caffeine from coffee, and you have a harmless drink; but what coffee toper would care for it then? And the same with tea. There is a direct

action on the brain, then the heart is forced to do extra work, the kidneys also, and the whole system is deranged. The tannin in the tea attacks the red blood; the outraged nervous system cries out, and the foolish man deals it another blow. The good Father was right, "hot drinks are not for the belly."

HERBS, MEATS, GRAIN.

One very important statement in this paragraph is often overlooked or disregarded; viz: that fruits and herbs should be eaten in their season. There are mighty reasons for this observance. The Creator has placed in each herb and fruit that particular substance which is adapted to the needs of the body at the time that the vegetables grow. For instance, in the heat of summer, when man needs to be protected from sun prostration, etc., he partakes of the cooling peach, melon, cucumber, summer apple. In the early summer when the strength of the blood needs modification, the strawberry does its work; so in the early fall does the luscious blackberry soothe and invigorate. As the days grow cooler, the pumpkin, squash, new corn meal, and early nuts, begin to thicken the blood and prepare the body for winter. Then the heat producing foods are served. Dried peas and beans, nuts rich in oil, potatoes now more concentrated than in summer, the winter apples, cranberries, stronger vegetables, etc. All in their season, as God has said. Then why bring up the canned stuff. Better to let it ferment in the cellar than in the stomach. Pears, blueberries, strawberries, pickles, and all things that must be artificially prepared were never meant for winter use. In eating them thus prepared we consume an abnormal amount of sugar. The system rebels against it as it would against the drinking of clear grease. Sugar is composed largely of carbon. If the money spent for sugar, glass jars, rubber rings, to say nothing of the fussing in preserving, and the like, were invested in the fruits that were intended for winter consumption, such as cranberries, apples, late pears, prunes, raisins, etc., we would be far better off physically and spiritually, for no man with a sour stomach can be a real sweet Saint.

Why not profit by this wonderful revelation? Why so much stubborn disregard of the will of God? The Seventh Day Adventist is putting many of us to open shame on the question of diet. All grain is good for the food of man, but wheat should form the basis; it is the staff of life. And here there is no need of quibbling. Wheat means wheat, not a part but the whole. That stuff with the life bleached out, strength gone, containing little blood, muscle, or nerve food, that comes to us under the names of "—'s Best," "King —," etc., is not wheat; it is a counterfeit, and one that we accept at the expense of teeth, starving nerves, muscles, and bones.

Purchase entire wheat flour and learn to make good bread. Persist in doing right, the reward is sure.

Why is it so difficult to break away from traditions, to get out of the ruts made by past generations? Some people feed their horses corn meal because their fathers did, or because so-called scientific experiment has recommended such act. Is all this superior to the wisdom of God? "Oats for the horse." In all the poultry farms I have visited, and the numbers are not few, I have never seen the fowls fed that kind of grain they need so much,—rye. And the same with the swine. Some people are ever learning, but never able to come to a knowledge of the truth.

And what a war of words has been waged over the meat question, and yet I ask any neutral Latter Day Saint if anything could be stated more plainly than that concerning the eating of meat found in section 86, paragraph 2. The flesh of beasts and fowls is to be used sparingly and that only in winter, times of cold and famine. It is not for hot or warm weather, hence restricted from the diet of tropical countries, except in time of famine, and in the north only in times of cold. The wild animals that run or creep on the earth are to be used only in times of famine or excessive hunger. A volume could be written on this subject, but it may suffice to close in the language of one not familiar with the word of God as revealed to us.

Dr. D. H. Kress, superintendent of a sanitarium in Washington, D. C., and a man of profound experience in the diet question, expresses the following, as given by the *Boston Globe*, January 31, 1910:

Food has as great an influence on the health and disposition of an individual as has drink. No man can be in health who has a sour stomach, and no one can have a sour stomach and a sweet, amiable disposition at the same time.

Is it not time to recognize that the same intimate relation that exists between the diet and the health exists also between the diet and the morals? If it is necessary to give attention to diet in order to promote health, it will be found equally important to give attention to diet in order to elevate the morals.

Undoubtedly many a crime and many a sin have been committed on the impulse of the moment simply because the brain was under the narcotic influence of poisons generated in the stomach and intestines. The impatience of the mother, the unreasonableness of the father and the rebellious nature of the children may frequently and correctly be attributed to the food prepared by a well-meaning but ignorant cook.

In order to have health and peace in our homes, the preparation of the food must receive consideration. Cookery will in the near future be regarded as one of the greatest and most highly educated and accomplished young women.

Doctor Kress cited various authorities to show that flesh foods tend, whether in animals or men, to develop the most undesirable traits of character. He quoted Doctor Gauthier to the effect that "a flesh diet is a more important factor in determining a savage or violent disposition in any individual than the race to which he belongs."

"In conducting experiments in his laboratory on various creatures" Doctor Kress continued,

Gauthier observed, that animals when fed upon grains remained gentle, but when given flesh to eat they became quarrelsome, unmanageable and destructive. He discovered that he could change their disposition at will merely by changing the quality of their food.

This fact is made use of by dog-trainers; it is the greatest pity that it is neglected by trainers of human beings. In my journeys through Europe and Australasia, studying the influence of food on the habits, disposition and physical endurance of the people, I have always found the stronger, healthier, and happier among those who eat sparingly of meat.

Meat has concealed within its fibers poisonous wastes which exert a narcotic influence on the brain similar to that of alcohol. For this reason the meat habit is quite as difficult to give up as the alcohol habit; but it must be given up to reach the highest ideal in health or in morality.

There exists no doubt in the minds of men of science that too much meat is being consumed by the average American, and that many of our modern diseases are due chiefly to its excessive use. If the present boycott does no more than to call attention to this fact it will accomplish good, for it will lead to greater modification in its use.

Meat should be regarded only as an emergency diet. In the absence or scarcity of better foods man is justified to slay and eat, but it is not to his own interests to subsist on an inferior food so long as more suitable foods, the simple products of the earth, are obtainable.

RALPH W. FARRELL.

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HELL—IS ITS FIRE LITERAL?

It is not my intention to enter into controversy on this subject, as Bro. J. R. Lambert has ably presented the matter in *Zion's Ensign* for September 17, 1908, and August 5, 1909, but my object in writing this is to show an experience had with some who claim to so believe, and my defense.

During the latter part of July, 1909, a boy twelve years of age and styled as the "world renowned boy preacher" came to our village. I listened to him seven nights during which time he talked principally from Romans and Hebrews upon the law and sacrifices and did fairly well. Later he was requested to preach in the church of East Delevan of which I was a member for three years. The presiding-elder, a young man who had put in one winter in the Moody Bible Institute of Chicago, having a zeal but not according to knowledge, said he would stand back of every word the young preacher said. This particular Sunday night the subject was hell, and he pictured it as being literal and real fire, much to the satisfaction of the elder in charge, whose hobby was eternal punishment.

Notwithstanding the fact that he had read several of our publications along this line, well understanding our position relative thereto, and had taken the opportunity when the Saints were present to say that hell was not a place of correction as some believed, but a place of never ending punishment and that those that entered there were never

to expect alleviation, but a never ending burning throughout eternity.

After the boy had read from the work of some noted reverend that there might be a possibility of counting the blades of grass and the stars and the grains of sand upon the seashore, affirmed that after an individual had been in hell a million and a billion of years, his suffering was no less and he was no nearer a condition of coming out than he was when he went in; then he emphatically affirmed that hell was literal fire, and was about to proceed after a pause, the room being as still as death, when I felt impressed to say these words, "You can not prove it."

The young preacher asked, "Who said that hell fire is not literal?"

Partly rising to my feet, I said, "You can not prove it by the Bible; it does not so teach." He said the Devil had all kinds of matches, and I told him there would be no matches there at all and that literal fire would not burn spiritual bodies. He proceeded to picture hell and the lake of fire the same as before. Before pronouncing the benediction the presiding elder scored me and sanctioned every word the boy said. I requested the privilege of speaking, but it was refused, and the service closed.

I heard nothing more of the matter until Friday, five days later, when I was summoned before a justice. The deacon of the church, after consulting a justice in the neighborhood and a lawyer in a near by town, who refused to listen to him, went to Elkhorn, five miles distant, and hatched up a story, misrepresenting, and the papers were served. The trial was set for two weeks later. In the meantime there was a division among the Baptists, some of the members going to Elkhorn and requesting that the charges be withdrawn. One woman wrote the following notice in the East Delevan items in the county paper, the *Delevan Republican*.

"Elder Joseph Raycroft, the twelve-year-old boy evangelist of Chicago, preached both morning and evening to a full house. His theme in the evening was the rich man and Lazarus. He handled it skillfully and proved by God's word that hell is a literal fire. A shameful but unsuccessful attempt was made to frustrate the little preacher, and disturb the meeting, but it seemed to only make the boy more bold for the truth. His mother was afterward heard to say, 'It was not he, but God.' In closing he gave a contrast between hell and heaven, using several passages from Revelation, among them Revelation 21: 8, commencing, 'But the fearful and unbelieving and the abominable and murderers'; and called the attention of the audience to the fact that murderers do not head the list of those who shall have part in the lake of brimstone, but the fearful and unbelieving. He said, 'Many do not believe in hell, because

it does not suit them, but they do believe in heaven because it *does suit them.*'"

When the day of the trial arrived, mine accusers were not present. They had disappeared like those who came before the Master when he wrote upon the sand. The justice summoned the deacon to his office and after a severe scoring for misrepresenting, dismissed the case. In the next week's issue of the *Enterprise*, not being able to get the article in the *Republican*, I printed the following challenge and have heard nothing from the matter since:

"We hereby challenge any man, woman, or child to prove that the Bible teaches hell to be literal fire.

"We affirm that hell is a place of correction; an intermediate state between death and the second resurrection, the Lord holding the keys of hell in his possession (Revelation 1: 18; 20: 1, 2).

"Hell and the lake of fire are two different conditions, hell being the pit or prison-house where the gospel is proclaimed to the spirits confined therein (1 Peter 3:18, 20; 4: 6; Psalm 28: 1), the lake of fire being the second death, and the Bible does not teach the second death to be literal fire.

"We herewith submit a few texts, showing that the word *fire* is not always used in a literal sense: Matthew 3: 11; Acts 2: 3; Malachi 3: 2; James 3: 6. Neither the word *bosom*: Luke 16: 22; John 1: 18.

"We further affirm that there are degrees of punishment and degrees of reward: Matthew 5: 25, 26; 23: 15; Mark 6: 11; Luke 10: 14; 23: 43; 2 Corinthians 12: 1-4; 1 Corinthians 15: 29; 15: 40, 41; Mark 9: 41; Revelation 20: 12; Matthew 16: 27."

FRED M. BALL.

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"OTHERWISE THEY SHALL HEARKEN UNTO THESE THINGS."

What are "these things" here referred to by Jacob and why does the prophet here call the attention of the Nephite congregation to them? Certainly "these things" could not be the commands which Jacob was about to deliver or the errand which Jacob had obtained of the Lord, for, in the errand was the manifestation of the Lord's desire and effort to "raise up seed unto me" (the Lord), and even had the transgression of this people gone so far that the efforts to raise up a righteous branch from the fruit of the loins of Joseph had to be abandoned, still the obligation to "hearken unto these things" would be upon them. Before we undertake to answer this, let us take a look at one of the customs of Israel of old, for this of which we write occurred about 545 B. C. and only fifty-five years after these people had left Jerusalem.

In the wilderness, Moses was commanded to make an ark, and in it was to be placed "the testimony that I shall give thee" (Exodus: 25: 16; Deuteron-

omy 31:26). When the temple was built, this ark, with the testimony also, found its resting place therein. Accordingly, when Josiah, after years of neglect by his people, repaired the temple, Hilkiah the priest found the book of the law in the house of the Lord (1 Chronicles 34:15). Also, in harmony with this custom, Paul declared, "For Moses of old time hath in every city, them that preach him, being reread in the synagogues every Sabbath day" Acts 15:21). Indeed it is and probably was a custom observed by all people who were far enough advanced to have established laws and religions, to keep their sacred records in their temples or places of worship. In this, probably the Nephites, five hundred and fifty-five years before Christ, were no exception. When Nephi, by command of God (see here an evidence of God's desire to raise up a righteous seed) had separated from his brethren, he was careful to take "the records which were engraven upon the plates of brass" (2 Nephi 4:17). Next we see a temple erected "after the manner of the temple of Solomon, save it were not built of so many precious things" (2 Nephi 4:22). Soon after this, came the command to "make other plates" upon which were engraven "many things which are good in my sight." "And if my people desire to know the more particular part of the history of my people, they must search mine other plates" (2 Nephi 4:46-50).

We have been careful to give these citations for this reason: The particular portion of the Book of Mormon scripture under consideration (Jacob 2:39), as indeed all of the record from 1 Nephi to the words of Mormon, are a translation of these "other plates" and not an abridgment from the "plates of Nephi" kept from near the first of the wanderings of this people. Hence, if we fail to find in this record "these commandments which were given to our father Lehi" until we find them here, we need not be surprised. But now we have reached the time of Jacob's administration of the priest's office. We behold him going up to the temple where these sacred records—especially the plates of brass—would be kept. Here he delivers his errand and here he calls attention to "the things," evidently the scriptures kept in the temple for the use of those whose duty it was to read and preach every Sabbath day. With these plates or scriptures under his hand, what would be more natural than that the prophet should call the attention of the people to their responsibility, not to follow the examples of David and Solomon as given in the historical portion of the record, but to keep in harmony with the commands that they had known before (Jacob 2:44), and that were given to Lehi. It seems to us that it is very clear that "these things" referred to in verse 39 are simply the scriptures had and read in the temple there, and the principle announced was that the

people of Nephi should always walk in harmony therewith or come under condemnation, even though they got so far from God that he ceased to send his prophets with their warnings and threatenings.

A. M. CHASE.

SUNDAY THE TRUE SABBATH.

In presenting this subject to the public, I insert a quotation from Mrs. E. G. White, of fame among Seventh Day Adventists, and regarded by them as a prophetess. On page 588 of *The Great Controversy*, published in 1907, she says:

Through the two great errors, the immortality of the soul, and Sunday sacredness, Satan will bring the people under his deceptions. While the former lays the foundation of spiritualism, the latter creates a bond of sympathy with Rome. The Protestants of the United States will be foremost in stretching their hands across the gulf to grasp the hand of spiritualism, they will reach over the abbeyes to clasp hands with the Roman power, and under the influence of this three-fold union, this country will follow in the steps of Rome in trampling on the rights of conscience.

I suppose she intends that we shall take this as divine revelation, as she said several years ago:

I do not write one article in the paper expressing merely my own ideas. They are what God has opened before me in vision, the precious rays of light shining from the throne.

While resting from ministerial duties for a few days, I busied myself for a part of the time reading J. N. Andrews' *History of the Sabbath*, claimed by our Seventh Day Adventist friends to be their most able and complete work on that subject. Mr. Andrews states on page 3 of preface:

The patriarchs could not possibly have been ignorant of the facts and obligations which the fourth commandment shows to have originated in the beginning.

Why Elder Andrews makes such a positive statement here, he has left us to conjecture. Certain it is that he does not cite any proof to justify the statement. He further says:

Indeed, the entire church of God embraced within the record of inspiration were Sabbath keepers.

Of course his statements and arguments are all an effort to prove that Saturday is the Sabbath, for with them "Saturday is the Sabbath from Genesis to Revelation." But I call attention to the essential fact that they have never proven their Sabbath doctrine. The nearest approach to it they have ever made is their bare assumption. On page 16: "Hence it was on the first day of the second week of time that God blessed the seventh day."

We have Elder Andrews' word alone for this important statement, and the interval of time between him and the time of which he speaks is so great that I doubt very much if he knew anything about it. After saying a great deal about those times, he says on page 28:

After this sad aspotasy, no further mention of the Sabbath occurs until Moses, on the sixth day said, "To-morrow is the . . . Sabbath." (See Exodus 16:23.)

It is remarkable that he makes the statement, "No further mention of the Sabbath occurs," when the quotation cited is the first one to be found in the Bible that mentions the Sabbath, and he had to follow the history of the race for twenty-five hundred years to find that, and then it fails to be a Saturday Sabbath, as may be easily seen by reference to the Scripture.

The fifteenth day of the first month was always Sabbath under the law. (See Exodus 12:17; Numbers 33:3.) This is the Passover Sabbath (Leviticus 23:5-7); and when Israel left Egypt "on the fifteenth day of the first month" (Numbers 33:3), that day was Saturday. "On their flight from Egypt, the Jews made Saturday the last of their week."—Don Cassius, by S. W. Gamble, page 60. McClintock & Strong, vol. 4, p. 665. From what the Lord said to Israel at the falling of the manna, (Exodus 16:5, 22, 26) it appears that they knew nothing of any Sabbath or Sabbath law. The reason for this condition is accounted for in the fact that the law was not given until the fifth day of the next month. (Exodus 19 and 20.) And the Sabbath given at the falling of the manna was a temporal Sabbath given to Israel "that I may prove them whether they will walk in my law or not" (Exodus 16:4), when it should be given. But when the true Sabbath was "made known" (Nehemiah 9:13, 14), and its observance enjoined, it was for a decidedly different purpose. (See Exodus 20:11.) That this manna Sabbath fell on Monday may be determined by counting. The fifteenth day of the first month is a Saturday Sabbath; the 22d, and 29th, and the 6th and 13th of the second month are Sabbaths. "Israel came into the wilderness of sin on the *fifteenth day* of the second month, Monday. The manna fell that night. They were to gather it six days. (Exodus 16:5.) Now add six to fifteen and it makes twenty-one; the next day would be the Sabbath, the 22d day of the second month. But it falls on Monday. So our Saturday Sabbath friends will have to look elsewhere for proof of a Saturday Sabbath.

On page 80 he says, "Thus have we traced the Sabbath through the book of Moses. We have found its origin in paradise." That may be true (?), but if it is, he has certainly failed to furnish any proof for the statement in his book.

On page 83, he has quite a little to say about "feasts" and "annual Sabbaths," but he does not set aside the fact that the Sabbaths from Moses till Christ were fixed date Sabbaths, the seventh day Sabbath being a fixed date Sabbath as well as the others, which may be determined by reading Leviticus 23 carefully. Read also Exodus 12:3, 6. Here are special labor days. The labor on these days was to be done as long as the Sinaitic code was operative, so that they never could be Sabbaths

under the law. (See Exodus 20:8-10; 23:12; 35:1-3.)

On page 127 Andrews quotes modern authority, "Sabbath examined," to show the fatal work of the pope on the church. The writer has this to say of conditions the latter part of the second century:

By this time the invocation of Saints and of consecrated oil had become established practices, and pretended miracles were confidently adduced in proof.

Yes, they said earlier than that, that Jesus cast out devils by the prince of devils (Matthew 9:34). In 1 Corinthians 12:28 I read that God set miracles in the church. In James 5:14, 15, I read that the sick were to be anointed with oil by the elders of the church. Jesus says, "And these signs shall follow them that believe." So in his efforts to bring something against the pope (that didn't exist at that time) he attacks the practice and teaching of Christ himself. And then Elder Andrews forgets all about that, and on page 284 he says:

The early preachers, elders, or bishops of the church of the Romans were modest, unassuming ministers of Christ.

On page 286, Andrews quotes from "The fathers of the first three centuries," the writer of which speaks of "An assembly on that day (Sunday) in which the Bible was read and expounded, and money collected." Yes, that is the way Paul said they should do (1 Corinthians 16:2). It seems that Andrews got on the wrong side of the question here.

On page 287, he quotes Tertullian, who says, "I will not say your own days, but, more, too; for to the heathen each festive day occurs but once, annually." And on page 351, Andrews says:

We have also shown that heathenism, in the person of Constantine, first gave to Sunday its Sabbatical character, . . . thus establishing a heathen Sabbath.

Put this with his quotation from Tertullian, "For to the heathen each festive day occurs but once, annually," and Andrews makes it out that we Sunday folks have a Sabbath only once a year, and if our Sunday Sabbath comes but once a year, then Saturdays (Saturday) would come but once a year, also. So his argument to destroy the Sunday Sabbath would be equally fatal to the Saturday Sabbath.

On page 305, Andrews says, "We know that God at the beginning did appoint the Sabbath to a holy use." He doesn't tell us how he knows it, nor does he tell us what day of the week he knows to be the Sabbath. On the same page he pronounces a number of Tertullian's statements to be false, but he doesn't tell us how he knows them to be false. It is unfortunate for our Saturday folks that they have to attack the character of the early Christian fathers to try to maintain their Saturday theories. It seems that they are at war with all reliable books, the Bible not excepted.

"And upon the first day of the week (Sunday)

when the disciples came together to break bread."—Acts 20:7. They say, "No, not on the first day of the week; not on Sunday; it was Monday or Tuesday."

On page 310:

The reasons offered by the early fathers for neglecting the observance of the Sabbath, show conclusively that they had no special light on the Sabbath by reason of living in the first centuries which we in this later age do not possess.

The acknowledgments made here, it seems to me, are ruinous to the whole Sabbath theory. First he tells us that "the early fathers neglected to keep the Sabbath" (Saturday Sabbath), and then he assigns as a reason that it is because "they had no special light that we in this later age do not possess." And that was not sufficient to direct them to keep Saturday. He then charges them with false reasoning. Of course everything is false that is out of harmony with the Saturday Sabbath idea of our Saturday friends. On page 313 he says, "Novatian makes striking remarks concerning moral law." Novatian doesn't mention the moral law in the quotation cited. On pages 331 and 332, speaking of the change of the Sabbath, he says,

But so great a work required the united action of powerful causes: 1. Hatred toward the Jews. . . . 2. The hatred of the church of Rome toward the Sabbath, and its determination to elevate Sunday to the highest place. . . . 3. The voluntary observance of memorial days. . . . 4. Making tradition of equal authority with the Scriptures. . . . 5. The entrance of the "no law" heresy. 6. The extensive observance of Sunday as a heathen festival.

It is surprising that Andrews would make such charges as these against the early church of Rome, after telling us on page 284, "The early preachers or elders or bishops were modest, unassuming ministers of Christ."

On pages 335 to 338 he quotes a number of authors, none of whom prove the Saturday Sabbath observance. On page 346 he says of Constantine's edict, "Yet we have the most indubitable proofs that this law was a heathen enactment." Andrews seems determined to have us believe that Constantine's Sunday law was heathenism pure and simple. His object in this is to make it appear that Sunday observance was a heathen practice, and was enforced by Constantine while yet a heathen, before his conversion to Christianity. But Elder J. H. Waggoner, a coworker with Elder Andrews, tells us that this terrible heathen enactment bears date of March 7, 321 ("Origin of Sunday observance," page 24). This puts the heathen edict from nine to fifteen years after Constantine became a Christian. When Constantine was marching to Rome to punish Maxentius,

he is said to have been converted to Christianity by the supernatural appearance of a fiery cross in the heavens, with this inscription, "*in hoc signo vinces.*"

The sight of this sacred symbol, we are told, made

such an impression on his mind that the next day he publicly embraced the Christian faith. The forces of the rival emperors met almost at the gate of the capital. Maxentius was defeated 312 A. D. (Elements of Universal History, W. White, p. 174.)

Constantius, having died at York in Britain, A. D. 306, he was succeeded in the government of the west by his brave, astute, and ambitious son, Constantine. He had been converted to Christianity by his mother, Helena. (History of the World, N. Robinson, vol. 1, p. 72.) This latter authority puts the conversion of Constantine previous to 306, the former at 312. But what did Constantine do? He legalized the Sunday Sabbath that had been kept by Christians for more than two hundred years before he made it the legal Sabbath of the Roman Empire, by "transferring the Roman Nundinae to Sunday."—McClintock and Strong, vol. 2, p. 318. As quoted by S. W. Gamble, p. 153.

The Bible Sabbath was not transferred to Sunday, but the pagan Nundinae was; Sunday was made equal to the pagan Nundinae, hence two sets of numbering of days had to be placed in the Roman calendar. This law became too burdensome, and Theodosius the Great is supposed to have suppressed the pagan Nundinae, and to have accepted the Christian Sunday Sabbath, not only as "a legal" but as the "only legal Sabbath of the Roman Empire" (G. W. Gamble, pp. 152 to 153). Speaking of Bishop Sylvester, Andrews says, "He changed the name of the day, giving it the imposing title of the Lord's day."—Page 351. Sylvester ministered in the fourth century, A. D. Elder Andrews tells us that Tertullian, who wrote about A. D. 200, gave the day "the imposing title of the Lord's day." (See Testimony of the Fathers, pages 63, 64.) Also others used the same title in the first and second centuries. See Revelation 1:10; "I was in the Spirit on the Lord's day." This was about A. D. 96. Ignatius Martyr, a disciple of Saint John, says, "Every lover of Christ celebrates the Lord's day, consecrated to the resurrection of Christ, as the queen and chief of all days. (Enright letter No. 3, S. W. Gamble, page 150, A. D. 194.) Clement, of Alexandria, Egypt, A. D. 306, in fulfillment of the precept, according to the gospel, kept the Lord's day (Book 7, chapter 12, quoted by D. M. Canright, page 189). It seems to me that this ought to be sufficient to show that Sunday had acquired "the imposing title of Lord's day," and was generally and familiarly known as such long before the time of Bishop Sylvester.

On page 357, Andrews says, "Before Constantine's time there is no trace of the doctrine of the change of the Sabbath." I have already shown that the only thing Constantine sought to do was to do away with the Roman calendar, to stop the trouble and confusion of double counting, virtually keeping two calendars. And in the Christian calendar, their Lord's day Sabbath came every seventh day, but the heathen Nundinae of the Roman calendar came every eighth day. From this confused state of af-

fairs, Constantine sought to relieve his people by suppressing the Nundinae, "eighth day Sabbath." There is no intimation that Constantine ever interfered with the Lord's Sabbath, the first day of the week, Sunday. This Sunday seems to be the real and true Sabbath from the beginning, and was to be kept by Christians when all the other Sabbaths went down as predicted of them. (See Isaiah 1: 13; Hosea 2: 11.)

The Sabbaths referred to here are evidently the ones Israel were required to keep under the law, and had no reference to the true Sunday Sabbath, the Lord's day. The mistake Elder Andrews has made in his book, is that all the way through he has assumed the very thing that he should have proven, namely, that there was a Sabbath in Eden, that that Sabbath was Saturday, and was to survive the going down of all the other Sabbaths we read about in Leviticus 23: 27-32; 25; and elsewhere. These were all to go down at the cross, but the true Sabbath, the Lord's day, Sunday, was to remain to be joyously kept by Christians. As Elder Andrews' book defeats the object of its author, I will follow him no further.

I have called attention to these statements of our seventh day friends in order that the weakness of their position may be seen, not that I have any ill will for the people; on the contrary, I wish that I might be able to cause them to see their errors in such clearness that they would forsake the same and accept the truth. They have been very aggressive in the past, with reference to their Sabbath doctrine, and in their blind zeal have resorted to things that illy become them as professed Christians, seeking thereby to sustain their Sabbath position. I have in mind now the one thousand dollar bluff that they picked up from a Catholic priest by the name of Enright. Twenty or more years ago, in a sermon preached by T. Enright, he made this statement:

I have repeatedly offered one thousand dollars to anyone who can prove to me from the Bible alone that I am bound to keep Sunday holy.

The Seventh Day Adventists have picked this up and put it into a leaflet, and since its utterance have circulated more than a hundred million of them, while they must know that there is nothing but gust and bluff in it. It simply serves them with a class who do not notice the wording, and they unblushingly use it; while they know to their shame and sorrow that if they or their Father Enright will allow a candid public to decide the matter, they will only have to let it be known, and they will be met. But notice, Enright says, "Prove to me." With the same show of fairness I might offer one thousand dollars or more, for that matter, to prove to me that I am bound to keep Saturday holy, or even to prove that Saturday is the Sabbath, or that it ever has been the Sabbath any more than any other

day up to the coming of Christ. These are among the things they have never proven, and are vital necessities to their Saturdarian theories. One thing more, equally as bad as Enright's statement is a tract of sixteen pages they are circulating entitled "Rome's arraignment of Sabbath breakers." The tract is a sermon by J. O. Keefe, a Catholic priest, and appears to have more abuse and unwarranted statements in it than any tract of its size that I have ever read that was written by themselves. Because the priest has greater ability than they may be one reason why they publish it. In connection with this, I quote from Waggoner, page 48. He says,

Perhaps the first edict of Constantine was not so well known in Morer's day as it is in ours, and his mutilation would not attract much notice. Dishonest as it manifestly is, it is in perfect keeping with the purity of all ages in this particular, for the Sunday Sabbath is a fraud at best. It has been constantly upheld by fraud, and nothing but fraud can give it even an appearance of an institution entitled to our respect.

It appears that they want to defend their position by abusing all authors opposed to them, and all others who practice Sunday observance. It is lamentable that our Saturdarian friends are driven to such straits. If Saturday is, or ever was the true Sabbath, they should be able to prove it without introducing this ultra abuse, which among sensible people never is argument. So far as Bible proof is concerned that Sunday is the Lord's Sabbath, we certainly think there is an abundance of proof for it.

True enough the Lord says, "Remember the Sabbath day to keep it holy," and our Saturdarian friends tell us that means Saturday because our calendar is so arranged that Saturday is the seventh day of the week. But the fact is that it all depends on where you commence to count as to which day of the week will be the seventh day. The seventh day did not always mean Sabbath. (Leviticus 14: 9, 39, 42; Numbers 6: 9.) Nor does Sabbath always mean one day. It may mean one day (Leviticus 23: 3); or it may mean two days (verses 15, 21; "Rome's challenge," p. 17), or it may mean one year (Leviticus 25: 4); or it may mean two years (Leviticus 25: 8-11; 19-22); or it may mean seventy years (2 Chronicles 36: 21). These could not all have been Saturday Sabbaths, but among these are to be found, no doubt, the Sabbaths that Hosea (2: 11) refers to that were to cease, and that is testified of by New Testament writers as having ceased. See Colossians 2: 14, 16, 17:

Blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to the cross, . . . Let no man, therefore, judge you in meat, or in drink, or in respect of a holy day, or of the new moon, or of the Sabbath days, which are a shadow of things to come, but the body is of Christ.

With other Jewish ordinances, the Sabbath (see

Leviticus 23 and 25) "was blotted out, nailed to the cross." Therefore no man is to judge us about keeping the Sabbath days. The statement is positive and plain. In Galatians 4:10, 11, the apostle sets aside the keeping of the Jewish Sabbaths, and all those holy days of the law.

Ye observe days and months and times and years; I am afraid of you, lest I have bestowed upon you labor in vain. That this refers to the Mosaic law seems quite clear, for that is what he is dealing with.

For the law was our schoolmaster to bring us unto Christ that we might be justified by faith. But after that faith is come, we are no longer under a schoolmaster.—Galatians 3:24, 25.

Therefore the law has ended at the cross, as Paul said in Colossians 2:14, 17; "Also tell me, ye that desire to be under the law, do ye not hear the law?"—Galatians 4:21. "Ye are not under the law."—Galatians 5:18. So then he means the holy days of the law, and these included the Sabbaths as perhaps the chief of all.

In 2 Corinthians 3:7-13 Paul speaks plainly about the abrogation of the law, he says it is *abolished*. I notice further in a gospel sense, that covenant or law contained not "the righteousness of faith," and the "Gentiles, which followed not after righteousness," by doing the work of the law, "did attain unto the righteousness of faith" by obeying the gospel, while the Jews who sought after righteousness by the work of the law, failed. (Romans 9:30-32.)

The law is not of faith.—Galatians 3:12.

But now the righteousness of the law is manifested, being witnessed by the law and the prophets.—Romans 3:21.

So we are not to be justified by the works of the law, "Therefore by the deeds of the law there shall no flesh be justified in his sight."—Romans 3:20. But we may be justified and saved from our sins by obedience to the gospel of Christ.

Be it known unto you therefore, men and brethren, that through this man is preached unto you the forgiveness of sins: and by him all that believe are justified from all things, from which ye could not be justified by the law of Moses.—Acts 13:38, 39.

The fact of redemption through Christ and his gospel is declared here, and with it we find the true Sabbath, the *Lord's day, Sunday*.

Israel left Egypt on the fifteenth day of the first month (Exodus 12:2; Numbers 33:3). That day was always to be a Sabbath under the law (Leviticus 23:6, 7, 10, 11, 15.) Now, as this fifteenth day of the month Abib was always to be a Sabbath, it could not come regularly on any particular day of the week, but would change from one day to another, the same as your birthday does. And from the duties that were required of Israel to perform on the tenth day of this month Abib, it could never have been a Sabbath under the law. (See Exodus 12:2-5.) Here labor was required to be done on

this particular day always. "It shall be a statute for ever in all your dwellings throughout your generations." And Exodus 20:10 tells us very positively that there should be no work done on the Sabbath. Also, the fourteenth day of this same month there was work to be done that barred it from ever being a Sabbath under the law. (See Exodus 12:6, 9.) As this was to be a day of butchering and cooking, it could not be a Sabbath under the law. (See Exodus 35:2, 3.) The sixteenth day of the month Abib, or the morrow after the Sabbath (Leviticus 23:11), was another labor day; it could never be a Sabbath under the law.

From this date Israel was to count seven Sabbaths, "Even unto the morrow after the seventh Sabbath shall ye number fifty days." (Leviticus 23:15, 16.) This fifteenth day from the passover Sabbath was always to be a Sabbath, (see verse 21,) and it always fell on the fifth day of the month Sivan. That being true, the seven Sabbaths that had to be counted reaching up to Pentecost (for Sivan five was Pentecost), would also fall on fixed days of the month, and would not be governed by any particular day of the week. From the foregoing facts, and many more that might be adduced, the conclusion is forced upon me that the Sabbath kept by the Jews from Moses to Christ was a fixed date Sabbath, and came on different days of the week, the same as your birthday, Christmas, or any other fixed date affair, and that Tertullian knew what he was talking about when he said, "Those of you who devote the day of Saturn (or Saturday) to ease and luxury go far away from the Jewish ways of which you are ignorant." The Lord was to become disgusted with the great array of Sabbath service under the law as may be seen by reference to Isaiah 1:13. "And He will cause all her Sabbaths to cease" (Hosea 2:11). It appears that the Jews under the law were not required to give the true Sabbath any more respect than they were any other day, for each day of the week was Sabbath in their turn, and each respected alike by the Jews on the date that they became Sabbath. But it will be seen that the day the Lord designated as his Sabbath, was the day we call Sunday. In the third month, when the children of Israel were gone forth out of the land of Egypt, "the same day came they into the wilderness of Sinai" (Exodus 19:1). Now as they reached the mount on the third day of the month Sivan, and were to sanctify themselves on that day and the next day, the fourth day of the month, and be ready against the third day (Sivan 5) (verses 10, 11). "And on this morning, the third day after they arrived at the mount, Moses brought the whole camp out and they stood at the nether part of the mount."—*Ibid.*, 16, 18. This was the first Pentecost, the day of giving of the law. Remember that this was Sunday, they did not work,

for Israel "stood" that day at the nether part of the mount. The message Moses brought to them that evening embraced Exodus 20: 21-24, and the Lord says in Exodus 20: 8-10 that they should remember the Sabbath day, and again he repeats it in chapter 23: 12. "Six days shalt thou do thy work, and on the seventh day thou shalt rest," and when Moses delivered the message that evening, all the people answered with one voice and said, "all the words which the Lord hath said will we do." Bear in mind that this is Sunday and Israel is standing at the nether part of the mount not at work. But the Lord says this is the day they must remember (Exodus 20: 8-10; 23: 12), because it is the Sabbath. Nehemiah 9: 13, 14 says, "Thou camest down also upon Mount Sinai, and speakest with them from heaven and madest known unto them thy holy Sabbath." What holy Sabbath was this? It was the Pentecost Sabbath, the Lord's day, Sunday. They were to do no service work on that day. Why?

For in six days the Lord made heaven and earth, the sea and all that in them is, and rested the seventh day; wherefore the Lord blessed the seventh day, and hallowed it.—Exodus 20: 11.

Now the people said, "All that the Lord hath said will we do," so they must have gone to work the next morning after receiving the law, and that was Monday; and when they had labored six days, the next day would be the Sabbath, the Lord's day, Sunday. This is in harmony with Nehemiah: 13, 14. From all these facts it seems that if there was a Sabbath in Eden it was Sunday and not Saturday, and as a consequence we might expect that there would be some disagreement between Christ and the Jews about the Sabbath, and there was, as may be seen by reading John 5, especially verses 17 and 18. When they found fault with him for working on the Sabbath, he answered, "My Father worketh hitherto, and I work." Here Jesus reveals the fact that he was doing as his Father did in regard to labor and rest; and as this particular Sabbath seems to have been Thursday and not Sunday, Jesus was not particular about keeping it. Hence the answer, "My Father worketh hitherto and I work."

Paul seems to understand this, for he said, "For He that is entered into his rest, he also hath ceased from his own work as God did from his.—Hebrews 4: 10. Then as God rested, so did Jesus. What day did Jesus enter into his rest? Upon the first day of the week very early in the morning (Sunday morning) (Luke 24).

Did you never read in the Scriptures, the stone which the builders rejected is become the head of the corner? This is the Lord's doing, and it is marvelous in our eyes.

When did Jesus become the head of the corner? Was it on that fatal Saturday when he was in the narrow confines of the tomb, in the cold embrace of death, when the last lingering hope of his best

friends gave way to despair; when men and angels wept, and devils rejoiced? No, but it was on the glorious Lord's day, Sunday, so we may say with the Psalmist, "This is the day which the Lord hath made, we will rejoice and be glad in it."—Psalm 118: 24. Thank God for this glorious day that set the flame of hope burning in the human soul, lighting up the pathway to eternal life by the triumph of Jesus over death, hell, and the grave.

Now, to sum up, God honored Sunday by the giving of the law on that day, and gave as a reason for so doing because "He rested on that day." Jesus entered into his rest on that day as God did. Jesus broke the bands of death on that day, and became the head of the corner. God sent the Holy Ghost to his people on that day (Acts 2: 1-4). And the saints kept that day from the resurrection of Christ as their Sabbath, the Lord's day, as see John 20: 19, 26; Acts 2: 1; 20: 7; 1 Corinthians 11: 1, 2.

May God bless and comfort his people in keeping his commandments, and enable them to do his will in all things.

C. W. PRETTYMAN.

COMSTOCK, NEBRASKA.

Of General Interest

WOULD NOT KNOW WHAT TO DO WITH SLAVERY.

Before proceeding let me say I think I have no prejudice against the southern people; that they are just what we would be in their situation. If slavery did not now exist among them they would not introduce it. If it did now exist among us, we should not instantly give it up. This I believe of the masses North and South. Doubtless there are individuals on both sides who would not hold slaves under any circumstances; and others who would gladly introduce slavery anew if it were out of existence. We know that some southern men do free their slaves, go north, and become tiptop abolitionists, while some northern ones go south and become most cruel slave masters.

When southern people tell us they are no more responsible for the origin of slavery than we, I acknowledge the fact. When it is said that the institution exists and that it is very difficult to get rid of it in any satisfactory way, I can understand and appreciate the saying. I surely will not blame them for not doing what I would not know how to do myself. If all earthly power were given me, I should not know what to do as to the existing institution; my first impulse would be to free all the slaves and send them to Liberia—to their own native land. But a moment's reflection would convince me that whatever of high hope (as I think there is) there may be in this, in the long run, its sudden execution is impossible. If they were all landed there in a day they would all perish in the next ten days, and there are not surplus shipping and surplus money enough in the world to carry them there in many times ten days. What then? Free them all and keep them among us as underlings? Is it quite certain that this betters their condition? I think I would not hold one in slavery at any rate; yet the point is not clear enough to me to denounce people upon.

What next? Free them and make them politically and socially our equals? My own feelings will not admit of this, and if mine would, we well know that those of the great mass of white people will not. Whether this feeling accords with

justice and sound judgment is not the sole question, if, indeed, it is any part of it. A universal feeling, whether well or ill founded, can not be safely disregarded. We can not, then, make them equals. It does seem to me that a system of gradual emancipation might be adopted.—Abraham Lincoln in a speech at Ottawa, Illinois.—Lincoln-Douglas debate—August 21, 1858.

Mothers' Home Column

EDITED BY FRANCES.

Advisory Board, Daughters of Zion.

Mrs. B. C. Smith, president, 214 South Spring street, Independence, Missouri; Mrs. H. A. Stebbins, vice-president, Lamoni, Iowa; Mrs. D. J. Krahl, secretary, 724 South Chrysler street, Independence, Missouri; Mrs. F. M. Smith, 630 South Chrysler street, Independence, Missouri; Mrs. L. L. Resseguie, Lamoni, Iowa; Mrs. M. E. Hulmes, treasurer, 909 Maple avenue, Independence, Missouri.

Questions and Answers.

The questions, "What is the character of the work contemplated by the Daughters of Zion?" and "What are they doing that the Sunday school and Religio are not doing?" are among the first usually asked by those whose interest we seek to enlist.

In the earlier days of the Sunday school the same questions (differing slightly in form) met the worker there, and later on the worker in the Religio was expected to answer similar ones. "Does not the gospel cover it all?" was often asked.

Let us say briefly that the gospel does cover it all. It is gospel work,—all of it, hence it is good work and greatly needing to be done; but as the body has many members, so has the work of the body many divisions, and that the work of the body may prosper, the work of each division needs to have its due share of attention in order to be thoroughly done.

In answering the first question, namely, "What is the character of the work contemplated by the Daughters of Zion?" let us say, it is FOUNDATION WORK, and contemplates the laying of a solid, firm foundation upon which a beautiful superstructure of character may be reared.

"Ah, but is not this mainly the work of parents?" you reply. And we answer, "It is." How then can it be done by the Daughters of Zion or by any other organization? We are persuaded that it can be done only by parents, and done thoroughly only by thoughtful, devoted, God-fearing parents. What then remains to call for the work of this organization?

Simply the work of parenthood united for the accomplishment of the highest results. Parenthood taking counsel together and together, not only praying for wisdom to guide, but seeking wisdom out of all good books as God has commanded. Parenthood thoroughly alive to the responsibility resting upon it, and baptized with the Spirit of Christ sufficiently to understand that, to a certain extent, all parents are responsible for the welfare, not alone of their own children, but for the children of other parents as well. Parenthood which realizes the right of every child to be well born; which realizes the responsibility and power which God has laid upon it in entrusting immortal souls to its guidance; which has a realizing sense of the strict account God will demand at its hand for the manner in which this responsibility has been met.

There are children born to parents in the church who are straying from the fold, indifferent to the faith, and often even opposed to it. There are others who, though they remain with the church, are not the blessing to themselves and others that

the children of the covenant ought to be. Does not this indicate that somewhere there is neglected work.

"If one member suffer, all the body suffers with it." Let us illustrate:

"Boys will be boys," says a thoughtless young mother, not realizing that to a very large extent she has it in her power to determine what kind of boys her boys shall be, nor does she realize how much their future depends upon what kind of boys she causes them to be.

She has not studied, she has not been taught the laws governing her own being, and she has a vague, indefinite idea of her duties and responsibilities. She does not realize that in all his creations God governs by immutable laws; that obedience to these laws places her in harmony with him, and that violation to them (no matter how ignorantly done) brings discord and sin, with sorrow and suffering in their train. Thus in her child, or children, are perpetuated the mistakes of her own ignorance, and many times such mistakes bring trouble, even disgrace and reproach upon the entire body—the church.

Is it not good to unite in an effort to avoid these dangers? Is this work to be done in the Sabbath school among the children? Can it be done in the Religio among the young?

Yes, a part of it may be done even there, but it can never be done thoroughly by anyone but parents or guardians, and to such the Daughters of Zion say: "Come and let us counsel together, pray together, and together labor for the advancement of the cause we love—the cause of Zion, the pure in heart.

Requests for Prayer.

Sr. L. Gamet, Inman, Nebraska, writes that Bro. J. H. Jackson, of Meadow Grove, Nebraska, is seriously ill and requests the prayers of the church in his behalf.

Sr. Annie Johnston, Huron, South Dakota, writes: "Sister Marsent has been afflicted with rheumatism since last Thanksgiving. She is able to walk with crutches, but the knee is still stiff. She wishes fasting and prayer that if it is the Lord's will she may be healed."

Letter Department

MCGREGOR, MINNESOTA, May 25, 1910.

Dear Herald: We are still striving to do God's will. We have not the church privileges, as a good many of you have, and of course it seems harder to live our religion, but I hope and pray that we may not falter by the way, but ever be found doing God's will. It is hard to always live right. We meet with so many discouragements on account of our lack of faith. We want to come to Zion as soon as the Lord can open a way for us. May God hasten that glad day when he will make his appearance, is our earnest prayer.

There were two Mormons here and left some tracts for us to read. One was called, "The plan of salvation," and the other was called, "The Reorganized Church vs. salvation for the dead." They were told that there were some Latter Day Saints here, but they said, "They are different from us." I was glad they said it, for some in the neighborhood said that we were all the same.

They came back in about a month wanting to get a drink. They wanted to know if we had read their tracts. I told them that I read part of them and then they wanted to know what I thought of them. I told them that we belonged to the Latter Day Saints, and that there was a great difference between us. They said, "O yes, certainly, there is just as much difference between us as there is between the two Catholic churches," and several others they named. They said, "We did not come to discuss religion, but to get a drink and find out the nearest way to the railroad." I wanted them to stop

where my husband was working and have a talk with him, but they did not stop.

We take the *HERALD*, *Ensign*, *Journal of History*, *Autumn Leaves*, and *Hope*, and think they are all of the best reading. This spring I was very sick.

I would take cramping spells which would be much worse from about ten to twelve in the morning and from five to eight or nine in the evening, and was steadily growing worse. They sent a telegram to my father, but he could not come, for mother was sick. Two days after that when I was the worst, about noon, the pain suddenly left me and I was given to understand that prayers had been offered for me. The old lady that stayed with me noticed the difference as soon as she came into the room. To God we give all the glory.

Remember us in your prayers, for we know by the united prayers of the Saints much can be accomplished.

Your sister in the one faith,
MRS. LILLY A. PEEK.

BICKNELL, INDIANA, May 31, 1910.

Dear Herald: There are quite a few Saints here. Brother Rogers lost his wife, May 7, and the remains were sent to Portsmouth, Ohio, for burial, where she and Brother Rogers were raised. We tried in our weakness to show what a contrast there was in the way God deals with men in the hereafter and how men say, We believe some good was done and if so, we want God to have all the honor and glory.

I visited Brother Tempest and family, also Sister Nelson in Terre Haute. They are strong in the faith. They are also receiving tracts from Utah that are not appreciated. The Saints of God do not need the doctrines of devils. All their tracts lead to polygamy.

May God bless his Saints everywhere is the prayer of your brother in Christ.
ROBERT GRIEVE.

ARLINGTON, SOUTH DAKOTA, May 30, 1910.

Dear Herald: I commenced tent work here yesterday. It is out in the country on the farm of Sr. Celia McCallum. A Sunday school has been kept in her home for about one year with an enrollment of thirty-six. Yesterday forty-two were present in the tent. I preached to an audience of about twenty-five in the morning service and forty at night. It is more pleasant and attractive than in the schoolhouse. The great drawback is the pleasure of the world. The only difference between the country and city is as to the number.

My mission address is 706 West Sixth street, Madison, South Dakota.
EDWARD RANNIE.

DAHINDA, ILLINOIS, May 26, 1910.

Dear Herald: The *HERALD* is a welcome visitor to us. We enjoy reading the letters from the different brothers and sisters, telling of the truthfulness of this work. We feel thankful to our heavenly Father for the gospel that brings so much peace, joy, and happiness to the lives of so many. This great latter day work makes Saints feel that the longer they are in it the better they like it, and they long to do and keep all of God's blessed commandments. We are frail and prone to wander, but we do not know that God can strengthen us to overcome all that will hinder our sweet communion with him.

Not long ago, I was asked what church I belonged to. I said, "To the Latter Day Saints." They said it was too bad, but I told them that I did not think like that, and it does me good to think I am associated with this glorious gospel.

It is my prayer that I along with you may let my light shine in the straight and narrow way that leadeth to life everlasting, that others seeing our good works may be led to a knowledge of the same. My husband has been in this work for over twenty years. He is an elder, and is also president of

this branch. We have good prayer meetings here as well as other good meetings. At times there are quite a number present and we feel that the good seed is being sown here, and we pray it will yield an abundant harvest. I believe that the Saints here are trying to walk in the light. We have two little boys and it is our earnest desire and prayer that they may grow up in grace and have a knowledge of the truth and be bright and shining lights in proclaiming this gospel to the sons and daughters of men.

Your sister in the faith,
AGNES MUNRO.

HESPERIA, CALIFORNIA, May 21, 1910.

Dear Herald: You are one of my most welcome visitors, and when you fail to put in your appearance, I am surely much disappointed, and keep close watch on the office until my paper puts in its appearance. How those that are denied the privilege of hearing the gospel preached can do without the dear *HERALD*, *Ensign*, and *Autumn Leaves*, is past my understanding.

Like many others I am one of the scattered, living out on the Mojave desert of California. But I can truthfully say that God is here as well as elsewhere, if we exercise the proper faith, keep his commandments, and walk in the path "that leads to life everlasting." The way is so clearly blazed before us by the Master who said, "Follow me," that we could hardly make a mistake if we would ever watch "unto prayer," as he has also said, "Men ought always to pray, and not to faint," remembering "that the prayer of the righteous availeth much," while the prayers of the wicked "are an abomination in the sight of the Lord."

I am track foreman here on the Santa Fé, have been sorely and wrongfully persecuted by outsiders, but God has ever been my shield and guide. And so long as God is on our side we do not fear the persecutors, no matter who they are. He has always heard and answered our prayers, when we exercised the proper faith by a close walk with him. Those of our family that have been sick and afflicted have been miraculously healed,—to God be the praise.

At one time last summer, while praying to God at the dead hour of midnight for light on a certain subject, I was in the Spirit told that, "I, your God, have heard your prayers," and that those I loved would shortly obey the gospel. Less than six months after that time five of my children were led into the waters of baptism by Bro. C. E. Crumley, of San Bernardino. How we did rejoice to see those dearer than life (this life) "born of the water and of the Spirit."

Pray for us that God will bless us with knowledge and wisdom, that we through him may be able to ever keep them in the straight and narrow way. We realize the fact that our responsibility has now only begun.

We, too, like a great many of the brethren, have been receiving "plenty" of the literature of the Salt Lake kind. But they would do better if they would devote their time and money to caring for the poor and afflicted, and possibly gain some converts to thinking that they were trying to follow that meek and lowly one, Christ Jesus. As for us, judging the future by their past, as well as the misleading statements that are in their literature, we can't possibly see where any well-informed "Reorganite" could or would be converted to "join in with them,"—not I at least. Knowing their history as we do, we voice the sentiment of Brother Smith: We can well afford to lose anyone that desires to follow after those that are practicing and teaching the abomination that David and Solomon practiced, which was an "abomination in the sight of the Lord."

Take for an illustration the epitome of faith, as compiled by the "Seer." Read it carefully; then write by its side their Adam-god, blood atonement, nefarious, so-called revelation on

celestial and polygamous marriages, "destroying angel," etc. You will then be able to clearly see who, what, and where the true and only original church is, and I flatter myself with the idea that the name that would appear before our Salt Lake brethren would stand out in bold relief, and spell "Reorganite" to them as well as it does to us. May God ever keep, guide, and protect those that pray and strive to follow him, is the prayer of your brother in bonds of the restored gospel.

T. C. TURPEN.

IMBLER, OREGON, May 22, 1910.

In a dream that my son had, it spoke of a slaughter house. I think it meant the hospital where I was taken to be operated on. I was there a month. No one thought I would live. I was sixty-seven years old last January, but thanks be to my heavenly Father and the good nurses and doctors, I am so I can wait on myself and do the work for my son who is at home on the farm with me. May God bless all his Saints and all the honest in heart.

Your sister in Christ,
MRS. F. A. ELMER.

MAQUOKETA, IOWA.

Dear Herald: We are very thankful to our heavenly Father for the blessings he has bestowed on us from time to time and for a knowledge of the gospel. Our number is small in this place, but we are trying to keep the camp fires blazing. We have prayer meeting every week and a Bible and Book of Mormon class. Bro. John Heide, of Fulton, has been very faithful to us for a year in coming to talk to us, and his sermons and kind and brotherly counsel, with the other elders who come occasionally, have given us much strength and encouragement.

When we read of so many isolated ones who hear a sermon only once in a long while, we feel very unworthy and think we do not appreciate our privileges as we should, but we hope by God's help to overcome all our imperfections.

Sr. Minnie Davis, who has had poor health and is blind at times, asks the prayers of the Saints that, if it be God's will, she may be restored to health again.

Your sister in the faith,
MAE DAVIS.

TRYON, NEBRASKA, May 24, 1910.

Dear Herald Readers: I like the HERALD very much. I think there are so many instructive and helpful letters and articles in it. If we wish to enter the great feast when Christ comes, we can not expect to do so if we are not faithful. We can not go to the great marriage feast of the Lamb, unless we have on the robe of purity.

I want to ask the prayers of the Saints in behalf of my uncle, Henry W. Godfrey, who is in the insane asylum at Pueblo, Colorado, that if it be the Lord's will, he may be healed of this affliction. He has been in the insane asylum for some four or five years. If there are any Saints living in Pueblo, I know he would be very glad to have them call and see him at the asylum, as he is very lonesome.

We have a little Sunday school and Religio here. Although the attendance is small, I hope that it may increase and that the Lord's work may go onward and upward. I have been in the church six years and I have never regretted the step I took when I was eight years old.

PEARL STODDARD.

GAMBURG, RIPLEY COUNTY, MISSOURI.

Dear Herald: I have been appointed to southeastern Missouri, and as I want to get acquainted with all the Saints in my field they will do me a favor by writing to me at Naylor.

By so doing, I can make arrangements for meetings in their part of the territory and in this way we can all help in this great work, if we can not all preach. We can all help the minister and help open the way for others to see the light so that we will be coworkers for good. May the message of God be pure and simple and easily understood.

Your brother in gospel bonds,
H. V. BRAUN.

JOPLIN, MISSOURI, May 28, 1910.

Dear Herald: I find on every hand willing and eager readers for Latter Day Saint literature, prejudice giving way to eager listeners. Creeds are crumbling to pieces; spiritual rebellion is growing worse; the fall is sure and near at hand and great shall be the fall. Great and noble men of this condition in forms of godliness will turn to the fullness of the gospel. For the past eighty years the pulpit and press have failed in their rejection. Churches were built up for gain. Their craft was in danger, but now they have changed their attempt to carry on man made religions, built upon the sands for foundations. All men were commanded to repent.

The gospel is preached as a witness in the world and to all nations, kindred, tongue, and people. A nation born out of all nations, a designed ensign set up, the Book of Mormon and the Bible, and proof shall continue to be turned to public gaze.

The arming of all nations under the guise of peace is only a cry of peace, and there shall be no peace. An awful doom awaits the wicked nations of the earth. The arm of God will ere long fall upon them and they who can not take up sword to defend themselves must needs flee to Zion. The awful decree that the wicked shall perish leaves no way of escape, but the great and noble men, even the kings and princes out of all nations, come with their gold and silver and precious things to offer at the feet of Ephraim in Zion, a marvelous and matchless wonder to all nations in Zion, and the hill of Zion will be a pillar of fire by night.

Our Lord and Christ will come and reign over many nations for a thousand years and those that are faithful to the end will sit down with Abraham, Isaac, and Jacob in the kingdom of heaven, for all things will be gathered in both heaven and earth.

Let us warn our neighbors that there may be many stars in our crown.

Faithfully yours in Christ,
A. N. HOXIE.

PERRY, IOWA.

Dear Herald: The work in Perry has taken on a new impetus. We have secured the Commercial Hall of the business college for services and everything seems now to be in our favor. Brethren Clark and Salisbury have each made a trip from Des Moines to dispense the true word to us and both sermons were greatly enjoyed. Brother Clark's principal theme was the eleventh hour. Brother Salisbury portrayed the plan of salvation. Many outsiders have promised to attend our services. We all hope they will keep their promises.

Our people here are hospitable and kind. There are no slanderers or devourers of any kind among them and each one seems to have his mind wholly on the work. The Brighamites had seven men here last fall, but they were asked to move on and nothing was heard from their sermons. People in general know no difference between us, and the student of nature does not care to hear the other side discussed, while those who are not church goers are not interested in either side.

We expect a couple of baptisms here soon. Perry is the old stamping ground of Brn. John Roth, Billy Johnson, James

Morgan, and some others. All these men were favorites in this community and correspondence with these brothers is asked for. Here is where Brethren Roth and Sedgwick worked together for the benefit of outsiders and were not appreciated until their departure. We hope to meet with the conference people in Des Moines on June 8.

NELLIE M. MARTIN.

JOHNNIE, NEVADA.

When I read the letters from the Saints it makes me feel as though I would like to write all the time. We came here with Elder James Mead, from near Flint, Michigan. We are the only Saints here. I am thirteen years old, and am learning fast so I can come to Graceland College some time soon. Pray for us, as there is no church nor Saints with whom we can associate.

Your brother in Christ,
EDWARD W. JONES.

MOOSE JAW, SASKATCHEWAN.

I will be pleased to learn if there are any Saints in or near Moose Jaw, Saskatchewan.

S. E. HEWITT.

CLINTON, MISSOURI, May 24, 1910.

Dear Herald: I am unable to work at all, so I can't make my own living. I have to live with my children and friends. My children are all poor and hardly able to support their families, now that work is so scarce. One of my sons was crippled last November in the mines. He is not able to be out of bed yet. His wife and children have to depend upon the mercies of the people to be supported. His wife belongs to the church. She was baptized by Bro. I. N. White. When she was a child, she and her brother and myself belonged to the Deep Water Branch. I have the rheumatism so badly that I am unable to comb myself or dress myself. I ask the Saints to pray for me that I may be healed if it be the Lord's will, and that I may hold out faithful to the end.

ANNA M. HUTCHINS.

CENTRALIA, WASHINGTON, May 22, 1910.

Editors Herald: Please note the following corrections to my hymn, "Forth to battle, sons of Zion," on page 492 of the HERALD for May 18. The first two lines of third stanza should read:

"Soon from all four winds will gather
Out the people of our God."

Yours in the faith,

LEONARD S. RHODES.

From Canada.

We are still in the faith, doing what our hands find to do, all for the good of the work we love. A few words of information concerning the West might be appreciated by the readers of the HERALD. Any having a desire to come west should be certain that God's hand is doing the directing. This being the case, there should be no fear of coming west.

Railroads are being built every year, penetrating in new localities where thousands of acres of land can be homesteaded and bought. Coal is found in abundance in nearly every part of the Northwest. Grain growing is a success. Some have been hailed, but not general. Occasionally early frost has occurred in this vicinity, has not damaged anything except on low ground. Grain on higher ground ripens in nearly every case.

This is the greatest dairy and stock country in the world, in my judgment. There are also thousands of horses raised that haven't cost their owner a bushel of oats or a shingle for

shelter. Horses graze the year around on prairie hay. They bring from one hundred and fifty to seven hundred dollars a pair; oxen from one to two hundred and fifty dollars a pair; cows thirty to sixty dollars. Draft horses are in great demand this year.

Grain ranks first in the world in yield; wheat went over forty bushels to the acre and oats in many parts went over eighty bushels. Other grains accordingly as well. Timothy hay is a success. Roots, such as turnips, carrots, beets, potatoes, and cabbage do excellently. The seasons are short and the nights too cool for corn, tomatoes, cucumbers, pumpkins, although many have had fine success with them.

Parties coming here should have means according to their families. Where families are all grown so that they can earn something, there are practically no funds needed, as there are always opportunities for work. One needs some funds so as to travel to find the best locality for homestead entry. Parties desiring information further should write to Frank Oliver, minister of interior of Ottawa, Canada. Also get from the above named, name and address of agents in the State which they may wish to reside, and rates and any information will be cheerfully furnished.

Trusting the foregoing will be useful to some, I am ever your brother and colaborer.

FRED A. ROW.

News From Branches.

SAINT LOUIS, MISSOURI.

Regular sessions of the Religio have been held since last report; attendance and interest have been fair, though there is room for improvement.

On the evening of May 20, our regular meeting night, the Sunday school and Mite Society joined us in giving Brother Tanner, who has been an active Religio worker while among us, a farewell program. Talks were given, representing each organization, the branch and district also being present. Vocal and instrumental music was enjoyed and a nice little token was given Brother Tanner, to all of which he responded in a feeling manner. Such manifestations as this, evidence the fact that our young people are heeding the instructions received in their lessons and showing their faith by their works.

One of our Religians, Sr. Anna Mowry, was baptized the evening of May 18. We are always pleased to see our young people serving the Lord in their strength.

Your sister and coworker,

E. M. PATTERSON.

2739 DE JONG STREET.

CENTRAL CHICAGO.

Friday, May 27. Our Religio program regarding Memorial Day was quite interesting and very enjoyable.

Sunday, May 29. Very excellent sermon by Elder F. G. Pitt. Appropriate remarks regarding our heroes and the trials and conflicts of war and then as to our spiritual welfare. Are we fighting the good fight of faith? Are we putting on the whole gospel armor, and lastly the shield of faith that we may be able to withstand the fiery darts of the Evil One? If our shield is strong enough, we should never fall, no difference how much we are criticised, shunned, or forsaken. May we grow stronger as the months and years pass by and be valiant soldiers in the gospel army. Bro. Harry Passman occupied in the evening, also favoring us with a memorial sermon which was much appreciated.

Monday, Decoration Day. Very cold and disagreeable, but not raining. Quite a fair attendance and a very enjoyable time reported at the union picnic held at River Forest. The

tables were turned, however, regarding the ball game, the West Side winning this time, but not nearly so great a victory as for the South Side at the last picnic.

Wednesday, June 1. A good attendance of young people at the prayer meeting, which was spiritual and we feel much enjoyed by all. We were very glad to see Elders F. G. Pitt, James Keir, and Brother Bone, and to meet our new missionary, Elder Tanner.

Sr. Maggie Kelso leaves to-day for South Haven, Michigan, to visit her daughter, Sr. Addison Frantz. The Gleaners met to-day (Thursday) at Sister Pement's home, 5217 South Forty-fourth avenue, and were entertained at luncheon.

We understand little Eva Sherman is quite sick again, also Alexander Keir at our home. We hope and pray for their speedy recovery, and also others who may be suffering.

"So day by day and step by step, sustain thy failing strength;
From strength to strength indeed, go on through all the
journey's length.

God bids thee tarry now and then, forbear the weak complaint;

God's leisure brings the weary rest, and cordial gives the faint:

God bids thee labor, and the place is thick with thorn and brier,

But he will share the hardest task, until he calls thee higher.
So take each disappointment, friend; 'tis at the Lord's command!

Shall God's appointment seem less good than what thyself had planned?"

ALICE CARY SCHWARTZ.

6549 MARSHFIELD AVENUE.

Miscellaneous Department

Conference Minutes.

SOUTHERN INDIANA.—The one hundred and first conference of the Southern Indiana District convened with New Albany Branch, May 14, 1910, at 2 p. m. Meeting called to order by E. O. Byrn, secretary. Bro. John Harp was chosen temporary chairman. Brn. John Harp and John Zahnd were chosen to preside over the conference. E. O. Byrn, Charles H. Fish, D. H. Baggerly, Robert Miller, James Eulette, and E. A. Jaegers were granted the courtesies of the floor. The minutes of last conference were read and approved. Branches reporting: New Albany, 27; Hope, 43; Byrnville, 102. Elders reporting: Jacob Halb; Priests Charles H. Fish and John Zahnd; Teacher G. B. Miller; Deacons Charles Ferguson, E. O. Byrn. District treasurer reporting, on hand last report, \$2.47; total expenditures, 62 cents; amount on hand, \$1.85. Report of John Zahnd, Bishop's agent, read: Total receipts, \$179.90; total expenditures, \$179.90; amount on hand, \$13.05. Approved as read. Conference to be held at Byrnville Branch next time. Bro. Jacob Halb was elected as president. Peter A. Flinn as vice-president; E. O. Byrn as secretary and treasurer. The president was authorized to investigate conditions of Leavenworth and Oriole branches and report at next conference. Resolved, That the Bishop's agent only be required to make a complete and itemized report annually, said report to be made to the first district conference after January 1 of each year. Motion with amendment that the matter of appointing two-day meetings be left in hands of submissionary in charge, president, and superintendent of the district Sunday school association. Conference appointed the president, secretary, and Bishop's agent to compile a new district record and the record to be the official membership of the district to include only those who are willing that their names be enrolled in some branch of the district, and that an exact copy be furnished the General Church Recorder for the correction of his record, and that the said copy and the new record to be first approved by the next district conference in October. Passed that there be no more tobacco used by the members of the priesthood. John Zahnd was sustained as Bishop's agent. At 8 p. m. D. H. Baggerly was in charge

and J. W. Metcalf was the speaker. At 10.30 a. m. E. O. Byrn was in charge and Jacob Halb was the speaker. At 2.30 p. m. sacrament meeting, Brn. Charles H. Fish and John Zahnd in charge. At 7.30 p. m. preaching by Bro. John Harp. Conference thus ended. The work seems to be taking new life for the coming year. Let us labor and pray that it may. E. O. Byrn, secretary.

FLORIDA.—Conference met with the Pleasant View Branch, Florida, May 21, 1910, with W. A. West presiding. By vote all visiting brothers and sisters were invited to take part in the conference. The minutes of the previous conference and the ministerial reports were read. W. A. West was elected president. Bishop's agent's books were audited and found correct. Next conference is to be held at Santa Rosa church. It was decided that a reunion is to be held at Pleasant View church, beginning July 20, 1910. The district extend their appreciation to Bro. T. C. Kelley for the good work that he has performed here. E. N. McCall.

CLINTON.—District convened May 21 and 22, at Veve chapel with a good attendance. We enjoyed a good spiritual conference. All branches reported except the Fort Scott and Lowry City branches. Bro. James Moler was elected president; Bro. John W. Noyes secretary and treasurer; Sr. Lucy Silvers recorder and historian; John W. Noyes library committeeman; Bro. W. E. Reynolds was recommended as Bishop's agent. The following elders reported: C. J. Peters, W. E. Reynolds, S. C. Williams, F. R. White, A. Lloyd, William Lowe, C. W. Keck, J. B. Gouldsmith, A. I. Roberts, G. W. Beebe, sr.; Priests Warren McElwain and John W. Noyes; Deacons Fred Cool and Pleas Budd. John W. Noyes, secretary, 611 North Main street, Nevada, Missouri.

WESTERN MAINE.—District convened with the Saints at Stonington, May 21 to 23, 1910, with Elder E. B. Hull presiding. Branches reporting: Little Deer Isle, Stonington, and Mountainville. Official reports, Elders J. J. Billings, J. N. Ames, H. R. Eaton, G. H. Knowlton, D. C. Torrey, James H. Robbins, and R. W. Farrell; Teacher Mark E. Billings, and Priest J. K. Eaton. Bishop's agent's books were audited and found correct. At the Sunday morning prayer and sacrament meeting, Bro. Moody Eaton, of Mountainville, was ordained to the office of priest by Elders Billings, Farrell, Ames, and Robbins. Florence Wallace, clerk.

Conference Notices.

The Central Oklahoma District will convene August 20, 1910, at Morrison, Oklahoma. Send all reports to Sr. Alice Case, secretary, Kingfisher, Oklahoma. Edgar H. Smith, president.

The Northeastern Illinois District will convene at Mission, Illinois, June 18 and 19. Those desiring to attend will please write to Elder J. Midgorden, so that arrangements can be made to meet them at Seneca or Sheridan, Illinois. Elders F. G. Pitt and J. A. Tanner are expected to be present. Full reports and good attendance are solicited. F. M. Cooper.

Semiannual conference of the Spokane District will be held at Saints' church at Spokane, Washington, on Saturday, June 11, 1910, at 10 a. m. Let all who can come. Please send reports early. Oliver Turnbull, secretary, Sagle, Idaho.

Montana District conference will be held at Bozeman, June 18 and 19, and on Sunday, the 19th, the new church at that place will be dedicated. Bro. Frederick A. Smith and others are expected. J. P. Wyckoff, secretary.

Convention Notices.

The Little Sioux District conventions of the Religio and Sunday school will be held at Missouri Valley, June 2 and 3. This is the first time for a number of years that Missouri Valley has had the conventions. Let us have a good attendance with spiritual interest. President of Religio.

The Idaho District Sunday school association will convene June 10, 1910, at Boise, Idaho. Please send in all reports to M. J. Gilmore, secretary.

The Winnipeg District Sunday school convention will convene with the Saints of the Rosendale Branch, near Trehern, June 17, at 10 a. m. Annual election of officers. The various schools are requested to send delegates. Send all reports and credentials to the secretary as soon as possible, not later than June 15. Estella Hayward, secretary.

Reunion Notices.

The reunion of the Central Oklahoma District will begin August 12, 1910, at Morrison, Oklahoma. Be sure and come and make this reunion a success in every way. Hubert Case, missionary in charge; Edgar Smith, president.

Reunion of the Southern Wisconsin District will convene at Madison, August 26 to September 4, 1910. The same grounds will be used as last year on the north side of Lake Monona. Price of tents will be as follows: Wall tents, 12 by 14, \$2; cottage tents, 10 by 15, \$2.25; cottage tents, 12 by 19, \$2.75; cots, 25 cents each for the ten days. Meals will be furnished at dining tent at 15 cents unless found impossible. J. W. Wight has arranged to be with us and there will be others besides the missionary force of Wisconsin. Let everyone remember the word of the Lord, "I will bless you from year to year." Let everyone say, "I will not yield to worldly pleasures, but will sacrifice to be in the gathering the Lord has promised to bless." Address all orders for tents to Bro. O. M. Carpenter, 2109 Dunning street, Madison, Wisconsin. Try to send in orders at least ten days before the reunion. J. O. Dutton, chairman, O. M. Carpenter, secretary.

The North Dakota reunion will be held at Dunseith, North Dakota, June 25 to July 4. Meals will be furnished on the grounds at twenty cents. All who can, bring tents, as rooms are not as plentiful as last year. Those who wish rooms, please write to the undersigned. We will do the best we can to procure them. S. Stowell, chairman, C. J. Spaulding, secretary.

Pastoral.

To the Ministry, Saints and Friends, of the Utah Mission; Greeting: As I am once more to be associated with you as a missionary, and by the general minister in charge appointed to take the oversight of the work in Utah, I take this method to communicate with you.

I desire to hear from all of the ministry, both general appointees and the local force, that we may become closely in touch with each other and thus be able to accomplish the most good possible. I trust also the Saints and friends will give their hearty cooperation so that by united effort good may be done, and the gospel message proclaimed to the erring ones.

Brethren, we have much to encourage us. Truth is our message, and the Lord has directed us to continue the conflict. Let us take courage, trusting the Lord, and with renewed effort do all in our power to move onward the cause of Zion, that the honest may find comfort and joy in the gospel of peace.

All information from Saints or friends with reference to opportunities for labor will be thankfully received. I hope to be with you in the field shortly, but for the present address me at my home, Weston, Iowa, and it will reach me.

Your brother in the conflict,
H. N. HANSEN.

To the Saints and Friends of Southern Missouri District and Southeastern Missouri; Greeting: Having been appointed in charge of the above mentioned territory I write these few lines that we may labor more effectively for the advancement of the gospel work. We only have four traveling missionaries in this large field. Therefore we want to earnestly encourage all the local forces to thrust in their sickles and reap the golden grain. There are three missionary families to sustain, and also the freewill offerings to the ministry that they might get to their appointments and also receive money for clothing and incidental expenses. This is one of the commands, and it is a means of grace to every child of God who will observe to do these things. Last year the Bishop commended us for our efforts in temporal things; let us labor to keep our record clean. Those who desire to send tithes and offerings will see my address below. Let all the Saints who have places of interest for the missionary to visit, write me and we will try our best to reach your locality.

Yours in gospel bonds,
A. M. BAKER.

WILLOW SPRINGS, MISSOURI, R. F. D. No. 2, Box 63.

To the Saints of the Rocky Mountain and Pacific Slope Mission; Greeting: You have doubtless ere this noticed the changes made at the late General Conference. The two above named fields have been joined, with Bro. J. W. Rushton and the undersigned as associates in charge. With you we hope for congenial relations, with mutual forbearance, inclusive of that charity becoming disciples of the Christ. Paramount respect for our great Teacher will overshadow all

minor considerations. May gratefulness for Christian fellowship as our boon arouse us for proper appreciation of our holy privileges. The following arrangements, we trust for the benefit of the work intrusted to us, are offered:

W. H. Mannerling and W. S. Pender will labor together in their new appointments, the Republic of Mexico. Later directions as to detail will be given them. In the meantime they can be concluding their labors in the missions of last year.

W. S. Simmons and T. J. Shepard will associate as circumstances will allow in New Mexico.

The work in Arizona will be cared for by Bro. J. E. Vanderwood.

In Colorado, F. A. Russell and J. D. Curtis will pair off as during the latter part of the past year. S. M. Reiste, J. H. Petre, and Columbus Scott continue their labors as heretofore. If occasion requires, Brother Scott may help either of the last two mentioned. Bishop R. Bullard will give attention to the duties of bishop as wisdom may direct. L. G. Holloway, who has removed to Colorado for business reasons, will do what circumstances permit him to do in the ministry.

In Utah, H. N. Hansen will be in charge. M. F. Gowell located at Provo; A. M. Chase in Salt Lake City; J. D. Stead at Ogden and vicinity; John Davis labor in a general way as missionary.

Hale W. Smith and W. P. Bootman work together as much as possible in new openings in Montana.

In Idaho, S. D. Condit, with T. C. Kelley to operate the tent in Idaho District. A. J. Layland, Eastern Idaho and Wyoming.

T. W. Chatburn in charge of Southwestern Oregon District. M. W. McConley and B. J. McKim under the direction of G. J. Waller in Hawaii.

J. M. Terry will continue as now laboring in Northern California District. When Brother Cady is ready, if he will notify me, provisions can be made for him.

The above outline is regarding principally the changes made; those not mentioned in the above will labor as per certificate of appointment. I have not been able to consult with Brother Rushton in these arrangements. When he arrives from Europe, there may be other changes.

Fraternally submitted,
F. M. SHEEHY.

903 WEST WALDO AVENUE, INDEPENDENCE, MISSOURI.

Having been appointed again to act as assistant minister in this field, we desire to greet you once more, as fellow-workers in the Lord, and ask your cooperation in all the work intrusted to our care. Write us at any time, on the needs of the work. Also as Bishop's agent, we need your cooperation. The Clinton reunion will be held September 2 to 12, at Morrison, about August 1. Watch for notice. Brethren Yates, Dillon, Fisher, S. S. Sand, E. H. Smith, are our coworkers as missionaries. Give us your faith and prayers, and lend a helping hand. Let everybody work.

Your colaborer,
HUBERT CASE.

KINGFISHER, OKLAHOMA, May 27, 1910.

To the Saints and Friends of the Spring River District; Greeting: The appointing authorities have seen fit to return us to this field for another year. In order that we may accomplish the purpose of thus sending us back we ask the hearty cooperation of the Saints and friends, that we may work together to that end, of carrying out the angel's message to the world. We desire to do all the good we can in getting this work before the people. To the scattered Saints I would say, Do all you can to get places for the missionaries to occupy and write us and let us know of the prospect of gospel work in your neighborhood. By so doing we can get the work out over territory that has not yet been canvassed. Address Bro. E. A. Davis, the district president, at Pittsburg, Kansas, and Bro. J. Arthur Davis also at Pittsburg, Kansas. My address is Holden, Missouri, Lock Box No. 306. You can address either of us in regard to your needs of having work done in your community. We will try to give it prompt attention.

Let us all go to work in earnest and do all the good we can, remembering that when the year has passed we can never live it over again, for we only pass this way once.

Let the watchword be first, last, and all the time, the salvation of poor souls, and every move that we make let it be to save. As ministers for Christ let us not wait for something to turn up, but get busy and not let one moment be lost for the work the Lord has intrusted to our care, and we must answer to God for our stewardship while here. Let us ask

ourselves the question, how many souls will there be around the pleasing bar of God that will have the crown of everlasting life placed upon their heads by reason of our assistance to them in helping them over the rough places in life. May the good Lord add to each such blessings as will be for his good and his glory. Your brother and collaborer for the great work of God.

GEORGE JENKINS.

It has become the custom to issue pastoral letters, the better to acquaint the church and collaborers with the plans for work, and the disposition of men.

The past year was one rich in blessing, and phenomenal success in several districts of the mission, and we trust, under the blessing of God, to make this year one of the landmarks in the history of the mission.

Our ministerial force has been increased somewhat, and with the local ministry constitutes a splendid corps of workers.

It is thought advisable not to appoint assistant ministers in charge. We therefore request every man to keep in touch with us as to conditions where they labor. We expect those assigned to missionary work to open new places, leaving the care of branches to local officers as provided for in the law.

REPORTING.

Brethren will remember that reports are expected promptly July 1, October 1, January 1, and March 1. On the last date in addition to the quarterly, an annual report is expected. Every branch officer and member of the priesthood, no matter what office held, is expected to report on the above dates, to the president of his branch, or to the president of his district. Branch presidents should see that these reports are summarized and their reports forwarded to the district president not later than the tenth of the months provided for reporting. All missionary reports will be sent to the minister in charge.

MARITIME PROVINCES.

It has been thought advisable for Elder S. O. Foss to labor in Nova Scotia. We trust the Saints there will render him needed assistance, and that God will open the way for a harvest of souls.

MAINE.

For the present Elder S. F. Cushman will labor in the Eastern District; Elders E. B. Hull and H. A. Koehler in Central Maine; Elder R. W. Farrell in Western Maine.

MASSACHUSETTS.

Elders A. B. Phillips, D. Macgregor, R. B. Howlett, and J. A. Gillen. Elder Phillips will endeavor to open the work in New Hampshire.

NEW YORK AND PHILADELPHIA.

Elder W. W. Smith, Philadelphia objective point; A. E. Stone, Scranton objective point; W. Anderson, Gus. Koehler, and J. B. Lentell.

NEW YORK DISTRICT.

H. O. Smith, Buffalo objective point; Alma Booker.

Changes may be made in these assignments as the exigencies of the work suggest.

May God richly endow with his Spirit that we may meet at the close of the year bringing precious sheaves to the garner of the Lord.

Your brother in Christ,

U. W. GREENE.

To the Saints of South Dakota; Greeting: The new conference year is now upon us. What will it be? It is in our hands to make a good record. The last year has been one of advancement. The church as a whole has moved forward, and in some localities the special favor of God has been shown in behalf of the ministry and people. The future is bright for the spread of gospel truth, and we are all coworkers with God (1 Corinthians 3:9), and all are called to be laborers in his vineyard (Doctrine and Covenants 119:8). The work is not confined to the ministry, each and all have a part to perform. If we expect to get our penny (Matthew 20:10) or reward we must do our part faithfully. Many were faithful during the past year, and as they sought to

bless the household of faith a loving Father with lavish hand remembered his children. If any were thoughtless during the past year, and forgot their duty to the church, let them examine themselves carefully and see if they are in the faith or not. Do not delay, commence at once to plan and act to be numbered among the faithful ones.

The families of the missionaries must be cared for, and the missionaries must depend on your generosity to supply their wants. Both are making sacrifice that they might win souls to Christ, and also bless the household of faith. The poor and the widow and orphan must also share with them.

It is for these purposes that your tithes and freewill offerings are used.

We will use the gospel tent the coming year, and we need your assistance in small donations to meet the incidental expenses connected therewith. We hope to hear from all during the year.

Your collaborer in the gospel work,

EDWARD RANNIE, *Bishop's Agent.*

MADISON, SOUTH DAKOTA, 706 WEST SIXTH STREET.

Notice of Appointment.

Elder B. S. Lambkin having been "referred to the minister in charge of Michigan and the Bishop," we hereby notify those concerned that after June 15, he will labor in the Western Michigan and Southern Michigan and Northern Indiana districts.

Respectfully,

J. W. WIGHT, *Minister in Charge.*

E. L. KELLEY, *Presiding Bishop.*

LAMONI, IOWA, May 30, 1910.

Notice.

The quorum of priests of the Lamoni Stake will meet at Lamoni, Iowa, in the north room in the basement of the Brick Church. James J. Johnson, secretary.

Addresses.

Arthur Allen, 86 Goodwin avenue, Detroit, Michigan.

Frederick W. Holman, 4106 Sixth avenue, Northwest, Seattle, Washington.

Edward Rannie, home address, 709 South Fuller street, Independence, Missouri; field address, 706 West Sixth street, Madison, South Dakota.

Died.

SMITH.—M. F. Smith died Sunday, May 22, at Buffalo Gap, South Dakota.

CAMPBELL.—April 18, 1910, at Fulton, Iowa, son of Bro. Clarence and Sr. Lydia Campbell, after the short life of one hour. It seemed hard for them to give up this bud of promise, but the Savior says, "For of such is the kingdom of heaven." May the parents so live that they may meet their loved one in the sweet by and by. There was no sermon, only a prayer offered by Elder John Heide.

SNIVELY.—At her home four miles south of Lamoni, May 17, 1910, of typhoid-pneumonia, Sr. Ellen, wife of Elder Hugh N. Snively. She was born October 2, 1850, came to America in 1853, was baptized September 24, 1875, at Keokuk, Iowa, by Elder John H. Lake. Married November 23, 1870, and to this union were born five children, the youngest, sister Olive, gone on before to the paradise of God. Left to mourn, a companion of almost forty years, and sons and daughters: Charles, George, Bertha, and Myrtle; two grandsons, and sisters, Alice Jacobs, of Keokuk, Iowa; Hattie Lambert, of Ferris, Illinois, all of whom were present; one sister, Lizzie Anderson, of Saint Louis, Missouri, not present. Prayer at the home by George W. Blair; service at the church, prayer by Columbus Scott, sermon by R. M. Elvin, from Isaiah 61:2. Prayer at grave by Asa S. Cochran, and interment in Rose Hill Cemetery.

SMITH.—John Smith died in Grey, Ontario, May 11, 1910, at the age of eighty-three. He was baptized September 28, 1899, by Elder S. W. Tomlinson. Sermon by Elder William Fligg; interment in Molesworth Cemetery.

BROWN.—Louisa Jane Brown, died April 29, 1910, at her home in Aldborough, Ontario. She was baptized about twenty-five years ago by Elder J. H. Lake, and was married about seventeen years ago. Brother Brown has the sympathy of the Saints and friends in his sad bereavement. Buried in Wardsville cemetery, funeral from Presbyterian church. Sermon by Elder William Fligg.

CONTENTS

THE SAINTS' HERALD

ESTABLISHED 1830.

EDITORIAL:

Every Man According to His Calling	561
The Parable of the Virgins	561
The Beautiful in Creation	562
Notes and Comments	563

ELDERS' NOTE-BOOK:

The Book of Commandments and the Book of Doctrine and Covenants Rendition of the Revelation Contained in Section Forty-two	564
--	-----

ORIGINAL ARTICLES:

The Better Part, by Ralph W. Farrell	565
Hell—Is Its Fire Literal, by Fred M. Ball	567
"Otherwise They shall Hearken unto these Things," by A. M. Chase	568
Sunday the True Sabbath, by C. W. Prettyman	569

OF GENERAL INTEREST

MOTHERS' HOME COLUMN	575
----------------------	-----

LETTER DEPARTMENT

Mrs. Lilly A. Peck—Robert Grieve—Edward Rannie—Agnes Munro—T. C. Turpen—Mrs. F. A. Elmer—Mae Davis—Pearl Stoddard—H. V. Braun—A. N. Hoxie—Nellie M. Martin—Edward W. Jones—S. E. Hewitt—Anna M. Hutchins—Leonard S. Rhodes—Fred A. Row—E. M. Patterson—Alice Cary Schwartz.	575
---	-----

MISCELLANEOUS DEPARTMENT	579
--------------------------	-----

Joseph Smith, Editor; Elbert A. Smith, Associate Editor; Israel A. Smith, Assistant Editor.
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All articles, letters for publication, notices etc., and communications concerning the same, should be addressed to "Editors Herald." All business letters should be addressed to Herald Publishing House, Lamoni, Iowa, and all remittances should be made payable to the same. All errors in the filling of orders or rendering of accounts should be reported immediately, as receipts for money received are sent within two days after reaching the office.

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JONES.—Mrs. Lydia Blasdel Jones was born in Lynden, Ontario, April 14, 1853, and died April 7, 1910, at her home in Bellaire, Michigan. She was married to Gordon Blasdel in 1873; came to Michigan about three years later and joined the Reorganized Church shortly afterwards, living a useful and faithful life until her death. Seven children were born to them. Her husband and two sons preceded her to the better land. In 1896 she was married to T. M. Jones, of Coleman, and one son was born to them. She leaves four daughters and two sons to mourn, besides numerous relatives and friends. Funeral services at her home in Coleman, April 10, 1910, Elder J. J. Cornish officiating.

PHILLIPS.—Flora Averel Phillips, youngest daughter of Bro. and Sr. G. D. Phillips, died May 10, 1910, at her home, of typhoid malaria fever combined with some form of catarrh. She was born October 15, 1899, and baptized May 30, 1909.

YAGER.—Michael Yager was born in township of Holderman, Canada, and died April 16, 1910, at the age of seventy-eight years, one month, and twelve days. He was baptized into the Reorganized Church June 12, 1898, and was married August 31, 1852, to Miss Betsy Waun. Nine children were born to them. His wife died March 26, 1891. He was married again, September 27, 1891, to Mrs. Maria Moore Ward. Three children were born to them. He leaves to mourn, wife, five sons, five daughters, and a great many friends. Funeral in charge of O. J. Hawn and J. J. Bailey, assisted by Reverend Nixon.

ROBERTSON.—Anna Robertson, wife of Harry Robertson, was born at Tekamah, Bert County, Nebraska; died April 24, 1910, at the age of 26 years, 10 months, and 24 days. To them were born three children. She was baptized September, 1901, by Elder M. T. Short at Hebron, Nebraska. Our sister was faithful to the last. She was known by a host of friends, who extended their sympathy to the family. She was sister-in-law to our Bro. Ed. Robertson, missionary to Australia. Funeral conducted by Bro. William Self.

YOUNG.—Anna Umland Young, wife of Richard Young, was born near Auburn, Nemaha County, Nebraska, March 9, 1872, and died at the age of thirty-eight years and two months. She was married October, 1891. One child was born to them, Mary, who is near eighteen years of age. Her father and one sister passed on before her. Our sister was baptized April 6, 1905. She was very patient in her suffering. Funeral services conducted by Elder William Self, at Nebraska City, Nebraska.

EVANS.—Sr. Ann Evans departed this life at her home in Malad City, Idaho, February 10, 1910. She was born in Glamorgan, Wales, July 10, 1841; was married to Edw. J. Evans in 1863. To them were born nine children, four of whom preceded her to the great beyond; five remain to mourn the loss of a kind, loving mother. Services were held at the church, conducted by Elias E. Richards. Sermon preached by Elder John Davis to a host of sympathizing friends. Interment in the Malad Cemetery.

ANDERSON.—Emma A. Anderson was born May 27, 1884, at Greenwood, Cass County, Nebraska. She was baptized into the Reorganized Church July 29, 1894, by Elder George W. Chute. Died at Omaha, Nebraska, May 16, 1910, aged 25 years, 11 months, and 19 days. The remains were shipped to the home of her parents, near Franklin, Nebraska, where the funeral was held May 18, 1910, conducted by Elder C. H. Porter.

PRITCHARD.—Carlton S., died at Fulton hospital April 28, 1910. He was born at Phoenix, New York, March 21, 1843, and was baptized about two years ago, uniting with the Saints and continuing a devout and faithful member among them. He was buried beside his wife, who passed away five years ago, there being one son and two daughters who survive him, of whom one, Mrs. Earl Loomis, is a member of the church. Sermon by A. B. Phillips.

STEVESON.—Ida M., daughter of A. B. and Phebe Evin, was born May 10, 1872, near Jackson, Ohio, and died February 1, 1910, at Coaltown, Ohio, where she has resided since her marriage to W. A. Steveson, June 17, 1891. To them were born seven children, six of whom remain with the husband to mourn the loss of a kind and loving wife and mother. She also leaves to mourn, father, mother, five sisters, two brothers and a host of friends. She was looking for the comforts of others before the comforts of herself. She was stricken with that dread disease, tuberculosis, about one year before her death. All was done that loving hands could do, but God saw fit to call her home. She united with the church in 1888, being baptized by Bro. James Moler. Funeral at M. E. church. Sermon by A. B. Kirkendall, assisted by Reverend Carroll, pastor of the M. E. church. The very large attendance and the beautiful floral tribute showed the high esteem in which she was held.

CLAWSON.—James Peter Clawson was born February 9, 1824, on the island of Gothland, Sweden. He was married to Miss Mary Margret Sandel in 1850, and to this union two sons were born, Nichols Peter and John, who with their mother survive him. He embraced the gospel by being warned in a dream twelve years in advance of its coming. It was told him that in twelve years the judgment would come and about that time the Mormon elders came to the island and he was among the first to obey the gospel. He immigrated to Utah from Sweden in 1864 and in 1874 was baptized into the Reorganization by Elder H. N. Hansen. From Utah he came to Nebraska City, Nebraska, placing his letter with the Nebraska City Branch in 1885, where he has since held membership. Brother Clawson died Thursday, May 6, 1910, aged 86 years, 2 months and 26 days. The funeral services were held from the Saints' church, Sunday, May 8; conducted by Elder H. A. Higgins, assisted by J. S. Meyer. Beautiful floral offerings and the large attendance manifested the esteem in which Brother Clawson was held by Saints and friends. He passed away with the hope of eternal life.

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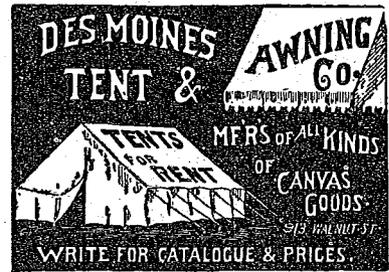
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10tf
ELLIS SHORT.

THE SAINTS' HERALD

Official Publication of the Reorganized Church of Jesus Christ of Latter Day Saints

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

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



"There shall not any man among you have save it be one wife; and concubines he shall have none."—Book of Mormon, Jacob 2: 36.

VOLUME 57

LAMONI, IOWA, JUNE 15, 1910

NUMBER 24

Editorial

CORNER STONES OF THE UTAH CHURCH.—NO. 1.

The Scriptural Test.—*Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son.*—2 John 9, 10.

In the introduction to a tract called "Corner-stones of the Reorganization," widely circulated by the Northern States Mission representing the dominant church in Utah, we find these words:

When men come as servants of God, claiming a divine commission to REORGANIZE the Church of Christ, the SEARCH-LIGHT OF INVESTIGATION should be turned upon them.

Having given this advice, our friends of the Utah church can not consistently feel resentful if they find themselves under the direct rays of the search-light of investigation, as they were among the first and most radical advocates of "reorganization."

Parley P. Pratt claimed that he received from some spiritual source the following instruction, only a very short time after the death of Joseph Smith:

Go and say unto my people in Nauvoo, that they shall continue to pursue their daily duties and take care of themselves, and make no movement in church government to REORGANIZE or alter anything UNTIL the return of the remainder of the Quorum of the Twelve.—Autobiography of Parley P. Pratt, p. 371.

Some time thereafter, as early as December 23, 1847, at Winter Quarters, Brigham Young and his associates issued a general epistle in which they said:

We now, having it in contemplation soon to REORGANIZE THE CHURCH according to the original pattern, with a First Presidency and Patriarch, feel that it will be the privilege of the Twelve, ere long, to spread abroad among the nations.—*Millennial Star*, vol. 10, p. 86.

This work of reorganizing was carried forward in the various quorums, from the First Presidency down, so far as it could be carried among those who followed Brigham Young. Parley P. Pratt says:

February 12, [1848].—I met in council with the First Presidency and members of the Twelve, in which certain vacancies in our quorum were filled. We were then instructed to assist in REORGANIZING THE DIFFERENT QUORUMS HERE, and in establishing righteousness.—Autobiography of Parley P. Pratt, p. 407.

Nor was this work confined to the membership in Utah. Under date of August 28, 1851, Parley

P. Pratt wrote from San Francisco to Brigham Young, concerning the church at that place:

We have rebaptized many of them, and have REORGANIZED the church.—Autobiography of Parley P. Pratt, p. 432.

Brigham Young carried this work so far that he caused himself, his fellow-officers, and the membership in his following to be *rebaptized, reconfirmed, and reordained*, after they had reached the Salt Lake Valley. The following is from Wilford Woodruff, at one time president of their church:

We soon repaired to the water, and President Young went down into the water and baptized all of his brethren of the Twelve present. He then confirmed us, and sealed upon us our apostleship and all the keys, powers, and blessings belonging to that office. Bro. Heber C. Kimball baptized and confirmed President Brigham Young. . . . On the next day (Sunday, August 8) the whole camp of Israel renewed their covenants before the Lord by baptism.—Life of Brigham Young; or, Utah and Her Founders, pp. 180, 182.

It will now be in order for us to turn the search-light upon some of the "corner stones" of this institution.

Kind reader, please read *all* of this article ere you cast it aside. Do not become offended, or attempt to quarrel with facts.

THE CASE OF BRIGHAM YOUNG.

The epitome of faith as adopted by the church during the days of Joseph the Martyr declared, "We believe in God the eternal Father."

But there came a time when Brigham Young transferred his allegiance from God the eternal Father, and became a worshiper of Adam, and Adam alone. Hear him in his own behalf:

Now hear it, O inhabitants of the earth, Jew and Gentile, Saint and sinner! When our father Adam came into the Garden of Eden, he came into it with a celestial body, and brought Eve, one of his wives, with him. . . . He is Michael, the Archangel, the Ancient of Days! about whom holy men have written and spoken—He is our Father AND OUR GOD, and the ONLY GOD WITH WHOM WE HAVE TO DO. . . . Now, let all who may hear these doctrines pause before they will prove their salvation or damnation.—Sermon, preached April 9, 1852, *Journal of Discourses*, vol. 1, pp. 50, 51.

The epitome of faith, before referred to, said:

We believe in God the eternal Father, and in his SON Jesus Christ, and in the Holy Ghost.

That statement was in harmony with the Scriptures:

H O Smith
711 So Fuller ave

Joseph, thou son of David, fear not to take unto thee Mary thy wife: for that which is conceived in her is of the Holy Ghost.—Matthew 1: 20.

And behold, he [Christ] shall be born of Mary, . . . she being a virgin, a precious and chosen vessel, who shall be overshadowed, and conceive by the power of the Holy Ghost, and bring forth a son, yea, even the Son of God.—Alma 5: 2.

But there came a time when Brigham Young concluded that Christ was *not* conceived of the Holy Ghost; that he was merely *a son of Adam*, and was not the Son of God the eternal Father. Hear him:

When the Virgin Mary conceived the child Jesus, the Father had begotten him in his own likeness. He was NOT begotten by the Holy Ghost. AND WHO IS THE FATHER? HE IS THE FIRST OF THE HUMAN FAMILY; and when he took a tabernacle, it was begotten by his Father in heaven, after the *same manner* as the tabernacles of Cain, Abel, and the rest of the sons and daughters of Adam and Eve, from the fruits of the earth, the first earthly tabernacles were originated by the Father, and so on in succession. Now, remember from this time forth, and for ever, THAT JESUS CHRIST WAS NOT BEGOTTEN BY THE HOLY GHOST.—*Journal of Discourses, vol. 1, p. 50.*

The doctrine of Christ forbids murder, but there came a time when Brigham Young concluded that under certain conditions he could save men by killing them. In a sermon, February 8, 1857, he said:

This is loving our neighbor as ourselves; if he needs help, help him; if he wants salvation and it is necessary to SPILL HIS BLOOD on the earth in order that he may be saved, SPILL IT.—*Journal of Discourses, vol. 4, p. 220.*

In a sermon preached September 21, 1856, his counselor in the presidency, J. M. Grant, (another corner stone,) told how this killing should be done, not by an executioner carrying out a sentence imposed by a civil court, but by a committee appointed by the ecclesiastical leaders,—a purely church affair. He said:

I say that there are men and women that I would advise to go to the President *immediately*, and ask HIM to appoint a committee to attend to their case; and then let a place be selected, AND LET THAT COMMITTEE SHED THEIR BLOOD.—*Deseret News, vol. 6, p. 235; Journal of Discourses, vol. 4, p. 49.*

It was the idea of the church originally that the gospel was the "power of God unto salvation," and that salvation came through righteous obedience thereto. But in the document introduced by Brigham Young, August 29, 1852, and advocated as eternal in its nature, this extraordinary promise is found:

Verily, verily I say unto you, if a man marry a wife according to my word, and they are sealed by the Holy Spirit of promise, according to mine appointment, and he or she shall commit ANY SIN OR TRANSGRESSION of the new and everlasting covenant whatever, and ALL MANNER OF BLASPHEMIES; and if they commit no murder, wherein they shed INNOCENT BLOOD—yet THEY SHALL COME FORTH IN THE FIRST RESURRECTION, AND ENTER INTO THEIR EXALTATION; but they shall be destroyed in the flesh, and shall be delivered unto the buffetings of Satan, unto the day of redemption.—Utah Doctrine and Covenants 132: 26.

On the important question of marriage the church early received pure and explicit instruction. That has been the custom whenever God has had a people, as appears from the following:

For if I will, saith the Lord of Hosts, raise up seed unto me, I WILL COMMAND MY PEOPLE: otherwise, they shall hearken unto these things.—Book of Mormon, Jacob 2: 6; later edition 2: 39.

When the Lord is raising up seed unto himself he commands his people, pending such instruction they must hearken to the things that are written; and when the instruction comes, it will harmonize with that which is written.

At that very time the Lord was raising up seed to himself, and so he commanded his people:

David and Solomon truly had many wives and concubines, WHICH THING WAS ABOMINABLE BEFORE ME, saith the Lord. . . . For there shall not ANY MAN among you have save it be ONE WIFE: and concubines he shall have none.—Book of Mormon, Jacob 2: 6; later edition 2: 33-36.

Again, with the restoration of the gospel in these last days, the Lord began to raise up seed unto himself, and true to his promise, he commanded his people, "otherwise" they should have hearkened only to the things that were written aforetime. But he commanded his people, and the commandment was in harmony with the written words:

Marriage is ordained of God unto man; wherefore it is lawful that he should have ONE WIFE, and THEY TWAIN shall be one flesh.—Doctrine and Covenants 49: 3; Utah edition 49: 15, 16.

Thou shalt love THY WIFE with ALL thy heart, and shall cleave unto her and NONE ELSE.—Doctrine and Covenants 42: 7; Utah edition 42: 22.

And yet, at a conference held in Salt Lake City, August 29, 1852, Brigham Young introduced a document the teachings of which were absolutely opposed to these plain commandments. Under his presidency and leadership those teachings became the practice of his church, and were taught and are still taught as a law to that church. That document taught as follows:

And again, as pertaining to the law of the priesthood: If any man espouse a virgin, AND DESIRE TO ESPOUSE ANOTHER, and the first give her consent; and if he espouse the second, and they are virgins, and have vowed to no other man, THEN IS HE JUSTIFIED; he can not commit adultery, for they are given unto him; for he can not commit adultery with that that belongeth unto him and to no one else; and if he have TEN VIRGINS GIVEN UNTO HIM BY THIS LAW, HE CAN NOT COMMIT ADULTERY, for they belong to him, and they are given unto him, therefore is he justified.—Utah Doctrine and Covenants 132: 61, 62.

It is true that Brigham Young claimed to have received this document as a revelation through Joseph the Martyr. That claim is challenged, and has never been sustained by proof.

But the human origin of the document is of secondary importance. The question of *primary* importance is, Did it contain true doctrine? We say that it did not.

When Brigham Young and his associates brought that doctrine forward, and they and the church in Utah practiced its teachings, they, all together, were guilty of a *terrible* transgression and departure from the doctrine of Christ, and they are still suffering the penalty.

Their Book of Covenants remains barren of revelation from God from that day to this. Their "prophets and seers" have not received and do not receive the word of the Lord, as we shall prove by their *own* testimony.

THE NATURAL RESULT OF SUCH DEPARTURE.

The teachings above quoted are found in the standard works of the Utah church and can be verified in almost any good Brighamite library.

It seems from them that in Brigham Young's scheme of things Adam took the place of God the eternal Father.

Jesus Christ became merely a son of Adam, and not being conceived of the Holy Ghost, he was only an illegitimate son of Mary.

Marriage and the home were degraded to the level of the barnyard.

Sins that water could not wash away might be remitted, providing the apostate sinner were killed by a committee appointed by the president of the church.

The gospel and righteous living ceased to be of moment. If one were married to a woman according to this new law and sealed by the Holy (?) Spirit of promise, he might commit all manner of sin and blasphemy (with one single exception) and yet come forth in the first resurrection with the good and pure and pass by gods and angels to an unmerited exaltation.

Brigham Young married some nineteen women. According to the terms of his own law a man married to one woman might espouse other women *providing* they were virgins. But among the women that he married were those who had engaged in varied marital ventures until it would have required a search warrant to discover any traces of virginity. He cohabited with women who according to their own testimony had been sealed to other men for eternity by a covenant that death could not abrogate. One of these women he married while she had a husband living from whom she had not been divorced (see Whitney's History, vol. 2, p. 758). If he didn't know it, it was a bad joke on the god of this celestial marriage business; if he knew it——!

His connection with these women was such as to entail the penalty stated in the following law:

Thou shalt love **THY WIFE** with **ALL** thy heart, and shall cleave unto her **AND NONE ELSE**; and he that looketh upon a woman to just after her, shall deny the faith, and **SHALL NOT HAVE THE SPIRIT**.—Doctrine and Covenants 42: 7; Utah edition 42: 22, 23.

The natural result of such departure from the doctrine of Christ both in teaching and practice, was that God ceased to be with Brigham Young. Nor has he been with his successors in office.

The Utah church has had "prophets, seers, and revelators" in plenty; but revelation none.

That people have not received through their "prophets" one single revelation during the past sixty-three years that has been considered worthy a place in their Book of Doctrine and Covenants where revelations are published.

If they have received any revelation at all from God since they accepted the doctrine of polygamy it was contained in the Wilford Woodruff Manifesto, which was forced upon them, and which told them that they should stop their polygamous marriages, a fact that the Reorganization had dinned into their deaf ears for nearly forty years.

ELBERT A. SMITH.

Concluded next week.

NOTES AND COMMENTS.

Nine Mormon elders of the Western Iowa conference assembled in Lamoni Saturday. They held services on the streets Saturday afternoon and evening and in the park Sunday afternoon and evening. They did not ask for the church, stating that they preferred to hold open air services. Elder Amos Chase followed them at each service, in reply. The discussions were spirited and resulted decidedly to our advantage. The evening service at the church was dispensed with Sunday and the people of Lamoni and vicinity attended the park services. Elder Chase followed the Utah speakers and at the close of his remarks Elder Heman C. Smith read and commented on the report that our Utah friends wrote to the *Improvement Era* last year concerning their visit to Lamoni. He extracted from the leader, Elder Clarke, an acknowledgment that many of the statements were overdrawn, and some of them were false, and a promise to endeavor to have them corrected. Our Utah friends did not seem comfortable or happy during the comparison of views and departed Monday for other fields.

The quorum of priests of the Lamoni Stake, will meet in the church at Lamoni, Saturday morning, June 18, at 9 o'clock. The date was omitted from this notice in our last issue, by mistake, and we take this way of correcting the error.

The *Harrison County News*, Missouri Valley, Iowa, has a column devoted to a very favorable review of the recent conference of the Little Sioux District.

"One unkindness you show another harms you far more than all you receive."

Original Articles

MEMORIAL ADDRESS.

(Prepared as a Memorial Address, and delivered at Wilber, Nebraska, May 29, 1910, by C. H. Porter.)

"Our Father which art in heaven,
Hallowed be thy name.
Thy kingdom come.
Thy will be done in earth,
As it is in heaven.

For thine is the kingdom,
And the power, and the glory,
For ever. Amen."

In this prayer we find the fatherhood of God recognized; also that we are looking for the coming of a kingdom in which his will shall be done in earth, even as it is done in heaven; also an acknowledgment that the kingdom is his, with the power and the glory for ever.

"Righteousness exalteth a nation: but sin is a reproach to any people" (Proverbs 14:34), said the wise king of Israel.

When our fathers declared themselves a free and independent people, they said, "We hold these truths to be self-evident, that all men are created equal; that they are endowed by their Creator with certain inalienable rights; that among these are life, liberty, and the pursuit of happiness."—Declaration of Independence.

These men could see that life, liberty, and the pursuit of happiness, were good for them, and believed it to be self-evident that these rights were inalienable, because all men were born equal, and had been endowed with these of right by their Creator; but they seemingly took no account of the one hundred and thirty thousand negroes who prior to 1740 had been brought to this country, and were at this time in slavery. And yet this proved to be the "dead fly" in the "ointment of the apothecary" that caused such a "savour" (Ecclesiastes 10:1) to arise from the cotton and rice fields of the South that its fame went forth into all the earth, and which nearly rent this great and growing nation into fragments, which caused four years of bloody war, and which causes us to this day to hold memorial services in honor of our heroes who died that the Union might live and men be free.

Slavery was always wrong, and legislation could not by any possibility make it right. It was a national sin, and the nation had to pay a fearful price for its indulgence in it. It commenced, as many another matter has, in a small way, and because it proved profitable it took firm root until it became a national institution; and in our halls of legislation, in our papers, and in the pulpit, it commanded the attention of our ablest men. No account was taken of the suffering of these men of color who were ruthlessly captured in their home land, and forcibly

brought to this so-called land of the free and compelled to serve their white masters. But God rules supreme and though "the mills of the gods grind slowly, they grind exceeding fine," and the time came when with groans, and tears, and bitter cries, the nation was called to pay the penalty of its great transgression, and drink the bitter cup of sorrow to the dregs, that it might no more be polluted by this great crime—the traffic in human life.

Let us look briefly into the history of our nation in connection with negro slavery.

SLAVERY.

A Dutch man-of-war landed twenty negroes for sale at Jamestown, August, 1620, and so introduced negro slavery and the slave trade.

The negroes proved profitable, and people of all nationalities indulged in the traffic; and as early as 1706 we find the statement made that "the colony of Carolina swarms with negro slaves."

This was also true as touching other colonies.

The first stand against negro slavery seems to have been made by Oglethorpe, who sailed from England with about one hundred and twenty emigrants, November, 1732, and landed at Beaufort, South Carolina, and selected the site of Savannah, Georgia, where the colonists arrived, February 12, 1733. He prohibited negro slavery.

In 1734 "Van Reck, a German traveler, estimated the negroes in South Carolina at thirty thousand, and the annual importation at nearly three thousand."

In 1740 Louisiana had two thousand five hundred negroes.

In 1738 Oglethorpe again prohibited slavery.

Up to 1740, about one hundred and thirty thousand negroes had been introduced into the colonies.

In 1734 Connecticut took preliminary steps to abolish slavery within her limits.

Congress passed an ordinance July 31, 1787, establishing a form of government for the territory northwest of the Ohio, but before passing it "the provision that after the year 1800 there shall be neither slavery nor involuntary servitude in any of the States," was stricken out.

The first fugitive slave law was passed by Congress February 12, 1793.

In 1800 a petition was presented to Congress asking that the way might be prepared for emancipation. Congress refused to refer the petition to any committee.

In 1807, by the unanimous vote of Congress, the importation of slaves was forbidden from January 1, 1808.

A convention between the United States and Great Britain was held March 13, 1824, for the suppression of the slave trade.

In 1834 the antislavery agitation created mob

violence; leading abolitionists were brutally attacked, and their dwellings, together with a number of churches, schoolhouses, and negro houses in various parts of the country were destroyed.

November 7, 1837, Rev. E. P. Lovejoy, publisher of an abolition newspaper at Alton, Illinois, was killed by a mob, and his property destroyed.

In May of 1854 a fugitive slave named Burns was arrested in Boston, and a riot ensued. United States troops were sent from Rhode Island to sustain the officers of the law, and the local militia was called out to protect the court and its witnesses. The United States commissioner decided that the slave must be returned to his owner, and Burns was conveyed to Virginia in a government vessel.

In 1858 Abraham Lincoln and Stephen A. Douglas held a series of debates which proved to be of national importance; especially because of their bearing upon the subject of negro slavery.

Stephen A. Douglas stated in debate at Jonesboro, "I, for one, am utterly opposed to negro suffrage anywhere and under any circumstance."

Abraham Lincoln in reply said, "In so far as he (Douglas) has insisted that all the States have the right to do exactly as they please about all their domestic relations, including that of slavery, I agree entirely with him."

"I have upon all occasions declared as strongly as Judge Douglas against the disposition to interfere with the existing institution of slavery." (A. Lincoln at Alton.)

The great contention at this time was that no more slave territory should be permitted within the bounds of the United States, and that the people of the new territory of Kansas and Nebraska should not be allowed to decide the matter for themselves by vote. Douglas contended that they were entitled to the right of choice. Lincoln denied the right to extend slave territory.

The question of slavery led to secession, and secession brought war.

SECESSION AND WAR.

In 1860 Abraham Lincoln and Stephen A. Douglas were rival candidates for the presidency. Both were able men but represented different policies. The masses of the people were greatly stirred; and in the South complaint was made that the Republicans were determined to destroy the slave system. As the day of election drew near, the conflict waxed more fierce. The idea of secession as the result of the election of Lincoln was freely discussed, and the declaration made that if Lincoln was elected the South would leave the Union.

Lincoln was elected and secession quickly followed.

The first shot of the Rebellion was fired January 9, 1861, when the *Star of the West* arrived off

Charleston, to relieve Fort Sumter, and was fired upon by the forts on Morris Island, and driven back to sea.

April 11, General Beauregard demanded the surrender of Fort Sumter.

April 12, General Beauregard, at 4.30 a. m., opened fire on Fort Sumter. This was the beginning of the civil war.

April 14, Major Anderson and his men marched out of Fort Sumter, bearing the torn flag, and retired to the government vessels outside the harbor, and sailed immediately for New York. "Precisely four years afterwards he took it back, and raised it again over the fortress, then an almost shapeless mass of ruins."—Lossing, p. 553.

April 15, President Lincoln issued a proclamation calling for seventy-five thousand men, of the militia of the country, to suppress the rising rebellion.

In the free-labor States there was a wonderful uprising of the people. Nothing like it, in sublimity of aspect, had been seen on the earth since Peter the Hermit and Pope Urban filled all Christian Europe with religious zeal, and sent armed hosts to rescue the sepulcher of Jesus from the hands of the infidel (Lossing, p. 554).

While the loyal troops were passing through Baltimore to defend the National Capital they were assailed, April 19, by a fierce and angry mob. A scene of indescribable confusion ensued. Men were killed and wounded on both sides. The mayor of Baltimore informed the President that no more troops could pass through that city without fighting their way.

"Fifty thousand men may be raised in an hour to march through Baltimore" exclaimed one, and Bayard Taylor wrote:

"Bow down in haste thy guilty head,
God's wrath is swift and sure;
The sky with gathering bolts is red—
Cleanse from thy skirts the slaughter-shed,
Or make thyself an ashen bed
O Baltimore!"

—Lossing, p. 557.

Thus was war with all its horrors ushered in. Four years of fighting, such as the world has seldom witnessed, was the result.

"Early in May, 1865, the armed rebellion was ended.—Lossing.

The whole number of men called into the service during the war, was 2,628,523.

Of this number, nearly 60,000 were killed on the field, and about 35,000 were mortally wounded. Disease in camps and hospitals slew 184,000. It is estimated that 300,000 Union soldiers perished during the war. Full that number of Confederate soldiers perished; and the aggregate number of men, including both armies, who were crippled, or permanently disabled by disease, was estimated at

400,000. The actual cost to the country, of able-bodied men, in consequence of the rebellion, was full 1,000,000.

On the 2nd of June General Grant issued the following farewell address:

Soldiers of the Armies of the United States: By your patriotic devotion to your country in the hour of danger and alarm, your magnificent fighting, bravery, and endurance, you have maintained the supremacy of the Union, and the Constitution, overthrown all armed opposition to the enforcement of the laws, and of the proclamation for ever abolishing slavery—the cause and pretext of the rebellion—and opened the way to the rightful authorities to restore order, and inaugurate peace on a permanent and enduring basis on every foot of American soil. Your marches, sieges, and battles, in distance, duration, resolution, and brilliancy of results, dim the luster of the world's past military achievements, and will be the patriot's precedent in defense of liberty and right, in all time to come. In obedience to your country's call, you left your homes and families, and volunteered in her defense. Victory has crowned your valor, and secured the purpose of your patriotic hearts; and, with the gratitude of your countrymen, and the highest honors a great and free nation can accord, you will soon be permitted to return to your homes and families, conscious of having discharged the highest duty of American citizens. To achieve these glorious triumphs, and secure to yourselves, your fellow-countrymen, and posterity, the blessings of free institutions, tens of thousands of your gallant comrades have fallen, and sealed the priceless legacy with their blood. The graves of these a grateful nation bedews with tears, honors their memories, and will ever cherish and support their stricken families.—Lossing, p. 723.

Let me call your attention briefly to the following statement as just read, "In obedience to your country's call, you left your homes and families, and volunteered in her defense. . . . You will soon be permitted to return to your homes and families conscious of having discharged the highest duty of American citizens."

We may expect to find deeply implanted in the heart of every true man the love of home, and love of country; and in the higher type of human life we will also find, to supplement these, the love of God.

Of the love of home and country Sir Walter Scott has said:

"Breathes there a man with soul so dead,
Who never to himself hath said,
This is my own, my native land!
Whose heart hath ne'er within him burned,
As home his footsteps he hath turned,
From wandering on a foreign strand!
If such there breathe, go, mark him well;
For him no minstrel raptures swell;
High though his titles, proud his name,
Boundless his wealth as wish can claim;
Despite those titles, power, and pelf,
The wretch concentered all in self,
Living, shall forfeit fair renown,
And, doubly dying, shall go down
To the vile dust, from whence he sprang,
Unwept, unhonored, and unsung."

These soldiers, whose lives were spared, gladly returned home. They rejoiced not alone in victories gained, but in the consciousness of duty well done. They had a right to expect fair treatment from a grateful nation, and they asked for no more. Today, after the lapse of almost half a century, we have with us a few of these men who in the days of their youth responded so nobly to the call of their country, in the hour of its danger; and who fought so gallantly for the cause of freedom and right. Soon they will be called to follow their comrades who have passed on before, and the Grand Army of the Republic will be on the other side of the river of death; but their deeds of prowess will be remembered so long as the history of this country shall be read; and we are satisfied that a grateful nation will always remember with pride the achievements of this glorious army which suffered so much that the Union might live, and a race of men be made free.

In conclusion, a few words in reference to the love of God which should supplement the love of home and love of country; as a Christian nation we recognize almighty God as "our Father." Let us therefore reverence his name. Let us continue to pray that his kingdom may come, and that his will may be done in the earth, as it is in heaven. Remembering that in his sovereign hand is the destiny of all nations; and that in due time we must all stand before him, and receive a just reward for the deeds done in the body; for to him belongs the kingdom, the power, and the glory, for ever. Amen.

* * * * *

THE KINGDOM OF GOD.

If in the field of religious thought, there is one question more misunderstood than all others, and upon which the minds of the learned men of the world seem to be most darkened, it is in regard to the kingdom of God; what is it, where is it to be found; and what are its effects upon the finder? These are some of the questions to which the most contradictory and absurd answers have been given, and so completely mystified have people in general become, that a large class of religionists, comprising all of the so-called evangelical churches (and some others) describe it as an indefinite "something that comes into the heart of the converted individual, making him happy and full of zeal." Some candidly confess their inability to find it by affirming that it is not on earth, nor will it be until Christ shall come again.

The importance of finding it is emphasized by the Savior in these words, "Seek ye first the kingdom of God" (Matthew 6: 31), and we believe that our soul's salvation depends upon our finding and understanding it, also that in our definition of it is revealed our religious status and standing with God.

Some time ago we were discussing religious topics with a minister of a certain popular church, and after he had been driven from one theological intrenchment to another, he finally took a firm stand: "Well," said he, "I know I have the kingdom of God in my heart."

"I am very sorry if that is the case," we replied.

"Why?" in a surprised tone.

"Because there is small possibility of my ever getting in it, or even finding it if you have it in any part of your physical anatomy."

"But," he asked, "doesn't the Bible say the kingdom of God is in the heart?"

"Where?" we questioned.

"Why, I think it's in Luke somewhere."

"We turned to Luke 17: 20, 21, and read:

And when he was demanded of the Pharisees, when the kingdom of God should come, he answered them and said, The kingdom of God cometh not with observation; neither shall they say, Lo here! or, lo there! for, behold, the kingdom of God is within you.

"There," said he, "didn't I tell you it said the kingdom of God was in the heart?" We explained to him that the term "within you," was no more definite in its description of his heart than his stomach, and that we must be excused if we looked elsewhere for that which Jesus told us to "seek first." Neither would we look for it in the hearts of "Pharisees, hypocrites." I called his attention to the marginal reference which says, "or among you"; referred him to the Revised Version which he had just been defending, which also says, "among you," and gave him the rendering of the Greek text: "*He bassilea tou theou entos humon estin.*" The kingdom of God is in the midst of you." He had to go—"getting so late."

It is evident that Jesus meant "among—in the midst of" their city or country, instead of their physical anatomy. It is a strange thing that when men think or speak of an earthly kingdom, there is always the concomitant association of a king or ruler, laws and officers to execute them, territory and subjects, but let the kingdom of God come under consideration and it immediately becomes divested of all its natural parts, and becomes an intangible "something in the heart." Do you suppose that Jesus used the term "kingdom of God" to help men to find it, instead of for the purpose of mystifying them? And that when found it will have a similar construction to an earthly kingdom, with subjects, territory, laws, officers, and a great king? Christ's avowed object was to establish the kingdom of God in the earth, and he told men:

The Law and the Prophets were until John: since that time the kingdom of God is preached, and every man presseth into it.—Luke 16: 16.

Not every one that sayeth unto me, Lord, Lord, shall enter the kingdom of heaven; but he that doeth the will of my Father which is in heaven.—Matthew 7: 21.

But woe unto you, scribes and Pharisees, hypocrites! for ye shut up the kingdom of heaven against men: for ye neither go in yourselves, neither suffer ye them that are entering to go in.—Matthew 23: 13.

The foregoing texts are surely sufficient to show that the kingdom of God is something we are to "press into," to "enter," and in the light of them the position of so-called orthodoxy, that you must get the kingdom in you is worse than absurd. It reminds us of a set of pictures we once saw in a juvenile paper, a snake was coiled around a poor little frog, his mouth wide open to swallow him, in the next picture the snake had struck, but as the frog had jumped, he missed him and caught his own tail in his mouth, the last picture showing just a bunch of snake—he had swallowed himself.

One of the surest indications of a great apostasy, and of the religious darkness in the world to-day, is found in the descriptions of the kingdom of God, given by their religious leaders. No less a person than the renowned John Ruskin says:

If you do not wish for his kingdom, don't pray for it, but if you do you must do more than pray for it; you must work for it. And to work for it you must know what it is: [This is very true.] We have all prayed for it many a day without thinking. [True again.] Observe, it is a kingdom that is to come to us; *we are not to go to it.* Also, it is not to come outside of us, but in the hearts of us. "The kingdom of God is within you." And, being within us, *it is not a thing to be seen; but to be felt;* and though it brings all substance of good with it, it does not consist in that. [Italics mine.—F. B. F.]

He says, "It is to come to us, we are not to go to it," yet Jesus said, "Enter in at the straight gate," "Seek ye first the kingdom of God"; and "Knock and it shall be opened unto you, seek and ye shall find." Again, note that Ruskin says, "and being within us, is not a thing to be seen, but to be felt." The Savior told the ruler who came questioning in regard to the kingdom, "Verily, verily I say unto thee, Except a man be born again he can not see the kingdom of God."—John 3: 3. Antithetically then, He who can not see the kingdom of God, has not been born again, and those who assert that, "It is not a thing to be seen," and "It is in the hearts of us, are giving good proof that they are not only unable to discern the kingdom of God, but that they have not been born again.

Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he can not enter into the kingdom of God.—John 3: 5.

By this he not only made plain that it was something for man to enter, but showed the way by which he was and is to enter. Of course if the kingdom of God is in the hearts of men, it is hardly necessary for them to be born again (baptized) of water and of the Spirit in order to enter the kingdom of God, and there follows as a natural consequence, the statement that baptism is only "an outward form of an inward grace, and not neces-

sary to salvation." But Jesus did not say this, and it is poor logic, based upon false premises, and is daily leading thousands into darkness and away from God.

Perhaps the kingdom of God can not be better illustrated than by parable. The Savior used them and why shall we not? A great king, desiring to enlarge his kingdom and give his subjects greater opportunities for development, announced that he was going to colonize a beautiful country, and that those who chose to go there and bear their share in building up his kingdom, would receive certain great privileges and blessings. The announcement was received with shouts of joy and songs of praise to the great king. "But," said he, "Those who go there will forget about this land, lose their remembrance of former things, and be compelled to labor under adverse circumstances, but you shall have great reward if faithful and I shall send my servants to you from time to time to help you."

Many chose to go, and in due time the colony was founded under auspicious circumstances, but troubles began to beset the kingdom. One of his subjects, a great noble, rebelled, drawing away a third part of the kingdom with him, and thinking to gain greater power and further harass the king, went to the little colony, and by subtlety and deceit persuaded them to give up their liberty and equality, and becomes servants and slaves to him and one another, actually convincing them that the king was an unjust monster, that to serve him was a hardship, and that to become perfectly happy and free they must be rebellious like himself. Knowing that one of the first laws of the kingdom was unity and equality, he taught them how to get power over one another, and by trickery and murder to obtain possession of the property of their fellows. And they, thinking they had discovered the secret of happiness, became willing tools in his hands, robbing and plundering each other, and thereby bringing want and misery into the land; the robbed were unhappy because of their oppression, and the robbers were unhappy because of their wickedness and fear of each other, the strong oppressed the weak, and murder and bloodshed were everywhere. The king kept himself informed of the conditions of the colony, and from time to time sent messengers to it, who tried hard to get the people to return to the king and obey his laws, but the adversary persuaded the people that the king's servants were sent to bring them into bondage, and they cast them out, maltreated and killed them. Finally the king said, "What shall I do? I will send my only son, and he shall teach them my laws, and perhaps when they see how great my love for them is, and it exemplified in him, they will return to me." The son went, he taught them the laws of the kingdom, showed them the true character of the adversary, and how

he was a liar from the beginning, told them that in order to be happy they must love the king and each other, and to the extent they could, undo the evil they had done; to be unselfish, help the poor and relieve the oppressed; that they must not seek power over one another, but over themselves, and that they must be equal.

He reorganized the colony after the pattern the king had given him, and found a few who would serve the king, only a few, however, and they among the poor and oppressed, for the rich were selfish and could not bear to give up their great possessions, having been taught by the usurper, that "might is right," and "all you can get is yours." In their blindness they hated him because of his teaching, and instigated by the adversary laid a plot to kill him, and so far as they were concerned and able to do so did kill him. But he escaped and returned to the king telling his followers that he would return, forcibly take possession of the kingdom and overthrow the power of the adversary. He told them he knew that the little colony which he had reorganized could not stand the tide of oppression long, and that the adversary would soon wear out the people of it, for, said he, "It has suffered violence ever since I came, and the violent will take it by force." However, he gave them the assurance that just before he came again, he would send messengers who would reorganize his colony, and publish this fact and the news of his coming through all the land, and then he would come in great power with legions of followers from the king's country, overthrow the forces of the usurper, and himself rule over them in righteousness for a long time, and until all traces of the pernicious influence of the adversary were removed, when his father the great king would come, and the colony become fully merged into the one great and glorious kingdom.

This, dear reader, as you have possibly discovered ere this, is a history of the world told in parable. We are told in scripture that when God laid the foundations of the earth, all the morning stars sang together and all the sons of God shouted for joy. (Job 38: 4-7.) Why should they do this but because there was to be an opportunity for the development of the spirits to be sent here; by coming in contact with evil they were to obtain the power of resistance? Lucifer, "the star of the morning" "fell and drew the third part of heaven with him." He it is who has brought all the misery and woe into the world, he it was who suggested to Cain that he might overpower his brother Abel, and get possession of his goods by killing him. He is inordinately ambitious, and he taught evil ambition to others, and all those who manifest such greed for the possessions of others, and work so hard to get power over their fellow-men, are only his poor dupes, and

following in his footsteps. Oh yes, we know there are some whom Satan has blinded to his own existence and who deify a personal devil, but the forces of evil are far too well organized to have come by chance, and we say of him as we do of God, that contrivance proves a contriver.

At different periods God has sent his servants, holy men, to call men to repentance and back to him; and they were cast out, despised, whipped, stoned, and slain. In five different dispensations he sent laborers into his vineyard (Matthew 20:1); they were to come at different hours of the world's day. In the ninth hour he sent his son (Luke 20:9-15), and they crucified him. Christ came preaching the glad tidings of the kingdom, and reorganized the colony of the kingdom, which is the church, after the pattern laid down by the Father, placing in it as officers, apostles (Matthew 10), prophets (1 Corinthians 12:28), seventies (Luke 10), bishops or financial overseers (1 Timothy 3:1-4), evangelists, pastors, and teachers (Ephesians 4:11), elders (Acts 14:23), and deacons (1 Timothy 3:8). All men having by sin become aliens, they must obey the laws of naturalization if they would enter into the colony, and become citizens of the kingdom. These laws were, faith (Hebrews 6:1-4), repentance (Luke 24:46, 47), baptism (John 3:5), laying on of hands (Acts 18:1-7). They must believe in the resurrection of the dead and prepare for the great judgment. Jesus told them that they should not be left without guidance, but the Comforter, the Holy Ghost, would be sent to take his place, and would guide them into all truth, bring all his teachings to their memory, and show them things to come (John 16:13). That certain signs would follow them to certify of their citizenship in the kingdom, and that the Comforter would bring gifts and blessings to them. (See Mark 16:15-18; 1 Corinthians 12.) He taught them the doctrines of love, equality, and self-abnegation. He told his disciples, "Let he that is greatest among you become the servant of all," and when a rich young man came desiring to follow him he said, "Go, sell all that thou hast and give to the poor, and come, follow me." The young man turned sorrowfully away, "For he had great possessions," and Jesus said, "How hardly shall a rich man enter into the kingdom." He told them to "love your enemies, bless them that curse you, and pray for them that despitefully use you, and persecute you."

The world could not endure such teachings, men had been educated by the evil power, "the prince of this world" (John 12:31), that "all you can get hold of *keep*, for it is yours," and the thought of giving it up, so that others who were in need and want could be supplied, was harrowing to their souls. There is enough in the world so that all could have plenty, if it were not for the greed, lust, and

selfishness of men who desire to heap up great possessions for themselves. O that men could see that great possessions and wealth do not bring happiness. He who is the greatest miser, is the poorest man on earth, and is the most completely deluded by Satan. All the happiness he has is the poor consolation of heaping up wealth so that he can keep others from using it. He who is the richest in this world's goods is by no means the happiest. A short time ago one of the richest farmers in northern Iowa was compelled by the courts to pay fifteen thousand dollars alimony, and a beautiful home was left desolate. The other day a man who lives in the finest mansion on one of Chicago's most fashionable streets, paid his wife seventy-five thousand dollars to walk out of it. Satan taught men to "get all you can," the Savior, *to give all you can*, and therein lies the secret of true happiness. Oh, the barrenness of a life lived for self! Oh, the poverty of selfishness! To-day we honor the rich and arrogant who place themselves above their fellows and compel them to work and drudge that the high born (?) may have race horses, yachts, pleasure, and parties, and many thousands really believe that God placed those people in their exalted positions. But they draw their power from the opposite source, and when the kingdom of God shall fully come, the proud, selfish, and arrogant will be an outcast there, and receive least honor. Verily, "the last shall be first and the first last." The divine right of kings! No man has a *divine* right to lord it over another. The kingdoms of this world are dominated largely by the one who showed them to Jesus saying, "All these will I give thee, if thou wilt only worship me," and whom Jesus called "the prince of the world."

Stung and maddened by the rebuke in the teachings of the Son of God, wicked men misrepresented, lied about, and crucified him, and his doctrine being a standing rebuke to them, they, under the guise of friendship to him, perverted and changed it, telling men they need not look for the kingdom of God, as it could not be seen, mystifying them so they could not find it, and telling them to be content with the way Satan is running things, for "the world is getting better every day." "Saying peace, peace, when there is no peace." Greed and graft are prevalent everywhere, and is it any wonder that James was led by the spirit of prophecy to say,

Go to now, ye rich men, weep and howl for your miseries that shall come upon you. Your riches are corrupted, and your garments are moth-eaten. Your gold and silver is cankered; and the rust of them shall be a witness against you, and shall eat your flesh as it were fire. Ye have heaped treasure together for the last days. Behold, the hire of the laborers who have reaped down your fields, which is of you kept back by fraud, crieth; and the cries of them which have reaped are entered into the ears of the Lord of sabaoth. Ye have lived in pleasure on the earth, and been wanton; ye have nourished your hearts, as in a day of slaughter. Ye have condemned and killed the just; and he doth not resist

you. Be patient therefore, brethren, unto the coming of the Lord.—James 5: 1-7.

The Son returned to the Father, and Satan waged relentless warfare upon the little colony of the kingdom of God, a tide of bloodshed and murder swept in and overwhelmed the little church, and in a short time about twenty of the apostles chosen of God were slain and thousands of disciples suffered martyrdom; false doctrines were taught by men who were professed friends of the kingdom, but who in reality were the emissaries of Satan, and by the year 570 A. D. not a remnant of that colony could be found. And what had become of the kingdom of God? Surely we would all desire to find it, we read about it in the Scripture and can see now how much happiness, peace, and joy are to be found in it, how the poor are provided for with loving hand, how equality would exist, the law of love would be the rule, and love the motive of action, that he who is greatest would be so because he was of greatest service to his fellow-men and could help them most, and our hearts yearn for that kingdom. Looking about us in our search, we behold a great and powerful organization with its seat of government in Rome, a great king sits upon a splendid throne, and kneeling worshipers beg for a chance to kiss his foot. He lives in luxury and is supported by the poor of the earth. He calls himself the "vicar of God," and the ruler of all the earth, proudly affirming that it is his right to depose kings at will, and make them crawl at his feet. His proud and arrogant clergy extort money from the poor, and fare sumptuously every day. Instead of equality there is oppression, and men groan with their burdens. We see no such organization as Christ gave to the colony, the Comforter guiding into all truth and showing things to come, is not there, and we turn sadly away. Many others come to us with similar claims, but upon investigation they prove to be only offshoots of the "mother" at Rome, and the burden of their message is that the kingdom of God is not to be seen, and we must not expect to find it.

In astonishment we ask, Why is this? Is it possible that the kingdom of God is no longer on the earth? Let us turn to Scripture for our answer:

And there appeared a great wonder in heaven; a woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars.—Revelation 12: 1.

Most theologians agree that this represents the church, with the old Mosiac covenant under her feet, twelve apostles as the stars, and clothed with the glorious light of the Holy Spirit.

And she being with child cried, travailing in birth, and pained to be delivered. . . . And she brought forth a man-child, who was to rule all nations with a rod of iron: and her child was caught up unto God, and to his throne.—Verses 2 and 5.

This represents the church bringing forth the kingdom of God with much travail and suffering.

"But," says one, "I thought the man-child was Christ." Did the church bring forth Christ? Just the opposite of this, Jesus said, "I will build my church."

"Well," says another, "I thought the church and kingdom of God were one and the same thing." When the king of England founded a colony in Australia, was not that colony and the kingdom of Great Britain, to all intents and purposes, one? And was not that colony endeavoring to bring forth the kingdom of that king and establish it in the new land? Well, just so did the church, which was the colony of the kingdom of God, bring forth and establish that kingdom in the earth. The Inspired Correction says,

And the dragon prevailed not against Michael, neither the child, nor the woman, which was the church of God, who had been delivered of her pains, and brought forth the kingdom of God and his Christ.—Verse 7.

So the church brought forth the kingdom of God, with much tribulation, and Satan, working through the papal power, stood ready to devour it.

Now, mark you, the kingdom of God exists wherever and whenever there is a man called, sent of God, and clothed with authority to represent him. So the kingdom was on earth in the days of John the Baptist (Matthew 11: 12; John 1: 6); and as no man can be clothed with authority unless he is "called of God as was Aaron" (Hebrews 5: 4), and as *revelation* is the only way by which God ever called and authorized man to represent him, then the day that revelation ceased, God began to take to himself the "man-child," and when the last man who had been "called of God as was Aaron" died, *then was the kingdom of God no longer on the earth.*

The claim of apostolic succession by the Roman Catholic, Greek Catholic, Episcopal, and Baptist churches is preposterous, for it makes no difference who the man is, be he apostle or heathen, angel or devil, should he lay on hands from the time of Peter until Gabriel sounds the knell of time, he can confer no authority to represent God, *unless God himself* has spoken and called the individual. He can not confer his *own* priesthood upon another, for it is not his to give, "No man taketh this honor," etc. Hence as the above-named, with most other churches, claim that revelation ceased with John the Revelator, they can have no authority to represent God.

The thirteen colonies rebelled against the English king and set up a government of their own. It is not patterned after that government and has different laws, and no one would be silly enough to claim that the officers of this United States now have authority to represent the king of England simply because they happen to have a book containing the statutes of England. Yet this is what the churches do in regard to the kingdom of God. They

are not organized after the pattern of Christ's church, they have different doctrines and laws, yet they say, "We have the Bible, and it gives us the right to represent God."

God saw that Satan was about to devour the little kingdom, so he caught it up to himself (without authority there can be no kingdom on earth) and the church, typified by the "woman," fled into the wilderness.

And the woman fled into the wilderness, where she hath a place prepared of God, that they should feed her there a thousand two hundred and threescore days.—Revelation 12: 8.

We have often heard people speculating as to what the wilderness might be. Turn with us to Ezekiel 20: 35, 36:

And I will bring you into the wilderness of the people, and there will I plead with you face to face. Like as I pleaded with your fathers in the wilderness of the land of Egypt, so will I plead with you, saith the Lord God.

God took the elements of earth and formed man, breathed into him the breath of life, and man became a living soul, capable of answering the purposes of his creation. He sinned, his spirit was taken from his body, and the elements that composed his body returned to the chaos from whence they were taken. We call this death. When Christ organized his body, the church, he took elements of the earth, lowly fishermen, breathed upon them and said, "Receive ye the Spirit." Upon Pentecost we see that body alive and answering the purposes of its creation. But sin entered in, and the Spirit was taken away. John Wesley said:

It does not appear that these extraordinary gifts of the Holy Ghost were common in the church for more than two centuries. . . . The real cause was the love of many waxed cold. . . . The Christians had turned heathen again, and had only a dead form left.—Sermon 94.

The elements returned to the wilderness from whence they were taken,—the wilderness of the people. A resurrection is necessary for both.

Following the narration in Revelation 12 a little further, we read of a great battle in heaven, how Satan was cast out into the earth, and when the dragon saw that he was cast unto the earth, he persecuted the woman which brought forth the man-child. And to the woman were given the wings of a great eagle, that she might fly into the wilderness, into her place where she is nourished for a time, and times, and half a time, from the face of the serpent. No one who has read the terrible persecutions of the early church is in doubt as to whether this prophecy of John came true or not.

The serpent cast out of his mouth water as a flood after the woman, that he might cause her to be carried away of the flood.—Revelation 12: 15.

What would be the nature of anything coming out of the mouth of Satan? Even in the days of the apostles, false doctrines and lies were being taught as truth, and as Paul prophesied, evil men and se-

ducers waxed worse and worse until the whole world went into darkness, mental, moral, and spiritual, indulgences to sin were sold by a hireling, corrupt clergy, the Bible was chained like a wild beast, and men and women tortured, murdered, and burned at the stake in the name of religion. In connection with this we read,

And it was given unto him to make war with the saints, and to overcome them: and power was given him over all kindreds, and tongues, and nations. And all that dwell on the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world.—Revelation 13: 7, 8.

But listen:

And the earth helped the woman; and the earth opened up her mouth, and swallowed up the flood which the dragon cast out of his mouth. And the dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ.—Revelation 12: 16, 17.

At a time when all Europe was under the sway of Rome and men dared not differ from her or disobey her ecclesiastical mandates, and while Satan was hunting down the remnant of the faithful in Asia, a humble man inspired of God we believe, and in the face of great opposition and religious bigotry, prejudice, and superstition, braved the terrors of the unknown sea, and sailing across the Atlantic, discovered a new world. "The earth opened up and helped the woman," and the first permanent settlement of any consequence upon this continent, was by people who came here to escape religious persecution. America became the refuge of the oppressed, men came here and braved the wilderness that they might "worship God according to the dictates of their conscience," and the first nation to be set up here proclaimed in her constitution that, "All men are free and equal."

Yes, the earth opened up, but how did that help the "woman," or church, in her chaotic state?

This gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come.—Matthew 24: 14.

And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people.—Revelation 14: 6.

After twelve hundred and sixty prophetic days, which most theologians agree represent a day for a year, making twelve hundred and sixty years, the woman is going to come out of the wilderness. Counting from 570 A. D., the time when the apostasy became complete and all authority lost, we find that the woman is to come forth in 1830. Where would she come forth but in a land of religious freedom and toleration? The earth opened up to help her, and should she not avail herself of that help?

In 1820 a young man in the backwoods of New York, prayed to know which of all the churches was the right one, and God spoke to him telling him to

join none of them, for all were wrong, but that the young man himself should soon be an instrument in his hands for a reorganizing of the church, and to preach the true gospel, and thereby bring forth the church out of the wilderness, and build up the kingdom of God again on the earth. In 1830, by command of God, the church was reorganized after the pattern of old, with apostles, prophets, seventies, bishops, evangelists, high priests, elders, priests, teachers, and deacons. With the restored gospel principles (Hebrews 6:1-4) the gifts of the gospel were again given, men were called of God as was Aaron by revelation to go forth and "preach this gospel of the kingdom in all the world for a witness to all nations." The doctrine of equality was more fully explained, and men asked to consecrate their surplus property to the Lord, that the poor and needy might be cared for, and all might receive according to their needs. The doctrine of love, unselfishness, and self-abnegation was emphasized, and men were told that to love their neighbor as themselves meant to help him all you can.

Yes, the gospel, church, and kingdom have been restored. Some of us have found it, have pressed into it, and are now trying to eliminate from our hearts all traces of the reign of Satan, trying to eliminate self, learning the sweet lesson that it is more blessed to give than to receive, learning to love as Christ loved, trying to "come up higher"; and God is helping us, his loving hand is guiding us, and we are coming nearer day by day. Dear reader, do you not wish to find it? "Seek and ye shall find, knock and it shall be opened unto you."

FRED B. FARR.

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IN JEOPARDY.

(Note.—This will be followed by an article entitled, Equity, by the same author.—EDITORS.)

This term is used to express the danger of conviction and punishment, which the defendant in a criminal action incurs. The general idea back of it is, that a man should not be harassed for the same cause again and again. Hence this idea runs through all the law and equity, and appeals also to man's sense of justice. Jeopardy, though, is restricted to criminal cases, "nor shall a defendant be placed twice in jeopardy of life and limb for the same offense," *i. e.*, criminal offense.

In general, in its broadest statement, it means that a man shall not be twice tried for the same offense, but there are many qualifications. Some States keep it to its strict form: "life or limb," which means that it applies only to felonies, but in most States it is extended also to misdemeanors.

There is also quite a difference of opinion as to whether preliminary examination and acquittal bars indictment and trial, with a strong tendency to the contrary.

Another qualification is: That jeopardy has not attached so as to prevent a new trial, unless the defendant has been placed in real danger of conviction. So it has been held repeatedly, that although indicted and the jury sworn, still if anything occurs to prevent a verdict, jeopardy has not attached so as to bar further prosecution. Misconduct or incapacity of the jury prevents jeopardy from attaching. And it has been held, that the bar is not completed even after the case has been submitted to the jury. But once the jury has brought in its verdict, even through a mistake of law on the part of the court, further trial is barred, though a fraud of the accused preventing a fair trial may permit the case to be reopened for retrial.

In case the defendant appeals from verdict and judgment of conviction, of course he can not plead this in bar of a new trial, if the case is remanded by the appellate court. It has been held very clearly in Missouri and elsewhere, that if the defendant takes an appeal to an intermediate court of appeal and there a judgment of conviction is reversed, the State may then take an appeal to the highest appellate court on the law and such action is not placing twice in jeopardy. (62 Missouri; 40 O. St. 253; 47 O. St. 477; 107 New York 607; 99 New York 610; 97 New York 63.)

In the Federal courts, in Iowa and in many other States, the State is allowed to take an appeal even in criminal cases, in order to have the law and procedure determined for subsequent cases. Such appeal, however, can not affect the liberty of defendant, once acquitted. Furthermore we may remark in passing, that a State may appeal any case, the same as an individual suitor, unless the case is criminal. This restriction of jeopardy applies only to cases criminal in their character. The State also has the right to appeal the law points, as for instance the quashing of the indictment, and yet reindict and try the defendant, since he has not yet been placed in jeopardy. The New York code allows an appeal from the supreme court to the court of appeal in the following cases: 1. Judgment affirming or reversing judgment of conviction. 2. Judgment affirming or reversing judgment for defendant on demurrer on indictment or an order of the court arresting judgment. 3. From final determination affecting the substantial rights affecting the defendant an appeal may be taken by the defendant. (New York Criminal Code, 519 *seq.*)

It should be further noted that the legislature may carve out of a single act several crimes, so that the individual may at the same time commit several crimes, in which case acquittal or conviction of one will not be a bar to indictment for another. It is not prosecutions for the same *act* that is barred, but it is that no man shall be brought twice in jeopardy for the same *offense*. One act may constitute several

offenses. Also the conviction or acquittal in one State is no bar to action in another State, for the same offense, even growing out of the same facts and acts. Nor is conviction or acquittal by a State or municipal court a bar to a trial for the same act before the other, since in the eyes of the law it is not the same offense. Conviction and sentence by the House of Representatives against a non-member for assault and battery on a member is not a bar to indictment for the same offense. A judgment reversed on appeal is no bar even though defendant has served part of the sentence.

We suggest the above, somewhat briefly, it is true, as the law in regard to jeopardy, since there seems to be some misapprehension. It will be noted that like other parts of the criminal law, it is very technical and every condition must be fulfilled before a bar attaches. Also there is a difference existing between the various States of the Union, as to just when jeopardy attaches, so as to effect a bar of further prosecution. Some States express it: "Shall not be placed twice in jeopardy for the same offense"; others and the United States Constitution have it: "Shall not be placed twice in jeopardy of life or limb for the the same offense."

The above is suggestive for a consideration in connection with our work in the courts of the church.

We may note again, in conclusion, that while the term "in jeopardy" only applies to criminal cases, the principle of *res judicata* applies in civil cases and that the same general principle and estoppel is also extended into equity.

In addition to citations given hereinbefore, the following have been consulted: A. & E. Enc. 27, 580-609, jeopardy; 9, Cyc. 259-288, Criminal Law; 12 Cyc. 79, former jeopardy; 36 Arkansas, 81; 15 Arkansas 261; 144 United States, 310; 65 Connecticut, 265; Iowa Code, 5448, *seq.*; 26 Iowa, 402; 82 Iowa, 393; and a number of other cases.

S. A. BURGESS.

One of the dangers of this busy, bustling age is that we shall give ourselves so exclusively to busy work for Christ as to neglect that quiet communion which is necessary to prepare ourselves for the best work.—A. N. Gilbert.

"Bumps and thumps are frequently signals which warn you of a wrong line of direction. Hard slams are splendid lessons if they teach you to rebound. Every time you fall and recover you gain confidence and bear a shield on which every discouragement will shatter."

Of General Interest

WHY DO MEN DRINK?

"O God, that men should put an enemy into their mouths to steal away their brains! To be now a sensible man, by and by a fool, and presently a beast?"—Shakespeare.

To me there is no more interesting problem in psychology!

Come to think of it, this whole question of alcoholism is one of the most astounding puzzles in moral inconsistency and intellectual perversity that has ever come before the intelligent world for solution.

Why we should tolerate this accursed stuff among us, with the evidences of its cruelly destructive nature confronting us at every turn, is a question that should scare us as to our own personal sanity!

In its initial stages alcoholism is the birthplace of moral and physical degeneracy, later on the hotbed of dishonor, dishonesty and disloyalty; and, at the last, the sad burial ground of wrecked hopes, of ruined careers, of lost souls, and all that might, but for it, have been so beautiful and good and true.

Why do men drink? It is the dew that moistens the roadway to hell! Yet we nurture the germs of our future hopes and fears in its foul pollution, we suckle it to our innocent babes, and proffer it to one another at the most sacred rites of our religious beliefs! Why do we do it?

"Wine throws a man out of himself, and infuses qualities into the mind which she is a stranger to in her sober moments."—Addison.

Why do men drink? Ask the "total abstainer" who smilingly offers it to his guests.

Ask the "moderate drunkard," who, sneering at his more involved brothers, wickedly boasts that he "can take it or let it alone."

Ask the "convivialist" who, swearing love and loyalty for the companions of his debauch, takes to the tall timber at the first sign of trouble.

Ask the "dipsomaniac" who periodically kisses death in a perfect Niagara of the vile stuff he abominates.

Ask the poor "chronic inebriate" who but "marks time" in the morass of alcoholic bilge till the reaper gathers him in.

"Who hath woe? Who hath sorrow? They that tarry at the wine. It biteth like a serpent and stingeth like an adder."—The Bible.

Why do men drink? Of what use is medical science if this question can not be answered? We are given countless good and sufficient reasons why men should not drink, but no one seems ever to have sounded the depths of human perversity for one good and sufficient reason why men do drink!

The fact of the matter is that, with few exceptions, everyone who comes within the alcoholic atmosphere falls under its control—they become obsessed with a moral obliquity, or what may be perhaps more correctly termed an intellectual strabismus—the axis of their mental vision has become deranged by alcoholic hypothesis, and their logical instinct a nonresponsive blur.

Nature has supplied an antidote for all her ills,—Is there no immunity from the infatuation of this mirage? No redemption for those who have fallen? No hope for the lost?

"Drunkenness is nothing else than a voluntary madness."—Seneca.

Let us be truthful—we do not want to escape it! Our fathers pledged their friends in it, and our mothers wet our lips with it on the tips of their rosy fingers. What was good enough for them is good enough for us! Our mental process will not, or can not, travel farther.

We have been unfairly dealt with by the countless generations who have traveled ahead of us. Even before birth, and during our helpless childhood, the fine clockwork of our mental balance has been tampered with, and thrown awry by alcoholic stimulants; and now, we have ears that hear not, and eyes that see not. We welcome bestiality with an inane smile, and extend the glad hand of shame and ruin!

"Oh, wad some power the giftie gi'e us,
To see oursel's as ithers see us!"

Is there absolutely nothing in all this wide, wide world that can free us of our asses' ears?

"Soon as the potion works, their human countenance,
Th' express resemblance of the gods, is changed,
And they, so perfect in their misery,
Not once perceive their foul disfigurement."

—Milton.

I class alcoholism under two distinct headings—"Criminal" and "Irresponsible."

Criminal alcoholism may be subdivided into "moderate drunkenness" and "convivialism"; while irresponsible alcoholism includes "periodic dipsomania" and "chronic inebriacy."

Moderate drunkenness is the persistent use of alcoholic stimulants in small quantities. It is a vice in its very essence, being void of excuse—sensible or otherwise. "Moderate drunkenness" may be fitly described as the criminal culture of alcoholic insanity, and the man who vapors and boasts that he "can take it or let it alone" is the self-convicted missionary of intemperance, who willfully makes of his body the spawning bed for immorality, hypocrisy, untruthfulness, deceit and disloyalty.

Convivialism is the horn of the fool and the resource of a weak mind. It is the vapid imitation of a merriment that has no more of substance than the crackling of thorns under a pot. Convivialism is the alcoholic assumption of an ability that we do not possess, the treacherous manifestation of a friendship that does not exist, the garden of lies, the ephemeral realization of a heaven in hell.

"Almighty God! If it be thy will that man should suffer, let the cold hut of poverty be my dwelling place and the wasting hand of disease inflict its painful torments. Take from me the friends of my confidence. When I anticipate good, let evil annoy me. When I look for light, let darkness come upon me. Do all this, but save me, merciful God! Save me from the fate of a drunkard."—Talmage.

Periodic dipsomania is an unexpected and uninvited derangement of the mental balance, wherein the will power, which a few short moments before was as adamant in its revulsion of liquor, is now reversed in irresistible, unreasoning desire. The characteristics of this phenomenon are its sudden appearance, its equally abrupt exit, and the fearful agonies of remorse and mental torture that follow in its wake. On subsidence of the attack the sufferer loathes the bare odor of liquor, and passes long intervals of time in black but happy total abstinence. "Periodic dipsomania" is, more often than not, the result of severe emotional disturbances that, in some as yet obscure manner, have deranged the mechanism of the brain. Primarily, however, the ground has been made receptive by the evil practice of moderate drunkenness.

Chronic inebriacy is but an aggravated form of moderate drunkenness. In this unhappy condition the purblind mortal can not distinguish friend from foe. His poisoned system continually craves for "another hair of the dog that bit him." Most forlorn of mankind, he has no lucid intervals in which to realize his condition and strike out for the shore. A foolish parody on the delusions of his "moderate" brother, he proudly boasts that he, also, "can take it or let it alone"; even carry-

ing the absurdity to its limit by scornfully referring to his brother inebriates as "tanks" and "bums"—and that, at a time when he is footlessly drunk himself!

"Where drunkenness reigns, there reason is an exile."—Quarles.

We have here an exceedingly complicated study in psychology. A disease more mental than physical, and one which the dominant power of religious impulse has again and again conquered, thereby demonstrating its mental origin. Is it possible that nature has made an exception, in this particular case, and provided no physical remedy?—Absurd!

But knowing, as every drinking man does know, the delusive pleasures of liquor, the dangers that beset its path, its disastrous ending, and the cruel wrong to generations as yet unborn; the question stands out in letters of fire—Why do men drink?

The answer, it appears to me, will be found around the family fireside. Moderate tipping, under the fostering encouragement of home influences, has there sown the seeds of alcoholic insanity—for insanity it undoubtedly is.

"Woe to him that giveth his neighbor drink, that putteth the bottle to him and maketh him drunken."—The Bible.

Let me put before you the truly pathetic case of the dipsomaniac.

He is smoothly sailing on the peaceful and pleasant waters of sobriety. Months have intervened since his last debauch—it is but a disagreeable memory. Liquor he abhors—the very name brings a furrowed frown to his brow, while the foul odor from a passing saloon sends a nauseating horror through his stomach. Trouble is coming. Shadows begin to cloud the sunlight of his happy day. Strange chords within twang memories of the forgotten past, and, with hellish persistence, "harp" on things which "might" have been—the man is lost!

"It" has again enshrouded him—for "mights" have no place in a sane man's vocabulary—and, though the symptoms are ever the same, he is now blind to the presence of his enemy.

If he is unmarried, he takes a downward plunge by assuming his utter unworthiness to be entrusted with the future of any good woman! If he has a wife, he is possessed with indescribable dread lest harm should come to her for her faith is such a wretch as he! The apologetic courtesy with which "his people" hold aloft their brimming glasses, and commend his total abstinence, cuts him like a sharp razor! The "moderate drunkard" smites him unmercifully across the mouth with the vain boast that he "can take it or let it alone," and the ladies talk pitifully of him as "a man of straw." The light of day is fading, and his heart grows smaller, and yet smaller.

"'One soweth and another reapeth,' is a verity that applies to evil as well as to good."—George Eliot.

"He will be a man, though!" "Yes! If he die for it he will at least die sober!"

The lights and shadows of other days are again crowding him, and a never-ending "wail of the Banshee" sings into his ears of an evil day dawning nigh! No proffer of friendly sympathy will now avail for his comfort, and his pillow is wet with the tears of a sleepless, unmeaning sorrow! The man is lost!—and he does not know it!

Is there nothing that can reawaken him and side track the demon who has filled him with this folly? Is there none to warn and help him? Absolutely none, but God—and he is forgotten!—The man is down!

The leaden cap has been whisked from off his aching brow! The tears have been dried from eyes that now dance in the delirious ecstasy of a heavenly relief! A great love for all mankind now floods his bursting heart! The sun is shining and all the earth joins with him in happy, joyous song. He is drinking!—drinking!—drinking! How it came about he

knows not, nor does he care so that he drown!—drown!—drown!

He has reawakened! Some one asks him: "Do you want another drink? or could you venture on a small cup of broth?" He turns his face to the wall! "What have I done? Oh! what have I done!"

Hell opens wide its portals with all the tortures of the damned, and this poor suffering mortal walks dumbly in with head bowed down.

"We blame the drunkard and despise him, but why? The folly and the guilt lie in the tampering, all the rest is law."—Abraham Coles.

Why do men drink? It is certainly not with "malice aforethought;" it is certainly not from cowardice; it is certainly not from lack of will power—for alcoholics are usually obstinate, self-willed men—then, why do they do it?

Men drink, because the alcoholic follies of their forefathers have biased their line of thought. Men drink, because their mental equipoise has been thrown awry by alcohol, during their conception. Men drink, because their moral and physical stamina has been undermined by alcohol in the early days of their childhood. Men drink, because their adolescent brains must "ape" the manners and customs of their day.

Men drink, because drink is their master!—*The Bowery Beacon*.

Mothers' Home Column

EDITED BY FRANCES.

Advisory Board, Daughters of Zion.

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Daughters of Zion Reading for July.

One of the most interesting and instructive phenomena in the lessons of nature is the falling of the dew—a seeming miracle which begins with the setting of the sun, and goes on mysteriously, collecting and distributing its countless exquisite water jewels, all through the long stillness of the night, only to be dispelled again by the heat of the rising sun.

A walk in the country or park, in the early midsummer morning just after the sun has risen, will enable you fully to appreciate its charms; especially if the dewfall during the preceding night has been a copious one. Every bit of plant life and vegetation will sparkle and twinkle in the early sunshine, hung and embellished with millions of glittering jewels. The very smallest grass blade, you will discover, has not been neglected by the Dew Fairy. And even the delicate, gossamerlike spider's web swung from twig to twig, or caught among the grass, is dew-laden, and an object of beauty well worthy of consideration.

The phenomenon of the dew is simply explained, and well worthy of a short study, as it is really a most important factor in nature's laws. Simply explained, the dew is really an actual deposit of water from the atmosphere upon the surface of the earth, and is formed when the earth is sufficiently cooled during the night by radiation.

Upon a pleasant day during the summer, especially if the sun shines brightly, much aqueous vapor or mist is held suspended in the air, and if the temperature at sunset falls below the dew point, that vapor can no longer be retained in

suspension in the air, and falls to the earth. The dew is the vapor in the air. When the temperature falls below the dew point, or thirty-two degrees, the dew then becomes converted into frost, and we have a deposit of hoar frost, instead of dew.

Dew has frequently been quoted as "A shower from heaven," but this is not literally correct. True, it appears rather mysteriously from a clear sky, and upon a still, cloudless night covers thickly every blade of grass and plant life with seeming raindrops, and that frequently where rain clouds rarely appear, and the rain seldom falls. In such climates, where a rainfall is rare, it is certainly a most beneficial and wise provision, for it gathers upon all herbage and vegetation in sparkling, refreshing profusion; while it avoids instinctively all barren, rocky formations, and all things which could not be benefited by its grateful, cooling moisture. Also, in cold, damp climates, where the air is constantly saturated with moisture, and where an additional amount is not required, the gathering clouds and the dampness of the chilly atmosphere prevent a radiation of heat from the earth, and the dew never falls in such climates.

There are three requisites which appear to be essential for the formation of the dew: First, that the air should be moist; second, that the surface upon which it falls shall be cold, and, third, that the sky be clear.

It has been remarked that certain plants possess greater powers of radiating heat and of expelling moisture through evaporation process than others; upon such plants the dew deposit is always more profuse, while those plants possessing less powers of radiation and evaporation, collect little dew.

There are very many plants whose leaves are downy, with a thick growth of tiny vegetable hairs; the mullein leaf is a good example. Its thick, velvety leaves are thickly covered with this growth of vegetable down, and present a velvety surface; these leaves always collect a fine display of dew jewels. . . .

During still nights in the early spring and fall, when there are no disturbing winds, the water molecules, or dewdrops in countless numbers form one upon another, all night long, and settle upon blades of grass and all growing plants, and in the morning sunshine dance and sparkle in strings of scintillating diamonds from every pasture and hedge row.

The sharp-pointed grasses collect the dew very copiously and in a most interesting manner. Dewdrops formed upon the grass blades, it will be observed, are arranged in a truly wonderful symmetrical fashion, and one marvels at the orderly arrangement. Frequently one large dewdrop, clear as a diamond, is deposited upon the very tip of the little grass blade, sometimes two and even three large drops are held in suspension thus, while upon the extreme sharp edge of one or both sides of the blade a collection of small bead like drops cling in orderly, precise fashion, strung from tip to root of the grass blade. A broken or blunted blade of grass collects no dew, or very little. When the large dewdrop perched upon the tip of the grass blade decides to fall, it descends rather slowly at first, following the extreme edge of the blade in its course, and thus meets and collects all the other dewdrops which it encounters strung along the edge of the blade, until, forming at least one heavy drop, it suddenly falls to earth, where it is instantly absorbed, and goes to give life and strength to the very roots of the plant.

Cobwebs attract the dew in a rather singular manner. It is yet to be discovered why the dew forms only on the horizontal threads of a spider's web, while the vertical threads, though smaller, collect no dew deposit. This curious fact is well shown in the photograph of the entire spider's web, also in the section of a web, showing the dew deposit in detail. Wonderfully beautiful are these dew-laden webs. It will be

observed that each drop is similar in size, and closely resembles several strings of well-matched pearls, although in the sunshine they appear as clear, flashing diamonds. Certain leaves collect the dewdrops in a novel manner, notably the strawberry leaf, and similar plants having serrated edges. The strawberry leaf, besides being plentifully decorated upon its surface with water beads, holds in each tiny serration about its edge, a large, clear, sparkling dewdrop, which gives the leaf a wonderful jeweled effect.

We are all familiar with the so-called "sweating" of a glass or pitcher, or a metal pipe containing cold water; this is another phase of the dew, and may be observed in the daytime.

A cool night in spring or autumn, after a hot day, we usually receive a more copious fall of dew, which gradually increases as the night becomes cooler. Should clouds gather, the precipitation of the dew at once ceases. Wherever a bush or bit of vegetation overhangs a spot, it has a similar effect to that of a cloud, and the dew does not collect at all, or not as copiously, in that spot.

In the tropics, and in certain countries where there are no rain clouds, where they rarely have rain for many months at a time, the dewfall is so heavy that it quite supplies the lack of rainfall. If it were not for this providential visitation of the dew, all vegetable life must certainly perish, scorched and withered by the torrid heat.

In the East, in the region of Palestine, the dew frequently is so heavy that it closely resembles rain. Upon the great burning deserts alone the dew never falls, for the moment the dew vapors or molecules encounter the scorching breath which arises from the face of these barren seas of sand, they evaporate and are redissolved, dissipated, and consumed by the heat. So it will be seen that the fixed molecules which compose vegetation alone have the power to attract and arrest the water molecules of the air with which they come in contact, and thus form, in combination, the dew.

Another interesting fact, and one which is known to few of us, but which may readily be seen, if we take time to study the dewdrop minutely is, that each tiny drop of dew is in itself a miniature mirror, for upon its clear, crystal-like surface it holds and faithfully portrays upon its rounded form the image of any near by object. The picture is, of course, naturally inverted. But you will find it; a bit of blue sky holding a scrap of fleecy cloud, or a pigmy forest of trees caught and mirrored in the dewdrop. Often sleeping and dormant insects when caught out in the open during the night, receive a copious deposit of dew. . . .

Nature in all her moods, and they are many, is always entertaining and instructive, and perhaps one of her greatest marvels is that which takes place in the silence of the brooding night—the falling of the gentle dew.—Jean M. Thompson in *American Motherhood*.

Questions on July Reading.

Have your children ever asked where the dew comes from? Could you tell them? You may be barred from the walk in the country, but do you notice the dew miracle in your own back yard? Do you also call your children's attention to it? Where does the dew come from? What is the process by which the moisture in the atmosphere is converted into dew? From what condition does the hoar frost result? Why does dew collect on vegetation more than on barren and rocky formations? What are the requisites for the formation of dew? What kinds of leaves collect the most dew? How is the dew deposited upon grass blades? How is the grass root served by the dewdrop on its tip? How do cobwebs attract the dew? What threads collect the dew? What is the arrangement of dew on a strawberry leaf? What is the cause of the

sweating of a glass pitcher? What causes prevent the fall of the dew? What purpose does the dew answer in certain rainless countries? Have you shown the children the dewdrop mirrors?

Program.

Hymn 288 in Saints' Hymnal; prayer; reading from Home Column with discussion; roll call; business; closing hymn and prayer.

Request for Prayer.

Sr. America I. Thompson, Alexander, Kansas, asks the Saints in general to pray and fast for her son Heman, who is seriously afflicted. He has been administered to several times for the affliction and has been helped.

Letter Department

SCAMMON, KANSAS, June 4, 1910.

To the Saints in the twenty-five counties in Southwestern Kansas: Having been appointed sub-minister in charge of that unorganized territory, I desire the cooperation of the Saints, and especially of the priesthood to assist us all they can. Please let me hear from you what the chances are for preaching in public buildings, on the streets, in private houses, or any place where we can get people to hear us.

We may have some one to help us and we may not. Let us unite our faith and prayers that we may have success. One thing we do know: if we do our part God will do his. My home address is Nevada, Missouri, 629 North Main street. Mail sent there will reach me. After I get acquainted with the field I will have a mission address.

Your brother in the conflict,

F. C. KECK.

INDEPENDENCE, MISSOURI, June 4, 1910.

Dear Herald: I like to read the church papers, more especially since I have been unable to attend all the services on account of poor health. I hope, however, that when the weather becomes more pleasant and I regain my strength, I shall be able to attend more regularly. I had to give up a class in Sunday school because I could not attend regularly.

All who have obeyed the gospel from sincerity of purpose have a testimony to its divinity either in one way or another and should be willing to acknowledge the same. I feel that we are indeed a blessed people that we have been privileged to hear the gospel in its purity and were led to obey it. I am made sad to see those who were once faithful in the cause, become careless. We know the race is not to the swift but to those who endure to the end. If we all can not do as much as we desire to in this life, we can do our part well. Having done our best under present surroundings we can trust God for the future. I want to be true to my God, honest in my endeavors to serve him, truthful to those with whom I associate, diligent in my services before him, and truthful under all conditions.

May the Lord bless his people with faith to endure to the end. I desire an interest in the prayers of all the Saints for my permanent recovery.

Hopefully,

SR. H. H. ROBINSON.

826 WEST BLUE AVENUE.

We are doing what we can to live the lives of Saints and to present before the children of men the truth as we find it. As a branch, we are not fully organized here. We are lacking the most essential officer of a branch, namely a teacher, who could find a lot to do at present. Four were baptized May 23 to walk in newness of life. When they

were confirmed there was great evidence of their acceptance, for the room was filled with the Spirit of God. We were told by the Spirit that our toiling and laboring should continue in steadfastness and then our efforts would be crowned with success, that God would honor his servants and their ministrations, inasmuch as they were faithful and labored with an eye single to his glory. There are more here now who are near the kingdom who bore testimony of the power and influence at the confirmation, which they had never experienced before. This makes us all feel happy and encourages us to press onward to do the Master's bidding.

We have just had a visit from Bro. Rees Jenkins and Brother Rushton who has given us a few of his masterful sermons which have been food for the soul. We are sorry to see him leave for his western mission, but our prayers are that God will preserve him and use him to assist to gather into the fold all those who have a desire to serve God on his footstool, that they may be qualified here in this life for the life that comes beyond the grave when all our sorrows, troubles, trials, and difficulties will be ended, and all will be joy, peace, and blessedness.

The Western Wales district conference was held here on May 14 and 15. The business part was conducted in a good spirit. In prayer and testimony meeting the gifts of the gospel were enjoyed in tongues, interpretation, and prophecy. The preaching service was full of light and instruction and was much appreciated.

My desire is to continue in the work of the Lord to the end of my days. May God bless all his people is my prayer. I am your brother in gospel bonds,

F. SIMMONS.

CHICAGO, ILLINOIS, June 8, 1910.

Dear Brother Smith: Your letter of the 2d was duly received. In reply will say I shall take pleasure in writing for the church papers relative to places and scenes visited in my long journey. I am very anxious to learn all I can of conditions in and about Jerusalem, and I have no doubt that others are as anxious as I am, and I shall keep this in mind when I visit the places where so much interest is centered.

The exact date is not yet settled, but I expect to leave in September via London. I go overland from London to Naples, thence by steamer to Port Said, and from there to Jerusalem, reaching the latter place, if I can, in October. If conditions are favorable for the work there, I may remain some little time; that is, as long as the interest of the work will seem to justify. I have a good camera that I expect to make use of and hope to be able to send you some interesting pictures.

I rejoice to say that I have fully recovered my health, and I never felt better in my life. I am looking forward with much pleasure to my long journey, and to my new mission field, and trust the Lord will enable me to make my work there a success.

I am having a little visit with my loved ones in this city while aiding in gospel work here and in the district as well.

In gospel bonds,

F. G. PITT.

HARBOR BEACH, MICHIGAN, May 30, 1910.

Dear Herald: I enjoy reading the HERALD very much. I am a member of the Rose City Branch, but have left that place, and came to this city September 1, 1909. I have not heard the Latter Day Saints' gospel preached since I came here. Many times I have been lonesome, but after reading the letters in the HERALD, would feel encouraged. I went back to Rose City in the early spring on a visit, enjoying it very much. I returned though, in about six weeks. Soon

after Bro. W. Morgan told me that Bro. O. J. Hawn and Bro. W. Davis were coming here to preach. They held services about a week. We were very sorry to see them go away so soon. I was very glad to see Brother Hawn, for I had not seen him for about two years, and through him I received this glorious gospel. The Lord has blessed me many times since I came into the church and I am very thankful that I heard and accepted this message.

Pray for me that I may live more worthily before God.

Your brother in the gospel,

FRED SCHENKEL.

The joint convention of Sunday school and Religio of the Massachusetts District was held Saturday and Sunday, May 14 and 15. It will be noticed that we believe in women's rights in this district, there being ten ladies among the twelve district officers in the Sunday school and Religio.

The program was a well-planned affair. At 2.30 p. m. Saturday was the Religio business meeting with Susie E. Jordan presiding. The Sunday school business meeting was held at 7.30 p. m. with Superintendent Lucie H. Sears, of New Bedford, in charge. I heard the remark after the meeting that the ladies could run a business meeting better than the men. I believe there is some truth in this statement. Our district superintendent is also editor of the *District Gleaner*. She and her staff of reporters worked hard on it and when she had it to her satisfaction, she went to do some shopping and returned to find her paper destroyed. She was very disappointed, but she set to work and wrote another one and read it, although it was not as good as the first would have been.

Sunday morning, at 8.45 Brethren Howlett, of Canada, and Koehler, of New Bedford, had charge of the prayer meeting. Here the Spirit was felt very much. Bro. Howlett spoke to us in tongues. The interpretation was that we had made great sacrifices, that we are pleasing in the sight of the Lord, offering our superintendent and editor a mild rebuke for not having confidence in him. He sought to encourage her in her work.

At 10. a. m. Sunday school was in charge of local Sunday school officers. Several papers were read which showed good judgment of those having it in charge. Ora V. Holmes, district secretary, read a paper, "The importance of secretary work," showing how important it was to give a full report to her, so she in turn could give a full report to the General Secretary. Edna W. H. Cochler wrote a paper, "The typical teacher." She being a day school-teacher handled her subject well, showing how important it is to train ourselves and understand how to teach. Rena Rich is interested in the Religio normal work. Emma Dobbins, of the Religio home department, had a paper on this subject. Primary methods were in charge of Alice Fielding, who is primary teacher at Fall River. Lucie H. Sears, an intermediate teacher, had a paper on, "A plea for intermediates." Mary O. Lewis and M. C. Fisher gave us some interesting points from General Convention. There was a question box in charge of Mary O. Lewis.

JOHN SIDDALL.

BALDKNOB, ARKANSAS, May 27, 1910.

Dear Herald: The branch at this place is still alive though not gaining ground very fast. I think we are holding our own, but we hope and pray that the time is near at hand when we may all be aroused to the full sense of our duties and that the work may be prospered at this place and that every hindering cause may be removed from among us as a branch. I am oftentimes surprised at my own weakness. When I stop to consider the blessings I have enjoyed in this grand work, to know of the bright testimony I have

concerning this latter day work, I am made to wonder at the weakness of human nature. I know that the blessings of God are for his people if they will be faithful and live worthily, and my desires and prayers are that I may be able to overcome every weakness and everything that is displeasing in the sight of the Lord, that I may be instrumental in causing others to know and accept this blessed work.

I will say to some of the missionaries of Tennessee that I would be pleased to have some of them call and preach for some of my relatives who live near Hixson, Tennessee. I have been sending them the church publications and they seem to be interested and say they would be glad to hear some preaching. If you can arrange to go there, inquire for Kinney Hixson or James Hixson, either one will do.

LEONA MARTIN.

ARLINGTON, SOUTH DAKOTA, June 1, 1910.

Dear Herald: I have carefully read Talks about Joseph Smith, and I am greatly pleased with it. It ought to be read by every Latter Day Saint and especially by the young. They would obtain from it a correct view of the life of Joseph Smith, for his worth as a man of God and a good citizen is clearly portrayed. His foreknowledge of the evils resulting from the use of liquor, tobacco, tea and coffee, so widely pointed out by our own most eminent physicians and surgeons, is truly marvelous. His insight concerning the best means of dealing with the criminal classes and its adoption by our most humane and progressive judges, confirm the thought that he was inspired of God to be a blessing to the human race.

With best wishes for the spread of its truth, your brother
EDWARD RANNIE.

Dear Herald: It is strengthening to me to read in the HERALD so many letters from the Saints I know. It has been long since I heard one of our elders preach and I would enjoy hearing a sermon. Sometimes it seems as though it is a hard test to live as we ought to, but when I think how merciful the Lord is to his children, it puts courage in my heart to do what is right. I have been a member of the church for about twenty years. My husband also has been a member for nearly thirteen years. We have four boys and we desire to raise them in the way the Lord would have them go, that they may be true workers for his cause. We have no Latter Day Saint Sunday school here, but we send our children to other denominations. Pray for me that I may ever be turned Zionward. I feel as though some one ought to be sent here to preach this glorious gospel, so that the people would throw away their prejudices and listen to the truth. I ask an interest in your prayers, that I may live faithful till the end.

MRS. BELZARA BASS.

FALL CREEK, PENNSYLVANIA, May 21, 1910.

Dear Herald: We enjoyed the last number of the HERALD very much. I came here from Lowry City Branch, Missouri, almost four years ago. Have not been in a Saints' meeting since coming here, except when we had Bro. L. D. Ullom, of Wheeling, West Virginia, come up to administer to our little daughter who had been stricken with paralysis of the hand and arm. He held a few services at our house and at some of the neighbors' houses. The people here do not seem to be interested in their souls' welfare although some have inquired when our preacher is coming back.

We have Sunday school every Sunday at 2 o'clock in our house. I have read so much lately about the tracts issued by the Northern States Mission of the Utah church.

We were so fortunate (?) as to receive three of their tracts. I read the second one out of curiosity, to see what new method they would take to lie in an underhanded way, and villify the truth. They were trying in the tract to make out that the Reorganization was not the true church. When I had finished reading the tract, I was thinking that if there was a Saint who was not well informed in church history and who had not received a spiritual knowledge that we are in the right, they might be in some little danger of becoming doubtful where to stand in regard to succession. That night, just after falling asleep, I dreamed that I stepped just outside our door onto the porch and saw a nice, clean, bright dish piled high with every kind of fruit. I was pleased and I at once took the dish into the house and passed it to my husband and the children. I handed it to him first and he asked me what that was I was carrying the dish in. I looked and sure enough the dish was in a dirty, filthy, discolored dish, and it was in another which was clean but had a few remnants of fruit sticking to it. I was made to understand that the outside dish was the original church and all which was left sticking to it was good. The second dish was the church of Utah. The dish itself being discolored and dirty, within and without, and all that had stuck to it had become mouldy and rotten. The third or top dish was the Reorganized Church and was so pure and bright and clean that the dirt would not adhere to it, even when it was sitting exactly on it. The dream was so plain, I laughed aloud, which woke me.

Two or three days later we got another tract about polygamy. I read it and was thinking of their misrepresentation and of my dream. I again dreamed. In this dream I seemed to be driving a very spirited team of horses and I saw a very large wagon coming at an angle towards me. The wagon was exceedingly large and powerfully built and was of a bright red color, except for a very small stripe of white, almost invisible. I was afraid it would run into my carriage and mar the beauty, but it ran so fast its driver lost control and it ran away with all on it to destruction. I was wondering what the bright wagon represented when Bro. T. R. White came up and I asked him. He laughed to think I did not know and said, "The wagon is the Utah church, the red is the evil, and the white the good in it." I instantly awoke and could still seem to hear the rumble as it went down to destruction, with its big red stripes and a tiny streak of good, or of white. As they tried to harm us by running into us they lost control of their own wagon and it ran away with them. I can also seem to see and hear Brother White laughing to think I didn't know what the ugly wagon was.

Your sister in Christ,
R. F. D. No. 1, Box 24. MRS. RENA GRAY ANTHONY.

CRESCENT, IOWA, May 30, 1910.

Hear Herald: Our district conference and Sunday school convention met here. The conference was good and the Saints were blessed and strengthened in the work. God is always ready and willing to bless his people if they do their part. I think there should be more interest taken in our conventions. Every Sunday school worker should make an effort to be there and take an active part. It would then be a success and we would receive spiritual strength and we would be able to do more good and have far better success in the Sunday school work. We have started our Wednesday evening prayer meetings and the Spirit of God has been poured out over us at times and we have been greatly blessed. Two have been lately baptized and I believe there are others that will soon come if the Saints will do their duty. I fully believe that through the means of prayer meetings the spiritual condition of the branch is kept up to a greater extent.

I have lately been called to go through great trials and suffering and on the 15th of last month had to submit to a painful operation. It was indeed one of the hardest trials of my life, but I earnestly plead with God that he would direct me what I should do. When the doctor told me that nothing else could save my life and that I could live only a few days in my condition, it was revealed to me that I should go and that he would be with me and all should be well. I was so weak I could not get to the hospital till I received strength. I asked the Saints to fast and pray for me and I sent for the elders, who administered to me twice a day before I went to the hospital.

When I was laid on the operating table I committed myself into the hands of God and prayed his guardian angel might be there to care for me. I went fully trusting in God and he has greatly blessed me. My health is much better now. I ask the prayers of the Saints that if it be God's will, I may be restored to health again.

CHRISTINA RASMUSSEN.

OTTAWA, KENTUCKY, May 22, 1910.

Dear Herald: God is pouring out his blessings on this little branch. A few nights ago there were two persons healed, one of heart trouble and the other of throat trouble. In prayer meeting the writer spoke in prophecy to the one that was healed and commanded him to abstain from the use of tobacco. May the brethren who use tobacco, lay down the lust of the flesh and serve the Lord in spirit and truth.

We would be pleased to have an elder come and hold a few meetings here. May the honest in heart be gathered home to Zion is my prayer. Pray for us that we may be faithful. I feel the Lord is blessing me every day with his Holy Spirit. A few weeks ago I was very sick and I asked the Lord to heal me. I was commanded to rise and wash my hands and face and I would be healed. I was healed and I give God the glory.

Your sister in the faith,

PEARL OLIVER.

From Massachusetts.

The Sunday school and Religio convention which was held at Attleboro, Massachusetts, May 14 and 15, was a decided success. The active workers of this convention were mostly sisters taking their right place, demonstrating their efficiency to work along the only lines open to women to use the missionary spirit. We were very much gratified to see the sisters qualifying themselves to care for the youth of the church, to train them to be missionaries to go into the world to gather more students to care for and educate in the gospel. After the close of the convention the Sunday school superintendent extended invitations to all to attend his Sunday school the following Sabbath, as he had a surprise for them, which we later found to be the celebration of the seventy-fifth birthday of our beloved Sister Reumant, who had been in the church fifty-nine years, and as in the words of the original paper by Sr. Florence Leckney, "A beautiful and successful life is made up of small things. Little words of kindness, little helps to the discouraged, a cheerful countenance when the sun of life is hidden and the clouds of severed earthly ties and shattered hopes hang low, yet looks up to God in trusting faith." Of this we can say of our dear sister: Truth is not flattery, so let us be generous in our appreciation, as a rose to the living where they can enjoy its fragrance.

Our sister joined the church when she was sixteen years old, most of the time attending the Sunday school where you see her to-day. Can we look upon our sister and say her path has been a flowery one? If we should ask her, she might show many a thorn that bruised her weary feet and

sometimes left deep scars, but I think she would say, "God's supporting arms have given me strength." In the dark days of the church, when they were like sheep without a shepherd, she stood still and watched for the salvation of God and the redemption of his people. No doubt she has felt in her heart to say, "Why has my path been so hard?" Perhaps some day he will tell her why he has tried her, and let her look back on her life story and see the golden thread of his fatherly love and care, shining over and around it all.

"For the test of the heart is trouble,
And it always comes with the years,
And the smile that is with the praises of earth—
Is the smile that can shine through tears."

Of this, I think we can say—our sister has been cheerful in her warfare. Of such is a triumphant victory, "Well done."

After the lesson, she was presented with a bouquet of seventy-five pink carnations. To also please her, our superintendent had arranged a short program. Brother Fox said he had lived with the sister twenty years ago and it was through her instrumentality in God's hands, that had brought him into the church, for which he is now grateful. Brother Fox had sent invitations to the relatives of our aged sister, to attend the Sunday school and the celebration, to which they goodly responded, and thus the membership and offering of the day were greatly increased. The following Thursday evening a class supper was held to increase the Christmas offering fund for Sister Whipple's class. L. A. B.

The Temperance Forces and Their Work.

Temperance is one of the characteristics of the "fruit of the Spirit," and we are clearly informed to "be not deceived; neither fornicators, . . . nor drunkards, . . . shall inherit the kingdom of God." For these reasons above all others it is a part of the duty of every representative of the "kingdom of God" to advocate temperance in the most effective way, as the Spirit will outline the way to advocate the principle, either by supplementing every effort made by the public of a general or special character, or so labor as to permit these forces to supplement our efforts to represent this feature of spiritual development, and of civic righteousness.

We can not render our full quota of influence for good among men in any direction unless we encourage every effort of our fellow-men to promote civic and moral reforms, and to make the most telling efforts we must acquaint ourselves with all movements made in the interest of humanity and their betterment.

Our citizenship requires of us and obligates us to the various arms and forces of government to which we are related as citizens, that looks to the enacting of better laws or of executing those already enacted. The best way to show the deficiencies of any law is its enforcement. This shows just what the deficiencies are, where they exist, and how best to proceed to eliminate them.

To fulfill the God-given injunction, "Wherefore, honest men and wise men should be sought for diligently, and good men and wise men, we should observe to uphold; otherwise whatsoever is less than these, cometh of evil," requires a *study* of men, and to *seek* for honest and wise men *diligently* to occupy in the various offices of government; and in order in conscientiousness to "submit to every ordinance of man for the Lord's sake," we must see that those who are to bring into existence these ordinances are such ones as will give us good ordinances. A *good* man is not only one with good intent, but a man with good thought which he is willing to place where it will do the most good, and a wise and good man is one who has studied the conditions so that he may be able to see that the good he would do finds its place in the

laws, for the laws can not make us free if they are vicious laws, and to be free from intemperance we must not only have good laws, but we must have men in the executive department of government who will be good enough to see that good laws are executed, and wise enough to resist all bribe or influence. When the righteous rule the people rejoice, but when the wicked rule the people mourn.

There is on the statutes of Iowa a law called the Mule tax law, which is but another name for indulgence; and while it has some features that are better than some license laws, yet it is surprising that so many who are such bitter opponents of indulgences should favor this law. It does indulge the people under certain conditions to break the statutory provision to prohibit the manufacture and sale of intoxicants under penalty. It both permits them to break, and also to set aside the penalty, providing a certain majority desire to break the law. This in a way establishes the principle of state rights, by setting aside the general law of the commonwealth, providing a part of the commonwealth desire it set aside and so request. In this case the commonwealth of the State of Iowa has said that the sale and manufacture of intoxicants should be prohibited, but the policy of politics is that the right is resident in any county or city of this commonwealth to live a legal transgressor of the general law of the State if a certain majority of them request to so live.

The policy of politics is too treacherous to deal with a church question, and since it is the policy of the "land of the free" to keep church and state entirely separate, we conclude that no political party now existing or that may exist should be entrusted with the legislation of righteousness, or the execution of such laws, and that the divine policy to uphold good and wise men of whatever party, both by our votes and by our influence, faith, and prayers after they are elected, is much the wisest course to pursue.

There are two general organizations in the State of Iowa, both claiming to be outside of politics, one the Anti-Saloon League, and the other the Iowa Constitutional Prohibitory Amendment Association, both having their headquarters in Des Moines. One (the former) is United States wide, the other relates only to the State at the present time. To understand the object of each will aid the membership of the church to concentrate their efforts where they will accomplish the most good.

The Anti-Saloon League is the federation of all the religious and temperance forces, and men and women of temperance proclivities, to remove the saloon from the State and nation, and to educate the people to have no desire for it. The Iowa Constitutional Prohibitory Amendment Association is an outgrowth of the allied forces, although not supported as an organization by a large portion of the membership of the organizations comprising the allied forces.

Both these organizations are seeking to elect legislators who are favorable to the adoption by the State of a constitutional amendment prohibiting the manufacture and sale of intoxicating liquors within the State. Both urge the repeal of the mule tax law, but neither are satisfied with that alone, for that would only give to the State statutory prohibition, while constitutional prohibition is the objective, and the only objective that will fully satisfy the earnest temperance workers in either of these organizations.

The Anti-Saloon League has an enforcement feature in its work that the other does not consider as a part of its work.

The Anti-Saloon League favors the calling of a constitutional convention by the votes of the people this fall, while the other has resolved to use its efforts to defeat the calling of such convention, and rests all its hope on the legislature giving the desired amendment. It is possible that

both houses of the next legislature may not be in favor of submitting a constitutional amendment to the people, but do as they did last fall, while at the same time the people by their votes may favor a constitutional convention. Should the people say that such a convention shall be called then it is the duty of the legislature to provide for it. It is just as easy to vote for men for the legislature who are in favor of submitting a constitutional amendment to the people for their vote, and at the same time vote to favor a constitutional convention, then if they fail in securing a favorable legislature, nevertheless they, the legislature, are compelled to arrange to choose delegates to compose such convention, and by this means secure constitutional prohibition much the sooner.

From the present outlook the legislature will be more strongly in favor of giving the people the privilege to vote on an amendment prohibiting the manufacture and sale of intoxicants, but the senate will, without much doubt, remain opposed to submitting such amendment to the vote of the people. This being the case it is safer to vote for both favorable legislators and the constitutional convention, for if both are defeated then we will have the same privilege that if the former only is defeated, for which both organizations are laboring, and then will have to wait two years hence to secure a favorable legislature, and ten years for the purpose of securing a constitutional convention. But if we should have both a favorable legislature and the privilege of a constitutional convention then we would be yet more secure in obtaining the one thing desired, constitutional prohibition, and to obtain it the more speedily.

It should, then, be the effort to select wise and honest as well as good men to occupy in the next legislature, in both houses, and to secure the constitutional convention, and thus show by all that there is in us that we are in favor of speedy temperance legislation.

Another thing the Anti-Saloon League is laboring for that will be of great benefit in securing temperance for the State, and that is the enactment of an interstate law governing the shipping of intoxicants into States that have prohibitory laws. Because of not having this law is where the intemperance element made it appear that statutory prohibition did not prohibit, but if it had been so deficient, and so favorable to the sale of intoxicants without the payment of license, they would not have worked so hard against it.

In the cause of temperance,

J. F. MINTON.

A Letter from Mexico.

In reading the account of past events concerning the former inhabitants of America, I could not help but observe the painstaking manner in which the writers kept in sight the things that we at this late period would most need to vindicate their words. They plainly saw that the people in general would not accept the record as true, notably in respect to the location of cities and physical features of the land. Repeatedly they, thinking we might have become confused, stopped in the narration and gave us a new start by stating just where the scene of action lay. Can it be that they saw down the stream of time and saw what a powerful factor the subject of archæology might be in establishing the truth of the record? I think they did. It is written that they saw our day, and I think they saw the conditions in general about as clearly as you or I can see them to-day.

How shall we accept all this evidence as seen in the ruins of their cities, the inscriptions carved in stone, the certain message read in the different writings upon the walls of the temples; the evidence daily excavated from some buried city or village forming an avalanche of proof of the truth of

the Book of Mormon? God works in mysterious ways his wonders to perform. The destruction of the face of this land at the crucifixion of Christ has its import. Cities were sunk, some buried, and water came up in the place of some. The following quotation may be of interest to some:

"A mile and a half before it is reached the train passes a clear lake in the bottom of which is a submerged village. Not even the top of its church steeple is visible above the water's surface, but any who trouble to row out from the shore can see the whole village more than a hundred feet below them. It must have had a population of five hundred or more but its name is now as much a mystery as is the manner of its burial. A deep-sea diver might make some interesting discoveries down in these inland depths.

"At present no satisfactory accommodations exist at the lake, but it has attracted so much attention that at this writing plans are on foot for the building of a hotel there. It is but five miles from Puente de Ixtla, a town of four thousand population with hotels and daily train service."

I expect to sift this matter to see whether the village referred to is modern or ancient. The pyramids have a great significance, I am sure. Here is a quotation concerning one:

"The Cholula pyramid adjoins the city of Cholula and is ascended by a thirty minutes' leisurely climb up a massive stone stairway which has been the route of great religious processions for five hundred recorded years and probably twice as many more that are unrecorded. Every September thousands of the faithful come miles and miles to climb this stairway (many of them upon their knees) to worship before *Nuestra Senora de los Remedios* (Our Lady of the Remedies) who is the virgin presiding above the altar of the church on the pyramid's summit."

I can not but connect these pyramids with the hills spoken of in the Book of Mormon, viz, Ramah, Shun, Connor, etc. It seems to me that it would be a matter of patriotic interest to say the least, that we try to locate the hill upon which was spilled the blood of two nations. Let us forge this mighty sword placed in our hands and wield it manfully in this great last battle of the world.

I am happy to be among the Lamanites and am learning their language. Please send any suggestions you may have.
MEXICO CITY, MEXICO. A. H. CHRISTENSEN.

News From Branches

DES MOINES, IOWA.

The city is in the throes of a political strife, to be settled at the primaries to-morrow partly. The temperance forces are making an effort to inform the voters which of the candidates have been good in the past, and who it is that has shown their interest in the temperance work.

Elder C. E. Butterworth will hold a series of services in the local church, assisted by the city missionary and the local ministry this week.

Conventions of the District Religio-Literary and Sunday school associations were held in this city Friday. During the business the secretaryship of the Religio Society was made vacant by resignation, and Sr. Sarah Rogers, of Boone, was elected to fill the vacancy. Two took the first examination in normal work and passed by a good percentage. An effort was made to revive an interest in the normal work with but little apparent results. The convention of the Sunday school association voted one pledge for the temporary endowment fund. Several were interested enough to say that if they felt that they could they would make a pledge for this fund. There are many that look upon this effort with much favor.

The quarterly conference of this district selected as officers of the district, Elder O. Salisbury, president, with Elders

W. Christy and E. O. Clark associated, and E. O. Clark, secretary.

It was reported from several sources the wrong conclusions that had been formed in the minds of those not of the church in reference to the action of the ministerial association in dropping the city missionary from its membership, and to correct these misunderstandings the conference took decided action, and in emphatic terms made it clear that that action had not affected the membership or ministerial standing of the brother, as some had concluded, and had reported, and that they protested against any human organization passing judgment upon their evangelical standing.

J. F. MINTUN.

Miscellaneous Department

Conference Notices.

The Winnipeg District will hold its semiannual conference or reunion at the McCleary church, with the Rosendale Saints on June 16 to 19, 1910. Bishop R. C. Evans, of Toronto, and most of the western missionary staff are expected to be present. Those that expect to attend please write to Elder Nelson Wilson, of Treherne, Manitoba, and conveyances will be at either Rosendale or Treherne stations to take them to their destination. W. S. Carter, secretary.

The Saint Louis District will convene at Lansdowne, Illinois, Saturday and Sunday, June 18 and 19. Election of officers for the next six months, also the report of the reunion committee, and other matters of importance will come up. Let us have a full report from the branches, not later than June 15, 1910. Charles J. Remington, secretary.

Saskatchewan District will convene at Regina, Saskatchewan, July 2 and 3. Let all reports be sent to the secretary promptly, that each branch may be properly represented and no delays caused. Grace Diggle, secretary.

Convention Notices.

The convention of the Northeastern Illinois Religio society will convene at Mission, Illinois, June 17, at 10 a. m. Blanche Fairbanks, 7157 Perry avenue, Chicago, Illinois.

Reunion Notices.

The eighteenth annual reunion of the Northeastern Missouri District will be held at Stewartsville, Missouri, on the old grounds, August 12 to 20, 1910. For accommodations and rates look for further notice. T. H. Hinderks, secretary.

Two-Day Meeting.

There will be meetings held at Rose City, Michigan, on July 3 and 4. All are cordially invited to come and have a spiritual feast. We have obtained good speakers. George Burt, president.

Correction.

My letter in the HERALD of June 4 should read as follows: "Sr. Anibel Carr was baptized," instead of Annabel Bass. Also, "All the homes were filled and we had to put nine in the hotel" instead of, "I had to go to the hotel."

JOHN ZAHND.

Notice.

I notice a mistake in the notice published in the last issue of the HERALD. The notice should read as follows: "The Fremont district conference will convene with the Thurman Branch June 18 and 19, 1910. Let all officers report this time." C. W. Forney, secretary.

Pastoral.

To the Officers and Members of the British Isles Mission: I anticipate being present at the mission conference to be held at Birmingham. The traveling ministry will continue to labor in their respective localities assigned them by Brother Rushton. I have requested Brother Rushton to remain in England until after the conference. Different arrangements may be made affecting the traveling ministry at the time of our gathering. I sincerely hope that the priesthood will put

CONTENTS

EDITORIAL:

Corner Stones of the Utah Church.—No. 1	585
Notes and Comments	587

ORIGINAL ARTICLES:

Memorial Address, by C. H. Porter	588
The Kingdom of God, by Fred B. Farr	590
In Jeopardy, by S. A. Burgess	596

OF GENERAL INTEREST

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F. C. Keck—Sr. H. H. Robinson—F. Simmons— F. G. Pitt—Fred Schenkel—John Siddall— Leona Martin—Edward Rannie—Mrs. Belzara Bass—Mrs. Rena Gray Anthony—Christina Rasmussen—Pearl Oliver—L. A. B.—J. F. Min- tun—A. H. Christensen—J. F. Mintun.	600
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MISCELLANEOUS DEPARTMENT

THE SAINTS' HERALD

ESTABLISHED 1860.

Joseph Smith, Editor; Elbert A. Smith, Associate Editor; Israel A. Smith, Assistant Editor.

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forth a special effort to be present. Hope the spirit of cooperation among the officers and members will grow so that the work will develop more rapidly under our care. Many changes have taken place since my departure from the British Isles Mission by reason of death and immigration and I feel sad that I can not meet again with Bishop Taylor and his counselors. Address all communication to William Armstrong, 57 Upton street, Ardwick, Manchester, England. If Peter Anderson should read this, I hereby extend a hearty invitation to him to be with us at the conference.

Wishing all godspeed,

Your brother,
G. T. GRIFFITHS.

To the Saints and Friends of Northern Nebraska: Having been appointed by General Conference to labor as missionary in your district for the year, I write to ask your cooperation in getting the gospel of our Lord and Master that we all love so well, before the people at your place. Please let me hear from you and make your wants known. I expect Sister Self to travel with me to help in the work. Part of the time my field address will be Blair, Nebraska, Box 76. All mail addressed there will be forwarded to me in my field.

Your colaborer,
BLAIR, NEBRASKA, June 8, 1910. R. O. SELF.

Died.

EPPELSON.—Orphelia Arthusa Epperson was born December 20, 1838, in Oswego County, New York. Died May 8, 1910, at the age of 71 years, 4 months, and 18 days. She came with her parents to Mills County, Iowa, in 1846, where her home has been since, and where we met to express our respects to the departed. She was married to Charles Lee Epperson August 16, 1860, to which union two daughters and three sons were born, Clara Lenna dying in infancy; David, Elias, Charles Guy, and Anna Effie Hunter reside near the old home, and Johathan Roy resides in Des Moines, all of whom feel the loss of mother very keenly, but their mourning is mingled with a bright hope for the departed one. She was baptized at Thurman, Iowa, by Elder T. W. Williams, August 16, 1896, and has proved her faith by her works. She was a homemaker, cherishing with mother-love the privilege of giving of her best and all that was of her for those whom God had in his kindness granted her the privilege of caring for. The appreciation of which love and care is shown in the effort unitedly made to make her last moments all that she would wish them to be, considering her every anticipation in the preparations for this sad rite. She passed peacefully to rest, to await in the paradise of God the glorious resurrection of the "blessed and holy." Funeral services were held at the home near Pacific Junction, conducted by Elder J. F. Mintun, of Des Moines, Iowa, after which the remains were laid in the lot already prepared by the thoughtful husband with a monument to mark their last resting place, in the Glenwood cemetery, Tuesday, May 10.

EPPELSON.—Bro. Charles Lee Epperson was born in Montgomery County, Indiana, July 30, 1836, dying at the age of 74 years, 9 months, and 14 days, on May 14, 1910, only about six days after seeing his loving companion taken from the home and laid in the tomb. He was taken sick about the same time as his wife that had so recently deceased, and the sorrow of that event, no doubt, hastened his death. All was done to alleviate his distress and relieve him, but it was willed that he should not abide here in loneliness. Previous to his death all the sting of this change was taken from him, and he died as one going to sleep. He came with his father's family to Iowa in 1837, and to Mills County in 1853. This death of father coming so soon after the death of mother was a sad blow to the children now left to mourn, mentioned in the obituary of the mother, but they bore this sadness with calmness indicative of faith in God. He had made provisions for the service, which were fully complied with by the children. He was baptized in Harrison County, Iowa, by Elder J. F. Mintun, September 8, 1897, since which time he has occupied every opportunity to permit his neighbors to know of the blessedness of his faith in Christ Jesus. He was plain and outspoken to all, a man everywhere known for his honesty, and his devotion to his home and church. Funeral services were conducted by Elder J. F. Mintun, the Glenwood Saints again rendering the music, and the same pallbearers bearing his body, as had rendered such service in the burial services of his wife, and the services conducted at the old home as had been his wife's. After the sermon the body was laid by the side of his companion, the flowers on her grave as yet but little wilted. The heartfelt sympathy of the whole neighborhood where they had made their home for many years was fully shown.

The Annual Fourth of July Killing.

It may surprise many a citizen to know that a very rational and earnest movement against the use of fireworks on Independence Day is now in its seventh year; nor is it universally realized among us how many of our children have, by reason of these yearly celebrations, suffered the most cruel death known to medical science. Were any such emotion possible in the English breast, that of satisfaction for the losses and humiliations endured by England in the war for Independence,—at least so far as human life is concerned,—could hardly be more thoroughly justified; for, taking no account whatever of our national losses of many decades past, but only of those incurred in the last three yearly celebrations and in the metropolis alone, we find that 1,339 have been killed and injured,—more than the casualties in the Revolutionary battles of Lexington, Bunker Hill, Fort Moultrie, White Plains, Fort Washington, Monmouth, and Cowpens combined. Nor have these losses been among fighting men, but rather among little children; and of the latter wounded on Independence Day many that have not died have nevertheless been dreadfully maimed and disfigured for life.—From "Independence Day,—The modern Moloch," by John B. Huber, M. D., in the *American Review of Reviews* for June.

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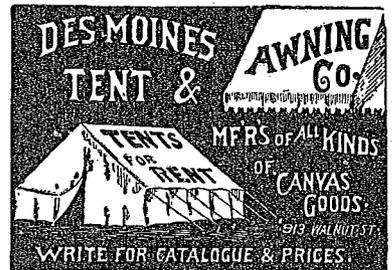
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THE SAINTS' HERALD

Official Publication of the Reorganized Church of Jesus Christ of Latter Day Saints

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

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



"There shall not any man among you have save it be one wife; and concubines he shall have none."—Book of Mormon, Jacob 2: 36.

VOLUME 57

LAMONI, IOWA, JUNE 22, 1910

NUMBER 25

Editorial

CORNER STONES OF THE UTAH CHURCH.—NO. 2.

THE CASE OF JOSEPH F. SMITH.

How is it with the present successor to Brigham Young? Is God with him? Is he indeed receiving light as a prophet, seer, and revelator? We will permit him to answer for himself. We quote from his testimony before the United States Senate Committee on Privileges and Elections, as published by the United States Government:

Mr. Taylor.—Are you a prophet, seer, and revelator?

Mr. Smith.—I am SO SUSTAINED AND UPHELD BY MY PEOPLE.

Mr. Taylor.—You are possessed of the same powers that they [Joseph Smith the Martyr and his associates] were possessed of?

Mr. Smith.—Yes, I am SUPPOSED to be possessed of the same authority that they were.

Mr. Taylor.—You believe yourself to be, do you not?

Mr. Smith.—I THINK I do believe so.

—Reed Smoot Case, vol. 1, pp. 80, 81.

Senator Dubois.—Have you received ANY revelation from God, which has been submitted by you and the apostles to the body of the church in their semiannual conference, which revelation has been sustained by that conference, through the upholding of their hands?

Mr. Smith.—Since when?

Senator Dubois.—SINCE YOU BECAME PRESIDENT OF THE CHURCH.

Mr. Smith.—No, sir; NONE WHATEVER.

Senator Dubois.—Have you received any INDIVIDUAL revelations yourself, since you became President of the church under your own definition, even, of a revelation?

Mr. Smith.—I CAN NOT SAY THAT I HAVE.

Senator Dubois.—Can you say that you have not?

Mr. Smith.—No; I can not say that I have not.

Senator Dubois.—Then you do not know whether you have received any such revelation as you have described, or whether you have not?

Mr. Smith.—Well, I can say this: That if I live as I should in the line of my duties, I am *susceptible*, I think, of the impressions of the Spirit of the Lord upon my mind at any time, JUST AS ANY GOOD METHODIST or any other good church member might be. And so far as that is concerned, I say yes; I have had impressions of the Spirit upon my mind very frequently, but they are NOT in the sense revelations.

—Reed Smoot Case, vol. 1, pp. 483, 484.

A CORNER STONE WHO "THINKS" HE BELIEVES THAT HE HAS HAD "IMPRESSIONS."

In the foregoing we discover several important things regarding one prominent "corner stone."

According to his own testimony he is not a prophet, seer, and revelator. He is merely *sustained* as one.

He does not have the authority that Joseph Smith the Martyr had. He is merely *supposed* to have that authority.

He is a "revelator" who never has received a revelation.

He *thinks* that as a prophet, seer, and revelator he is about on a par with *any good Methodist*, but perhaps that is an injustice to the good Methodists.

Is God with Joseph F. Smith, president of the dominant church in Utah? NO! Not according to God and Joseph F. Smith.

Why not? Simply because like his predecessor he has failed to abide in the doctrine (and for other reasons). He still indorses the doctrines taught by his predecessors. He still practices those doctrines, having been convicted and fined in his own State for not "cleaving unto one wife and none else." The human penalty was a fine of some three hundred dollars; the divine penalty was, "He shall deny the faith, and shall not have the Spirit."

CORNER STONES THAT DO NOT OBEY THE LAW.

If a man does not keep the law of the land he can not keep the law of God. The law of God says clearly:

Let NO MAN break the laws of the land, for he that keepeth the laws of God HATH NO NEED to break the laws of the land.—Doctrine and Covenants 58: 5; Utah edition 58: 21.

Now we will listen to the testimony of the president of the Utah church. When he was before the Senate committee he was asked why he did not cease to have children by five different women. We quote:

Mr. Smith.—I have chosen not to do that, Mr. Chairman.

The Chairman.—You have chosen not to do it?

Mr. Smith.—That is it. I am responsible before the law for my action.

The Chairman.—And in not doing it, you are VIOLATING THE LAW?

Mr. Smith.—The law of my State?

The Chairman.—Yes.

Mr. Smith.—YES, SIR.

Senator Overman.—Is there not a revelation published in the Book of Covenants here that you shall abide by the law of the State.

Mr. Smith.—It includes both unlawful cohabitation and polygamy.

Senator Overman.—Is there not a revelation that you shall abide by the laws of the State and of the land?

Mr. Smith.—YES, SIR.

Senator Overman.—If that is a revelation, are you not violating the laws of God?

Mr. Smith.—I have ADMITTED that, Mr. Senator, A GREAT MANY TIMES HERE.

—Reed Smoot Case, vol. 1, p. 334.

At the same time the president of the Quorum of Twelve was questioned on the same subject:

Mr. Tayler.—Then you did wrong?

Mr. Lyman.—Yes, sir; according to the law.

Mr. Tayler.—According to the law?

Mr. Lyman.—Yes, sir.

Mr. Tayler.—It was wrong according to the church law as well?

Mr. Lyman.—It was wrong according to the rule of the church.

Mr. Tayler.—So you violated BOTH laws?

Mr. Lyman.—Yes, sir.

Mr. Tayler.—The law of the land and the rule of the church?

Mr. Lyman.—YES, SIR.

The Chairman.—I wish to ask a question right here. You are now continuing in this polygamous relation?

Mr. Lyman.—YES, SIR.

The Chairman.—And intend to?

Mr. Lyman.—I had thought of NOTHING ELSE, Mr. Chairman.

—Reed Smoot Case, vol. 1, p. 428.

These men claim that they got into trouble through observing a law of God. But he that "keepeth the laws of God hath no need to break the laws of the land." So they are forced to admit that they have violated the laws of God and man; and, further, that as a natural consequence they no longer receive the divine manifestations that their people expect them to receive.

TWELVE CORNER STONES CHOSEN OF MEN.

In the days of Joseph the Martyr the Twelve Apostles were at first called through a committee of three appointed by direct revelation and inspired to designate those who should be ordained. Subsequently the Lord called members by direct revelation through the Prophet, and that rule continued until his death. The same general custom has obtained in the Reorganization.

But the man who is "sustained" by the Utah Church as a prophet never receives revelations. So note how their apostles are selected:

Senator Hoar.—I understand you to say that the original Twelve Apostles were selected by revelation?

Mr. Smith.—Yes, sir.

Senator Hoar.—Through Joseph Smith?

Mr. Smith.—Yes, sir, that is right.

Senator Hoar.—Is there any revelation in regard to the subsequent ones?

Mr. Smith.—NO, SIR; it has been the choice of the body.

Senator McComas.—Then the apostles are perpetuated in succession by their OWN ACT and the approval of the First Presidency?

Mr. Smith.—THAT IS RIGHT.

—Reed Smoot Case, vol. 1, p. 92.

Mr. Smith says that there has been no revelation calling apostles to office since the days of the Martyr. Probably he will be accepted as authority in Utah.

HOW DID THE PRESIDENT OF THE UTAH CHURCH RECEIVE HIS CALL?

The law says that the president of the high priesthood must be called by revelation, and his two counselors in like manner. The law also says that the president shall be ordained according to the law (see quotations given further on).

But no man has EVER been called by revelation to occupy as president of the Utah church; and no man has EVER been ordained to that office. Note the case of the present incumbent:

Senator Bailey.—Who chooses or elects the president? For instance, who elected you to your present position?

Mr. Smith.—I was NOMINATED by the Twelve Apostles and submitted to the whole church and SUSTAINED BY THE WHOLE CHURCH.

—Reed Smoot Case, vol. 1, p. 92.

These apostles (twelve corner stones), themselves called and chosen of men, proceed to "call" and choose Joseph F., and the church elects him.

People of Utah, do you realize that from year to year you sustain twelve men as apostles of the Lamb and three men in the First Presidency, and that you can not point to a revelation from God calling a single one of these men to such office?

These men are *elected*, the same as any sectarian officer might be elected. There has been no revelation calling them. The chiefest among them, the one who should receive revelation, says that he has *never* received one, *either for himself or for the church*.

And this thing began a long time ago when Brigham Young said:

Who ordained me to be First President of this church on earth? I answer, *it is the choice of this people, AND THAT IS SUFFICIENT.*—*Millennial Star*, vol. 16, p. 442.

Having turned the searchlight on these "corner stones" we find that they have "transgressed" and have failed to "abide" in the doctrine.

Applying the scriptural test we conclude that God is not with them.

When placed upon the witness stand they confess that our conclusions are correct.

AN INVITATION.

Kind reader, if you are a member of the dominant church in Utah, are you satisfied with the conditions that are revealed when the searchlight is turned on? If you are satisfied, that is your affair. But if you are *not* satisfied, we invite your attention to the message of the Reorganized Church of Jesus Christ of Latter Day Saints.

This work of reorganizing the church after the death of Joseph and Hyrum Smith began among men with whom God was working. These men were

searching everywhere among the many conflicting factions, trying as best they could to find the truth. Finding by *personal investigation* and by *revelation* that the truth was not with these factions, they, possessed of their membership and priesthood obtained in the church during the days of Joseph Smith, and also by the authority conveyed to them by direct revelation from God, proceeded to reorganize the church.

They took the stand that they would teach *all* of the doctrine of Christ as found in the Bible, Book of Mormon, and Doctrine and Covenants; and that they would *for ever oppose* doctrines that were in conflict with these three books. The Reorganization has ever maintained that stand.

In 1860, Joseph Smith, oldest son of the martyred Prophet, took his father's place at the head of the church, as had been predicted:

For this anointing have I put upon his [Joseph Smith's] head, that *his blessing* shall also be put UPON THE HEAD OF HIS POSTERITY AFTER HIM; and as I said unto Abraham, concerning the kindreds of the earth, even so I say unto my servant Joseph, In thee, AND IN THY SEED, shall the kindred of the earth be blessed.—Doctrine and Covenants 107: 18; Utah edition 124: 57, 58.

Prior to his tragic death Joseph Smith the martyr had blessed this son and set him apart to that calling, as is attested by many witnesses, and was in harmony with the law:

And this ye shall know assuredly, that there is *none other* appointed unto you to receive commandments and revelations UNTIL HE BE TAKEN, if he abide in me. But verily, I say unto you, that none else shall be appointed unto this gift EXCEPT IT BE THROUGH HIM, for if it be taken from him he shall not have power, except to appoint another in his stead.—Doctrine and Covenants 43: 1, 2; Utah edition 43: 3, 4.

Joseph Smith the Martyr was to appoint his successor. This right of appointment was to be his *even if he were to transgress*. Certainly it would be his in the event of his continuing faithful. That right he exercised in the appointment of his son.

Thus having been called by "revelation" and not by the will of "the people" alone, Joseph, the son of Joseph, was duly ordained President of the high priesthood, at the conference at Amboy, Illinois, April 6, 1860. This fulfilled the church law:

The president of the church, who is also the president of the council, IS APPOINTED BY REVELATION, and is acknowledged, in his administration, by the voice of the church.—Doctrine and Covenants 99: 6; Utah edition 102: 9, 10.

He that is ordained of me, shall come in at the gate AND BE ORDAINED AS I HAVE TOLD YOU BEFORE, to teach those revelations which you have received, and shall receive through him whom I have appointed.—Doctrine and Covenants 43: 2; Utah edition 43: 7.

At the very beginning of his leadership he made this declaration:

In the name of the God of Abraham, of Isaac, and of Jacob, I now call upon all the scattered Saints, upon all the broad earth, to arise and shake off the sleep that hath bound them

these many years, take on the armor of the just, calling on the name of the Lord for help, and unite once more for the emancipation of the honest in heart from the power of false doctrines and the shackles of sin.

In the name of bleeding Zion, I call upon all those who have been wandering in by and forbidden paths, and have been led astray by wicked and designing men, to turn from their scenes of wickedness and sins of convenience, to turn from their servitude to Satan, in all his seductive devices; from vice in every phase, and from the labor of sin, the wages whereof are ever death, unto their true and delightful allegiance to the principles of the gospel of peace, to the paths of wisdom, to the homage of that God that brought the children of Israel out of bondage; to turn and remember the new covenant, even the Book of Mormon; to lay hold anew upon the rod of iron which surely leads to the tree of life; to remember that *those who live to the Lord keep his commandments*, and that the promises are unto the faithful, and the reward unto those that endure unto the end.

Thus occupying in his God appointed place, and having continued to "abide in the doctrine of Christ," he has had "both the Father and the Son." Through him God has continued to give his people revelation, from time to time, even as in days gone by, and the church has continued to enjoy the gifts of the gospel and the blessings of the Holy Spirit.

ELBERT A. SMITH.

GRACELAND COLLEGE NEWS.

We presume that many are wondering in reference to the success that the temporary endowment plan is meeting throughout the church. We are glad to report that the plan seems to be meeting with favor wherever it is understood. Several missionaries have sent in endowment cards signed up, and those appointed to labor in districts and branches in many cases have responded in a very satisfactory manner. One small district having only three hundred members has already sent in six subscription cards signed up for ten dollars each, and the solicitor has requested that twenty-five more cards be sent to him. One branch having a membership of one hundred and seventy-two has signed and sent in fifteen subscription cards for the full amount of ten dollars each.

These cases merely show what can be done when the disposition to do is not lacking. The opportunity is with us to accomplish splendid work in the interests of Graceland College, and through the college for our young people, and we trust that wherever the Saints have been appointed to take charge of this work, they will give the time and attention necessary at once so that the work may not be delayed.

The outlook for the coming year is very encouraging indeed. We expect to have a strong faculty and a large enrollment, and if we can fully carry out the temporary endowment plan, there is no reason why Graceland College should not fill its place in the church. Those who have not done their part should

write at once to the treasurer, F. B. Blair, Lamoni, Iowa.

WITHOUT GOD AND WITHOUT HOPE IN THE WORLD

In my morning's mail to-day was a postal card picture of a Navajo Indian with this laconic, but pregnant, sentence written at the foot in the well-known hand of a friend, a consecrated worker in that tribe, "Without God and without hope in the world. Why?" It is not difficult to supply the answer. It is found in those words of the Apostle Paul written to the Romans regarding the pagans of his day, but equally applicable to the pagan Indians of our own land and time: "How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? and how shall they preach except they be sent?"

This great Navajo tribe is but one of the many tribes, or portions of tribes, in our land still without a knowledge of even the historic Christ around whose manger-cradle our thoughts cluster at the Christmas time. It is perhaps needless to say they know nothing whatever of the transforming power of that gospel of "Good news" which he brought to the world. When I took up my pen to write these "notes" I had no intention of being didactic and I crave the indulgence of my readers if what I say appears to be such. But the question asked by my friend is one which Christian America must answer. Why is it, that to-day there are thousands of native born Indians living in our midst not only utterly ignorant of the blessings of Christianity, but in the grossest superstition and in bondage to the arts of their medicine men? . . .

These pagan Indians are ready to hear the gospel message if it is sent to them. They are pagans because it has not been sent. The National Indian Association will shortly open at least one new mission among them. Will the readers of these "notes" help us in this pioneer work?—*The Indian's Friend, January, 1910.*

NOTES AND COMMENTS.

Elder James E. Yates writes from Red Rock, Oklahoma, under date of June 12, as follows: "We report the baptism of three more Otoe Indians here to-day. There were about one hundred in attendance and witnessed the baptism. As our results are brought to notice in this locality, by these results, opposition increases and springs from new sources, but of course we may expect that."

Bro. Elbert A. Smith, associate editor, left on Saturday for a short visit among Saints and friends at Burlington, Iowa.

The Saints at Lamoni are holding Sunday night services in Central Park.

The *Register and Leader*, Des Moines, has an account of the conference of the Des Moines District. They give special prominence to the fact that the conference sustained Elder Mintun in his conflict with the local ministerial association.

The class of 1891, the second class to graduate from the high school of Lamoni, held a class meeting in Lamoni, June 10, at the home of Elbert A. Smith. This was their first meeting in nineteen years. Only one member, Pres. F. M. Smith, was absent.

Hymns and Poems

Selected and Original

SAFE HOME.

[This is one of the spirited translations from the Latin made by Dr. John Mason Neale (London 1818-1866). The monk who first wrote it lived somewhere in the ninth century; he was also the author of the original of "O, happy band of Pilgrims." Sir Arthur Sullivan composed an exquisite and appropriate tune for this song of the wanderer at rest.]

Safe home, safe home in port!
Rent cordage, shattered deck,
Torn sails, provisions short,
And only not a wreck;
But O! the joy upon the shore
To tell our voyage perils o'er!

The prize, the prize secure!
The warrior nearly fell;
Bare all he could endure,
And bare not always well;
But he may smile at troubles gone
Who sets the victor garland on.

No more the foe can harm;
No more of leaguered camp,
And cry of night alarm,
And need of ready lamp:
And yet how nearly had he failed—
How nearly had that foe prevailed.

The lamb is in the fold,
In perfect safety penned;
The lion once had hold,
And thought to make an end:
But one came by, with wounded side,
And for the sheep the Shepherd died.

The exile is at home!
O nights and days of tears,
O longings not to roam,
O sins, and doubts, and fears:
What matter now this bitter fray?
The King has wiped those tears away.
—"Joseph of the Studium."

"It was never intended that a lazy person should reach the top of the ladder. There's no place up there for him to sit down."

Elders' Note-Book

THE TEMPORAL LAW OF GOD.

PAPER READ AT IMPROVEMENT CLASS, PRIESTLEY ROAD,
BIRMINGHAM, ENGLAND.

Dear Saints: It is with pleasure I greet you this evening, and pray the blessings of heaven may be in our midst at this meeting, and trust the Spirit's guidance may assist in our consideration of the subject. We read in Hebrews 12: 6:

For whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth.

Furthermore we have had fathers of our flesh which corrected us, and we gave them reverence: shall we not much rather be in subjection unto the Father of spirits, and live.—Verse 9.

It is a grave question unto the Father if we have always given our earthly parents reverence, and feel sure we have not always had respect for the God of heaven. It is very necessary that our attention should be called to the laws that are placed on record for our guidance in life's journey to prepare us for the future life and be in the presence of the Lord.

In the 11th verse are these words:

Now no chastening for the present seemeth to be joyous, but grievous: nevertheless afterward it yieldeth the peaceable fruits of righteousness unto them which are exercised thereby.

What do we understand by the last two words, *exercised thereby*? Well, from my feeble observation it impresses me that it means that those who are moved to obedience to the request or laws made, see the necessity of obedience and therefore feel their punishment was just and necessary. The punishment the heavenly Father metes out to his creatures is not as unwise and as severe as those we mete out to each other, therefore it is necessary we look into the Book of Books and see what is written for our guidance through life. We so far have complied with the spiritual law, and it is necessary we understand some of the temporal laws as given for God's children. God is our creator who has given us life, and he has intrusted us with a few things in earthly possession for a time while life may last, and we are given a free agency to act and do as we think well, but have laws given to which we are expected to be subject or obedient.

The earth is the Lord's and the fullness thereof; the world, and they that dwell therein.—Psalm 24: 1.

For we are laborers together with God.—1 Corinthians 3: 9.
Honor the Lord with thy substance, and with the first-fruits of all thine increase.—Proverbs 3: 9.

Jacob made a vow or promise thus (Genesis 28: 22):

And of all that thou shalt give me I will surely give the tenth unto thee.

Further the Lord gave commandments to Moses (Leviticus 27: 30):

All the tithe of the land whether of the seed of the land, or of the fruit of the tree, is the Lord's, it is holy unto the Lord.

And concerning the tithe of the herd, or of the flock, even of whatsoever passeth under the rod, the tenth shall be holy unto the Lord.—Verse 32.

Thou shalt truly tithe all the increase of thy seed, that the field bringeth forth year by year.—Deuteronomy 14: 22.

And thou shalt eat before the Lord thy God, in the place which he shall choose to place his name there, the tithe of thy corn, of thy wine, and of thine oil, and the firstlings of thy herds and of thy flocks; that thou mayest learn to fear the Lord thy God always. And if the way be too long for thee, so that thou art not able to carry it; . . . Then shalt thou turn it into money, and bind up the money in thine hand, and shalt go unto the place which the Lord thy God shall choose. And thou shalt bestow that money for whatsoever *thy soul lusteth after*.—Verses 23-26.

Also see further instructions and advice in the following quotations: Matthew 3: 8-11; Luke 11: 43; Hebrews 7: 2-4; 8: 9; Book of Mormon, Alma 10: 1; Doctrine and Covenants 64: 5; 106: 1.

I, the Lord, stretcheth out the heavens, and buildeth the earth as a very handy work; and all things therein are mine; and it is my purpose to provide for my saints, for all things are mine; but it must needs be done in my own way; and, behold, this is the way, that I, the Lord, have decreed to provide for my saints: that the poor shall be exalted, in that the rich are made low; for the earth is full, and there is enough and to spare; yea, I prepared all things, and have given unto the children of men to be *agents unto themselves*. Therefore, if any man shall take of the abundance which I have made, and *impart not his portion, according to the law of my gospel*, unto the poor, and the needy, he shall, with the wicked, lift up his eyes in hell, being in torment.—Doctrine and Covenants 101.

Much more could be written and said on this subject, but time at present does not permit. May we be blessed with bright eyes to see, minds to be able to understand, and inclinations to comply with God's temporal laws with love and cheerfulness.

The bishops and his agents are the ones who are commanded to look after the temporal affairs, in caring for the families of the missionaries and the poor.

J. E. MEREDITH,

Bishop's Agent.

—●●●—
"It isn't a great thing to give some one else the first reading of the new magazine, or to take the piece of gingerbread which is burned at the corners, but these little, unnoticed bits of self-denial help to make the beauty of unselfishness."

"The Bible, which the Christians get from the Jewish race, presents the noblest and most beautiful of religions to mankind. But every man is happy in his faith and fortunate in its promises."

Only the deed or the life over which can be spoken the Master's "well done," is worthy of the adjective "successful." God's disapproval nullifies all the verdicts of earth.

Original Articles

THE BONDWOMAN'S AWAKENING.

Am I to blame that I am a bondwoman? Why should I be banished to the desert solitude? Have I not ever served my mistress faithfully? Even my person was claimed by her and at her behest was yielded up to the embrace of my master; and yon, sleeping youth, is the heritage of that claim!

Did I choose my lot? Was I not born a slave? Even the free breezes of fair Egypt used to mock my thralldom!

Then came the time when my mistress placed me in the arms of her lord! For a while I thought I knew what it was to be loved—an honored wife; but man's affections can not be divided, and woman's heart can no more brook displacement from its throne than can yonder God whom I have been taught to worship. And though at my mistress' command I had yielded my person to his embrace as a wife, I soon found that I was still a slave! Even the angel that met me at the well called me, "Sarai's maid," and bade me return and submit myself under her hand; and I, fearing to disobey the Lord, returned, feeling that henceforth I must ever be a bondwoman! Still, when the child was born, I thought, "Surely the mother of his son shall ever have a place in his household!"

But God who hath decreed that man shall cleave unto his wife, and they twain shall be one flesh, hath given my mistress a new name, and I am cast out!

I have endured and served, finding my only consolation in the son whom the angel promised should one day dwell in the presence of his brethren. And now the decree is that we must be gone, and the declaration is made that God—that God whom I have been taught is a God of justice—sanctions this decree! Did I not know that he hath looked after me hitherto, I should surely cry out against such an object of worship!

Whither shall I go? Where shall I find water and food for the lad? Little does my proud mistress care for us now! There was a time when she called my son her own; but now there is not place for him in her tent, and he—with me—is an outcast!

The loaf is not consumed; but the water jug is empty! The sun shines down upon us like the eye of some pitiless god—one of the gods whom I was taught to worship in Egypt!

The lad is tired and thirsty. My heart aches for him. Is it not enough that I should be a slave, without my son feeling the sting of being an outcast? See, he stirs in his slumbers, ever and anon crying for water!

O thou God above, let me not see the death of my son! I had thought that thy promise was sure, and that my son should have an honored place among the seed of him whom thou hast chosen to be thy

prophet; but I had forgotten that I was a slave! But hush, my heart—there comes to me a voice—that voice that once before spoke to me in mine hour of trial! I will bow my head and hear, for "thou, Lord, seest me!"

Mine eyes are open! There is water for the lad, and freedom! The freedom of the desert for us both! The Lord has again spoken, and my son—for now he is my son; before the fiat of this day he was Abraham's son, and I,—I was Sarah's bondwoman; but now my liberty is purchased, and he is my son! No longer is the taint of bondage in his veins! We will dwell in the wilderness, and some day yon sturdy lad shall more than repay his brethren for all this day hath meant!

A. M. CHASE.

ESCALANTE, UTAH, November 22, 1906.

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EQUITY.

(This will be followed by an article entitled, "Equitable or criminal," by the same author.—EDITORS.)

In the early history of the Roman law we find that causes of action before the magistrates or courts had fallen into certain definite forms. Certain writs were issued and wrongs could only be righted, when a suitable writ could be found therefor. The writs were in set form and inflexible, and not readily adapted to a large part of what would otherwise have been causes of action.

Later these five actions were supplanted by formulæ. These formulæ were brief statements, clear and to the point, and were referred to by the *judez* with a brief statement of the rule of law applicable. Although this relaxed somewhat the arbitrariness of the former actions, which before this time had been enforced, still there were many rights not thereby sufficiently protected. The prætors were the highest magistrates of the law. They boasted almost legislative power, in that by their edicts certain other rights of action and defense were given and defined.

Still later the prætors exercised extraordinary jurisdiction and tried both law and facts, especially in cases where no suitable remedy was provided by the regular formulæ. And in time this extraordinary method of hearing by the prætors became almost the only method, because it sought for justice—*æquitas*. The principles that governed the prætors in these hearings were those of common right and justice. The principles they enunciated were found upon examination to be the great fundamental principles back of the law of all nations. Also these principles were found almost identical with those set forth by Aristotle, as the law of nature or abstract justice. Hence we find equity sometimes referred to as the law of nations, or as the law of nature. And again we find it set forth that the Roman law was primarily morality, that it did not distinguish

so strictly between law and morals, as do our present law philosophers. "*Jus est aus bonum et æquum*"—the law is both good and just. We find in this word *æquitas* the idea of equality before the law, more so than in the common or in the criminal law. The Roman law is referred to as "not only just externally, but good internally as well." Jurisprudence was defined as "the knowledge of divine and human things, the science of right and wrong." "Justice was not merely external legality of acts, but the accord of external acts with the precepts of law prompted by internal impulse and volition." Much more might be said, but lest some be deceived we hasten to add that these remarks refer not to the early Roman law, but to the law as administered by the prætors later; in other words, *æquitas* (equity).

The early law of England was doubtless affected by the Roman law, but later there came a sort of antipathy for everything Roman. Thereafter, we find the English common law like the old Roman law: taking set forms, in which no variation was permissible. As an instance of this strictness coming down to the present day, we may refer residents of Missouri to the case of the State vs. Warner decided during the month of May by the Supreme Court of Missouri. This case was reversed and remanded for retrial, not because of any want of proof of guilt, but simply because, that at the very end of the indictment the stenographer left out the word *the*. "Against the peace and dignity of State," instead of "Against the peace and dignity of the State." Under the law this defect is fatal to the indictment. It is the law to-day, but in early England it was the same with every cause of action. The exact form and writ had to be followed verbatim. The allegations had to be made in a certain form, regardless of whether in fact true in the particular case at bar or not, much as it is now in a criminal case.

There are also many cases, where the common law failed to give any relief whatever. Still other cases in which relief was not adequate. By the time of Edward III these cases, in which the law provided no sufficient remedy, were turned over to the keeper of the king's conscience, the lord high chancellor. In fact this had been done prior to this time, since all the courts sat in the name of the king, and where no writ issued from Westminster to cover the particular case, appeals were taken to the king's conscience. These cases were in time turned over to the lord high chancellor. The chancellor belonged, as a rule, to the clergy in those early times, nor was it necessary even later that he be a practitioner of the common law. Though in later times this became the practice. As a representative, then, of the clergy, he had been well instructed in the canon law, which was founded on the Roman law. So in his jurisdiction he applied those principles of equity

and good conscience, which had been formerly enunciated by the prætors.

The early chancellor also acted on the "conscience of a good man"; "Honesty, Equity, and Conscience" were their watchwords. Thus there was gradually built up parallel with the common law this system of equity, which provided, first, for those cases where the law gave no relief; secondly, for those cases where the relief was inadequate. Naturally there was much opposition in the early years, but with the power of the king behind him, and as keeper of the great seal of England, the chancellor was able to enforce his decrees from the first. Equity also recognizes the principle of *res judicata* and estoppel, even more so than the common law. Where the common law permitted repeated suits, equity permitted one action to quiet title once and for all. It permitted the joinder of plaintiffs and defendants, where the common law would not, to prevent not only successive but also simultaneous actions. It also permitted other parties having like rights, to be joined, in order that in one hearing all claims concerning the same special matter might be at once settled for good.

But equity as now practiced has been gradually affected by the principles of the common law, while at the same time the common law has been influenced by the principles of equity. During the last century, and especially the latter part of the century, most of the United States and England provided by statute that there should be but one cause of action for civil suits, whether formerly designated legal or equitable. The result has been to largely mitigate the harshness of the common law; but it has also had the effect of hastening the solidification of equity. Equity no longer means the general open principles of justice, but it is a part of human law, having set principles and definite rights of action. It has not as yet adopted that formalism which has been found so objectionable in the early Roman law and in England. So a cause of action, however informally brought, will not be thrown out, if a substantial right and wrong is set forth.

"Human law is not the moral law, the natural law, or the divine law." The divine law or moral law contains principles both jural and non-jural. The jural principles are those which should be embodied in human law, and have been in good part. But of all the different parts of law, equity is the nearest to the fountain head. Equity partakes the most of the great principles of natural justice. "The great underlying principles of equity, the roots of its particular rules, are unquestionable principles of right, justice, and morality." It is more just and moral in its creative department, than what we call the law or common law. Still, it is not identical with natural justice or morality, as a considerable

part of it is held to be founded upon expediency and policy, rather than upon any abstract right (Pomeroy).

An appeal, however, is freely granted in cases of equity. When a case goes up in equity it is heard *de novo*; in other words, a new trial or hearing is given. When an appeal is taken, however, to a general court of appeals, they do not call before them the witnesses at the time. But they will consider all the evidence, not only that which was admitted, but also that which was excluded by the trial court; and they will admit evidence wrongfully excluded, and reject evidence improperly admitted, without, however, reversing the judgment for that reason, as they are able to hand down the decision that should have been given. Also rehearings are granted an appeal in courts of equity upon showing clearly that some question (decisive of course, and duly presented by the counsel) has been overlooked by the court. The court will also of its own motion grant a rehearing for many causes, especially if it appears to one of the judges that more light is needed or advisable. There is considerable liberality, both in appeal and in granting re-hearings.

Equity, therefore, has high antecedents, and although it is by no means identical with natural law or abstract justice, still it more nearly approaches thereto than any other department of human law.

Citations and references above to the following: McKelvey's Roman Law; Cicero de Officiis, liber 1, cap. 3; Code Napoleon; Gibson's Chancery; Pomeroy's Equity Jurisprudence; Bispham's Equity; 104 United States 9 *sequiter* (equity rules); Res Judicata—Hopkins Chancery; Pleading and Practice, 18 *sequiter*.

S. A. BURGESS.

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"THE CHILDREN OF THEM WHO KILLED THE PROPHETS."

There have been regrets expressed in the church papers of late because certain of our elders had failed to "cut the raffle" with certain of the reverends, the preponderance of which should be, that they ever tried it. It seems that we, as a church, should offer the hand of fellowship to our contemporaries and league for the doing of good. There could be nothing more fair when considered from the great plan of brotherhood which Jesus came to teach. But men have formed their circles upon a moral and spiritual plane far below that occupied and recommended by Christ. They have organized fraternities, formed alliances, clubbed in conclave and orders without one spark of the true spirit of brotherhood as taught by Christ and revealed throughout Holy Writ.

Jesus sent men to save, but they have vilified and murdered. He taught the golden rule and the brotherhood of men, but they have disseminated

hatred and deceit. Instead of warring with Satan, they have wounded their fellow-man without cause or just provocation. There is no light in them. They do exactly as the "children of darkness" did in days of old. They stone and kill the prophets. Then why should our elders seek alliance with them?

Our gospel is an aggressive force; God told us that the creeds of men were wrong; and further that we should call upon them to meet with us and bring forth their reasonings that the rays of truth might have access to the hearts of men. What fellowship can you have with unbelievers? We affirm our divine calling, our authority as ministers of Christ; they deny it. We say Joseph Smith was a prophet; they say he was an impostor. "Be not unevenly yoked together with unbelievers." If our doctrine is right, theirs is wrong. They war against and persecute us.

Ministerial alliances! Who organized and ordained them? Did God? If not, why should we waste time with such things. Some may argue that to be a member of a ministerial alliance would be a means of advertisement; would be an introduction into circles otherwise inaccessible; that it would open up avenues, "lay dust," oil things up in general, and insure easy sailing in erstwhile troublesome waters. But their conclusions are reached from a point of deduction not known to the writer. Controversies are settled only upon an adjustment of the original differences, and that difference with other churches, in our case, is that we claim more than they are willing to concede. We say that our church is organized from God; they dispute it. Members in every ministerial alliance in existence would either have to dispute it or surrender to us that which would dissolve their own churches and brand their ministers as false teachers acting without authority. Are they going to do that? Have they ever for once admitted the slightest possibility of our being divinely authorized? No, nor will they until they are baptized with the same baptism with us and receive the same spirit,—the spirit of life.

When we become willing to broaden out and lop off here and there and concede differences, then the sectarian clergy might extend to us, with a lingering misgiving still, the hand of fellowship. But can we do that? Overtures and concessions belong to those who are in the wrong and wish at last to strike league with the right. There is nothing for us to concede had we the disposition to do so. Compared with the Scripture, our organization and priesthood is faultless and the denominational ministry know it. Added to that, is the Holy Spirit's presence among us guiding the church as a body and edifying the members in particular. Can any church organization except our own claim the same? At least we can not admit as much, nor have we grounds to do so. None claim nor profess to desire prophets, apos-

bles, gifts, and miracles. This has been our message from the beginning and they have disputed it; called us deceived and deceivers. They have fought us on every hand and gloated over our reverses.

Our message is the message of peace, the same peace which the angels announced to the shepherds when they sang tidings of great joy, peace on earth and good will toward men. We have ever taught peace, lived peace, and desired peace. But they have returned our truce with a full measure of war. We have carried our message into almost every town and hamlet, in country place and large city, and preached there the same gospel of peace that Jesus preached, and the ministry of the churches have ever crossed our path and challenged us. Against our crusade for peace and brotherly love they have turned loose the dogs of war and hurled at our feet as the gauge of battle our prophet's blood.

What harm have we ever proposed to the world? What idle doctrine have we ever advocated or weakness revealed? Everywhere our elders have gone they have preached the pure gospel of Christ, backing the word with a consistent daily life. Where among the clergy have we been "gladly received"? And what harm have we done them that such a spirit should be manifest as was in the late experiences our elders have had with the ministerial alliances? O for a Jesus to stand again on the Areopagus of the world and hurl his ringing adjectives at spiritual Babylon!

Ministerial alliances! What bond of sympathy has there ever been between us? What token of respect have their churches ever shown us? The Book of Mormon was not translated before they were at our heels like ravenous wolves. What offense had we offered prior to that, or since?

Jesus said, "Think not that I have come to bring peace, but a sword." He knew that his doctrine would be assailed, and by whom? By Satan, through his human agencies. Man made creeds may sound a moral key, look well on dress parade, but they know not the bugle call of the Master. Theirs is a human institution and it will do battle for human ends. Jealousies stir their ranks, and they can not stand the fire of truth. They fly the open field and take to ambush, night attacks, and massacre.

They begrudge our every foot of advance. Ours is a doctrine that, if once becoming popular, will throw them into eclipse. The doctrine of Christ swept Judea in its day, and only for the Roman wars would have gradually consumed the whole house of Israel, ordinary circumstances considered. So it was with our own church. While iniquity to a certain extent disunited the body and weakened it, had our neighbors let us alone, these things might gradually have been purged away, and the church left to work out its destiny.

Our efforts have ever been for the establishment

of peaceful communities, the preaching of the gospel. In this we have been met with the sword, and would be to-day were it not for the high tide of common sense and love of justice that prevails among men of the world. The religious bodies would bring the torch and tar bucket against us. Then why should our elders desire to "cousin" in with such?

Granted that you are a full-fledged member of a ministerial alliance, have your card and credentials, what advantage will it secure with those of the "hedges and highways" to whom we are sent to preach? Our gospel is an aggressive gospel. We are to go and preach repentance to these very ministerial alliances, to their flocks, and to unbelievers. Will men have any more confidence in you after you have joined hands with a class of men with whom you have hitherto been at war?

Realizing the fact that we are looked down on by other churches and their ministry, we have done altogether too much "pussy footing" at their heels for petty favors. When their "divines" come in our midst we are too quick to surrender our pulpits. They would not do the same in return, and after we have showered favors and kindnesses upon them, they go away and laugh at us, misrepresent, and abuse us. Of all representative men in the world, men of class and profession, the clergy is at the lowest ebb, so far as principle between man and man is concerned. They are less united among themselves; have less real communion and cooperation. The business world, though competitive in a measure, maintains a uniformity, and for the interests of all, deals at a fixed standard. Education is agreed, inventors and the trades are in sympathy with each other. Political parties meet upon friendly ground and settle their differences peaceably. The liquor traffic is agreed upon all points of interest; the sporting world is regulated to a fine art and seldom comes to a cavil. But how is it with the churches and their representatives? It is war with the knife and the knife to the hilt!

There is no man who stands so low in the estimation of thinking men, as the preacher who will stoop to do little things in the name of religion. And there is no one who will do it so quickly. As a rule, your Mr. Preacher is nosing about looking for trouble. He is ever preyed upon by a consuming jealousy of his contemporaries. And he either strikes them outright or lifts his dainty nose in shameful disdain and passes on. "Oh, ye,"—I was about to say what Christ would say.

Ministerial alliances! I wonder if they had such things in the days of Christ and the apostles? And did those noble founders of our faith seek alliance with them? No! Imagine Paul or Peter stepping over the contested line and seeking admittance to a corrupt priesthood! We have no such instances

on record. Nor have we any concept as gleaned from their record that they had the disposition to do so.

Think of the breadth of our organization, the glory of the message, and the commission we bear. It is they who should seek us. And they have done it in a way, by modifying their creeds to a status more in keeping with the biblical church than when first we taught them the lesson. Let them come on nearer and nearer, but let us not give one inch. Our uniting with them will not change their policies, nor broaden ours. Their plan of evangelizing is not in keeping with that taught in the Bible or as practiced by us. Then how are we to derive any benefit from associating ourselves with them?

Brethren, our old enemy is before us! The same sword that Jesus saw suspended in the heavens is there to-day. It belongs to the enemies of God, and they are they who teach for doctrine the commandments of men.

The ministers of other churches have laughed at us and heaped upon us persecutions. We have suffered much from violent hands and the heel of the clergy has been upon us. What condolence did they offer when our city was in mourning for the prophet they had killed? Since when have their lachrymal glands begun to leak forth a carressing tenderness toward the widows and orphans their cruelty left us? When and where have they sought to correct the errors their falsehoods have written into histories and encyclopedias? Or do they know or care? No! At our expense they laugh; and when the vampire of persecution hung over us and sucked our very blood, there were snickering in the synod and smiles in the court! But some day, some day our vindication will appear, when looking to the east we behold emancipation written across the sky!

J. H. CAMP.

CHICAGO, ILLINOIS.

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PESSIMISTIC.

Does a man show a well-balanced mind in prophesying of calamity in the very near future? We attended a social meeting on Sunday, June 5, at Independence. One brother, seemingly moved upon by a force not of himself, warned the people of coming calamities that were very near at hand; but not giving detail what they were. The next day in conversation a brother who had attended a social gathering of Saints in Kansas City, at the same hour as that held at Independence, made mention of two individuals in the congregation, each had by a spirit not of themselves declared calamities were near at hand. The exhortation in each of these was to the Saints to be very diligent in their worship of God, and their lives to be pure and good, that they may escape, or be cared for by the loving Father in time of these coming troubles.

Now, how shall the Saints be profited by these admonitions? is a very perplexing question for us to solve. We are fully persuaded that there must of necessity be something more than moral excellency abounding within the church collectively, as also individually; both need to obey the injunction of the Apostle Peter; "Add to your virtue [moral excellency] *knowledge*."

Without a knowledge of the impending calamities more in detail, and why they should come, and the results of their coming, we can see but very little profit. The Saints should so acquaint themselves by a perusal of the prophecies and revelations of modern times, that they may know how, and know when they can "Enter into their chambers and shut their doors about them for a little moment, while the indignation of the Lord be overpast" (Isaiah 16).

We think it is pointed out very clearly, that as Israel suffered at the time of their fullness A. D. 60 to 70, just prior and at the destruction of Jerusalem, calamities multiplied upon them, such as they had "not known since they were a nation,"—extremely appalling according to the history of those times. Even so in like manner, now in the fullness of the Gentiles there is to be "a day of vengeance" upon the Gentile nations, that shall be more calamitous than Israel's day. As Israel was completely broken as a nation, even in like manner shall the Gentile nations be broken when Israel's time be come in. And the knowledge as to which of the nations is to be broken first should be resident in the church; as also the knowledge of the holy place for God's people to flee unto; *and how, and when*.

Book of Mormon, Jacob 3: 102-114, and Jeremiah 31: 9, give us to understand that Ephraim will establish the kingdom of Israel, and that kingdom will not be under any Gentile domination. And because of this breaking up of Gentile law and rule, whereby the kingdom of Israel can be set up, it will be a day of trouble such as that nation in which it takes place has never before known.

But Ephraim must have a knowledge as well as moral excellency in order to be able to enter in and occupy. *This is imperative*. And the signs of the times are, that this can take place in a very short time; the harvest is ripening very fast, so fast that our old men may live to see the kingdom of the ancient of days set up. "God will hasten it in its time."

The establishing of this kingdom as spoken of, and seen in vision by the ancient prophets, was prophesied of by them as the coming of Christ. And we should so understand the fulfillment of the Scriptures relative to his coming means to us a period of time, and he that lives to see this kingdom set up as before stated lives till the coming of Christ.

MARCUS SHAW.

ARE WE EVANGELICAL?

(Only recently Elder Mintun was dropped from the Ministerial Alliance, of Des Moines, Iowa, on the ground that he did not represent an evangelical church. The following article is his defense. Other brethren who have had a similar experience will write on the same subject.—EDITORS.)

We are advised by apostolic instruction that "If we would judge ourselves we should not be judged," and hence to answer this question in judgment on ourselves would be the right kind of judgment to indulge in, providing we may have the Spirit's assistance that we may be righteously led in our conclusions.

No satisfactory answer can be given as long as there is not an agreement as to the meaning of words relating to the question to be answered, hence we must decide as to the meaning of the word *evangelical* in this question, to arrive at the most satisfactory and beneficial conclusion. We are aware that to answer selfish religious purposes there are several definitions, such as:

1. "It does not make any difference what you believe, just so you are honest." To believe that this is a correct answer we must believe that it does not make any difference whether we believe as Christ believed and taught, or not. We would be justified in believing that it had been better that Jesus Christ had taught nothing, if this answer be true. Those who give this answer are as a rule very tenacious in denouncing as non-evangelical those who declare a disbelief in Jesus being the Christ.

2. "To believe the Bible, the whole Bible, and nothing but the Bible." Those who are the loudest defenders of this idea, always add to the first part of this definition, "as we interpret it"; to the second, "that is not done away"; and to the third, "that claims to be given of God, or by inspiration." To accept this as conclusive in its abstract sense is to accept the thought that God, Christ, the angels, or the Holy Spirit do nothing now, that all they are to do is to give us the Bible. But I find that these same religionists have as many books written in explanation of what they believe about the Bible as any other class of religionists, and while they in words denounce creeds and disciplines, this denunciation is only *words*, for they have both, both printed and unprinted, and no two of the unprinted ones agree, and most of the unprinted ones do not agree with their printed ones.

3. "To believe that the complete canon of scripture is contained in the Old and New Testaments." To this is attached always, "as interpreted by us in our creeds, written or unwritten."

4. "To believe that you are right, but not the only ones that are right." This expresses the meaning that a person may be right, and one who may differ from him be right also, thus making two or more standards of what is right. This can not be

true, for if a thing or declaration is right, it is right, and all that is contrary to it is in another column,—the column of wrong. Only one religious system is right and that is the system that was believed in and advocated by the Lord Jesus Christ.

To none of these definitions of what is evangelical can I agree, but believe that they are the outcroppings of priestcraft, but I can agree with the definition that is given by one of the greatest philologists of this age, Noah Webster, who gives this as the primary definition to the word *evangelical*:

According to the gospel; consonant to the doctrines and precepts of the gospel published by Christ and the apostles.

This might be more fully represented in the following language:

That system of which Jesus Christ is the author, and that was advocated by him while here on earth, and by his disciples who immediately followed him, a part of which system is published in the New Testament.

No system can be evangelical that is out of harmony with, or contradictory to, what is taught by the New Testament.

In this standard of evidence we find taught that we will find eternal life in searching the Old Testament Scriptures, or the scriptures that the Jews had when Jesus was instructing them, and this is declared in this clear language: "Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me." To believe on the one testified of, Jesus Christ, is eternal life, but this carries with it the belief in that testified by him. We strengthen this conclusion by the statement of Paul to Timothy in which he says:

And that from a child thou hast known the holy scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus.

Now, it is known by all that at the time Jesus spoke to the Jews, as quoted, and when Paul spoke to Timothy, as quoted, none of the New Testament had been compiled, and from Timothy's childhood he had not had access to even a knowledge, except it be through the scriptures had previous to the compilation of the New Testament, that there was or was to be a Christ, and yet we are here informed that from a child he had known the holy scriptures that was able to make him wise unto salvation. It is then evangelical to believe that which the Old Testament testifies of concerning Jesus Christ and his work.

Then we are informed by the New Testament that not all that had been written by the inspired men of old, and that had been done and said by the Christ, is in the New Testament, but that some of it that is quoted, and some referred to by inspiration is not associated with that which refers to it. As proof we invite the reader to the following passages:

I wrote unto you in an epistle not to company with fornicators: yet not altogether with the fornicators of this world,

or with the covetous, or extortioners, or with idolaters; for then must ye needs go out of the world.—1 Corinthians 5: 9.

This shows that Paul had written a previous epistle to the one that is found in the New Testament, and it contained things of such importance that he refers the Saints to it. Had we it we would, without doubt, find benefit by referring to it also.

How that by revelation he made known unto me the mystery; (as I wrote afore in few words, whereby, when ye read, ye may understand my knowledge in the mystery of Christ.)—Ephesians 3: 3, 4.

This gives the importance of that previously written, as given by revelation, and through the reading of which they could understand Paul's knowledge in the mystery of Christ. If it would give them this understanding, it would also give us the same, hence its importance.

Beloved, when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you, and exhort you that ye should earnestly contend for the faith which was once delivered unto the saints.—Jude 1: 3.

Whatever it was that Jude had written was *needful* for the good of the Saints, and if good for the Saints *then* would be good for Saints now.

To be evangelical, then, is to believe that all inspired writings are not found in the New Testament, and the Old Testament testifies of several books written by inspired men living at that time which are not found compiled with the books found there, but reference is made to them.

Now that we have concluded what the standard is to which reference is to be made in proof of what is evangelical and what is not, we must decide another equally important matter, and that is, by what means shall we interpret that which is written, or by which that which is written will be interpreted to us, as God intended that we should understand it? That this interpreter is not operative, or not listened to by many, is evidenced by the many contradictory theories as to what the gospel is, and what God requires of mankind as essential to their salvation. The Bible alone, without any interpreter, is meaningless, and the Bible alone with other than the divine interpreter is of no special value in giving to us the divine mind. To enjoy the divine interpreter, the Holy Ghost, is to believe in more than the Bible alone. Paul says, "Even the things of God knoweth no man, but the Spirit of God."—1 Corinthians 2: 11. To believe in the revealed meaning of the written word as given by the Holy Ghost is a part of evangelical Christianity, and in this we are evangelical.

The New Testament unfolds to us the following principles as believed in and published by Christ and the apostles.

1. To believe in God as the Creator (Acts 17: 24, 26), who *is*, and who is a rewarder of those who diligently seek him (Hebrews 11: 6): whose prom-

ises are yea and amen (2 Corinthians 1: 20); and one to whom all may come and receive wisdom (James 1: 5). In this we are evangelical.

2. To believe in Jesus Christ by whom all things were created (Colossians 1: 16); who is the Savior of all men, specially of them that believe (1 Timothy 4: 10); the author of eternal salvation unto all that obey him (Hebrews 5: 9); and who will come again with his angels in the glory of his Father to reward every man according to his works (Matthew 16: 27). In this we are evangelical, for we thus believe and teach.

3. To believe in the Holy Ghost as a gift promised to every baptized believer (Acts 2: 38, 39); as the Spirit which guides into all truth, and will show things to come (John 16: 13); as that which *leads* the sons of God and bears witness to their spirits that they are the children of God (Romans 8: 14, 16); and as that medium through which God reveals the things that he has prepared for them that love him, and by which all the things of God are made known (1 Corinthians 2: 9-11). Thus we believe and teach, hence, in this we are evangelical.

4. To believe the gospel of Jesus Christ *is* the power of God unto salvation (Romans 1: 16); that it must be obeyed to escape punishment (2 Thessalonians 1: 7, 8); and that it comes in word, in power, in the Holy Ghost, and in much assurance (1 Thessalonians 1: 5).

To believe that the gospel of Christ and the doctrine of Christ are the same, for they both promise salvation (Mark 16: 15, 16; 1 Timothy 4: 16); by doing of which doctrine we shall know whether it is of human or divine origin (John 7: 16, 17); by abiding in which we have both the Father and the Son, but to transgress which we have not God (2 John 1: 9). 'Tis thus we preach, and are evangelical.

5. To believe that the gospel or doctrine of Christ is a unit, composed of certain fundamental principles briefly defined by the Apostle Paul (Hebrews 6: 1, 2); and that out of such as believed the church was organized, and to that church others were added who thus believed unto salvation (Acts 2: 36-47); which church must be heard in its disciplinary authority or such ones who do not hear shall be as though they had never obeyed (Matthew 18: 15-18).

6. To believe that not only God communicates his will through the Holy Ghost (John 14: 26); but that the Devil can and does converse with humanity (Genesis 3: 1-5; Job 2: 1-6; Acts 19: 15); that while God's word is truth, and, hence, always in agreement with itself, and endures the same for ever (John 17: 17; 1 Peter 1: 25); the Devil is the father of lies (John 8: 44). We thus believe.

7. To believe that angels have been used as instruments in God's hand of ministering to fallen humanity, as is witnessed from the beginning of Gen-

esis to the close of Revelation, and that their special business is to minister to those who shall be heirs of salvation (Hebrews 1: 13, 14). So we believe.

8. To believe that God authorizes men to minister the word of salvation (Mark 16: 15); but that he does not always choose those considered the wise and noble (1 Corinthians 1: 26); but that no one has the right to preach unless he is sent of God (Romans 10: 15; John 20: 21); and that to receive those sent in the faithful discharge of their duty is to receive Christ (John 13: 20); and to further believe that none can officiate in the higher offices of the priesthood unless they are called of God (Hebrews 5: 4). To this instruction we humbly submit.

9. To believe that there has been a complete apostasy, and the authority of God has been taken from among men (Revelation 12: 1-5; 13: 7, 8; Matthew 11: 12).

To believe that because of this apostasy there must be a restoration of the gospel in word, in power, in the Holy Ghost, and in much assurance, the same way the gospel came in New Testament times (Revelation 14: 6, 7); that in that restoration the same fundamental principles will be taught, even faith, repentance, baptisms, the laying on of hands, the resurrection, and eternal judgment, as was taught by Christ and the apostles, and that those who believe these principles will be governed by the same organic law, and the same offices be filled with men to whom Christ will give the same gifts to officiate as in New Testament times, even apostles, prophets, evangelists, pastors, teachers, etc., that the saints may be perfected, the work of the ministry effectually conducted, and the body of Christ or the church edified (Ephesians 4: 8-13); and the same manifestations of the Spirit's work as in the church before apostasy caused these manifestations to cease (1 Corinthians 12: 1-11). We thus teach, and enjoy all these privileges.

10. To believe that Jesus Christ is the head of the church *as the husband is the head of the wife*, which means that the church like the woman has a head, *divinely fixed*, and that this woman has Christ as her husband-head, to give counsel and advice, and to protect from the destroyer (Ephesians 5: 23-27). We thus believe, and conclude that there can be but one church; if otherwise, for a man to have more than one wife is right, and we know that such an act is polygamy, and condemned of the Lord.

11. To believe that marriage is a sacred as well as a civil contract, and the law governing is that one man should have but one woman as a wife, and one woman but one man as a husband (Genesis 2: 24; Matthew 19: 4, 5; Ephesians 5: 31).

12. To believe that we should do good to all men (Galatians 6: 10); even to our enemies (Matthew 5: 44, 45); and that we should overcome evil with

good (Romans 12: 19-21); that intemperance is an evil, and it is our duty to overcome it with *the good*, by suppressing the temptation to intemperance in every way that is held out to us. We show our faith in these things by our works.

13. To believe that all men should be subject to those in governmental authority, and uphold good and wise men in official positions and duty (Romans 13: 1-8; 1 Peter 2: 13-17); and that we should be honest, and owe no man anything (Romans 13: 8). Our patriotism is evidence of our belief in this, and we believe that a debt affects one's standing in the church.

14. To believe that marriage is for life, and that there is but one class of sin that entitles a husband or wife to a divorce that permits them to marry again (Matthew 19: 9; Mark 10: 11, 12; Luke 16: 18); that if one has other women more than one that he claims as his wives when the gospel is believed he must put away all except his legal wife, and arrange as best he can to care for those who are illegally made claimants upon him for support.

In short we believe that for anyone to live to all the privileges that God has ordained we may enjoy we *must* live by *every* word that God has given to govern his children, and in all this we are evangelical as a church, and only such members of the church are in practice non-evangelical as do not so live. God grant that all men may recognize our evangelical standing.

J. F. MINTUN.

DES MOINES, IOWA.

Of General Interest

ABRAHAM LINCOLN'S PLACE IN HISTORY.

Human glory is often fickle as the winds; and transient as a summer day; but Abraham Lincoln's place in history is assured. All the symbols of this world's admiration are his. He is embalmed in song, recorded in history, eulogized in panegyric, cast in bronze, sculptured in marble, painted on canvas, enshrined in the hearts of his countrymen, and lives in the memories of mankind. Some men are brilliant in their times, but their words and deeds are of little worth to history; but his mission was as large as his country, vast as humanity, enduring as time. No greater thought can ever enter the human mind than obedience to law and freedom for all. Some men are not honored by their contemporaries and die neglected. Here is one more honored than any other man while living, more revered when dying, and destined to be loved to the last syllable of recorded time. He has this threefold greatness—great in life, great in death, great in the history of the world. Lincoln will grow upon the attention and affections of posterity, because he saved the life of the greatest nation, whose everwidening influence is to bless humanity. Measured by this standard, Lincoln shall live in history from age to age.

Great men appear in groups, and in groups they disappear from the vision of the world; but we do not love or hate men in groups. We speak of Gutenberg and his coadjutors, of Washington and his generals, of Lincoln and his cabinet; but when the day of judgment comes, we crown the inventor of printing, we place the laurel on the brow of the father of his

country, and the chaplet of renown upon the head of the savior of the republic.

Some men are great from the littleness of their surroundings, but he is only great who is great amid greatness. Lincoln had great associates—Seward, the sagacious diplomatist; Chase, the eminent financier; Stanton, the incomparable secretary of war; with illustrious senators and soldiers. Neither could take his part nor fill his position. And the same law of the coming and going of great men is true of our own day. In piping times of peace, genius is not aflame, and true greatness is not apparent; but when the crisis comes, then God lifts the curtain from obscurity and reveals the man for the hour.

Lincoln stands forth on the page of history, unique in his character and majestic in his individuality. Like Milton's angel, he was an original conception. He was raised up for his times. He was a leader of leaders. By instinct the common heart trusted in him. He was of the people and for the people. He had been poor and laborious; but greatness did not change the tone of his spirit or lessen the sympathies of his nature. His character was strangely symmetrical. He was temperate, without austerity; brave, without rashness; constant, without obstinacy. He put caution against hope, that it might not be premature; and hope against caution, that it might not yield to dread or danger. His marvelous hopefulness never betrayed him into impracticable measures. His love of justice was only equaled by his delight in compassion.

His regard for personal honor was only excelled by love of country. His self-abnegation found its highest expression in the public good. His integrity was never questioned. His honesty was above suspicion. He was more solid than brilliant; his judgment dominated his imagination; his ambition was subject to his modesty, and his love of justice held the mastery over all personal considerations. Not excepting Washington, who inherited wealth and high social position, Lincoln is the fullest representative American in our national annals. He had touched every round in the human ladder. He illustrated the possibilities of our citizenship. We are not ashamed of his humble origin. We are proud of his greatness.—Bishop John P. Newman.

* * * * *

ON REARING A CHILD.

GUIDING MAXIMS FOR PARENTS WHO WOULD BE WISE.

Don't coddle the child. Gratify many wants and you will make a slave of the boy. Your husband is probably a better man than your boy is likely to become, because he had to rough it.

Live in simplicity. Stick to nature, and you are sure not to go far wrong.

Don't dismiss your child to an ignorant hireling. If you have never seriously tried the companionship of a little child you have missed one of the greatest pleasures of life.

Join in the child's games. Solve his doubts. Answer his questions. Become a child again.

Don't deceive your child. Keep your promises. Let your word to your child be your bond.

Don't make your child an epicure. Better for his health and happiness that a child be brought up more as a Spartan than as a sybarite. Simple food is best for the health. Don't lead him to the belief that he lives merely to eat and not that he eats to live.

Don't tell ghost stories. The Pennsylvania Dutch used to delight in ghost stories. And how many horrible nights I spent as a boy in consequence! I used to be distracted at the figure of a tree or the shaking of a bulrush, and affrighted at my own shadow.

Don't surfeit your children with too severe religion, unless you want to turn them against it.

Don't make home irksome. If you would not have your children lost to you in after life, make home happy to them when they are young.

Don't force the children to look elsewhere than at home for pleasure.

The home evenings present a field rich with possibilities of lasting influence. It is one of the misfortunes of our times that neither men nor women spend many evenings at home.

In neglecting the culture of our homes we let our children slip from us for ever. The boy or girl whose evenings are spent on the street almost inevitably turns out bad.

How can we keep our boys off the streets? Make the home life for the evenings so pleasant, so attractive, that the children will not want to leave it for any amusement outside.

Don't grow away from the spirit of childhood. Never become old in heart. Swedenborg wrote of heaven that there the oldest angels are the youngest.

Grow always toward youth. If you grow old it will be bad for your households.

In some homes children are expected to wear a countenance grave enough to break an undertaker's heart. All the joyousness of their nature is suppressed.

It is a crime to repress gladness and make children stately. Make childhood joyous, playful, bubbling over with laughter. Put as much sunshine into childhood days as possible. Provide all the games you can afford and let your children have so much fun at home that every place outside will seem dull to them.

Don't exaggerate. The great want of Americans is accuracy. If a man is to be accurate he must be taught it in his childhood or he will never learn it. As a small mistake in leveling an arrow at the hand makes a great difference at the mark, so a small mistake in the notion of truth makes a wide difference in the telling of the truth.

Don't be affected. A child is never affected naturally; he must be made affected by imitation or by instruction. When Cicero consulted the oracle at Delphos concerning what course of studies he should pursue the answer was: "Follow nature." Let everyone do this and affectation will be unknown.

Don't be bigoted. Bigotry is the whole man put into a Chinese slipper and kept there.

It is a stint upon the human name, and makes man unlovely wherever there is light and nobleness. A great deal of bigotry comes from wrong education in the home circle. Parents, never caricature or jeer other denominations that differ from yours. That kind of education often results just opposite to what was expected.

The children grow up to see for themselves and find that the people in those churches love God and keep his commandments, and by natural reaction they join those churches.

Bigotry often starts early in the home. There are tens of thousands of bigots eight years old.—Written for the *Post-Dispatch* by Rev. Madison C. Peters.

Father (meaningly).—Who is the laziest boy in your class, Tommy?

Tommy.—I don't know, pa.

Father.—I should think you would know. When all the others are industriously studying or writing their lessons, who is it sits idly in his seat and watches the rest, instead of working himself?

Tommy.—The teacher.

Did Tommy mean you?

Mothers' Home Column

EDITED BY FRANCES.

Advisory Board, Daughters of Zion.

Mrs. B. C. Smith, president, 214 South Spring street, Independence, Missouri; Mrs. H. A. Stebbins, vice-president, Lamoni, Iowa; Mrs. D. J. Krahl, secretary, 724 South Crysler street, Independence, Missouri; Mrs. F. M. Smith, 630 South Crysler street, Independence, Missouri; Mrs. L. L. Resseguie, Lamoni, Iowa; Mrs. M. E. Hulmes, treasurer, 909 Maple avenue, Independence, Missouri.

A Plea.

I plead with those whose lives are bright,
For those who dwell in gloom,
On whom there breaks no starry rift
Of hope beyond the tomb.
I plead with those whose homes are fair,
For those whose homes are dim—
O guide them in the way of Christ,
That they may learn of him.

—M. E. Sangster.

A Little Sermon to Little Folk.

There is a little insect which you may often see fluttering slowly about the room, especially in spring and early summer—I mean the little gray clothes moth. These tiny visitors give a great deal of trouble, for they do damage out of all proportion to their size to carpets and rugs and clothes. Prudent housewives use all kinds of means to drive them away, such as camphor and pepper and insect powders. And if any are caught they generally suffer speedy execution as a penalty for the mischief they do. Perhaps you wonder why such troublesome creatures as moths were ever created. But be sure of this, that everything has a purpose. Moths are often spoken of in the Bible, both in the Old Testament and in the New. These little moths that make havoc among our nice things are solemn little preachers, and the Lord Jesus bids us listen to them.

But first let me tell you the story of a moth's life. You will treat them with more respect when you know more about them.

A moth starts its career as a little white caterpillar, lying snugly in the soft folds of a woolen rug, or carpet, or curtain. As soon as it is born it begins to make clothes for itself, which is more than you or I did. And very cleverly it makes them at our expense. The little fellow looks about right and left for pieces of wool for his coat and vest, and he is delighted to find beautiful wool close to his side. He has no idea it belongs to anyone else. He thinks it has been put there expressly for his convenience, and he sets to work at once to weave a suit of clothes. The suit is rather like a long ulster coat, with openings at both ends, one for the head and the other for the feet. Our little friend cuts out threads with a sharp pair of scissors called mandibles, and then he weaves them into a piece, and turns the ends neatly inside for a lining. A very convenient coat it is, almost as wonderful as the magical coats in fairy tales—and this is a real coat. The soft lining is nice to eat, and the owner makes his meals off the inside of his coat. Is not that curious?

Some boys and girls are so fond of good things to eat, that if their sleeves were sweet and tasty I am afraid they would soon be out at elbows. But our smart little tailor can sew in new linings as fast as the old disappears, and, more than that, he can enlarge his coat. He has a good appetite, and he grows bigger and stouter very fast. Have you ever seen

a boy who was growing so quickly that his clothes had become too small for him, and his sleeves were halfway up to his elbows? Well, soon the young moth is in the same condition. But what do you think he does? He takes his suit to pieces and makes it up again. He slits his coat from end to end, and puts in pieces at both sides to make it more roomy and comfortable; in fact, he makes it quite new again.

How it would save your father's purse and your mother's fingers if you were as good at cutting out and making up as the moth you can crush so easily!

This clever little insect lives happily in his long coat until the "appointed time" comes for him to pass into a higher stage of being (Job 14: 14). And then a most wonderful thing happens. The coat is turned into a coffin. The insect creeps up to a wall or ceiling, and hangs the coat up, and closes the ends with a fine silk shroud. For three weeks he quietly sleeps a sleep like death, till his great change is complete. Then he comes from the grave clothes a new creature; no longer a worm that must crawl and grovel, but a full-blown moth, moving, with delicate wings, in a new world, a citizen at last of the free air of heaven.

Now, has not the moth a strange history? And the Lord Jesus shows us that this quiet-robed preacher, in his gray coat, teaches us a great lesson. The moth "corrupts" or "consumes" (Revised Version). It destroys fine clothes and furniture by tearing away their threads. God means the moth to destroy them, for he does not intend earthly things to last. And he does not want us to have earthly things all to ourselves, lest we set our hearts upon them. Red rust eats away the iron, and dark tarnish clouds the silver and the brass. Wood rots, and even stone wears away. Fine clothes become threadbare and moth eaten. And all these decaying things bid us seek treasures in heaven, where moth and rust do not consume. God has "an inheritance" for them that love him, "incorruptible and undefiled, and that fadeth not away." (1 Peter 1: 4.)

Don't you see, dear boys and girls, how silly it is to seek first things that last only a short time? Suppose a boy were offered the choice between a packet of sweetmeats and a splendid gold watch, which ought he to choose? Every sensible boy will say: "The watch." The sweets would soon be eaten and gone, and nothing would be left but the crumpled paper. But the gold watch would last all his life through. . . .

But the little fluttering moth leaves us a warning. Like many larger people, the moth is very clever in some respects, and very foolish in others. The silliest habit it has is that of rushing straight into the naked flame of any candle it may happen to catch sight of. If the window is left open on a warm summer evening, after the lights are lit, you may often see moths flying in, and dashing themselves against the gas-light or lamp. They will try again and again to make their way past the glass globe, and often, in spite of all some kind person may do to drive them away, they will persevere in their folly till they drop, burnt, and shriveled, on the table. Poor, silly moth! He gets excited by the glare and dazzle, and he little thinks he is rushing madly to death. You think you would never be so stupid as a crazy moth. But even grown men and women, who know better, are often every bit as foolish. God has given them minds and consciences, and yet they let themselves be dazzled and destroyed by the fascination of sin, as the moth is by the flame. The drunkard will go back again and again to the fatal cup he knows is destroying him. A boy will play with forbidden gunpowder, till the explosion bursts when least expected, and he injures for life himself or his companions. Many bad thoughts and wrong things look as attractive at first as the forbidden fruit to Eve in the Garden, or the bright light to this foolish insect. But "sin when it is finished bringeth forth death" (James 1: 14, 15).

And every scorched moth warns us to keep as far as possible from the perilous places of temptation, and to beware of "the deceitfulness of sin" (Hebrews 3:13).—Selected.

Letter Department

MCKENZIE, ALABAMA.

Dear Herald: We take the HERALD. I enjoy reading it very much, especially the letters and the sermons that are written by our brothers. My heart rejoices to think that I am a Latter Day Saint, and my desire is that we may all prove faithful throughout our life that we may have part in the first resurrection and in order to do this we must let our light shine. I can see where I could have lived better, but the only thing to do is to improve the present. My desire is to live that I may be worthy of the blessings that are promised us if we keep his commandments.

I feel sad to think that our brother, T. C. Kelley, will not be with us this year. May God bless him wherever he goes. I ask an interest in your prayers that I may remain faithful to the end when I can say, "O how sweet to toil and suffer for the sake of Jesus' love, pointing men of Christ the Savior to the blessed home above." My soul is filled with gladness when I think of that blessed day when with pain and sorrows ended, God shall wipe all tears away.

Your sister in Christ,

KATIE BOOKER.

MIAMI, OKLAHOMA, June 6, 1910.

Dear Saints: For several years there has been a small branch here, but owing to the persecution and lack of preaching (we hear on an average about six sermons a year) the Saints have not prospered spiritually as they should. Having recently lost our branch president by death, we are very much in need of assistance, for there isn't even a teacher here.

If some officer who is a good, willing worker and able defender of the faith, patient and indefatigable (this would be very necessary in a place like Miami, where the gospel has been rejected so often), could be sent here to live, a house would be provided for him and his family free of charge. We must have help if the church is to be built up here. This is a little city of eight thousand inhabitants and as can readily be seen, there are many honest souls among them who need to be taught the truth. There are only twenty or less Saints in Miami, although there are several of the members of the branch who are absent. We realize more fully than ever the meaning of Luke 21:16, for we are having some experience in that line. However, we are still true to the doctrine of Christ; some of us at least.

For further information concerning the needs and condition of this branch, address me and I will answer all letters, endeavoring to do justice to everyone concerned.

Your sister in gospel bonds,

VIDA CATO.

To the Saints in the West Virginia District: The members of the Clarksburg Branch hereby respectfully solicit aid from you and all the friends of our cause in the building of a church building. We have the lot and some means in the treasury, but in order to complete the building by September 1, we make this appeal to you. Also to the Saints and friends who may feel impressed to contribute sums from twenty-five cents to twenty-five dollars may be sent to the secretary, F. L. Shinn, Clarksburg, West Virginia, Stately Addition, or to D. L. Shinn, R. F. D. No. 1, Clarksburg, West Virginia.

NEW SALISBURY, INDIANA, June 6, 1910.

Dear Herald: Is baptism one of the essentials of our salvation? Yes, for without it no person can be received into God's kingdom here on the earth. It is essential to enter the kingdom here on the earth and keep the commandments of God, in order to be accepted of him while we remain on this sphere. Jesus says, you must be baptized for the remission of sins. Jesus answered, "Verily verily, I say unto thee, Except a man be born of the water and of the Spirit, he can not enter the kingdom of God." It takes the water and the Spirit to constitute the second birth, which is the saving baptism. We must put on Christ. The way to put on Christ is to live according to his teachings and obey his commandments. He says to all, "For as many of you as have been baptized into Christ have put on Christ. There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female; for ye are all one in Christ Jesus."

There are many ways taught by the religious world that are advocating their theory of religion to get into Christ, but there is only one way to get into Christ, that is to be baptized by a minister for the remission of sins by one having authority and the laying on of hands for the receiving of the Holy Ghost. It takes that to get into the kingdom of God.

P. A. FLINN.

PERSIA, IOWA.

Dear Herald: After three months at home in Independence, the longest stay I have made since entering the missionary field in 1901, the building of a shack as a temporary dwelling of a basement and an unfinished house two blocks from the Sanitarium, I broke my home ties, left wife and babe, and went for my field of duty once more. An eventful home going it was this last time, and a very eventful home staying it proved to be. I went to Missouri Valley in time to preach the last sermon of their peaceful and spiritual conference, and in time to hear a good sermon from one who is on the ascent instead of the decline in the Reorganization.

I had been officially invited before I left home to attend the Gallands Grove conference to be held in Deloit the next Saturday and Sunday. With my new colaborer and sub-missionary in charge, Bro. W. A. Smith, who is the father of many score of gospel children through this region of country, I went to Deloit on the 9th. We stopped between trains at Dow City, a name I had seen for many years in the HERALD, but unvisited until that day. While there I had a long visit with a dear brother who had also been familiar to me only by name. I refer to Bro. Romanan Wight, once a missionary of power, and not long since one of the seven presidents. The poor man sits in the robes of an invalid, burning with zeal and desire, but endeavoring to be resigned to inexorable fate. We could but think, "The spirit is willing but the flesh is weak," and wish that that large but infirm body with its Daniel Webster head, would soon again go in partnership with its intelligent inhabitant to do gospel labor. What a good cook he has and what a good dinner we had!

The description of Missouri Valley conference describes the conference at Deloit. Deloit is the home of Bishop Hunt, upon whom the conference also bestowed the responsibility of district presidency. I returned to the Little Souix District on the 13th and went home with Sidney Pitt, who has a comfortable home near Persia. We begin a series of meetings here to-night. We called to-day, on the local M. E. exhorter, who published a challenge in last week's paper to any Latter Day Saint in this vicinity to meet him in debate on baptism. We had in for publication a cheerful acceptance of his challenge. He refused to sign his own proposition. The reason he would not sign or stand by his published proposition was because he said the editors did him injustice in putting quotation marks in the wrong place. He is held fast. They showed me his

copy in the office and it was just as published and they will not spare him. We have met many of the old timers, some of whom are tottering near the portal of the grave. We administered to Brother Galland who is in the nineties and who was in the early church and well acquainted with the martyrs. My permanent address is Independence, Missouri.

ALVIN KNISLEY.

GALES FERRY, CONNECTICUT, June 9, 1910.

Dear Herald: It is with profit that I have read the editorials in the *HERALD* and *Ensign*. The last *Ensign* had an article on the Utah temple builders. I hope the Saints have read the various articles concerning the succession to the presidency of the church that have recently appeared in our church papers in answer to the various tracts with which the Utah church has recently been flooding the Reorganized Saints' mail boxes. These tracts are very misleading and the Saints should be on their guard and not allow themselves to be misled.

There have been three different Mormon elders at my place recently and they have tried to bolster up their claims to the presidency and the succession to the original church. I answered all their arguments and showed them their false position. One of them said he did not believe in polygamy and they sent him away to New Haven, putting another polygamous Mormon here in New London. They must have been afraid that I would convert him. I believe he is an honest man. The other two elders believe in blood atonement and polygamy.

I showed them by the history from the Doctrine and Covenants, Book of Mormon, and Bible and church literature printed before the prophet's death, that they had departed from the faith and had tried to organize a church after they left Nauvoo. I showed them where, only four months before the prophet's death, he and Hyrum Smith both publicly denounced polygamy and that John Taylor and Orson Pratt also denied that the church practiced it. A society of ladies renounced polygamy in 1842 by publicly having a document printed in the church papers at that time and signed by the leading women of the church. Wilford Woodruff's wife, Heber C. Kimball's wife, and Emma Smith were among the number. It was also publicly printed in the church papers that polygamy was not and should not be practiced in the church at Nauvoo. They read statements from their tracts and showed me what purported to be statements from Strang, Weight, and others endeavoring to show that polygamy was practiced at Nauvoo before Joseph's death, and that Hyrum knew all about the revelation that Brigham Young claimed Emma burned.

I asked them when those statements were written, and found that it was years after Joseph's death. I told them that unless they could produce some written statement made by Joseph or Hyrum Smith before their death, in which they advocated polygamy, I should have to believe that they said what they meant and were honest in their denunciation of polygamy which they made so short a time before they were murdered. I know that we have the truth, but why are we so slow to come up higher? I for one see in myself the need of a closer walk with God.

Let us allow nothing to tempt us to sin, but may we continually examine ourselves and see if we are walking in the light as Christ is in the light, that we may have fellowship with each other, and then the blood of Jesus Christ, the Son of God, will cleanse us from all sin. Hoping to endure faithful to the end.

THOMAS G. WHIPPLE.

MAY, OKLAHOMA, June 9, 1910.

Dear Herald: We are isolated from all church privileges, but we know that if we live up to the law He has laid down for us he will own and bless us as his children. My husband and myself and my parents, Brother and Sister Blakesley, and one sister, Sr. Rosa Hall, and Bro. Willie Barrett are the only Saints in the neighborhood. Most of the people here are Baptists, and there is much prejudice among them, but we hope to set a good example before the people.

There was a good debate here last fall between Bro. J. E. Yates and C. C. Platt of the Church of God. As a result my companion was baptized. I was baptized twelve years ago. We have never regretted the step we took and hope that we may live worthy of the name we bear. We have two little girls. Our desire is to raise them up to be true followers of the Lord Jesus Christ. We have many loved ones we would like to see obey the gospel. We are longing for the time when we can move to Zion and associate with the Saints. If anyone knows of some one who wants to buy three quarter sections of land, will they please communicate with W. C. Newcomer, or C. H. Blakesley, May, Oklahoma. Almost anything that is grown can be grown here. Prospects are good both for grain and fruit. We would consider a trade for either a smaller farm or for town property, preferably in Lamoni.

Ever praying for the redemption of Zion.

ADDIE B. NEWCOMER.

LENORA, KANSAS, June 7, 1910.

Dear Herald: I was appointed three years ago to labor as a missionary in southern Illinois. I found a field in the southern part of the State where I spent most of my time. I did some very hard labor there, sometimes almost fainting by the wayside, but the Lord was always near me. One time when I was traveling along on foot in the rain and mud until I was almost broken down, I sat down on a log to rest and to think over the matters as to whether the results would ever equal the labor, but so far I could see no results. At that point there was a voice saying, "When Brother Snow comes he will tell you something." I had written to Brother Snow to come and help me in a meeting and I was on my way to meet him. The Lord showed to Brother Snow that night in a dream that there were hundreds of people that would be brought into the light of the gospel through the work that I had done there in southern Illinois. If it had not been for the help of the good Lord I could not have met the issue. As there were very few railroads in that country, I had to walk many places where I felt I ought to go. By the divine Spirit I was able to make a good many friends and some Saints. I am attached to the people in that part, and it is hard for me to reconcile myself to the idea of going out from among them. I walked and preached and talked among them till some of them showed their appreciation of the angel's message by being baptized. I was able to open up the work in so many places that I thought I would have a pretty good time this year working in those openings and not have the sticks to break so much, and so I was surprised and disappointed very much when I was sent to another mission. I could have sat down and cried bitterly if it could have helped the matter any.

I do not want to lay down or sit down on anything that comes along, so it only remains for me at present to extend my heartfelt thanks to the Saints and friends who treated me so kindly. Many true and faithful Saints did I find in southern Illinois and I shall ever remember them. The scene has changed and I am in northwestern Kansas, doing the best I can. I find the work in very bad condition. It seemed very strange to me when I first came out here and found no branch organization that was doing any good. There are only two church buildings that belong to the Saints in this district,

one being entirely abandoned and a family living in it. The land is mostly owned by big landlords with hundreds of acres under their control, which is farmed by renters, thus making a floating, moving population, so the branches can not be held together very well. They seemed to be scattered all over and their interest seems to be more scattered than the people, but still I find some good people in and out of the church. The people that I have met are very kind and friendly, especially so with a stranger. The people have to make their living by renting, and they say they have no time to go to meeting.

I am stopping at J. N. Boyd's, at Lenora, the west side of the district. They are doing what they can to help get the angel message before the people. If all the Saints in their district will follow their example and put a little notice in the *HERALD* or *Ensign* to let the missionaries know where they are and the opportunities of work around them, the scattered condition of the Saints might work good, to some at least.

I want all the Saints to cooperate with me in this great work, that we may be truly collaborators in the work of the gospel. The Lord requires a united effort on the part of the people. We need unity to build up the work in this district.

May the Lord pour out his blessings on every honest effort that we make until the work and designs of God are fully accomplished.

Your brother in gospel bonds,
S. H. FIELDS.

BULWELL, NOTTINGHAM, ENGLAND.

Editors Herald: I am sorry my position is not of such a nature to be able to support my family and have a surplus with which to obtain church literature. I have True Succession, by H. C. Smith, which is very helpful to me in my isolated position among a hotbed, as it were, of Utah Mormons. I have received many of their tracts lately. In the tract, "Reorganization weighed," is a quotation as stated, taken from *SAINTS' HERALD* of August 18, 1888, as follows: "Joseph Smith was taken away, dying a martyr, of which death he was conscious, and made preparation before it occurred. He was not accused by the Lord of transgressions, and the gift that had been conferred upon him taken from him; nor was there a command given him to appoint another in his stead, because he had been unworthy, and the Lord proposed to depose him from his office. It was only in the event of the gift being taken from him, that he was to so appoint another. This event did not occur." This in large type was written in a booklet published by Northern States Mission, Church of Jesus Christ of Latter Day Saints, German E. Ellsworth, president, 110 South Paulina street, Chicago, Illinois. I would be glad if some able Saint would supply me free with above *HERALD* or a true reading of quotation referred to.

I am thankful our district is on the upward trend, both spiritually and numerically, but am sorry we are going to lose one of our able missionaries, Brother Rushton. We feel that what will be our loss will be some one's gain. I sincerely pray that the Lord may spare him, that he may enlighten the minds of so many darkened ones of this world. I do not regret that I embraced this gospel. The Order of Enoch is truly a work of God and I am ready to comply as soon as established. I realize I am bought with a price and am not my own, and not one hour is spent in idleness, for the time is far too short for me. Let us pray for one another that we may remain faithful and partake of that life our Master has provided.

Your brother in Christ,

GEORGE GAYDON.

9 STREET, ALBANS ROAD.

EUBANKS, OKLAHOMA, June 10, 1910.

Dear Herald: Bro. E. A. Erwin came here June 4 and preached five good sermons to a small but attentive audience. Brother Barnum came up from Antlers, Sunday, and stayed till Monday. Good was done for the cause. Brother Erwin left here June 9 and went to Texas. May God bless him and his efforts as he goes on to tell the good news of the angel's message in other places. I ask an interest in the prayers of God's people, that we may so live as to have a part in the first resurrection.

Your sister in the faith,
MRS. E. C. WILSON.

FRESNO, CALIFORNIA, June 3, 1910.

Dear Herald: In your issue for May 25, is a letter signed by Thomas W. Whipple, giving an account of a conversation between him and some Utah elders, and something was said about what I had written in my autobiography and the Utah brethren said it was false, or at least words to that effect. I ask just a little space in which to say that what I said was all truth, but I did not say all the truth by any means. If anyone will get the *Autumn Leaves* for December, 1907, and read what I said there, and then say that it is not true, he will tell an unqualified falsehood, I don't care who he is or where he is. Then I wrote that I fully expected that it would be read by many of the Utah people and I knew it could not be controverted by those who know the facts, but expected it would be denied by some of the young and ignorant ones that are sent out to represent the church of Utah.

I recollect, a few years ago, going with Bro. William Schade to call on the elders of the Utah church in Los Angeles. I think their mission is on Tenth street. The president of the mission is or was, Elder Watts, a son of Elder Watts, shorthand reporter, who used to report all the sermons of the Utah church, and Elder Watts denied that there ever was a work published by them entitled, *Journal of Discourses*; said it was a forgery, and that blood atonement was a Josephite lie gotten up to slander the people of Utah. And there we had with us the *Journal of Discourses* with the very article referred to in it, with the statement, "Reported by G. D. Watts." Truly "they have made a refuge of lies and under falsehood have they hid themselves."

I affirm that anyone who knows anything about it knows that every word I wrote is truth and will not dare to contradict it, but these young zealots are trained to lie to cover up some of the bad work of their fathers, and the more they squirm the deeper they get into the mire. I can say that I wish them nothing but good, but I despise their hypocrisy and their attempts to mislead the people. I am not able to write anything very lengthy, but I will give anyone liberty to ask questions concerning my experience in Utah and I will try to answer them or tell why I don't answer them.

With a deep, settled love for the truth and the church, I am,
R. F. D. No. 3, Box 84. J. C. CLAPP.

WOODBINE, IOWA, June 11, 1910.

Dear Herald: As I read your pages from week to week, illuminated as they are by the light of God's word, and backed up by the testimonies of his faithful children, I sometimes think it my duty to contribute my mite as evidence of the blessedness and power of the truth, but realizing my insufficiency to convey my thoughts as lucidly as many of my brethren, and desiring not to "darken counsel with words without knowledge," I forbear many times when, perhaps, it is my duty to do the best I can. My eyes have lost their keenness and my hand is less certain than in the years gone by.

My observation tells me that there are many devoted and earnest Saints to whom this work is the dearest thing on

earth, not only in this branch, but throughout the district, while I am painfully aware that there are some who, if their outward lives are a true index, have but little realization of the blessedness of the gospel. Either they have never been fully converted, or they have lost their first love. Is there such a thing as being converted to a man and when his voice is not heard and his influence not felt by them that they pine away and die? I sometimes fear that such has been the case, but God is the judge and it is written, "He will not judge after the sight of his eyes nor reprove after the hearing of his ears." I rejoice that he is the judge. Where there is safety in his judgment, there is liability of wrong in mine. O charity, thou precious boon, the crown of every excellence fill thou my heart so weak and prone, so judge by my own feeble sense.

We have been bombarded by the literature from the Utah church. Four shells have been poured into our camp, but they being filled only with chaff, no damage has been done to my knowledge. I have neither met with nor heard of any wounded from their guns, but rather it has had a tendency to cause such as were not well-acquainted with both sides of the controversy to look more carefully into the question, and it has caused them to see greater beauty in the cause they have espoused, which is always the case when the truth is opposed. Our people do not believe that the unchangeable God, the infinitely wise Being, gives one law for the salvation of the race and then finds himself under the necessity of introducing another diametrically opposed to the one he issued before the foundation of the world. A very slight knowledge of humanity would satisfy all men that there would be no need of an angel with a drawn sword to persuade a man to gratify his lower passions. One incontrovertible evidence against polygamy is the nearly equal number of the sexes, the preponderance, if any, is on the side of the male. I express my pity for the young men who have been raised and tutored under the darkening influence of the Utah system and sent out to propagate a system that bears upon its face the evidence of falsehood. I thank God that he has reserved unto himself men who had the manhood and the sterling love for God and his cause, sufficient to impel them to search diligently into the phantom lights that were being held up until they were satisfied that God was not there, and continued to seek unto God until they found the true light. The charge of apostasy against such men falls harmless at their feet and only shows the weakness of the enemies of truth.

Our district conference was held in Missouri Valley and I believe it was the largest conference ever held within this district. Sidney Pitt and the assistant minister were in charge. The business was transacted without a jar. The prayer meetings were good, and the preaching by J. C. Crabb, W. A. Smith, and James E. Kelley was also good. I could see the fire and determination of the latter's worthy father in his efforts, but I fear his physical strength is not equal to his zeal. Elders Knisley and Smith preached a few nights after I was gone. The officials of the district were all heartily sustained.

I am still trying to uphold the sacred banner. I have no intention to let it trail in the dust. I know my efforts are feeble, but my desire to do good, increases with my years. I want to say to my Utah friends, I thank God for the Reorganized Church of Jesus Christ. Had I never met with it I must have been walking in the dark, foul quagmire of infidelity,—yes, atheism, for I could not believe that the God who created the heavens and the earth could be so weak and unfair as to change his plan or stoop to falsehood. But He who heard a widowed mother's prayer and accepted her gift in my early infancy, led me and helped me to see the true light, and in that light I rejoice.

CHARLES DERRY.

Why I Am a Latter Day Saint.

I was baptized when I was eight years old. I spent my young days in the Sabbath school. Years passed by and finally I reached the age of twenty-one when I was married to Miss Sprott, of Montrose, Iowa. We moved to Fort Madison where I have remained till the present time. After coming to this place, I was on the way home one night, when I was impressed to try and get a place and have some of the elders come and hold meetings. I was granted the privilege of using the hall and I at once sent for the elders, who came at once and commenced a series of meetings. After about two weeks' preaching, ten were baptized, my wife being one of them.

I set to thinking and wondered, "Is this church the right one just because my father and mother belong to it and are good people?" If I thought my father and mother were right and I was satisfied, others of my companions might take a similar stand. But no, this will never satisfy me. Then I read, "The gates of hell will not prevail against the church of Christ," and I read again, "And I will be with you alway, even unto the end of the world." Then I thought, How shall I know the church of Christ? How my heart did ache! I said to myself, I will lay aside all religion and give myself to prayer. I promised the Lord that if he would show me the church that he had established I would join that church if I lost all the friends I had.

Then came the testimony that I had longed for, in the form of a dream, and I thank God for the light and knowledge which I received, for then I saw that the gates of hell did not prevail against it, but that Christ entered and preached to the spirits in prison and that he will be with his church till the end of the world. Hence I am not a Latter Day Saint because my father and mother taught me it was right, but I have many evidences of this latter day work, for which I am thankful.

Your brother in gospel bonds,

SOLOMON TRIPP.

3010 Seneca street, FORT MADISON, IOWA.

News From Branches.

KANSAS CITY, MISSOURI.

According to agreement quite a large number of Saints met at the house of Brother Selby, at 7404 East Fifteenth street, May 29, 1910, I. N. White and A. H. Parsons presiding. We were organized into a branch, to be known as the Centropolis Branch. D. F. Winn was chosen as presiding elder; W. W. Leaton, priest. Brother Selby was ordained and chosen teacher, and Brother Cleveland was ordained and chosen deacon; Sr. Lola Bolinger was chosen to act as clerk. A most excellent spirit prevailed and twenty-six members were enrolled by letter and nearly as many more live in that neighborhood who will get their letter and unite later on.

F. C. WARNKY.

6223 EAST FIFTEENTH STREET.

INDEPENDENCE, MISSOURI.

Of the ministerial force, we have had the pleasure of hearing Elders E. C. Briggs, W. M. Aylor, J. W. Wight, F. A. Smith, F. M. Sheehy, C. Scott, and A. H. Parsons. Rev. R. Mais, pastor of the Watson Memorial Church, delivered a memorial address before the G. A. R. Among the archæologists as speakers, we mention C. Ed. Miller and Prof. K. B. Millard. Our brother, in the interest of our young people, has recently delivered in the auditorium a series of stereoptican lectures full of instruction and interest relating to the American Indians and their ruins now existing. It was a

good effort and was well appreciated. Last Sunday, Professor Millard presented himself for the third time before about two hundred of the Saints as a traveler and lecturer on archæology. He talked on the pyramids and wonderful structures and builders, its hieroglyphics, and the powerful men of that remote age, chief among them Noe. At the close of the lecture that was delivered by him, he spoke in high commendation of the Saints and this was courteously responded to by taking up a collection to help defray expenses.

There are three more public speakers worthy of honorable mention, who have lent dignity to the L. D. S. pulpit in the Stone Church quite recently. There are Edwin R. Weeks, president Kansas City Humane Society, Senator H. R. Wamsley, and our own beloved brother, Pres. Joseph Smith. On the 5th instant the Saints' Band of Mercy presented itself in public and was represented by both aged and youth. Elder W. H. Garrett led in the opening prayer. Mr. Edwin R. Weeks gave a lengthy lecture on humane education, it being read from a manuscript, and Senator Wamsley, a very fluent speaker, discoursed on the rights of our dumb friends. The program was made complete by recitations by Miss Mabel Briggs and Miss Messenger, also by several young people who displayed much talent in song and reading. On May 8, Mothers' Day, there was rendered a fine musical and literary program, also Pres. Joseph Smith delivered an appropriate and interesting address in which he paid memorable tribute to Sr. Emma Smith of days gone by, his own beloved and gifted mother. At the afternoon service four little ones were blessed, also four more were presented for blessing on the 29th of May. There is much for the Saints here to rejoice over, although they are subject to many of the afflictions that flesh is heir to. We ask the prayers of all the Saints for all who seek an interest in our prayers, the aged ones, and the lonely, the sick, and afflicted.

May the Good Spirit comfort and bring peace to all the Saints, is our sincere desire.

ABBIE AUGUSTA HORTON.

CLEVELAND, OHIO.

June 12, a fine Sunday, and being Children's Day, the whole morning was given up to the children's exercises. The attendance was a record breaker for our Sunday school.

The weather being favorable we started our open air services in the public park to-day at 2.30, having again obtained permission from the city to use the facilities provided, which consist of a speaker's stand and a large supply of seats. We started up with a little music to attract attention and Bro. F. T. Haynes addressed the congregation.

Bro. R. C. Russell dropped in on us at our branch meeting in the evening, just in time to be the speaker. There was a good attendance and a troupe of visitors from Ringling Brothers helped swell the crowd of listeners.

We are located on Wade Park avenue, at 715.

FRANK C. WEBBE.

CENTRAL CHICAGO.

Sunday, June 12. The Children's Day program occupied the Sunday school and morning service hour, and we feel that all enjoyed the exercises and were benefited as well. Elder F. G. Pitt's sermonette was quite instructive regarding the growth of a seed, and what is necessary in order to grow spiritually. How many of us are more prayerful and humble than a year ago? We often think of the question, "What kind of a church would our church be, if all the members were just like me?" In some cases it might be necessary to dispense with the prayer meeting, Religio, and Sunday school, but let us examine ourselves to see whether we are in the faith. Edith Dorothy, youngest daughter of Bro. and Sr.

Loyd Lang, was blessed Sunday morning. Elder P. Pement was the speaker in the evening, assisted by Brother Newton.

The Northeastern Illinois convention and conference will be held at Mission, Illinois, June 17, 18, and 19. Those who anticipate attending from our branch are Brethren Pement, McGahan, Wainwright, and Cochran, and Srs. Ed. Lang and Florence Wainwright. We pray for a peaceful and spiritual gathering.

The measles and mumps are keeping the boys home from school at Bro. Henry Keir's, and we understand that Sr. Maggie Kelso is quite sick at her daughter's, Sr. Addison Frantz, South Haven, Michigan.

Sr. Dorris Seymour, from Kansas City, Missouri, is now making her home with us, and may remain in the city for some time.

A new sign has recently been placed on our church, and Mr. George Warlick has donated some carpet for the aisles as well as furnishing the sign, and deserves the thanks of the branch. We trust all appreciate the kindness of those who lend assistance and will remember them in their prayers.

"Perfect obedience would be perfect happiness if only we had perfect confidence in the power we were obeying."

Who is the happiest of men? He who values the merits of others and in their pleasure takes joy, even as though 'twere his own.

ALICE CARY SCHWARTZ.

6549 MARSHFIELD AVENUE.

Miscellaneous Department

Conference Minutes.

NAUVOO.—District convened at Fort Madison, Iowa, June 4 and 5. C. E. Willey and James McKiernan presided and M. H. Siegfried and Charles Fry acted as secretaries. O. H. Bailey acted as chorister and Madge Siegfried organist. The morning session of the 4th was devoted to routine work, hearing reports from the following branches: Montrose, Keokuk, Farmington, Rock Creek, and Burlington. Presidents of these branches and of the Ottumwa Branch, which did not send a statistical report, reported the condition of the branches and the work done there during the last four months. Ministerial reports additional to those of the presidents of branches, were made by George P. Lambert and M. H. Siegfried. The treasurer reported a balance on hand of \$15.06. This report was referred to an auditing committee consisting of O. H. Bailey, W. T. Lambert, and S. Tripp. They reported it correct, together with the book. All visiting brethren were given right of voice and vote. The secretary and historian presented a bill for \$1.32, which was allowed, and an order drawn on the treasury. At 2.30 p. m. officers were elected for one year as follows: Charles Fry, president; M. H. Siegfried, secretary; George P. Lambert treasurer. The president nominated for his associate, M. H. Siegfried, which nomination was ratified by the conference. The reunion committee reported that the date for the reunion was set for July 29 to August 7 inclusive, to be held at Montrose, Iowa. By resolution the branch presidents were directed to report quarterly to the district president hereafter, and not to the conference direct. The following resolution was passed unanimously by a rising vote: "Resolved, That we extend to Bro. C. E. Willey our appreciation of his long and faithful service as president and missionary in our district, and that as he goes out to other fields of labor, we hereby express our earnest good will and wishes for his welfare and success; and pray that the blessings of our heavenly Father may continue with him in all his work. Resolved further, That we extend to Brother Willey a standing invitation to visit us at any time." At 7.45 p. m. on Saturday, Brother Fry preached, with W. T. Lambert in charge. Sunday, the 5th, the district superintendent had charge of the session of Sunday school at 9.30 a. m. Bro. O. H. Bailey preached at 11 o'clock, with F. M. McDonald in charge. At 1.30 Brother Fry administered the ordinance of baptism to three individuals. They were confirmed at the prayer meeting at 3 o'clock, in charge of Geo. P. and W. T. Lambert. In the evening Brother Willey preached his farewell sermon to the district, Bro. James McKiernan having charge of the meeting. A vote of thanks was extended the Fort Madison Saints and friends for the hospitality extended

the visiting Saints. Adjourned to meet in Farmington, Iowa, October 1 and 2. M. H. Siegfried, secretary.

Conference Notices.

The Texas Central conference meets July 16 at 10 a. m. at the Texas Central Branch. We request all the branches in the district to send in their reports to the conference, that all may see the condition of the Lord's work in this part. There will be a reunion to follow the conference, to last about ten days. It will be expected that all of the Saints who can will attend for the good of themselves and the work. Come, and bring a good spirit with you.

The Southern Nebraska conference will be held at the Saints' church at Nebraska City, at 11 a. m., July 24, 1910. All reports must be made covering a period of six months, from January 1 to June 30, and may be forwarded to Elder H. A. Higgins, Nebraska City, Nebraska. We trust that the district will be well represented at the conference. C. H. Porter, president.

The Central Illinois District will convene at Beardstown, Illinois, on the 11th and 12th of June, 1910. All are cordially invited to attend. Chas. C. Simpson, secretary, 920 East Oak street, Taylorville, Illinois.

Convention Notices.

The Saskatchewan District Sunday school convention will be held Friday, July 1, at Regina, Saskatchewan. Let all come and help make this convention a success. Minnie Smith, secretary.

Reunion Notices.

The reunion of the Northern Wisconsin District will convene at Chetek, July 8, 1910. The same grounds will be used as last year, which is indeed an ideal place to hold our reunion. Brother J. J. Cornish has agreed to be with us. We also expect Bro. J. W. Wight, together with our Wisconsin laborers. Come one, come all who can, and let us have a real spiritual feast. We shall endeavor to furnish meals to all who come and camp on the ground at fifteen cents per meal, transient at twenty cents per meal. Cots and tents will be furnished reasonably cheap. All wishing the same, please notify Bro. Leroy Colbert at Chetek, in time to give committee time to look after your needs. S. E. Livingston, president; Leroy Colbert, secretary.

The Kentucky and Tennessee District reunion will begin July 16. Everyone is invited to come prepared to camp on the ground. Arrangements will be made for pasturage of stock. No arrangements will be made for a boarding tent, so bring your skillet along. J. J. Adair, secretary of committee.

Two-Day Meeting.

The Saints of the Saint Thomas Branch of the London District will hold a two-day meeting on Saturday and Sunday, June 25 and 26. All the Saints of the London District who can make it convenient to attend, please do so; and a cordial welcome is extended to Saints of other districts, especially to traveling missionaries, as the Saint Thomas Saints are desirous of making this a banner meeting. Lodging and meals will be provided free of charge. L. O. Pearson, secretary.

Two-day meetings will be held at the following places and dates: July 2, 3, at Wirt, Indiana; Union Church; July 9, 10, at Byrnsville, Indiana, Saints' Church; July 16, 17, at Leavenworth, Indiana, Dry Run Church; July 23, 24, at Derby, Indiana, Hope Branch; July 30, 31, at Millstone, Indiana, near Cannelton, Indiana; August 6, 7, at Lamar, Indiana, at J. E. Cummings' home; August 13, 14, at New Harmony, Indiana, Cut Off Island; August 20, 21, at Hyatt, Indiana, near Wm. Harbstreit's; August 27, 28, at Clay City, Indiana, near Happy Hollow; September 3, 4, at Indianapolis, Indiana; September 10, 11, at New Trenton, Indiana; September 10, 11, at New Albany, Indiana.

The program for all meetings as follows: Friday, 7.30 p. m., preaching. Saturday, 9.30 a. m., prayer. Saturday, 2.30 p. m., preaching. Saturday, 7.30 p. m., preaching. Sunday, local Sunday school, 9.30 a. m. Sunday, 10.45, preaching. Sunday, 2.30 p. m., in charge of district Sunday school officers. Sunday, 7.30 p. m., preaching.

JOHN ZAHND,
JOHN HARP,
JACOB HALB,
Committee.

Pastoral.

To the Presiding Officers of the Branches of the Clinton, Missouri, District: I have been selected to preside over the district for another year, and I am under obligation upon the 1st day of July, October, January, and March to make a report to the secretary of the First Presidency of the conditions of each branch, with the work done each quarter; therefore, to assist me in making my report, I kindly ask that upon the 25th day of June, September, December, and February, you forward to me a report of the condition of your branch with the work done. Address me at Holden, Missouri, Box 435, and the same will be forwarded to me at once.

Please remember that the district reunion will be held at Eldorado Springs, Missouri, beginning August 19, 1910. All the Saints and friends are urged to be present. Notice will be given later in regard to tents, etc. It is also requested that the presiding officer of each branch make an effort to raise funds to assist in defraying the expenses of the reunion and bring or send same at the beginning of the reunion.

JAMES MOLER, President.

ROCKVILLE, MISSOURI, June 8, 1910.

To all who are interested in the Des Moines District Mission: In the love of God I greet you. I have delayed issuing this letter hoping to hear that another or others had been appointed to labor in this district, for since the General Conference Bro. W. Christy has entered into business of such a nature that it has taken him out of the active field-work, leaving only Elder C. E. Butterworth and myself in this large district with the city of Des Moines as objective point of my labor, and I had hoped to have something of a more encouraging nature to write about,—and we still hope for more laborers to be sent to assist us. However, until such time let us keep the work moving, and so labor that the interest now existing may not decrease.

The work is the Lord's, and to him we should go for direction and strength. Any of the local ministry who can spend a month or more in the active work will please report to me at once. We can only bid you who are anxious for special work in your vicinity to be patient, and seek the Lord that he may direct those who are laboring in the district, and that he may send more laborers into the vineyard. And as you pray, so labor by not only paying that which is due the Lord, but by encouraging all others to do likewise. The Bishop's agent's address is W. Christy, Mineral Ridge, Iowa.

For a time it is thought best that Brother Butterworth attend to his special work as a patriarch and minister to the reviving of the Saints. Any special desire for his service may be sent to him at Dow City, or to me, and I will inform him. Please inform me of any special interest and desire for labor, and I will, with the help of God, satisfy it as soon as it is possible.

Any of the Saints having friends in the city of Des Moines, or that may be coming to the city for a few days or weeks, please inform me, and inform them of the location of the Saints' chapel at East Fourteenth and Lyon streets.

With God's help much can be accomplished that it may appear to us impossible, and without him we can do nothing. To assist in this work, we are informed by the revelation of God that we must "be humble and full of love, having faith, hope, and charity, being temperate in all things whatsoever shall be intrusted to our care," and so I hope and pray we all will be.

My address is 1205 Filmore street, Des Moines, Iowa; Iowa Phone No. 2335.

Hopefully in Christ,

J. F. MINTUN.

June 10, 1910.

Stake and District Sunday School and Religio Officers, Officers of Local Organizations, Reunion Committees, etc. Greeting: Agreeably to an action of the executive Committees of the Sunday school and Religio in joint session a number of local field-workers have been appointed for various districts and localities. These persons are to represent the work of both organizations at reunions, institutes, conventions, and locally as circumstances require and permit, including the normal department. In their capacity they are to teach, encourage, build up, advise, and counsel, conduct the work of reunions, arrange for institutes, etc. All such work when performed in districts or locals is to be in harmony with the officers in charge, and all their work under the general direction of the undersigned officers of the general organizations.

We therefore suggest that district, stake, and local officers, and reunion committees, desiring the assistance of these field-workers, should communicate with them or apply to the general officers below. And we bespeak for them the kindly consideration of the Saints, remembering that their needs

CONTENTS

EDITORIAL:	
Corner Stones of the Utah Church.—No. 2	609
Graceland College News	611
Without God and Without Hope in the World	612
Notes and Comments	612
ELDERS' NOTE-BOOK:	
The Temporal Law of God, by J. E. Meredith	613
ORIGINAL ARTICLES:	
The Bondwoman's Awakening, by A. M. Chase	614
Equity, by S. A. Burgess	614
"The Children of Them Who Killed the Prophets," by J. H. Camp	616
Pessimistic, by Marcus Shaw	618
Solomon Tripp—F. C. Warnky—Abbie Augusta	
Are We Evangelical, by J. F. Mintun	619
OF GENERAL INTEREST:	
MOTHERS' HOME COLUMN	623
LETTER DEPARTMENT	624
Katie Booker—Vida Cato—P. A. Flinn—Alvin Knisley—Thomas G. Whipple—Addie B. Newcomer—S. H. Fields—George Gaydon—Mrs. E. C. Wilson—J. C. Clapp—Charles Derry—Horton—Alice Cary Schwartz.	
MISCELLANEOUS DEPARTMENT	628

THE SAINTS' HERALD

ESTABLISHED 1860.

Joseph Smith, Editor; Elbert A. Smith, Associate Editor; Israel A. Smith, Assistant Editor.

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The appointments to date are given below, and other names will be added and published from time to time.

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Mrs. D. H. Blair, 428 Prospect street, Kansas City, Missouri,—Independence Stake and Clinton District.

Walter Wayne Smith, 112 West Ontario street, Philadelphia, Pennsylvania,—New York and Philadelphia district.

Anthony Hewitt, care of 23 Joseph street, Chatham, Ontario,—Chatham District.

O. W. Cambridge, London, Ontario.

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Alice C. Schwartz, 924 American Trust Building, Chicago, Illinois,—Northern Illinois and Chicago.

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Mrs. E. M. Bell, 1907 East Pacific avenue, Spokane, Washington.—Spokane District.

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T. A. Hougas, Macedonia, Iowa,—Fremont and Pottawattamie districts.

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Annie Stuart, Box 220, Woodbine, Iowa,—Little Sioux District.

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W. E. Peak, 1207 Washington street, Pittsburg, Kansas, Southeastern Mission.

S. A. Burgess, 5920 Etzel avenue, Saint Louis, Missouri,—Saint Louis and Southeastern Illinois.

Mrs. A. M. Chase, Alva, Oklahoma,—Utah.

G. W. Thorburn,—Seattle and British Columbia.

A. C. Silvers, Guilford, Missouri,—Nodaway District.

The general officers of both organizations are recognized as field workers and will do field work under the direction of the undersigned.

A cordial invitation is extended to all to communicate with us with reference to the needs of your locality so far as these departments of work are concerned, and we will try to help you.

Your collaborators,
DANIEL MACGREGOR, *Sunday School Superintendent*,
Thedford, Ontario.

J. A. GUNSOLLEY, *Religio President*,
Lamoni, Iowa.

Addresses.
Joseph Arber, address, 802 North Main street, Kewanee, Illinois.

John Zahnd, Bishop's agent, General Delivery, Indianapolis, Indiana.

Reporting.
To the Ministers of Mission No. 1; Greeting: In reporting July 1 please send to Chetek, Wisconsin. Please do not delay in making this report or it may not reach me without being forwarded and thus cause unnecessary delay.

Very sincerely,
J. W. Wight, *Minister in charge*.

PORT HURON, MICHIGAN, June 9, 1910.

Notice to the Priesthood of the Lamoni Stake.

At the meeting of the priesthood last month it was decided by vote to hold the meetings monthly instead of quarterly.

The next meeting will be held at the church in Lamoni at 4.15 p. m., Sunday, June 25, and the matter for consideration will be a paper by Elder E. A. Smith, of the First Presidency, on the spiritual advantages of stake organization, and if time permits, also a paper by Elder R. J. Lambert, of the stake bishopric, on the temporal advantages of stake organization.

Every member of the priesthood in the stake should be interested in this subject, and should make any reasonable sacrifice necessary to attend this meeting. All are welcome and a large attendance is desired.

BY ORDER OF THE COMMITTEE.
LAMONI, IOWA, June 14, 1910.

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Very truly yours,

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J. D. BRIGGS, Cashier.

I would be pleased to correspond with parties seeking investment in Jackson County, Missouri, FIRST MORTGAGES, MUNICIPAL BONDS, OR INDUSTRIAL STOCKS.

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Independence, Missouri 44tf

John A. Kerr

has lived in Independence twenty years. I have many residences, vacant lots, suburban acres, from one acre up—and farms from 40 acres to 500 that I can sell for the least money that will buy them. I refer you to any bank of this city or Kansas City, as to my standing as a business man. Correspondence solicited. Office, Chrisman Sawyer Bank Building, Independence, Missouri, Bell 890—Home 504. 8

Plenty of Room for the Italian.

The East is protesting against the Latin. There is boundless room for him in the Southwest. His former environment ideally fits him for the section. There's a wage waiting for him, an acre to till and a chance to own a home. Italy could empty herself into Texas alone, and Texas would still have room for Germany and France to boot.

Distributive immigration would benefit alike the densely populated coast and the empty plains. With Galveston as a port of entry, the South Europeans could be diverted from the New England and Middle States, and landed in a region of farms.

The cry against immigration is nothing less than a protest against the increase in the number of bread eaters without a corresponding addition to the bread raisers.

We want the European, but we don't wish him to remain European in his instincts and his habits; he must settle where he will be most useful and best serve his adopted country. In the beginning, the Southwest may meet him with a prejudice; but prejudice against the stranger is a matter neither of geography nor of period.

In 1817, a writer in *Niles's Register* declared: "We have room enough yet; let them come . . . but the immigrant should press into the interior. In the present state of the times, we seem too thick on the maritime frontier already. Within there is ample and profitable employment for all, in almost any branch of business, and strangers should be encouraged to seek it there." History repeating itself! Ninety-seven years ago, the East had no room!

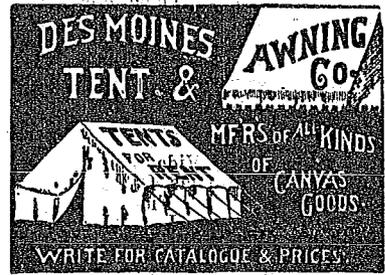
In 1819, the anti-immigrationist again cried out in alarm and again the city urged the foreigner to take up land. The ancient alarmist did not differ from his brother of to-day. It was the German and the Irish who would prove unfit for citizenship then; America would go to the dogs if the Celt and the Teuton were not restrained. But what the melting-pot has wrought it will do again, and the new America will assimilate its Latins and add their quick strain to the national breed.—Herbert Kaufman, in the June *Everybody's*.

It is a tribute to Mark Twain's originality and spontaneity that he has never had an imitator. During a career reaching back almost to the second series of the "Biglow Papers," he

J. E. Bozarth. W. A. Duncan. KNOBNOSTER REAL ESTATE

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has held the primacy as master of both gentle and ironic wit. Other humorists have come and gone, but he has remained a standard, national and, with all his flavor of the soil, unprovincial. He was in his way as truly American as Abraham Lincoln.—Editorial in June *Century*.

My First Job.

Forty-eight hours without food! For two days and nights Bob and I had tramped through the snow and slush—Bob with his thin, scant tail bobbing back and forth whenever I glanced down at his shaggy form, myself with my head bent wearily to escape the blasts and to hide something of my heartache from the jostling world around me. Bob was an optimist. The spirit of the optimist pervaded every hair of his back. What mattered it though he did fail to find a bone for dinner? There was always supper to look forward to. This was Bob's philosophy, and I verily believe he tried to impart it to me during those weary days of tramping through the friendless streets of the great city.

I was out of a job, out of money, out of friends, or so I thought—and almost out of hope and ambition, and when I closed my second breakfastless, dinnerless, supperless day and faced a blizzardly night without either food or bed, I was as discouraged a youth as ever trudged the Bowery. Bob kept faithfully at my heels, drawing his great, shaggy tongue over my hand whenever I chanced to drop it at my side. He was my only friend—a dog! Never did the world look drearier and more hopeless than when I sank exhausted in a doorway of the Cooper Institute and drew my shivering body out of the reach of the needle-like snow.

It is in this desperate plight that a man who is now a highly successful journalist and author is introduced to the readers of *Human Life* for June in an article by Hugh C. Weir entitled "My first job," being a series of personal interviews with noted men in various lines.

OSG

No civilized community in our day can resist the conclusion that the killing of man by man as a means of settling international disputes is the foulest blot upon human society and the greatest curse of human life.—Andrew Carnegie in the *June Century*.

Ever Been to Colorado?

No? Then you have an ideal vacation trip in store for you—one that will mean a complete change of scene and of living conditions, as it should to result most beneficially.

The grandeur of the majestic Rockies will inspire the mind; the picturesque beauty of forest and stream refresh the soul, while the dry, tonic mountain air will rebuild the worn and jaded body.

Don't take our word for it but go and be convinced. It costs little in time or money (I'll be glad to tell you how much) and you will be a thousand times repaid.

You have perhaps been planning a trip to Colorado for years—make up your mind to-day to go this Summer and let me hand you one of the Burlington Colorado handbooks which tells all about where to go, what to see and what to do, and contains a complete list of hotels, boarding houses, and ranches, with their rates.

Ask me about Estes Park, Colorado, also.



L. F. SILTZ, Agent C. B. & Q. R. R.

Watchmaker Wanted

A good watchmaker, L. D. S. preferred, can obtain employment in my jewelry store located at 410 Broadway, Council Bluffs, Iowa. There is a good branch here. Write me for particulars.
25 G. J. HANSEN.

District and Branch Presidents Take Notice.

We have just printed a reporting blank for branch officers. One blank provides for all branch officers.

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Lamoni Land and Loan Co.,
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M. T. Williams, Lamoni, Iowa.

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This book was written for those who wished to become well posted on the various parts of our faith. It is a small library of information within itself. Cloth, 75 cents; Leather, \$1; Flexible \$1.50. Nos. 141-144, respectively.

MUST BE SOLD!

Eight-room modern house on Blue Avenue, Independence, Missouri, between the church and sanitarium; must be sold by June 25; big sacrifice.

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Kansas City, Missouri.

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THE SAINTS' HERALD

Official Publication of the Reorganized Church of Jesus Christ of Latter Day Saints

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



"There shall not any man among you have save it be one wife; and concubines he shall have none."—Book of Mormon, Jacob 2: 36.

VOLUME 57

LAMONI, IOWA, JUNE 29, 1910

NUMBER 26

Editorial

DO WE UNDERSTAND THEM ALIKE?

There are two passages of scripture which are frequently misquoted by some of the elders, and it is possible that in misquoting them we do not get a unity of understanding, though we may not be very far apart in either case.

One is the one so frequently quoted from John 17: 3: "And this is life eternal, *that they might know thee the only true God, and Jesus Christ, whom thou hast sent.*" This is usually quoted thus: "This is eternal life, *to know thee the only true God, and Jesus Christ, whom thou hast sent.*" As quoted last above it would seem that all that was essential to eternal life, was to see and know God and Jesus Christ, but elsewhere in the Scriptures it appears that even evil spirits knew who Jesus was, and surely they have not eternal life in the sense in which the words are used in the quotation.

Our understanding of the text is that it is essential for persons to reach a certain condition through obedience, in order that, being placed in such condition, they have an opportunity and the ability given them in order that they know God, the one true God, and Jesus Christ, whom God had sent. Jesus says in the 14th of John, that it was necessary for him to go away, and that if he went away, he would prepare a place for them (that is, his disciples to whom he was talking), that where he was, there they might be also. We believe that this is the correct understanding to be had of the text. It may be said that the attaining of a knowledge of God is a sufficient qualification to entitle one to eternal life, but we think not. It is said in prophecy that every knee shall bow, and every tongue confess to the glory of God, and that a certain class shall be overcome with terror when he appears, and shall call for the rocks and mountains to fall upon them to hide them; certainly hardly compatible with the promise of eternal life. The condition coincident with the ability to see and know God, that is, eternal life, is to use the better understanding of the term.

Matthew 26: 52, K. J.; 26: 50, I. T.: "Put up again thy sword into its place; for all they that take the sword shall perish *with* the sword." This is frequently quoted, "They that take the sword shall

perish *by* the sword," carrying the inference that the sword will be the means used for their destruction. The meaning of the term to our understanding is that the condition of things created by the power of might typified by a sword should pass away and those who trust in that power will be overcome; that the lesson intended to be taught by the Savior was a broad one to the effect that the sword was typical of an earthly power and they who trusted in that power would necessarily be overcome and perish with the power which the sword typified. We once heard this quoted in this way, by a man who sought to prove that Joseph Smith was a man of blood instead of being a true prophet and elder of God's people, because he used a small pocket pistol which had been dropped into his pocket by a brother in the church on the morning of the day that he consented to take refuge in the jail at Carthage, at the solicitation of Governor Ford. His argument was that Joseph Smith, by reason of his attempting to defend his life with the weapon, thereby came under the condemnation of this passage of scripture, signifying that he should perish by the sword. We think the meaning of the Savior was broader than this and commend our thoughts upon the subject to the attention of the eldership, suggesting that it is better to make the quotations as they are in the book, rather than by the change of a word to make it fit a temporary understanding or implication that might be in the elder's mind at the time.

SUPERIOR SPIRITUAL CONDITIONS TO OBTAIN UNDER STAKE ORGANIZATION.

(READ BEFORE A MEETING OF THE PRIESTHOOD OF THE LAMONI STAKE, SUNDAY, JUNE 26, 1910.)

In considering this question we must, to an extent, at least, speak of that which may be, and not of that which is or has been. If we were actually to select any one stake and use it as a basis for our judgment as to the superiority of stake over district organization, we might be unfortunate in our selection and so might reach a wrong conclusion.

Individuals of a pessimistic turn of mind might look at the Lamoni Stake in its present stage of development and decide that little is to be gained by stake organization. In fact some have alleged, with-

out reason, we believe, that the Lamoni Stake is in no way in advance of the old Decatur District. We will not argue that point at this time. If it is in no way in advance of the old district, then it is far beneath its privileges and should not be used as a basis in forming a conclusion regarding possibilities under stake organization as opposed to possibilities under district organization. One might select the Zarahemla Stake, which reached such a low state that it was disorganized in 1842, and from it argue that stake organization is a complete failure; another might look at some more prosperous stake and reach a very different conclusion.

Though some may have been discouraged, possibly without sufficient cause, when they have considered that which has been accomplished by the stakes at Lamoni and Independence, when we consider that which may be accomplished, there is no denying that the possibilities for growth and development are vastly greater under stake organization.

SUPERIOR ORGANIZATION.

The secret of superiority is in superior organization. Simple and primitive organizations can never accomplish the work that can be done with ease by more complex and highly developed organisms.

Our mayor and town council could not possibly administer the affairs of the United States Government. It requires the President of the United States, the Senate, and House of Representatives, the judiciary, and the various departments with their respective officers, to carry on affairs of the National Government.

The president of the Evergreen Branch, with his corps of priests, teachers, and deacons, could not direct the affairs of the general church. In that work the Presidency, the Twelve, the Bishopric, the Seventies, and other officers and quorums must participate.

One man, as district president, with perhaps an assistant and a Bishop's agent, can not properly preside and conduct the affairs of the church in a locality where many Saints are congregated, and where others are constantly gathering in accordance with revelation.

Such a situation demands more perfect organization, and the Lord meets the demand by giving us the form of government prescribed in the law for stakes.

THE PREACHING OF THE WORD.

Such a gathering of the Saints as we have mentioned, such as is now going on in the regions around Lamoni and Independence, brings together a great body of individuals who need to be taught from the pulpit and in the home regarding things temporal and things spiritual.

Stake organization provides a president with his two counselors, a standing council of twelve high

councilors, and a bishop with two counselors. Here we have eighteen men who are preachers. They are authoritative preachers. They are called of God and they go with authority as officers of the Stake in which they labor. We can not estimate the good that can be accomplished by these men when all are in a position to occupy as needed in the various branches and throughout the territory embraced in the stake.

IN ADMINISTRATION.

The administration of affairs in a stake requires a settled and wise policy. The mapping out of such a policy is not left to the brain of one man. The stake president assisted by his two counselors primarily directs in the matter in relation to spiritual things. The stake bishopric, consisting of the bishop and his two counselors, has charge of temporal matters. And in addition we have the high council of twelve. In a multitude of counsel there is safety. Such a body of men can formulate and carry out a policy that will be safe and effective much more readily than one man could.

These men are not placed in office at random, nor are they elected periodically as is a district president, so that the dangers and disadvantages of shifting and changing administrations and policies are avoided. They are called of God and sustained by the people during good behavior. If advisable, they remain in office indefinitely, or for life. They have every worthy incentive to activity that an elected officer could possibly have, and in addition they have the opportunity to develop and carry out permanent and well defined policies.

IN OPPOSITION TO EVIL.

It is reasonable to suppose that the Devil has his forces well organized. It is evident that he concentrates them on the Saints who are in a gathered condition, as we are here in the Lamoni Stake. It devolves to a large extent upon the priesthood in such places to meet him and defeat his plans. The members of the priesthood are in much better condition to do this when they are closely organized. They *may* fail then; they are *sure* to fail otherwise.

There is still work to do in the way of discerning spirits; in the way of casting them out; and in the way of defeating their plans. Eighteen men holding the high priesthood of the Son of God, living prayerfully and spiritually, and closely bound together in their work as administrators of the affairs of a stake, form a fighting force that may well make Satan tremble.

THE RESULTS.

We have briefly stated the reasons why conditions obtaining under stake organizations are better than those under district organizations. Superior organization is the keynote.

When the forces of stake government are working as they should we will surely have the following results: A body of Saints of a high order of intelligence, the result of having been properly instructed and directed by the ministry who are set to do that work. Spiritual gifts of whatever nature shall be exactly adapted to accompany the intellectual development of the Saints. Power to detect, resist, and cast out evil spirits and evil influences. And last, but not least, the opportunity and ability to organize in temporal matters, in harmony with the law, so as to secure equality in temporal things, a condition that must be reached before satisfactory spiritual conditions can obtain.

ELBERT A. SMITH.

THE UNITED ORDER OF ENOCH. WORK OF THE ASSOCIATION.

To organize for the purpose of carrying out benevolent work for the good of a community, or people, is one thing, but to successfully take up and carry forward to completion this same work is quite a different task. With a diligent and united effort, however, no good and worthy undertaking is too great for an earnest, upright, and intelligent people; and the helpful, charitable work provided for in the articles of this association is so apparent to everyone who is desirous of the welfare of his fellows as well as that of himself that there ought to be but little question as to the final results to be attained by this under proper effort.

The honorable judge who passed upon the legal phases of the incorporation stated in the course of the examination:

In reading over these articles I do not find anything but what appears to me to be commendable; but whether those who have charge of the work shall successfully carry it out is another question. But they are responsible for that. I do not have to pass upon it.

It will thus be seen that the opportunity is afforded us for work and to show our faith by our works; and to the members and friends of the United Order of Enoch is laid the task of demonstrating what the harvest shall be.

To move in such a work we must have means to do with; it requires some capital to help in the work and much honest labor. All should put forth an effort and help what they can now. It is absolutely necessary first to place ourselves in a working condition; it will be time enough then to determine just what shall be the order of procedure.

By due instruction of the association and directors, the undersigned are authorized to call for such special gifts, donations, and freewill offerings as the people may feel able to give in order that there may be formed a substantial basis for the work. Everyone who is a friend of the policy of laboring for the good of his neighbor as well as himself should show his faith by his works,—and NOW.

The establishment of the United Order of Enoch has long been looked forward to by thousands, by many with fond and big anticipations; and now that it has been established those who have long been patiently waiting should become energetic, zealous supporters. We are aware that other movements have in the past borne this name, but we feel safe in assuming the position that not since the revelation given in an early day touching on the Order of Enoch has there been a movement of this kind other than the present started by direct command of God and under the laws of the land governing corporations.

The officers of The United Order of Enoch at present are: President, E. L. Kelley; secretary, Frederick M. Smith; treasurer, Ellis Short. The executive committee consists of the three officers, Roderick May, and Joseph Mather.

The order has an option on a tract of eighty acres of land lying contiguous to and within the corporate limits of the city of Independence. We consider the offer a very liberal proposition, but to avail ourselves of it we must have capital at once in order to develop and carry forward the work that will be required if we accept; hence this call. Let those interested in the movement respond heartily.

All funds should be sent to "The United Order of Enoch, Box 52, Independence, Missouri," and all letters of inquiry and all mail matter intended for the order should be addressed to the order as before indicated.

That those desiring to become affiliated with the movement may know what has been done and what is necessary for them to do relative to membership we shall at an early date publish the by-laws which have been adopted by the order.

Let your response to this appeal be ample, hearty, and prompt.

E. L. KELLEY,
FREDERICK M. SMITH,
ELLIS SHORT,
RODERICK MAY,
JOSEPH MATHER,

Executive Committee.

INDEPENDENCE, MISSOURI, June 21, 1910.

JEW'S INVITED BY TURKEY TO LOCATE IN MESOPOTAMIA.

The movement for the formation of a great colony of Jews has, in these days, received a strong push forward, and representatives for the great international colonization organizations have come together to consider the invitation to the Jews to settle in Mesopotamia. The invitation to colonize this in ancient time so fertile spot has come from Ahmend Riza Bey, president of the Turkish Parliament under the new young Turkish rule. It is sent through the chief rabbi over the whole world with promise from

the Turkish government of complete self-government.

At the head of this movement to accept the invitation stands the rich banker, Jacob H. Schiff, of New York, who is now on a visit in Europe, and Israel Zangwill, head of Jewish territorial organization. Private information from London tells of a meeting of the last named organization, wherein Mr. Zangwill, Sir Andrew Wingate, Meyer Spielman, and others declare that in colonization of Mesopotamia will be found the solution to the difficulties which have surrounded the Jews ever since they were driven from Palestine.

Mr. Schiff is now expected in London for the conference with the men, who have received assurances from the Turkish government that the Jews can have the privilege of settling in Mesopotamia and formulating a state of their own. There are four organizations which are concerned with plans securing the Jews a home of their own. These are the Zionist, The Jewish Territorial Organization, The Jewish Colonization Association, and the Alliance Israelite Universelle. The first of these organizations was founded by Dr. T. Herzl over twelve years ago. The second is really only a branch of the first and separated itself from the mother organization under the leadership of Israel Zangwill, over five years ago. Zangwill and his followers would not take the position that the colony should be absolutely in the Orient, but that it could be some other place just as well, just so they secured self-government. The Zionists on the other hand were for Palestine or neighboring countries. There are in the United States, three hundred and thirty Zionist associations with an aggregate membership of fifty thousand. The Jewish Colonization Association was founded by the late Baron de Hirsch, who willed it fifty million dollars, or the greatest part of his wealth. The French organization was founded fifty years ago, and has especially directed its work in building and maintaining of schools in the Orient.

All these organizations whose aggregate financial resources are estimated at one hundred million dollars present themselves favorable toward this undertaking. The Zionists are satisfied, as Mesopotamia is not far from Palestine, and the others have no objection since preliminary examination has proven that the land is suitable for settlement.

It is estimated that it will cost at least forty million dollars to irrigate the territory but after this expense has been placed upon the land, it is estimated that it will support ten million inhabitants. No immigration is expected from the United States, but the colonization plan is especially directed to help the five million to six million Jews who are in a pitiful condition in Russia as also about four hundred thousand Jews in Roumania.—Translated from

Sandhedens Banner of April 1, 1910; by S. K. Sorensen.

NOTES AND COMMENTS.

The lawyers of the Iowa State Bar Association spent some time at their recent meeting discussing the alarming increase of divorces in the State. They passed resolutions recommending more stringent laws. The *Kansas City Star* for June 20 comments on a similar situation in Missouri, and states that during the past year there were three thousand, nine hundred marriage licences granted in Jackson County, while during the same time there were one thousand, five hundred, fifty-five applications for divorce.

Bro. M. A. McConley writes from Honolulu, in sending in a death item: "I hope this will be the last death I will have to report this year. We want the reports to show baptisms instead of deaths, but guess the Lord knows best."

The associate editor, Bro. Elbert A. Smith, occupied the pulpit at Burlington, Iowa, Sunday morning and evening, June 19. He also solemnized the marriage of Sr. Edith A. Jarvis, of Burlington, and Mr. Harry S. Alden, of Chicago. The marriage occurred at 8 o'clock in the evening, June 22, at the home of Bro. H. E. Jarvis. The young people will locate in Chicago.

Again, there is no confusion in the teaching of the Holy Spirit. Growing out of the fact that the church has but one head, there must be also one faith. We see here no hint on the lame theory which justifies sectarianism. A man once said, when some one was deploring the spirit of sectarianism, "Oh, well, we have all kinds of people in the world, and we need all kinds of churches to put 'em in." On like grounds Paul might have justified the presence of the many gods in the city of Athens. The faith once delivered to the saints is the one in which the saints of to-day may hope for unity.

Unity is becoming in the body of Christ, because it, in all things, stands for unity. When Jesus prayed that his followers might be one, it was "as I and the Father are one." The divine teachings are never conflicting. When the church is spoken of as a body, we get an idea of the absolute necessity of unity in the doing of its work. When the members of the body are at war with each other, the result is costly and deplorable. No member of the body can do its work well when there is lack of harmony. The comparison between this state of affairs and that of the church with warring members needs only to be mentioned.

Original Articles

WARN YOUR NEIGHBOR.

The command to warn our neighbor is one of the most exacting and far reaching in its scope that has been given to the Saints in these latter days. "It becometh every man who hath been warned, to warn his neighbor; therefore, they are left without excuse, and their sins are upon their own heads."—Doctrine and Covenants, 85:22. If our neighbor is not warned, the responsibility or sin is upon our heads, but is shifted when we are faithful in warning the people. When we consider the opportunities that are within our reach, in the distribution of God's word, a good excuse can not be given by us if we shall fail to comply with this commandment of the Lord. One of our missionaries said, in his sermon, "The greatest possible blessing you can bestow upon your neighbor is to make him acquainted with this latter day work—the gospel."

Since the church was organized in 1830, there never has been a time when such a varied and excellent supply of tracts and books were at the disposal of the Saints as there is at the present time. The tract work has been deemed so important by the Lord that the First Presidency has been chosen tract committee to the church. All manuscripts intended for tracts must first be sent to them for approval. Their O. K. is upon all the latest published. Our opportunity then for spreading authoritative literature never was better than at the present time. Our publishing houses are putting out tracts and booklets which are not only meritorious for the truth they contain, but also for the manner in which they are presented, the library style. Daniel Macgregor's booklet, "A marvelous work and a wonder," is truly a masterpiece in this respect. This is a tract in booklet form and is one you may justly feel happy in presenting to your friends and neighbors, and is indispensable to the Saint who desires to distribute up-to-date and right literature. People who would not condescend to take a tract will readily accept this booklet.

We know by experience that the best general tract published is one in which much of its contents were given by inspiration. Its title is, "The church of Jesus Christ. Where is it? How shall I know it? There are many churches of men; only the one church of Christ." Its author is William Lewis, of Saint Joseph, Missouri. One brother, converted by this tract, gave five dollars at the last General Conference for the spreading of the same.

A tract inspired by the Almighty? Certainly. Why should not the work of God be in harmony with its author? Why should not the Saints, young, middle-aged, and aged, be diligent in warning their neighbors, thus in their warfare working in harmony and

following the instructions of their Leader, who said, "Occupy till I come"?

Saints, to-day is the day for sowing. Never mind the reaping. God will take care of that. Our Religio good literature worker in the Independence Stake, every week, places from twenty-five to sixty *Ensigns* in a box at the entrance of a large manufacturing plant, and this box is usually empty at the end of each week. This brother does not care particularly to know the results of his sowing the good seed; to him it is a source of gratification to feel that he is trying to help his fellow-men. Are you a subscriber to the *Ensign*, most appropriately called, "The silent preacher"? If you are you partake of the missionary spirit in excess of the Saint who is not a reader of the *Ensign*. Many are the letters received at the Ensign Office in the past which tell of members being converted by reading this grand little missionary paper.

Paul advised the Corinthian Saints to "Abound to every good work." If you can not find anyone to accept your *Ensign* each week, place it in the hands of the Religio good literature committee and perhaps they may be successful. The spreading of tracts, church papers, and good literature is not a work that is very conspicuous, but the noiseless worker, conscientious, patient, and full of zeal is nevertheless an efficient workman. Bro. J. A. Gunsolley, in a letter to me, made this statement, "The work of carrying the gospel to people by means of the mails and the printed word is but second to that of carrying it to them by word of mouth."

King Benjamin, the spiritual leader in his day of the Nephites, ordered his last sermon to be printed and sent among the people. "Therefore he caused that the words which he spake, should be written and sent forth among those that were not under the sound of his voice, that they might also receive his words." Spiritually, we are stronger than our friends of other churches and those not members of any church. What can be more noble and godlike than a man who is strong to help his weak brother? The strong assisting the weak out of the mire of ignorance into the beautiful road of knowledge.

A number of years ago, a man walking along the street picked up a soiled piece of literature—one of our tracts. As a result, he is to-day, a noted missionary in the church. Forty years ago, a man was handed a tract by one of our members. For twenty years this little tract lay in the bottom of his trunk, forgotten. One day in looking over the contents of the trunk, he discovered the silent little missionary and after carefully reading the tract he was converted and to-day he is a happy worker in the Master's vineyard. "My word shall not return unto me void," saith the Lord of Hosts. "Cast thy bread upon the waters," should be the song of our hearts. Save your HERALDS, *Ensigns*, and *Autumn Leaves*

for distribution. There are thousands of people who would gladly read them if they had the opportunity. What is needed then? Workers! The laborers are the ones the Master shall call around him and reward. The soldier of the cross who presses forward into the thick of the battle, fearlessly and unselfishly throwing his all into the conflict, will sometime, somewhere, hear the welcome words, "Well done, thou good and faithful servant." Should any Saint desire special information or instruction, we shall serve them free for the asking.

JOSEPH A. FERRIS,
Gospel Literature Superintendent.

INDEPENDENCE, MISSOURI, 126 Pendleton Avenue.

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LEAVES FROM LIFE.

ELDER JESSE REEDER.

Jesse Reeder, ninety-seven years old, a man who, in his boyhood days, viewed with wonder the first locomotive to rumble through the pine lands of South Carolina, and a man who has seen the making of the Republic, is in Mobile, a guest of his son, Jesse H. Reeder, residing on Palmetto street.

Mr. Reeder, while ninety-seven years old in July, 1909, is still hale and hearty, in full possession of his faculties, converses freely, and gets about fairly well. The only infirmity the weight of years seems to have affected him with is a slight stiffness in his ankles. He has a splendid pair of eyes, reading ordinary print without glasses, and his skin is absolutely without a wrinkle. His hair, it is true, is white, but that is the only indication one sees that would point to old age. His voice has a ring, and his intellect is sharp. He is a minister of the denomination of the Latter Day Saints. He explains clearly the difference between the Latter Day Saints and the Mormons, whom he charges with polygamy. He says that the Latter Day Saints are the true followers of the lowly Nazarene and that the revelation made to a seventeen-year-old boy back in the thirties was the fulfillment of the prophecies.

SPEAKS OF BOYHOOD DAYS.

Speaking of his boyhood days Mr. Reeder said: "When I was but a lad I saw the first locomotive which actually ran on rails and carried passengers. It was an engine and caboose which ran from Charleston to Hamburg, South Carolina, the company being chartered in 1827. I was then fourteen years old and with my father and mother was traveling from my native state, South Carolina, to Barbour County, Alabama. We heard the new train was coming through and we got up early in the morning and sat by our wagons until daybreak to see it. It came through spitting fire from the little smokestack and rustling and jangling over the light rails of the time. It was a wonderful sight to me, then a mere

lad. I did not then know the wonders I should be spared to see. I did not know then that it would be but a few years when a message might be tapped off at one station and be received in a few seconds at another miles and miles away; I did not dream of the electric telegraph, of electric lights, or the automobile, let alone the wireless system.

"I can remember many wonderful things during my boyhood days, among them the day when the stars fell from the heavens. I could not understand it, neither could those about me, and it seemed to some that the world was about to come to an end. The stars commenced to fall to the ground about nine o'clock one night and it continued a veritable shower of fire until eleven o'clock the next morning. It was a marvelous thing to me and I shall never forget it.

LIVED DURING BIG WARS.

"I lived during four big wars in which this country was engaged, the war of 1812, the Mexican war, the civil war, and the Spanish-American war. Of course I passed through several Indian wars or campaigns. The massacre of Fort Mims made a profound impression on me although I was still young. We had no telegraph then and the story of the terrible occurrences at the fort was carried from Stockton by word of mouth, and I remember how every man was ready to shoulder his musket and fight.

"I did not engage in any of the great wars this country had, neither did I ever fight a duel. The nearest I ever came to that was when I would strip off and go into a bout, fist and skull, to subdue some bully who claimed he was the worst man in the county and had to be shown that no matter how bad a man is another better man has been created.

"The trip overland from South Carolina to Alabama was a most eventful period in my life. I was but a lad and the hardships and privations of the trip are something never to be forgotten. We had to keep a close lookout to keep the blazed trail and then again we had to keep our eyes open for the Indians, who were still very troublesome in those days. I lived many years in Barbour and finally settled down in Baldwin County, near Seminole, where I now live.

RIGHT LIVING, LONG LIFE.

"During my time I have been a farmer, a timberman, and have preached the gospel. I am of the denomination of the Latter Day Saints, which must not be confused with the Mormons, for we do not believe in polygamy. The King James Version of the Bible is full of polygamy, but the belief of the Latter Day Saints as revealed to a seventeen-year-old boy many years ago smacks nothing of that custom. It is simply the following of the original teaching as laid down by Jesus Christ.

"I am a strong man yet, although I will be ninety-eight years old in July. I attribute my long life to right living and plenty of outdoor exercise. I have withstood many hardships but it has not hurt me because I have lived right."

Mr. Reeder has fifty-eight grandchildren, fifty-seven great-grandchildren, and three great-great-grandchildren to cheer him in his declining years. He seems to know them all by name and to take great pride in them. His youngest son, whom he is visiting in Mobile, is fifty-one years old.

* * * * *

OUR TESTIMONY.

As a church we claim that God is directing us in church building and that our work is in harmony with his will; that God directs and we obey. We thus put ourselves before the public in such a way that they have to give us some consideration as a church. Our work demands the attention of the people and we have attracted the attention of the world in every place where our voices have been heard in defense of the gospel and the church as set up as an ensign to the nations, having been fully organized April 6, 1830. Since then, her banners have been floating through the mists of darkness that have covered this earth for twelve hundred and sixty years, but God has said there would be light at evening time, and so light has come, and just as it was in former years, some love darkness rather than light, while others love the light and are walking in the light. They who love light and are walking in the light, have received the latter day message brought by the angel of God to be preached to every nation and people. They have received it with gladness. Those who love darkness have condemned this latter day work in the strongest terms. It is plain that two powers are at work, side by side, wherever this gospel is preached. Men and women are affected by one or the other of these powers. Some claim this is God's work, while others claim that it is the work of the Devil, and so we have a conflict of witnesses. In all such cases, how shall we decide as to what witness tells the truth. It is our duty to hear a witness testify before we pass our judgment on his testimony.

Greenleaf in his work on testimony says the witness having the best reason for uttering a truth, or having the least inducement for testifying falsely, shall be credited. Written testimony is better than oral, and no oral testimony shall be introduced to change or alter a written statement. Let the reader please apply this rule to the Latter Day Saints. Who has the best reason to testify as to the truth of the Church of Jesus Christ of Latter Day Saints, the ones that have obeyed the doctrine and have tested its claims, or those who have neither accepted nor investigated its claims? It seems to me

that those who have obeyed the doctrine taught by the Latter Day Saints and have tested its claims, are the proper witnesses to be credited. What think you?

The Latter Day Saint teaches faith in God and in his Son Jesus Christ and in the Holy Ghost as one of the first principles of the doctrine of Christ, and hence he testifies to that as a truth. This is his oral testimony. In the sixth chapter of Hebrews there is a written statement made by Paul to the very same thing. Shall we accredit the oral statement of the Saints when it is in harmony with Paul's written statement? We can not reject such testimony.

Next, the Saints teach repentance as the second principle of the doctrine of Christ. Their oral testimony is in harmony with a written statement made by Paul in Hebrews 6. Shall we reject the Saints' testimony when it harmonizes with the written testimony of Paul? No.

The third principle of the doctrine of Christ as taught by the Saints is baptism by water and also by the Holy Ghost. Their oral testimony is, Except a man is born of water and the Spirit, he can not enter into the kingdom of God. There is a written statement to that effect in Hebrews 6 and in John 3:5.

The fourth principle of the doctrine of Christ taught by the Saints is the laying on of hands for the gift of the Holy Ghost and for blessing children and for the healing of the sick and for ordaining officers in the church. The Saints teach and practice the laying on of hands for all the above things. There is a written testimony found in Mark 16:18; 13:16; 6:5; Matthew 19:13; Luke 4:40; Acts 8:14-18; 13:1-3; 6:5, 6; Numbers 8:27; 18:20. So with all the oral testimony of the Saints, testifying as to the laying on of the hands being a principle of the doctrine of Christ, can we doubt the testimony of the Saints who have testified to the truth that the laying on of the hands is one of the true principles of the doctrine of Christ? None can deny their testimony and claim to be a righteous judge of evidence, hence the oral testimony of the Saints is just the same as is written in the Bible and the testimony of Christ and holy men that spake as they were moved upon by the Holy Ghost; so we must receive their testimony as that of true witnesses and reject statements coming from men and women that testify differently.

Next, the Latter Day Saints claim that their church has a quorum of apostles in it, also prophets, evangelists, elders, bishops, teachers, and deacons as officers. This is their oral testimony. Now turn and read 1 Corinthians 12 and Ephesians 4, and you will find Paul's written testimony proves that the above officers were placed in the true church of

Christ for the preaching of the gospel, the work of the ministry, and the perfecting of the saints.

Again the Saints testify by their oral testimony that they have the spiritual gifts in their church. Paul's written testimony is the same as the Saints', and is found in Corinthians 12.

The Saints testify that if the people will do the will of God they shall know the doctrine is true. Christ promised the same thing to the people, that if any man will do the will of his Father, he shall know whether the doctrine he preached be of God or of himself. The Saints testify by their oral testimony that if people will repent of their sins and be baptized in the name of Christ for the remission of their sins they shall receive the Holy Ghost. Peter's written testimony in Acts 2 is in harmony with the Saints' oral testimony. Shall we accredit such testimony? Of course we must. Again, the Saints claim that when people receive the Holy Ghost, it will guide them into all truth and show them things to come. Christ's written testimony is the same, found in John 16: 13.

The Saints testify by their oral testimony of the gathering together of the children of God, proving their faith in the gathering by coming from all parts of the world to the land of Zion beginning at the center stake, Independence, Missouri. What written testimony can be found in the Bible to corroborate the oral testimony of the Latter Day Saints on the gathering together of the children of God? Was not Abraham gathered out from his wicked kinsfolk? Lot and his family were gathered out from Sodom to the city called Zoar, where there was safety, while the wicked were destroyed in Sodom. Again, was not Israel gathered out of Egypt to the promised land? Ezra tells us the Jews were gathered from Babylon. Christ taught the gathering of his people in Luke 23: 37. Paul testifies to the gathering in Ephesians 1: 10. In Acts we are told all that believed were to gather and have all things common. This is the very thing for which the Saints are gathering together to the land of Zion, that they may establish all things common among Saints. Whose testimony shall we receive on the gathering, the oral testimony of the Saints corroborated by the written testimony of Christ and inspired men of old, or shall we take the testimony of infidels and so-called Christians that testify by their oral testimony? The gathering of God's people is going on and has been for a number of years, and God is blessing his people in their gathering together, insomuch as they live righteously before him. So we say to the world of mankind, to all nations, tongues, and people, Gather with us to Zion by making the sacrifice in obeying the gospel and preparing yourselves to reign with Christ a thousand years, while the rest that reject this gospel as taught by the Saints will be as the people were in the days of Noah. They will suffer loss. The

chosen family of God entered into the ark for safety, so must the chosen people of God enter into the church of God and enter into Zion and live pure lives before God.

Zion is the pure in heart gathered to the land of Zion, the city of refuge. May the Saints so live in Zion that their light may shine till all the honest in heart can see the true light that is to lighten the world. May we as Saints have the same care one for another in order that this may be obtained among the Saints. Selfishness must be rooted out from among us and the Saints establish all things common. Can this be done? Yes! By making consecrations. Who is willing to lay all at the apostles' feet that none can say we have aught of our own? That would put a stop to all speculation. All would be equal in temporal things, then the manifestations of the Spirit of God will be enjoyed by the Saints. Then, and only then, can we fully enjoy the power of the Holy Ghost; then peace and good will will come to the people of God and the poor will rejoice in the Holy One of Israel. Can they do it now? Under the present situation of things, I answer, No; but when the law of God is fully complied with by the Saints, then all will be equal in temporal things. Then we may lift up our heads and rejoice and praise God for a perfect plan of redemption, a pure gospel that saves us all alike when we comply with its precepts. Dear Saints, let us pray and work that the will of God may be done on earth as it is done in heaven. In order to know of the doctrine of Christ in all its points, let us do the will of God here in Zion. May the Lord pardon our weaknesses and make us strong in his hand to herald forth the gospel message to the nations of the earth, saying, Repent, for the kingdom of heaven is at hand. Prepare to meet your God in peace. What I say to one I say to all, Watch and pray, for you know not the hour when the Son of Man will come. Be ye ready, is the advice of your humble servant and colaborer in Zion.

C. L. SNOW.

THE TIME OF DEPARTURE.

FUNERAL SERMON OF EARL V. NEWCOMB, WHO DIED
IN SOMERVILLE, MASSACHUSETTS,
FEBRUARY 6, 1910.

For now I am ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day; and not to me only, but unto all them also that love his appearing.—2 Timothy 4: 6-8.

These words of Paul in this farewell message to Timothy, are the saddest and sweetest ever written. This great apostle of righteousness is to be offered from the friends who loved him—martyred by the very people he had tried to save. After all the suf-

fering, wrecks at sea, struggles with lions, lashes and hungers, to die like this! Yet in it all he was sustained by hope—more than hope, the very hands of knowledge had been placed in blessing upon his head and he knew that his reward was sure, for through all those weary years, God had been whispering words of love in the ear of his soul. So he sends to Timothy these last sweet words, "I have kept the faith, there is laid up for me a crown of life." And not for Paul only, but for all who love His appearing. That glorious day when wrongs will be made right; when the wounds of aching hearts will be bound up, and the widening chasm between the rich and the poor, the strong and weak be closed; when no more shall be felt the sting of pride and prejudice, luxury and lust, envy and covetousness; the insolence of riches with the rancors of poverty. O! God, hasten that day!

On this solemn occasion, we have met to pay our last tribute to the dead. A young man has gone from among us. The being we call Death has opened and closed the door, leaving a vacant chair by the fireside. Of all life's scenes, none is more pathetic than the death of a little child, but more sorrowful than this is the cutting off of a man in his youth, when the sun is in midheaven and the very air is freighted with happiness and bright prospects. Yet, 'tis not for us to question the wisdom of God.

"All is of God! If he but wave his hand
The mists collect, the rain falls thick and loud,
Till, with a smile of light on sea and land,
Lo! he looks back from the departing cloud.

"Angels of life and death alike are his;
Without his leave they pass no threshold o'er;
Who, then, would wish or dare, believing this,
Against his messengers to shut the door?"

Death does not end all. To the righteous, it is but a brief cessation of perfect activity which will be renewed in all its glorious fullness when the spirit and body reunite. To that person whose eyes have never been anointed by the finger of God, life and death are two profound mysteries, deep as the ocean and fathomless as eternal space. To that man who has entertained the sacred Guest, life is a serious and solemn trust, death but the door that admits him into the presence of the redeemed.

Paul did not doubt, his faith did not tremble on the brink, Peter longed to depart and be with Christ. Ah, this hope of life everlasting! this knowledge of eternal peace! It is the thing that sustains God's people when the bitter blows of suffering are laid heavy upon the aching heart. This hand of immortality! How it presses aside the clouds of gloom and reveals the divine presence; how it plays a requiem of peace upon the chords of our life and points to the star of hope. Job, in the hour of his deepest agony, cries out, "Though he slay me, yet will I trust

him, for I know that my Redeemer liveth and in my flesh shall I see God." The inspiration of Amos: "O! grave, where is thy victory? O! death, where is thy sting?"

The brother whose body lies folded in the arms of sleep was my friend. It was his request that I speak the last farewell over his lifeless clay. It is with mingled sorrow and joy that I comply with his wish. Sorrow, because he has gone from us and we shall see him no more in this life; joy, because the pain and suspense are past and he has entered into rest. It is with emotion that I recall our associations, how from the first of our acquaintance there sprang into being that mysterious affinity of friendship. In this world of doubt, unkind remarks, and extensive misunderstandings, it is beautiful to possess that most priceless of all earth's gifts—a friend. Such the brother proved to be.

He told me that he was born in Delhaven, Kings County, Nova Scotia, September 7, 1885. He was baptized March, 1907, by R. W. Farrell and confirmed by M. C. Fisher. He was an honest young man, and better than this, he was a Christian. A contemplation of his future state brings nothing but consolation to our mind. We have good reasons for saying, "It is well with his soul." While he valued life, yet he was not afraid to go, and he could well have said of that great meeting with God:

"Somewhere he waits upon a sun kissed hill
And softly says: My boy is coming soon,
He'll know me from afar—I know he will!—
When world tired, I trudge home, some afternoon."

In the midst of this restless city, he is at rest. Humanity rushes on, with its thousands of throbbing hearts, aching brains, toiling hands, and weary feet. From all these God has seen fit to release him. To you who mourn the loss of Earl, I have only this to say:

"Be still, sad heart, and cease repining;
Behind the cloud the sun is still shining,
Thy fate is the common fate of all;
Into each life some rain must fall,
Some days must be dark and dreary."

Into the tender bosom of mother earth we commit his body and in the loving arms of his Father, God, we leave his spirit. Amen.

BY ELDER RALPH W. FARRELL.

"It is better to grow straight than strong; better still to grow straight and strong."

There is no substitute for thorough-going, ardent and sincere earnestness.—Dickens.

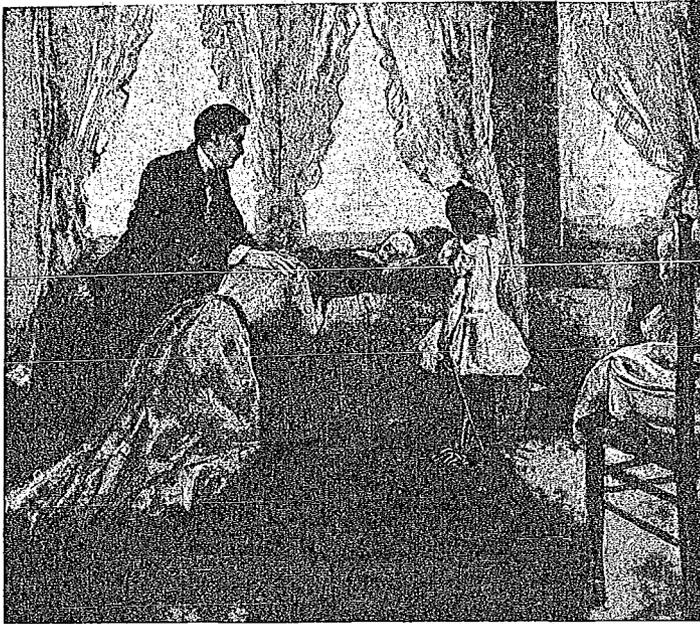
There is a noble manner of being poor, and who does not know it will never be rich.—Seneca.

Fell luxury! more perilous to youth than storms or quicksands, poverty or chains.—Hannah Moore.

Of General Interest

SLAUGHTER OF THE INNOCENTS.

EDITOR'S NOTE.—By courtesy of the *Woman's Home Companion* we reproduce the following article. Parents will do well to read it carefully and see if they can do something to



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WILL YOU HAVE THIS KIND OF A FOURTH?

avert some of the tragedies that might otherwise occur. There is too much suffering and loss connected with our present way of celebrating Independence Day in America. The cuts used are furnished by the *Woman's Home Companion*.

We believe in the old-fashioned Fourth. It is the one day of national joy in which Americans are participants and not spectators. It is a great day—for the boy. It is noisy, but we can not stop the noise without stopping the boy. Let the boy have his fun. But—two hundred and fifteen of them can not have their fun this Fourth because they were killed last Fourth. Five thousand more were blinded or maimed. This is not fun, nor is it patriotism—it is slaughter, the slaughter of the innocents.

YOU WERE NOT KILLED.

How does all this apply to you? You had fireworks and pistols when you were young and you are no worse for it. Why should you take them away from your children?

Would you give your child milk from a tubercular cow?

Would you send your child to an unsanitary school building?

Would you try to make him catch the measles or the mumps?

Yet all these things were done when you were a child. We know better now, and because we know better, we act in a different way. Why, then, because you were exposed to the horrors of tetanus and the lesser evil of burning alive, should you abandon your children to the same perils? If you do not know what these perils are, if you do

not believe what the doctors tell you, if you do not know what tetanus is, we will tell you.

WHAT TETANUS IS.

These words are not for the squeamish, they are for the fathers and mothers who wish to do their duty by their children. Tetanus bacilli are tiny micro-organisms, so small that six could lie side by side on the edge of a razor and have space to turn over—but deadly out of all proportion to their size. They are everywhere about us, in the dust of the street, on every surface we touch. They would depopulate the earth but for one reason, they are powerless in the presence of air. But let them be inclosed in some soft, warm receptacle, given animal matter upon which to feed, and with their enemy, oxygen, shut out, they breed and multiply and spread. If this soft, warm place is a wound, and the animal matter is the body of your child, and the edges of the wound are closed and the oxygen kept out, the tetanus bacilli will secrete a poison which will travel, not in his veins and arteries, but along his nerve sheaths, slowly and surely and deadly, until muscle after muscle is affected, paralysis sets in, convulsions occur, and, after contortions so violent that the ligaments of the body are frequently torn in two, your child will die, literally tortured to death.

This is tetanus—and tetanus may be the result of any powder wound deep enough to close. The toy pistol, the firecracker, the cannon cracker, the rocket, or even the pin wheel, in the grimy hands of your little child, is charged with agony. You, in the ignorance of your day, faced these dangers and escaped. Thousands did *not* escape. You can not, now, place these instruments of death in the hands of your own child.



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OR WILL YOU HAVE THIS KIND?

YOUR FIRST DUTY.

Two plain duties face you who read these words. The first is as easy as it is obvious: Keep your own boy or girl out of

danger. By your own is meant the boy or girl nearest and dearest to you. It is inconceivable that you should read of the agony of tetanus and then expose your own child to it. No, you will resolve to abolish fireworks in your own family, but, as the ink on these pages grows cold and the child's enthusiasm grows hot, several arguments will oppose your resolve. The most insistent will be in your own generous mind. If Johnny-Across-the-Street has fireworks, your Johnny will want them and who could have the heart to refuse him? You should and will. Show this page to Mr. and Mrs. Across-the-Street, tell them of your resolve, cooperate with them in finding a substitute—just as patriotic, just as joy-giving and, if necessary, just as noisy. If Mr. and Mrs. Across-the-Street are sensible people they will bless you for the suggestion. If they are not sensible people, you can not afford to let their influence decide your conduct. After all, you are Johnny's parents, you are responsible, you will suffer if he suffers, you will miss him if through your carelessness he is killed. Your first duty is to "your own."

PUBLIC OPINION IS YOUR OPINION.

Your second duty is a public one. If tetanus is perilous to your child, it is perilous to others. If you, as a father or mother, are wisely protecting your child, you, as a citizen, should move for the protection of others. And you can do it. Public opinion, which is your opinion plus your friends' and their friends', has swept the record clean in Cleveland, Washington, Toledo and several other progressive cities. Public opinion can do the same in your community. You will not be fighting for a lost cause, but a winning one. Men like President Taft; Governor Deneen, of Illinois; and Governor Hughes, of New York, are behind the movement for a sane Fourth. You can be behind the movement in your town. You are not a politician, you may have no public influence, but you have friends. Set them the right example, talk to them, show them this page. Organize your own movement. If you do not know, write to us and we will tell you.

LET THEM HAVE THEIR FUN.

Dynamite is not essential to patriotism, but neither is total abstinence from fireworks necessary to a sane Fourth. Washington, for instance, had in 1909, a municipal fireworks display conducted by experts, lasting two hours, witnessed by forty thousand people, and will have another this year. The money was subscribed by business men, fireworks bought of a firm willing to send men to set them off and the exhibition held in an open space where no damage to life or building could, nor did result. An automatic parade with prizes, was arranged by a local newspaper, boat clubs held regattas, and a general exodus for a picnic day and a day in the country occurred. For those who had a mind for it, patriotic assemblies were held, the Declaration read, and music played its part. And Washington found it worth while, as Toledo has, and Chicago and Cleveland. New York City joins the procession this year. There will be no going back to the old days. The new way has been tried and found admirable.

YOU CAN DO IT.

What Washington has done on a large scale, you, in your family and in your neighborhood, can do with equal effect. You may not be able, this first year, to change the public sentiment in your community, but you can change it in your own circle. Look well at the pictures used in this article and choose. And if you can not persuade your friends to choose the right course with you, at least you can do this much for them: Show them this page. Make them understand the nature of the danger they face. Above all, tell them that if your words and the words of their trusted physicians have no weight on the question of denying fireworks to little, unskilled, dirty hands, at least they must not neglect the seem-

ingly harmless powder wound. Or if, in spite of your own wisdom your child suffers through the ignorance of others and is even slightly wounded, do not try the old home remedies that close the wound and shut out the one hope, oxygen. Take him at once to your physician. Give him a fighting chance, for his life. Give yourself the chance to escape the unspeakable horror of watching him in the agony of tetanus. Do this much at least; do more if you can. And you can if you start now.—*Woman's Home Companion, June, 1910.*



THE WORLD'S ADVANCING CIVILIZATION.

The American republic has in the fortunes of war a destiny to perform in Asia, greater than was its mission to Japan half a century ago. Of all the nations it is the one best fitted to extend free representative institutions to the inhabitants of eastern Asia. As a world power this nation seeks no extended dominion. Its mission, its manifest destiny, is to promote the peace of the world and so far as possible, by precept, example and influence, to aid in securing civil and religious liberty for all mankind. There was a time when the world's advancing civilization gathered around the Mediterranean Sea. The world's historic events were then along the Nile, the Ægean and the Tiber. Egypt, Greece, Rome and Carthage were the great actors. At that time the English language was nowhere heard save among the few Anglo-Celts scattered over the British Isles. To-day it is spoken by one hundred and forty millions of people, more than half of whom dwell in the United States of America, representing in their birthplaces all the nationalities of the earth, and to whose children the Anglo-American language will be their mother tongue. In the long struggle between the Indo-Germanic and the Semetic races of mankind for the dominion of the world, vast armies of Asiatic hordes, at intervals long or short, invaded eastern Europe. The little republic of Greece, from its geographic position, was for a long time the vanguard of European civilization. Five hundred years before the Christian era, eleven thousand Grecian soldiers at Marathon turned back Darius' army, gathered from all parts of the great empire founded by Cyrus, and which then extended from the Ganges to the eastern shores of the Mediterranean. This victory saved Europe from Asiatic civilization and Asiatic barbarism, its enslavement of man, and cruel degradation and vassalage of woman. Had Dairus' army triumphed at Marathon, there was then no power west of Greece that could have offered any effectual opposition to its triumphant march over eastern Europe.

At a later period Attila, with his vast army of Huns invading western Europe was defeated at Chalons, in southeastern France, thus saving infant Christianity from disaster and European civilization from probable overthrow. At a still later period the Saracens, having overrun Syria, Persia, Arabia, Egypt and Spain, were in their intended conquest of Europe defeated at Tours by Charles Martel. This victory, in the language of an eminent historian "gave a decided check to the career of Arab conquest in western Europe, rescued Christendom from Islam, preserved the relics of an ancient and the germs of modern civilization, and reestablished the old supremacy of the Indo-European over the Semetic family of mankind."

Though the sermon on the mount, the beginning of Christian civilization, and the teachings of the Savior of mankind on the seashore and along the hillsides of Judea, were in the western confines of Asia, yet they had little influence upon Asiatic civilization. Though Alexander carried Grecian arms in triumph to the walls of Babylon, "the oldest seat of earthly empire," yet Grecian arts and Grecian civilization made no lasting impress upon the civilization of the Persian empire. For two thousand years civilization has been moving westward

from the western confines of Asia, and to-day the American republic holds the torch of the world's advancing civilization, having carried it westward across the Pacific Ocean and planted it on the eastern confines of Asia where its illuminating rays light up with the brightness of a morning sun the Chinese sky, which canopies one third the population of the globe. In the overhanging future no prophet can now foretell what will be its noonday splendors if the American people, true to their manifest destiny marked out by the mighty events of four hundred years, shall faithfully discharge their responsibilities to liberty and the rights of a common humanity in the onward progress of the race to a higher and better civilization.—Galusha A. Grow.

* * * * *

THE CITIZEN AND SOCIAL REFORM.

"There can be little doubt," Professor Jenks says, in his recently published *Governmental Action for Social Welfare*, "that the promotion of the public welfare rests upon private citizens, almost, if not quite, as much as upon any official." In these days when it is customary to "get after" the officials, this view possesses the quality of novelty and in view of the author's succeeding remarks, it appears most sensible. He writes further: "Any intelligent man interested in social reform may think out the best way of bringing about a reform, even though it is to be by governmental act. He may then prepare an appropriate bill, have it presented to the legislature and take an active part in securing its passage. Perhaps nine tenths of the work of individuals in the direction of social reform has been done by public-spirited citizens not interested in office holding for themselves."

For successful work in social improvement, Professor Jenks emphasizes the value of personality. "No student of society and of the means of improvement can overlook the fact that back of every good work is a personality. This is a point that can not be emphasized too strongly and that particularly our younger citizens should keep in mind constantly, because perhaps the best preparation that can be made by young people to fit themselves for public work is to cultivate and develop a personality that will count with a continually stronger influence as the years go by. A man of the right character and a personality that gives him influence with others can make his work for the public welfare felt in private life practically as well as in official life. The vital element is not position but purpose and personality."

* * * * *

A GOOD NAME.

It is ever to be kept in mind that a good name is in all cases the fruit of personal exertion. It is not inherited from parents; it is not created by external advantages; it is no necessary appendage of birth or wealth or talents or station, but the result of one's own endeavors, the fruit and reward of good principles, manifested in a course of virtuous and honorable action. The attainment of a good name, whatever be the external circumstances, is wholly within the young man's power. However humble his birth, or obscure his condition, he has only to fix his eye on the prize and press toward it, in a course of useful and virtuous conduct, and it is his. How many of our worthiest and best citizens have risen to honor and usefulness by dint of their own persevering exertions!

In the formation of character, personal exertion is the first, the second, and third virtue. A good name will not come without its being sought. All the virtues of which it is composed are the result of untiring application and industry. Nothing can be more fatal to the acquirement of a good character than a treacherous confidence in external advantages. These, if not seconded by your own exertions, will drop you,

midway; or perhaps you will not have started, while the diligent traveler will have won the race.

It is of the highest importance that you have a commanding object in view, and that your aim in life be elevated. It is an old proverb, that "he who aims at the sun, to be sure, will not reach it, but his arrow will fly higher than if he aimed at an object on the level with himself." Just so in the formation of character. Set your standard high, and you can not fail to rise higher than if you aimed at some inferior excellence. Young men are not, in general, conscious of what they are capable of doing. They do not task their faculties, nor improve their powers, nor attempt, as they ought, to rise to superior excellence. The consequence is that their efforts are few and feeble; they are not waked up to anything great or distinguished, and therefore fail to acquire a character of decided worth.

You may be whatever you resolve to be! Resolution is omnipotent! Aim at excellence, and excellence will be attained. "I can not do it" never accomplished anything; "I will try" has wrought wonders. A young man who sets out in life with a determination to excel can hardly fail of his purpose. There is, in his case, a steadiness of aim, a concentration of feeling and effort, which bear him onward to his object with irresistible energy, and render success in whatever he undertakes certain.—Joel Hawes.

Mothers' Home Column

EDITED BY FRANCES.

Advisory Board, Daughters of Zion.

Mrs. B. C. Smith, president, 214 South Spring street, Independence, Missouri; Mrs. H. A. Stebbins, vice-president, Lamoni, Iowa; Mrs. D. J. Krahl, secretary, 724 South Chrysler street, Independence, Missouri; Mrs. F. M. Smith, 630 South Chrysler street, Independence, Missouri; Mrs. L. L. Ressegue, Lamoni, Iowa; Mrs. M. E. Hulmes, treasurer, 909 Maple avenue, Independence, Missouri.

Sometime.

"Be wise to-day; 'tis madness to defer."—Young.

We are going to do a kindly deed,
Sometime, perhaps, but when?
Our sympathy give in time of need,
Sometime, perhaps, but when?
We will do so much in the coming years;
We banish the heartaches and doubts and fears,
And we'll comfort the lonely and dry the tears,
Sometime, perhaps, but when?

We will give a smile to a saddened heart,
Sometime, perhaps, but when?
Of the heavy burdens we'll share a part,
Sometime, perhaps, but when?
Sometime we're going to right the wrong;
Sometime the weak we will help make strong;
Sometime we'll come with love's old, sweet song,
Sometime, perhaps, but when?

Ah, how we'll plan out the work in view!
Sometime, perhaps, but when?
Building air-castles of what we'll do,
Sometime, perhaps, but when?
Sometime, resolves that we'd pledge to make,
We with fresh courage will undertake;
Sometime to duty we will awake,
Sometime, perhaps, but when?

Sometime we'll reap of the joys to be.
 Sometime, perhaps, but when?
 Sometime from worry and care be free,
 Sometime, perhaps, but when?
 Sometime we'll taste of the glories there,
 Sometime a part of those splendors share.
 And for eternity we'll prepare,
 Sometime—perhaps—but when?
 —Selected.

Manners in Children.

The question as to when a child shall learn manners is apparently answered by many parents in some equivalent to the words, "When they are grown." At least that is the interpretation one is forced to put upon the breeding or lack of breeding of the average child.

So unusual a thing is it to see a well-bred boy that the appearance of one is commonly greeted by a chorus of admiration from all who meet him. The mother who takes good breeding for granted is overwhelmed with compliments upon the marvelous training she has given her son, and feels a trifle dazed that what she takes as a matter of course should be regarded by others as a prodigy.

If I say boy rather than girl it is because the boy's ill manners are, as a rule, more aggressive than those of the girl. The woman child is more or less imitative and is also more subdued, owing partly to her nature and partly to her bringing up. Once in a while one meets a hoyden who disputes the palm for bad manners with the boy hoodlums of her neighborhood, but she is the exception. She may be deceitful and sly and a variety of other unpleasant things, but she is usually clever enough to assume a virtue even if she does not possess it, and behave tolerably well in the presence of outsiders. The boy, on the contrary, is generally at his worst when there is anyone at hand to be impressed by his conduct. Occasionally a lad is found with a stock of company manners which he can draw upon when occasion demands, but he is another exception.

To the boy, as to the man, is the burden of aggressiveness in act and demeanor. When they are ill bred, it is in positive fashion. They have more chance to be rude, or at least lacking in courtesy, than has the girl. The little girl, if she keeps quiet, may not be accused of bad behavior, while the very fact that the boy does not rise when an elder person enters the room, that he fails to lift his hat to an acquaintance on the street, or uncover his head when he comes into the house are counted unto him for unrighteousness. His sins of omission have the same rank as his sins of commission.

TRAIN AT EARLIEST AGE.

The only way to make it secure that a boy's breeding shall be more than skin deep—a lacquer or a veneer that will not stand friction or rough treatment—is to so drill him in it that the courteous thing shall become instinctive. It must be his natural impulse to be polite, and in order to secure this the child must be put in training at a tender age.

To some persons this sort of thing seems nothing short of absurdity. "Give the child good principles," they will say, "and let it go at that! They will learn manners when they are grown." I think I have quoted elsewhere the incident of the mother who told me that she never taught her boy to take off his hat when he came into the house or to lift it when he met a lady on the street.

"I taught him," she said, "to be kind to poor persons and to be helpful just as quickly to a beggar as he would to the richest person he knew. Then I did not give myself any more trouble about it. I knew he would learn the other things as he grew up."

When it would have been so simple a matter to have taught the "other things" at the same time, one is rather at a loss to see why they should have been omitted from the small boy's code. Courtesy is, after all, a form of consideration and its omission frequently causes as real a discomfort as a more active offense.

DECENCIES OF LIFE.

The boy who is taught, from the time he has a cap that is not tied on, to take it off when he meets a lady, is not a victim to harsh or useless discipline. Nor is he badly treated when he is obliged to remove his hat when he comes into the house. The persons that urge that such rulings are too strict might perhaps have some difficulty in telling where common sense training in manners ceases and unreason begins. It is taken for granted that a boy shall observe certain decencies of life in table manners and the like, and the other conventions to which he is requested to pay attention are no more arbitrary.

Yet perhaps I ought to modify that statement, or part of it. It is not always taken for granted that a child should observe the decencies of life. When I recall households in which I have seen children over-indulged, allowed to behave as they pleased, to eat as they chose with no regard for the stomachs of the visitor, to knead their food with grimy fists, to shout and sing into their drinking glasses, to handle the bones of poultry or chops with as absolute freedom as though they were prehistoric savages with none but the natural methods for detaching the meat, I think perhaps I have put the presumption of training too strongly.

GRACE OF COURTESY.

Still, there are homes where a certain amount of decency is required from the children and where they are yet not trained in courtesy. The lack seems to be either because of some fancied consideration due the child or else from laziness on the part of the parent. In at least half the cases I am inclined to think it is the latter explanation which applies. The mother—for it is the mother who does the training nine times out of ten—feels she has so much to teach the child that it is easier to let manners go by default. She may instruct her boy not to pass between her and the fire or to walk between her and the person to whom she is talking, but she feels it is too much trouble to teach him to rise when an older person comes into the room, to remain standing until guests are seated, to delay taking his place at the table until the older persons, or at least the women of the company, are in their chairs. If she obliges the boy to remove his hat when he comes into the house and to lift it on the streets when he meets an acquaintance she feels she has done her whole duty. When it comes to such minor refinements as requiring he shall stand aside for a lady to precede him into a room or from it, that he shall draw back the chair of his mother or any other woman at table, that he shall take off his hat before he kisses his mother—these, to her mind, are a needless heaping-up of ceremonies.

CLASS ALMOST EXTINCT.

It is true that all these small, sweet observances are less common than they ought to be among grown men. Once upon a time there was a class known as gentlemen of the old school who had a knightly, chivalric courtesy in their treatment of women—a courtesy that was admired by those who did not possess it and adored by those upon whom it was lavished. That class of man has almost died out, although here and there one finds an example of the almost extinct order.

I say "almost extinct," and yet there bids fair to be something like a revival of the old-time courtesy. For a while there was a dearth of it that was hard to bear by those who recollected what such courtesy could be in its finest flower.

Perhaps it was because men were too busy making haste to be rich to have any time to spare for the minor refinements of life. Perhaps it was because the whole constitution of American society was in a state of transition. What ever the reason, the smaller courtesies seemed to go out of fashion.

(Concluded next week.)

Letter Department

SWEENEY, SOUTH DAKOTA, June 15, 1910.

Dear Herald: You are a welcome visitor in our home. I thought you would like to know how we are getting along in South Dakota.

We still have our little Sunday school that Brother Rannie helped to organize last fall. There is an F. M. minister that preaches every two weeks. We are waiting patiently for our Latter day Saint elder to come. I have not been to Sunday school. I have been sick. I thought that I would not get well again, but there was an elder near us and I put my trust in God. I have a niece and nephew who are in good faith and they prayed for me to be spared a while longer in this world, as there is something for me to do. I did not forget to pray myself either.

I know what it is to be at death's door. I can thank God for his goodness and mercy he bestowed upon me when I was suffering more than death. I believe through faith and prayers of the Saints I was spared. I think when we Saints pray we should pray for all the sick and afflicted, for we are all God's children; whether we are all in the same faith or not, he loves us just the same. I am not well yet. The doctor said I would not be well for a long time yet.

I ask the prayers of all the Saints that I may get well. I never murmured once, for I thought God knew best and doeth all things well. Your sister in the same faith,

MRS. FRANK KEARNES.

OMAHA, NEBRASKA, June 17, 1910.

Dear Herald: I take pleasure in writing my first letter to the HERALD. I wish to say we held our Religio and Sunday school convention of the Northern Nebraska District at Columbus, Nebraska, June 3 and 4.

Our Sunday school met Friday, the 3d, at 2.30 p. m. The meeting was called to order by Secretary M. A. Peterson, and Bro. J. M. Baker was chosen as chairman in absence of president, and later chosen as president of district to fill vacancy for the remainder of the year. Evening program: a regular session in charge of D. S. Condit, president. A half hour was spent in the study of the lesson. At the close of the lesson study a very interesting map talk by Brother Baker followed. After that we were favored with a solo by Sr. Anna Hicks, of Omaha; a reading of a fine paper, by Sr. Ira Lewis, of Decatur, Nebraska, entitled, "What can we do for the advancement of the Religio work?"

Saturday morning, June 4, at 8.30, Religio business session called to order by Pres. D. S. Condit. The session was short on account of conference convening at 10 o'clock, yet we had ample time to attend to all business and a little for a question box that had been provided for. The time was taken up in Religio work and we found that the work was very interesting, enough so that I called a special meeting Sunday evening at 7 o'clock for the purpose of organizing a Religio local, and I ask an earnest desire in your prayer in their behalf, for they are few in number; but the Lord will bless them and give them strength to make a grand success.

I do not believe I ever enjoyed myself any better at a convention than I did at Columbus. There were but a few of us, but it seemed that the Lord blessed us wonderfully and made it a meeting that will long be remembered. I want to

say to the Religio workers, Do not get discouraged, but stick to the good work until the Lord will say, It is enough.

Yours in gospel bonds,

3418 CORBY STREET.

DAVID S. CONDIT.

MADISON, WISCONSIN.

Dear Herald: The stars and moon are shining and after the heat it is cool and refreshing and everything is beautiful. The surroundings are all that one could wish and I think, how is my standing with God? The day has brought forth many peculiar things, and I think and meditate upon the day's work, as I always do. How much have I failed and how much have I prospered this day? If I have failed, I have not only hurt myself but my brother and sister also. This work is of great importance, first of all to each one individually, and then to those we come in contact with. We do not, we can not, live of ourselves alone. We have an effect for good or evil every day. If I fail I have not failed alone. If I have prospered, I have not prospered alone. I have helped some one else to fail or prosper with me and so it is of great importance that I should watch my life work and see that it is good.

While at a sacrament meeting not long ago I sat deeply interested in all that was said, and almost every testimony was sad or of a hard trial some one had to bear. Some had to see loved ones pass through the dark valley of death, some were bowed down because of their trials of life, and as I thought I said, Is this hard life a Christian life? Is this what Christ meant it to be? Is there nothing else to it but this; no comfort at all, no joy, no peace, no gladness? And a favorite passage of Scripture passed through my mind: Come unto me; all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you and learn of me, for I am meek and lowly in heart, and you shall find rest unto your souls, for my yoke is easy and my burden is light. A sweet peace passed over me, a peaceful rest, and I felt joy springing up in my heart and I drank of the fountain of living waters and was filled. The sweet influence of God's Holy Spirit had come to me. I then compared it to the trials and sadnesses that were so hard and so many and I saw them get smaller and smaller till they all vanished away. 'Tis all I ask for, just a portion of God's Holy Spirit from time to time to encourage me. I am willing to labor for that, I am willing to pass through trials if need be to get nearer to God. Pray that I may be faithful. As ever your sister,

SISTER BROWN.

NEW SALISBURY, INDIANA, June 18, 1910.

Editor Herald: In our conference minutes which came out in the HERALD last week, I note two mistakes, the resolution pertaining to tobacco was as follows: Resolved, That it is the sense of the body that members of the priesthood who do not discontinue the use of tobacco be not recognized in their office until they shall discontinue the use of same; further, Resolved, That as God is no respecter of persons all lay members that make no effort to discontinue the use of tobacco be considered weak in the faith of our Lord and Savior Jesus Christ, and that we pray all to discontinue this habit. The courtesies of the floor were granted to all visiting brethren, instead of as stated. Yours for the truth,

E. O. BYRN.

THEODORE, ALABAMA, June 18, 1910.

Dear Herald: I have been thinking for some time that I would write a few lines to the Saints, telling them that I have been blessed in many ways and that my dear companion who for six years has heard the gospel preached has now obeyed it. His father was a Baptist preacher, and on that account he has had a hard time, but the first Sunday in May,

1910, he was baptized by Bro. G. T. Chute. It was a surprise to most of the people and to his father especially, for he has not spoken to him since. He has done all he can for his father and has asked the Lord in his prayers to forgive his father for what he has said against the church and him. I have been called a Mormon so many times that I have gotten almost used to it, but it does not hurt us to be called that.

We have a good Sunday school here, prayer meeting on Saturday night, preaching on Sunday night, and Religio on Wednesday night. We go to them all if we can. I praise the Lord for bringing my companion in so I can have help in bringing up my two little ones in the right way. I have one little boy five years old and a little girl two years old.

I ask an interest in the prayers of all the Saints that we may hold out to the end.

Your sister in Christ,

ELDORA LOMBARD.

PLYMOUTH GROVE, MANCHESTER, June 9, 1910.

Dear Brother Joseph: We baptized three very promising girls into our East Manchester Branch last week. We had a spiritual and impressive service. Over forty persons were present. The Lord's work is growing here. We have a lively Sabbath school under Elder J. W. Green as superintendent, and a fine Religio under the presidency of Elder Weate. Both of these men have their whole soul in the work. It is reflected there.

I hope yourself and brethren of the office are well and trust the Lord will spare you to us a few more years.

With gospel love,

Your brother in Christ,

17 ALEXANDRA GROVE.

W. R. ARMSTRONG.

News From Branches

SAINT LOUIS, MISSOURI.

Many good thoughts were brought out in our sacramental service which was presided over by Brethren Cooke, Dowker, Reeves, and Beard. The preaching services were occupied by Brn. S. A. Burgess, Masten, Elliot, J. W. Peterson, and Dowker. Regular monthly priesthood meeting was held and subjects of interest were discussed. District conference was held at Landsdowne, June 18 and 19.

Food for the soul was delivered by Apostle Curtis, strength also being derived from the prayer service. Two promising young men were baptized and three little babes were blessed. Brother Paxton was ordained to the office of seventy.

The Christlike spirit was manifested in the generous hospitality of the Lansdowne Saints which was much appreciated.

The Sunday school will hold its annual picnic at O'Fallon Park on July 4. A good time is anticipated. Brother Dowker has been doing some preaching in Belleville, Illinois, and Brethren Paxton and Sparling at Oak Hill; Brother Sawyer, of the missionary force, was an attendant at the conference.

Your sister in Christ,

E. M. PATTERSON.

2739 DE JONG STREET.

CENTRAL CHICAGO.

Sunday, June 19. The Sunday school decided to hold a picnic on the 4th of July at 82d and Stony Island, and extended invitations to the West Side and Pullman schools to unite with us. We trust the weather will not be quite so cold as last year, but if the hot weather continues we may welcome a cool breeze by that time.

Elder James Keir, from the West Side, gave us many good thoughts on the gathering to Zion in the morning, and Elder

Pement favored his audience with a Jerusalem gospel sermon in the evening. Visitors were Bro. James Keir and wife from Matteson, Illinois; Brn. A. M. Dobson and D. C. Wilkie, Saint Joseph, Missouri; and Miss Bessie Peslin, sister of Bro. Fred Peslin.

Brother and Sister Ware, of Niagara Falls, visited Chicago on their bridal trip and spent a few days with their cousin, Mr. Stein. We understand they left Sunday evening for Detroit, Michigan.

Monday evening, June 20, the Searchlight Club gave a reception in honor of our missionary, Elder J. A. Tanner. A short program was rendered, which was much enjoyed, after which ice cream and cake were served. A number of the West Side members were present, and all consider that thanks are due the club for the pleasant evening spent. The club will hold their next meeting on Thursday evening at Jackson Park, taking their lunches.

Bro. and Sr. O. W. Newton, recently from Salt Lake City, are now located at 6229 Rhoades avenue.

"Teach me to find my life in thee,
Looking from earth and earthly things away,
Let me not falter, but untiringly press on
And gain new strength and power each day."

ALICE CARY SCHWARTZ.

6549 MARSHFIELD AVENUE.

Miscellaneous Department

Conference Minutes.

POTTAWATTAMIE.—District conference met at Crescent, Iowa, on Saturday, May 28, 1910, continuing over Sunday. S. Harding and A. Hansen presided. A report on credentials was approved. Two names were dropped. All branches reported except two, Boomer and Carson. Ministry reports from Joshua Carlile, H. N. Hansen, J. Arber, J. A. Hanson, S. Harding, A. J. Davidson, R. M. McKenzie, J. C. Cayworth, C. B. Bardsley, James H. Baker; priests C. C. Larson, J. P. Christensen, A. C. Riley; Teacher H. Anderson; Deacon A. A. Gaylord. Bishop's agent's report read and accepted. The secretary was authorized to notify presiding officers of branches that if they want two-day meetings in their locality to arrange with district presidency. Adjourned to meet Saturday, October 1, 1910, at Boomer. J. C. Jensen, secretary.

FAR WEST.—District convened with the Norborne Branch, June 4 and 5, William Lewis, J. F. Curtis, and Charles E. Harpe in the chair. The following gave summarized reports of their several branches: J. L. Bear, jr., for Saint Joseph Second Branch; L. F. Ferguson, Holman Branch; Coleman Snider, Oakdale Branch; H. J. Friend, Far West Branch; L. L. Babbit, Pleasant Grove Branch; J. D. Proffit, Trenton Branch; V. M. Goodrich, Saint Joseph First Branch; John Piepergerdes, DeKalb Branch; T. T. Hinderks, German Stewartville Branch; B. J. Dice, Stewartville Branch; W. P. Pickering, Saint Joseph Third Branch. The treasurer's report was accepted. Elders J. S. Rock, C. E. Harpe, W. P. Pickering, and Roy Sly reported. Committee on organizing the Third Saint Joseph Branch reported having organized said branch with W. P. Pickering president. Committee William Lewis, C. E. Harpe, V. M. Goodrich, and W. P. Pickering gave branch report, which was approved. Elias Hinderks was ordained to the office of priest. J. E. Horenga, from Oakdale, and R. B. McFee were ordained to the office of elder. Gordon C. Littrell, of the Far West Branch, was ordained to the office of priest. John Piepergerdes was ordained to the office of elder. L. F. Ferguson and J. H. Howard recommendations were accepted by the conference and ordinations provided for. District officers for twelve months are: T. T. Hinderks, president; S. H. Simmons, vice-president; Charles P. Faul, secretary (who also was sustained as Bishop's agent); B. J. Dice, treasurer; V. M. Goodrich, member library board. The committee's report on ordaining J. W. Adams to the office of elder was adopted. Preaching by Jesse A. Roberts, Saturday, at 8 p. m. At 11 a. m. Sunday, J. F. Curtis preached. Social meeting in charge of D. E. Powell and B. J. Dice. Adjourned to meet October

15 and 16 with the Far West Branch. Charles P. Faul, secretary.

DES MOINES.—Conference convened at Des Moines, June 4 and 5, 1910, with Bro. O. Salisbury in the chair and Bro. J. F. Mintun assistant. E. O. Clark was chosen secretary and Sarah Rodgers assistant. Statistical reports were received from the following branches: Des Moines, 346; Des Moines Valley (Runnells), 119; Boone, 88; Rhodes, 63; Oskaloosa, 63; Concord, 56; Clear Creek, 34; Fraser, 27; making a net gain of 24 for all the branches reporting. Ministry reports were read from the following: Patriarch Charles E. Butterworth; Seventy J. F. Mintun; Elders Fred Wells, Emsley Curtis, C. B. Brown, Ray Chandler, O. Salisbury, J. R. Epperson, J. E. Laughlin, and Wardell Christy; Priests C. F. Merrill, W. T. Maitland, Henry Castings, and Frank Walters; Teachers Anail Freel and George Longdon. Bishop's agent reported as follows: On hand last report, \$66.08; received, \$673.75; paid out, \$512.37; balance on hand, \$237.51. Elder O. Salisbury was elected president of the district for the coming year and chose Elders Wardell Christy and E. O. Clark as his associates, which choice was ratified by the conference. E. O. Clark was elected secretary. The time and place of the next conference were left in the hands of the presidency of the district. E. O. Clark, secretary.

WESTERN WALES.—District conference was held Saturday and Sunday, May 14 and 15, 1910. The following business was transacted: J. W. Rushton and Rees Jenkins were elected to preside during conference. The following reported: J. W. Rushton, John G. Jenkins, H. Ellis, T. J. Picton, D. Lewis. Bro. Silas Evans', Bishop's agent, report was referred to an auditing committee. Rees Jenkins' report on behalf of Llanelly Branch showed good prospects for the future of that place. Bro. D. Lewis reported the spiritual condition of Llansamlet Branch in a fair condition, showing good prospects for additions to the branch in the near future. Bro. Silas Evans reported Aberaman Branch in good spiritual condition. Brother Edwards' reported on behalf of Perth Branch, in good condition. Bro. John Thomas, of Pontyates, was recommended for ordination as elder, which was approved. Bro. Rees Jenkins reported on branch radius. It was carried that we draw no plan upon branch radius. The Eastern and Western Wales reunion was left in the hands of the district officers. Brother Jenkins was elected president; H. Ellis vice-president; T. J. Picton secretary; D. Lewis treasurer; Bro. Silas Evans was sustained as Bishop's agent. Sunday morning, preaching services at 11 a. m. were conducted by Rees Jenkins, who preached in Welsh. In the afternoon at 2.30 was prayer service, presided over by J. W. Jenkins and D. Lewis. It was resolved to sustain the local officers of the church. Preaching service at 6 p. m., presided over by Bro. Rees Jenkins, and Bro. J. W. Rushton preaching. T. J. Picton, secretary, 77 John street, Resolven Nr. Neath.

IDAHO.—District convened at Boise, Idaho, June 11, 1910; S. D. Condit was chosen to preside, assisted by Wm. Glauner and A. J. Layland; J. E. Condit secretary, and Hazel Fuller chorister and organist. The elders reporting were S. D. Condit, A. J. Layland, J. H. Condit, Wm. Glauner, Robert Owen, and A. Hendricson. Statistical report read and accepted. Boise Branch gained 3, total 7. Hagerman Branch gained 13, total 46. Teton Branch total 25. George Heaton was expelled from the church for misrepresentation and refusing to make restitution. Hyrum Grimmet, John Frances Grimmet, and Martin E. Jacobson were expelled from the church for apostasy. Conference adjourned to meet at all of district president, who will appoint time and place. J. E. Condit, secretary, Hagerman, Idaho.

SOUTHERN MICHIGAN AND NORTHERN INDIANA.—The semi-annual conference of the Southern Michigan and Northern Indiana District met with the Coldwater Saints at their chapel June 4, 1910. After an hour's prayer service S. Stroh took the chair. Presiding officers of conference were J. W. Wight, S. Stroh, S. W. L. Scott, and J. W. McKnight; Secretaries, Mrs. J. H. Royce, assisted by John H. Royce. Eleven branches reported, showing a total membership of 790. S. W. L. Scott, of the Seventies, and the following elders reported: F. T. Field, Nathan Hill, F. J. D. Earl, J. W. McKnight, Wm. S. Shaub, Joseph Dexter, S. Stroh, and W. P. Buckley, showing total number of sermons preached, 360; total number baptized, 16. Children blessed, 7. Administered to sick, 105 times and did much other ministerial work. Priests reporting were Starr Corless, S. A. Barss, and Wm. T. Garver. Their reports show that they have been active along their lines of work, including one baptism. Bishop's agent's report shows a total receipt of \$809.96 and a balance on hand of \$45.19.

A district Religio was organized with Ralph McElhanie as president, S. W. L. Scott vice-president, Elsie Lockerby, secretary, and Ella Davis member library board. Preaching services conducted by J. W. Wight, J. W. McKnight, and E. J. Goodenough, assisted by S. W. L. Scott, Joseph Dexter, S. A. Barss, Wm. T. Shaub, Daniel Gray, and E. J. Goodenough. Sacramental service in charge of T. A. Smith and S. A. Barss. A most excellent spirit prevailed throughout. Brother Wight's counsel was greatly appreciated. Conference adjourned June 6, to meet at Lansing, Michigan. Mrs. J. H. Royce, secretary.

NORTHERN NEBRASKA.—Quarterly conference of the district convened at Columbus, Nebraska, June 4, at 10 a. m., Pres. J. M. Baker in charge. Statistical and priesthood reports read. Brother Baker announced Bro. R. O. Self as assistant president of the district, and his choice was ratified by the conference. The speakers during the conference were Bishop E. L. Kelley and Elder R. O. Self. Adjourned to meet at Decatur, Nebraska, October 8, at 9 a. m. for prayer service; business to be taken up at 10 a. m. Anna Hicks, secretary, Omaha, Nebraska, 3019 Pinkney street.

GALLANDS GROVE.—Quarterly conference of the Gallands Grove District met at Deloit, June 11 and 12, which was a spiritual one, enjoyed by all. J. L. Butterworth and C. J. Hunt, with the submission, W. A. Smith, of Independence, Missouri, were in charge. All branches reported except Cherokee, Auburn, and Laneshoro. Ministerial reports were read. C. J. Hunt was appointed president with Jay G. Myers as associate president. Edith Dobson was retained as secretary, with Nellie Hall as her assistant. The following committee was chosen to revise the district conference resolutions. C. J. Hunt, Fred H. Hansen, and Edith Dobson. It was voted by conference to buy one set of legal forms as issued by the Herald Office, to be distributed among the branches. Bishop Hunt's report was read and approved. The following visiting elders were in attendance: Sidney Pitt, W. A. Smith, Alvin Knisley, John D. Price, and A. A. Reams. The next conference will convene October 8 and 9 at Dow City. Edith Dobson, secretary.

NODAWAY.—Conference convened in Guilford, June 4, 1910. at 10 a. m. Bro. E. S. Fannon called the assembly to order. Bro. E. S. Fannon and Bro. I. N. White were chosen to preside over the conference, W. B. Torrance secretary, Sr. Verna Ross organist, and Bro. A. C. Silvers chorister. J. T. Ford, J. D. Showers, and T. A. Ivie were appointed committee on credentials. The local deacon was chosen as usher of the conference. District treasurer, W. B. Torrance, reported \$1.42 on hand. Branch reports were as follows: Sweet Home, 51, loss by letter, 10, Ross Grove, 46, gain by letter, 1, Bedison, 82, net loss by letter and death, 3, Guilford, 89, loss by letter, 7. Ministry reporting: Elders E. S. Fannon, A. C. Silvers, T. A. Ivie, C. C. Nelson, J. T. Ford, and Joseph Powell, Priests W. B. Torrance and Alec Jensen, Deacons Robert Nelson and Christian Kalstrup. Auditing committee reported that conditions prevented them auditing the books and that the Bishop's agent had failed to send them to the conference. It was accepted. The name of A. C. Silvers was added to the committee instead of Bro. C. E. Harpe. Bro. T. A. Ivie made a short speech in behalf of the reunion committee. W. B. Torrance, superintendent of the district Sunday school association made a statement explaining the library commission. A few questions were asked regarding same. Bro. E. S. Fannon was elected a member of said commission. The president of each branch was selected as a committee to solicit funds for tent work and turn same over to the district president. Bro. R. K. Ross was sustained as Bishop's agent and he was requested to bring his books and vouchers to the next conference for inspection and to be audited. While the choir was singing Brn. C. C. Nelson and T. A. Ivie passed the hat and collected \$4.60 to help defray expenses of Brn. I. N. White and G. H. Hilliard in attending the conference. I. N. White addressed the conference upon the former and present conditions of Zion and the United Order of Enoch. Bishop G. H. Hilliard spoke at length on the more complete consecration of self to God and his work also touching upon the Order of Enoch. Preaching during the conference by Brethren White and Hilliard. Services in charge of missionaries and local priesthood. Three children were blessed by Brethren White and Hilliard. Conference adjourned to meet with Sweet Home Branch, October 15 and 16, 1910. W. B. Torrance, secretary, Bolckow, Missouri, R. F. D. No. 3.

SOCIETY ISLANDS.—Conference convened at Manihi, April 6, 1910, at 8 a. m., called to order by C. H. Lake. Chas. H. Lake was elected president, J. C. May associate president, Pohemiti

secretary, H. Tane assistant secretary, H. W. Savage foreign secretary, Parara and Parai ushers, Tahuka and Tetua janitors. Read Bishop's agent's report of C. H. Lake. Read financial reports of C. H. Lake, J. C. May, and H. W. Savage. Read reports of Wiriamu, Tetai, Temarefi, Tetaku, Teiho, Elders reports of Wiriamu, Tetai, Temarefi, Tetaku, Teiho, Hiti, H. W. Savage, J. C. May, Hotu, H. Tane. Convened at 1 p. m. and continued reading elders' reports of Tefau and Teipoaitu. Read reports of Priests Faarii, Tane, Tenati, Teoatea, Tekakahu, Tetoka, Tahuka, Fareea, Niu, Marama, and Tagata. Read report of elders quorum, and branch reports from Niau, Manihi, Takapoto, and Tainga. Pohemiti proposed a resolution defining more implicitly a resolution passed by this conference at Anaa, in 1904. Consideration of said motion was deferred. Elder Wiriamu preached in the evening. April 7, at 8 a. m., conference convened. Discussion of Pohemiti's proposed resolution was continued throughout session. At 1 p. m., Branch of Takaroa presented name of Temaui to be ordained an elder; Manihi presented following names for ordination: Teoatea for an elder, Tehuka for a teacher, Paia for priest, Maerenui for deacon. These names were referred to a committee of Wiriamu, Tetaku, and Teipoaitu, for investigation. Voted that conference of 1911 be held in Niau. Read Bishop's agent Hotu's report. Wiriamu, Tetai, and Teipoaitu elected as auditing committee to examine books of Bishop's agents, C. H. Lake and Hotu. Read branch report of Takaroa. Temaunu proposed resolution seeking to get better branch reports, also to have satisfactory division of land at Tarona among the several districts of the mission. Matter deferred. Committee on investigation of names presented for ordination reported all favorable. Report accepted and ordinations provided for. Voted that Wiriamu and Pohemiti be a committee to draw up blank form suitable for elders' and priests' reports. Teachers and deacons ordered to reorganize and report to this body. Tetaku preached at 7 p. m. April 8, prayer meeting at 7 a. m. Conference convened at 8. Panau Branch proposed name of Turoa for ordination to a teacher. Referred to committee. The aforesaid deferred resolution of Pohemiti was, "Resolved, That a parent is not to be held responsible for the sins of those of their children who are grown up and beyond parental control," thus more fully defining the law passed at Anaa in 1904, which reads as follows: It is not permissible that any man should act in his office in this church who agrees to his children living in adultery. Resolution was adopted. Committee on report blanks reported. Report deferred till afternoon. At 1 p. m. auditing committee's report read, and was returned to committee for further investigation on Hotu's books. Committee on report blanks reported. Report received and put in hands of committee of Temaunu and Tetaku. Newly organized quorum of deacons reported; officers elected as follows: Tagata president, Tetua first associate president, Mahinui second associate president, and Tararii secretary. Investigating committee on candidate for ordination reported recommending Turoa for teacher. Ordination provided for. At 8 a. m., April 9, read reports of priests Atahi, Taniniu, Haurea, and Rootaara; also reports of Elders Roo, Taruia, Taroi, Punua, Taihia, and Turatahi. Avatoru Branch proposed ordination of Roo and Taaroa to elders and Heiau to a teacher. Referred to committee. Tiputa Branch reported. Tarona Branch presented resolution that the church build a chapel on Tarona worth \$4,500. Resolution was adopted and Pohemiti and Turatahi selected as a committee to make estimate of what it should cost per head on the membership of the mission. Voted that the several branch presidents act as receivers of money for the aforesaid building fund. At 1 p. m. read reports of Elders Elfred Sanford, Kehauri, Teotahi, Mauna, and Teuraivae. Auditing committee reported on Hotu's books as follows: Received \$224.17; paid out, \$215.86; balance on hand, \$8.31. Investigating committee on candidates for ordination reported recommending Heiau for a teacher. Ordination provided for. Committee on estimation of amount each member should pay on Tarona chapel fund reported that it would amount to \$5.00 French per head. Report adopted and money to be collected in ensuing year was ordered to be turned over to conference of 1910 at Niau. The conference indorsed appointment of the following officers: J. C. May and H. W. Savage, assistant presidents of the mission; Tetaku, Bishop's agent and missionary of mission; Turatahi, secretary; Temaunu, assistant secretary of mission; Hotu, president of upper division; Teipoaitu, assistant president; Wiriamu, president of lower division; Turatahi, assistant president; Varoa, president of district in Tahiti; Tai, missionary in Rairoa district; Tane-nui, missionary in district in Tahiti; Teiho, missionary in Tahiti; Taruia, president of district of Rairoa; Tane a Temai, in Rairoa District; Tetai, president of Kaukura District;

Hiti a Hiti and Parara, missionaries in Kaukura District; Araiaiti, president of Tupuai District; Taputu, missionary in Tupuai; Pahoa, president of Hao District; Putoa, president of Raroia district; Teangi, missionary to Raroia; Tepautuata, president of Takaroa District; Tenati, missionary in Tupuai; Paia, missionary in Takaroa District; Teuraivai, missionary in Hereheretue; Tapuni, missionary in Makatea. Committee of J. C. May, Tetaku, and H. W. Savage, was appointed to divide Tarona among the districts. Turatahi proposed resolution that the several branches of the mission send two men from each branch to Tarona to help that branch in the various duties that devolve upon it as headquarters of the mission. These men to be reappointed or succeeded by others at the end of each year. Carried. Tetaku proposed that the following men be appointed as assistant Bishop's agents for the ensuing year: Tetai, Kaukura District; Tahua, Rairoa District; Kua, Tikahau; Teopa, Makatea; Hotu, upper division; Pahoa, Hao District; and Turatahi, lower division. The attendance at the conference was 330. The following branches were represented: Manihi, Niau, Takaroa, Takapoto, Fakarava, Kaukura, Apataki, and Avatoru. Total number of sermons preached, 1,573; baptisms, 40; branches reported, 8. There are 21 branches in the mission. So it will be seen that we have nothing like a good representation of the mission either in members present or branch reports. It is impossible to get anywhere near a correct report, as many missionaries do not report at all; likewise the branches. H. W. Savage, foreign secretary.

Convention Minutes.

CLINTON.—The Sunday school of the Clinton District, Missouri, met in convention at Veve Chapel, May 20, 1910, at 10 a. m. A peaceful influence was enjoyed throughout the convention. The following officers reported. Superintendent, secretary, treasurer, library committeeman, and home class superintendent. All active schools in district but one reported, showing an enrollment of 553. Adjourned to meet at Coal Chapel, October 14, 1910. Zora Lowe, secretary, Eldorado Springs, Missouri.

CLINTON.—The association of the Religio Society of Clinton, Missouri, District, met in convention at Veve Chapel May 20, 1910, at 2 p. m. The following officers were elected for the coming year: President, Fred Cool, 704 North Ash, Nevada, Missouri; vice-president, John W. Noyes, 611 North Main, Nevada, Missouri; secretary, Miss Zora Lowe, Eldorado Springs, Missouri, R. F. D. No. 1; treasurer, Miss Adrain Lowe, Eldorado Springs, Missouri, R. F. D. No. 1; library committeeman, W. J. McElwain, 108 East Cherry street, Nevada, Missouri. Adjourned to meet at Coal Hill Chapel, October 14, 1910. Zora Lowe, secretary.

Conference Notices.

The Saskatchewan District will convene in Regina, Saskatchewan, July 2 and 3. Saints coming to this conference will be met at the station and escorted to suitable places of lodging. All trains will be met Thursday, the day of Religio convention, also Friday, the day of Sunday school convention, and Saturday and Sunday for district conference. All should come and have a pleasant and profitable time. Bishop Evans and Apostle F. A. Smith will be with us. T. J. Jordan, president.

Northern Wisconsin District will convene at Chetek, Wisconsin, at the close of the reunion, Saturday, July 16, 1910. Branches, please send reports in plenty of time and address to S. E. Livingston, president, Chetek, Wisconsin.

Annual conference of the British Isles Mission will be held in Birmingham, on July 30 and 31, and August 1, when Apostles J. W. Rushton and G. T. Griffiths are expected to be present. Business will commence in the Saints' chapel, Priestley Road, at 6 p. m., on July 30. All *ex officio* representatives and delegates requiring accommodation for sleeping, etc., will please write Elder Charles Walton, president of the Birmingham Branch, at 22 Lee Crescent, Edgbaston, Birmingham, not later than July 24. Will all mission officers send in their reports to the mission secretary, Elder W. R. Armstrong, of 17 Alexandra Grove, Plymouth Grove, Manchester, as soon as possible before the holding of conference (*vide* mission rules 7 and 8).

Reunion Notices.

The annual reunion of the Southwestern Oregon District will be held at Myrtle Point, Oregon, beginning July 22, and continuing ten days. Able speakers will be in attendance. The use of the grove has been secured for those who desire

to camp. All are cordially invited to attend and help to make the reunion a success. For any information in regard to tents, etc., write to the secretary of the reunion committee, Frank W. Diggert, Myrtle Point, Oregon.

The reunion of the Alabama District will begin on Friday, August 12, 1910, at 10 a. m., with the Pleasant Hill Branch, near Mackenzie, Alabama. All Saints are invited to come, remembering that an earnest desire to serve God and draw others into his fold will make this meeting a success. J. R. Harper, secretary.

The Eastern Reunion Association will hold their annual reunion at "Highland Lake," Massachusetts, July 23 to August 1. Price of tents, 10 by 12, \$3.00; 12 by 15, \$3.50; double cots, 80 cents; single cots, 40 cents. Please send or give your orders for tents, cots, etc., immediately, and come and enjoy the reunion. Committee: Elder U. W. Greene, president of Eastern Mission, Willoughby, Ohio; A. Otis Toombs, chairman and manager of store department, 395 Potter avenue, Providence, Rhode Island; D. F. Joy, commissary department, 20 Warren street, Providence, Rhode Island; Owen Newcombe, tent and cot department, 7 Jasper street, Winter Hill, Massachusetts; M. H. Barnes, baggage and shipping department, Copicut, Fall River, Massachusetts; H. W. Howlett, secretary and treasurer, 312 County street, Fall River, Massachusetts.

The Kentucky and Tennessee District will hold a reunion at Oakland Church, eight miles south of Farmington, Kentucky, at date not stated, but doubtless known to the Saints of the district.

The Nauvoo District reunion will be held at Montrose, Iowa, July 29 to August 7. The city park has been secured, which gives excellent facilities for shade and shelter in case of rain. Good grass. The park is only three blocks from depot and a little more from boat landing. Elders Elbert A. Smith and J. W. Wight and others of the ministry will be there, and we look for a larger number of Saints than last year. Our experiment of last year was pronounced a success by all, and now let us put our reunion beyond the experimental stage by making it a still greater success this year. Come one and all. For particulars as to tents, etc., write to the secretary, Charles Fry, 1604 Louisa street, Burlington, Iowa. Mark H. Siegfried, chairman of committee, Nauvoo, Illinois.

The Lamoni Stake holds its annual reunion August 12 to 21 on the grounds south of Lamoni. Announcements will be made later on rent of tents, etc. Please send all inquiries to the secretary of the committee, Joseph Roberts, R. F. D. No. 4, Lamoni, Iowa.

A reunion of the Eastern Oklahoma District will be held at Wilburton, Oklahoma, August 12 to 20; conference at the close of reunion. We wish all Saints in the district that can come and stay the entire time, would notify us at once whether they want tents or not. Tents will be furnished at as low a rate as possible. Those that can not come and camp can be furnished with a place in town so that none need stay away, but come and let us have a time of rejoicing together. We expect to have one of the patriarchs, besides several of the missionaries with us. D. O. Harder, secretary.

Convention Notices.

Sunday school convention of Far West District will be held at Cameron, Missouri, July 16 and 17, beginning at 10 a. m. Let all school and local school secretaries send in their reports to the respective district secretaries at least ten days before. Let everyone come and make this a successful convention. B. R. Constance, president Religio; Carrie M. Lewis, superintendent Sunday School.

The Southwestern Oregon District Sunday school association will hold a semiannual convention, Friday, July 29, at 10 a. m., at Myrtle Point, Coas County, Oregon, the day previous to the semiannual conference, and in connection with the annual reunion. All district officers are requested to hand in written reports. Georgena H. Rice, secretary.

The convention of the Central Oklahoma Religio Society, will be held at Morrison, Oklahoma, August 18, 1910. All Religio workers come prepared to help in the work. J. E. Hughes, president.

The district convention of Central Oklahoma District Sunday school association will be held at Morrison August 19, 1910. Many subjects of great interest to Sunday school workers will be presented and discussed. Sessions of institute and normal work will be conducted daily during the reunion. We hope the Sunday school workers from all over the district will make an effort to be present and take part and make this convention the best one yet. Anita Reid, secretary.

Three-Day Meeting.

A three-day meeting will be held at McGregor, Michigan, on July 2, 3, and 4. Meals will be provided at fifteen cents each, or eight for one dollar. Fred W. Raub.

Two-Day Meetings.

Two-day meetings, Saint Thomas, Ontario, August 6 and 7, instead of June 25 and 26, as announced in late HERALD.

It was decided at last autumn conference of London, Ontario, District to hold two-day meetings this summer instead of a June conference. Accordingly arrangements are being made for a two-day picnic to be held in Bro. E. T. Rodwell's grove, Beaconsfield, Saturday and Sunday, July 16 and 17. Grounds are two miles from Burgessville station on Wiarton, Owen Sound, and Port Dover division of the Grand Trunk Railroad. Friday afternoon and Saturday trains will be met there. Let all the Saints come who can, and help to successfully introduce the gospel in this community. Committee in charge are Elder R. E. Longhurst, Vanessa; J. H. Cohoe, New Durham; and E. T. Rodwell, Beaconsfield. J. Herbert Cohoe.

Redickville, Ontario, Branch will hold their annual two-day meeting on Saturday and Sunday, July 9 and 10. Quite a number of the missionaries will be present. Trains will be met at Corbetton station on Friday, July 8. Would like those coming on the train to come Friday if possible, as we are quite a distance from the station. Robert Gozzard, secretary. Conover P. O.

The Bishopric.

AGENT'S NOTICE.

To the Saints of the Clinton, Missouri, District: As I have been appointed Bishop's agent of this district, I ask that the Saints will remember their duties in tithes and offerings and send them by mail, as we can save expense to the district.

W. E. REYNOLDS,
ELDORADO SPRINGS, MISSOURI, R. F. D. No. 5, Box 102.

To the Saints and Friends of the Nauvoo District; Greeting: Another conference year is upon us. What shall it be? Who shall say? Shall we answer for you or you for us? No! each must answer for himself. Last year was quite successful, in many regards, though falling short of what it should have been in many ways. All in all, we think it an improvement over the year before. The present year is in our hands, and we can make it successful or we can make it a failure. Let us remember we are "laborers together with God." The success of the work does not entirely devolve upon the ministry. Each and every member can do his part. No missionary can be successful unless he is supported, financially and spiritually, by the Saints in his field of labor. One of the difficulties the ministry of our district has met in the past has been a lack of financial support, thus causing discouragement to some degree. Brethren, this ought not to be. They have a right to as many of the comforts of life as we who stay at home. Let the Saints remember that the missionary can not get along simply on his traveling expenses. When he comes into your midst to preach, see that his needs are supplied. Don't expect him to get his money from the Bishop. He is expected to get that from those among whom he labors. He is expected to call upon the Bishop *only* when he is not supplied by the Saints while out in the field. Remember also that if new places are opened there must be money come from the Saints to assist in doing this, in almost every instance.

Many have been faithful during the past, and a loving Father's hand has been over them for good. Those who have been thoughtless heretofore, should examine themselves and see if they are in the faith, with their *might, mind, and strength*.

Let us also remember that the missionaries' families are to be supplied from the Bishop's fund. Where is he to get that fund? From the Saints, in tithes and offerings.

Each being a laborer for the spread of the gospel, we hope to hear from all during the year, as often as it is practical for you to respond.

Yours for the Christ's sake,
GEORGE P. LAMBERT,
M. H. SIEGFRIED,
Of the District Bishopric.

Pastoral.

To the Saints in Southern Indiana District: Having been placed in charge of the Southern Indiana District, I take this means of informing you that I hope to be with you soon. I arrived at New Albany, May 12, stayed with the Saints over the 15th to a good conference. I went from there to the Byrnsville, where I received the sad news on the 18th of the death of my wife and daughter. Arrived home on the morning of the 20th, just in time to attend the funeral. Arrangements were made at the conference to hold two-day meetings at the following places and dates: July 2 and 3, Wirt, Indiana, Yoeman church; July 9 and 10, Byrnsville, Indiana, Saints' church; July 16 and 17, at Leavenworth, Indiana, Dry Run church; July 23 and 24 at Mill Stone, Indiana, near Connelton, Indiana; August 20 and 21 at Hyall, Indiana, near William Harbstreit's; August 27 and 28, Clay City, Indiana, near Happy Hollow; September 3 and 4, at Indianapolis, Indiana; September 10 and 11, New Trenton, Indiana; September 10 and 11, New Albany, Indiana.

As there are so many calls for preaching in that district I don't suppose Brother Halb and I can labor together all the time, as we are the only two missionaries; but we will do the best we can.

JOHN HARP.

To the Saints and Friends of the Southern Missouri Mission: Having been appointed to labor in the above field, I shall make it a point to visit all the branches and scattered members as soon as possible. If they will inform me as to their location, wants and needs along gospel lines, I shall be glad to assist as well as be assisted by the local ministry. Until further notice address me at 2225 Empire street, Joplin, Missouri.

Yours in gospel bonds,

J. C. CHRESTENSEN.

Missionary Appointment.

LAMONI, IOWA, June 16, 1910.

To Whom it May Concern: This is to notify that Bro. Richard D. Weaver, of Brown City, Michigan, is hereby appointed to labor in the Northern Wisconsin District, and we trust that he will have the confidence of the Saints and those among whom he labors.

J. W. WIGHT, Minister in Charge.

Concurred in by the Presidency.

FREDERICK M. SMITH,
For the Presidency.

INDEPENDENCE, MISSOURI, June 21, 1910.

Addresses.Joseph Arber, 802 North Main street, Kewanee, Illinois.
R. Etzenhouser, 1285 Brookly street, Detroit, Michigan.**Marriages.**

BULLARD—LUFF.—At the residence of the bride's parents, Independence, Missouri, Tuesday evening, June 14, at 8 o'clock p. m., Bro. E. L. Kelley officiating, Brother William J. Bullard to Sr. Melissa P. Luff; the former the baby and the last benedict of the family of Bro. and Sr. W. D. Bullard, and the latter the last of the family of Dr. and Sr. Joseph Luff; both of the best of Independence young folks and they started off in life with bright hopes ahead of them. They changed at once to their new home, 1403 West Short street.

Died.

FIELD.—Aurillia Field was born May 19, 1826, at Leavenworth, Indiana, and died at Dow City, Iowa, June 1, 1910. She was married to Lewis Peckenpaugh August 29, 1847. Five children were born to them, three of whom are still living. Her husband died December 8, 1856. She was married again to Mr. A. J. Field in 1867. Two children were born to them, one of whom survives her. She was baptized August, 1857, by Bro. W. W. Blair. Funeral in charge of Elder A. Jackson, sermon by J. L. Butterworth.

DOWER.—Edwin Dower, born May 28, 1897; baptized May 17, 1908. Died at Honolulu, T. H., May 28, 1910, on his thirteenth birthday. Funeral services in charge of Elder M. A. McConley. Sermon by Bro. Burton L. McKim. He leaves one sister and three brothers, besides other relatives.

MOSS.—Fern Moss, daughter of Bro. and Sr. Edward Moss, was born December 17, 1900, and died at her home in Macon, Missouri, May 30, 1910. Father, mother, and two younger

sisters are left to mourn their loss. Services in charge of Elder Ed. E. Thomas and sermon by Elder W. B. Richards.

PAYNE.—Sarah Payne died at Tryon, Nebraska, April 14, 1910, at the age of 87 years, 4 months, and 9 days. She has been a member of the church for many years, and died firm in the faith, having a bright hope of a glorious resurrection. Funeral sermon by C. W. Prettyman.

DOWSE.—Bro. Richard Dowse, at his home in Evansville, Wisconsin, April 30, 1910, of cancerous affection. Brother Dowse was born August 20, 1849, at Trampton (near Boston), Lincolnshire, England. He was married to Miss Ella A. Hadley December 18, 1890. One daughter was born to this union, Vera A. He was baptized in July, 1894. He leaves wife and daughter to mourn their loss. Funeral services at his home May 2, sermon by Elder W. A. McDowell to a sympathizing audience. Remains were laid away in the Stevens cemetery. He was loved by all who knew him.

DOWER.—Died at Honolulu, Hawaii Territory, May 21, 1910, Eunice Dower, aged 39 years. Baptized May 17, 1908, by Elder G. J. Waller. Funeral sermon by Elder M. A. McConley. Sister Dower's death was very sudden and unexpected.

OLSEN.—Peter W. Olsen, departed this life May 19, 1910, at his home near Stewartville, Missouri. Was born in Sweden, April 23, 1847; married to Eva G. Smith October 14, 1875, in Dekalb County, Missouri. To this union six children were born, two boys and four girls, one half of whom have preceded him to the spirit world. The wife, one boy, and two girls survive to mourn. Brother Olsen was baptized at Stewartville, June 17, 1899, by Elder Andrew St. Lewis. It may be said of him, that he was faithful to his covenant to the end, having faith and a hope of a better resurrection. Funeral sermon by V. M. Goodrich, in charge of Elder John Davis, from Saints' church, May 21, 1910.

EMMERSON.—Caroline Emmerson was born in Indiana, July 15, 1830, and died of cancer May 30, 1910, after an illness of three years. She was married to Thomas Van Eaton in 1847, who was killed in Minnesota, by the Indians in the Little Crow Massacre in 1862. The deceased was left with five little children to battle amid privation and poverty on the frontier. On March 25, 1868, she was united in marriage with James Emmerson. To them were born four children. She joined the M. E. Church in early life, and in 1880 united with the Latter Day Saints, bearing a faithful testimony of the greater light received. She was very much loved by all that knew her. She fought a good fight, kept the faith, and we mourn the loss of a mother in Israel. The funeral service was held in the Magnolia Latter Day Saint chapel, Charles Derry and Alma M. Fyrando officiating.

WILLIAMS.—Morgan L. Williams, adopted son of Bro. T. R. and Sr. Helen Williams, was instantly killed in the coal mine at Ward, Iowa, May 17, 1910. He was respected by all who knew him. Funeral sermon by Elder Parley Batten, assisted by Elder Edward Rowley.

KEAWE.—Rebecca Keawe, born July 5, 1842; baptized December 25, 1892, by Elder J. C. Clapp. Died June 4, 1910, at Honolulu, T. H. Funeral sermon by Elder M. A. McConley. In the death of this sister, we lose one of the oldest members in the Hawaiian Islands.

SPAULDING.—At her home in Lamoni, Iowa, June 12, 1910, Sr. Carrie M. Spaulding, wife of Elder John Spaulding. Sister Spaulding was born May 17, 1839, at Walton, Delaware County, New York. She was baptized August 17, 1887, at Riggin, Benson County, North Dakota, by Elder J. L. Pride; and was married to Elder Spaulding in 1892. Funeral services at the home June 13, in charge of Elder John Smith. Sermon by Elder Heman C. Smith.

BEST.—At Garden Grove, California, April 24, 1910, Sr. Althear Duncanson-Best. Born at Horton, Kings County, Nova Scotia, July 13, 1833. Married in November, 1859, to Chas. H. Best in Nova Scotia, to whom she bore one son and four daughters. Baptized by Joseph Burton at La Graciosa, California, May 16, 1875. Four daughters survive her. Death was a release from a long illness. Interment at Santa Ana. Sermon by C. E. Crumley. She was a good mother and a true Saint.

CRUMLEY.—At Los Angeles, California, June 1, 1910, Bro. William Crumley. Born in County Tyrone, Ireland, April 13, 1848, of Scotch-English parentage. Married May 8, 1870, at Allegheny, Pennsylvania. Baptized by C. W. Earle, at Los Angeles, 1895. He leaves his wife, one son, Charles E., of the seventy, and two daughters. Brother Crumley had long been connected with the financial work of the church and was well known in Southern California. He held the office of teacher. The service was conducted by Elder T. W. Williams, who rendered an eloquent tribute to his integrity

and sturdiness of character. He welcomed his release from pain and said, "I want to go to work as soon as I get over there."

PEAKE.—At San Bernardino, California, June 2, 1910, Bro. Charles Lester Peake. Born August 9, 1879, at San Bernardino, and lived there most of his life. Married September 9, 1903, to Cora Green, of Riverside, California. He leaves his wife and three small children, two girls, and a boy, also his father, mother, three brothers, and two sisters. Brother Peake has gone to opportunities that his long affliction denied him here. He made a good struggle. Sermon by C. E. Crumley.

DENNIS.—Sena June Harp-Dennis, born September 30, 1881, at Davis City, Iowa, and died at her home in Bethany, Missouri, May 18, of heart trouble, the shock of her mother's death being more than she could stand. She was baptized April 19, 1893, by V. D. Baggerly. She was married January 1, 1899, to Mr. Alfred Dennis, at Centerville, Iowa. She leaves a husband, five small children, father, one brother, and six sisters, to mourn her death. A double funeral was held on May 20 at Lamoni, Iowa.

HARP.—Mrs. Susan C. Lambkins-Harp, born June 8, 1852, in Perry County, Indiana, died at the home of her daughter, Mrs. Alfred Dennis, at Bethany, Missouri, where she was visiting. She was baptized September 15, 1878, by Elder Harbert Scott. She was married to Elder John Harp January 27, 1870. To them were born nine children, eight girls and one boy, one girl having died in infancy and one on the following day after her death. She was a faithful, loving mother and wife. She had been in ill health a number of years. A double funeral was held, at Lamoni, Iowa, May 20, of her and her daughter. Sermon by Elder H. C. Smith. She was laid to rest in the Rose Hill cemetery.

SHEPPARD.—Sr. Alma Sheppard, daughter of Elder T. J. Sheppard, was born August 22, 1890, and died June 14, 1910. She was baptized when eight years old. She was sick only about two weeks and she was not thought to be dangerously sick. She attended the Baptist Church at Tucumcary, New Mexico, for two years, sang in the choir, and taught a Sunday school class, and won the respect of this little city in so much that when she died every bank and business house closed to attend the funeral, which was in charge of the Baptist minister. Sermon by S. W. Simmons.

Great News from Denver.

Have you heard the great news from Denver? The Beast has been driven from the Jungle; the citizens of that long-corrupted city have asserted their manhood and womanhood, have thrown off the yoke of the bosses, and have seized the reins and tools of government. Denver has triumphantly vindicated herself; Judge Lindsey has been justified. The causes of good government, of virtue, of civic honesty, aye, of "muckraking" have been gloriously upheld.

This victory constitutes the most encouraging, the most splendid event in the history of the great movement to restore democracy in the United States. Before the people of Denver there was a moral issue; it had been clearly defined; there was no possibility of misconception. The people decided right, as they will always decide right if only they are honestly convinced where the right lies.

What Denver has done other cities can do. Lindsey's noble work and his ultimate success must encourage other men to emulate his service. This was our belief and our hope when we agreed to publish "The beast and the jungle." We are proud to have borne a part in the awakening of Denver, proud to have published Lindsey's story, and proud to be able to congratulate him and his fellow-citizens on the ending of the Beast's reign.

The campaign to free the State has already been begun. The insurgents of both the old parties are organizing to throw off the control of the corporation machines. A special session of the Colorado legislature has been called to pass the reform election laws which Judge Lindsey's exposure was written to support. They will be passed. Constitutional amendments are being prepared giving the citizens of the State the powers of direct legislation now possessed by the citizens of Denver. The corporation control of politics in Colorado is coming to an end.

Colorado is cutting down its Jungle. Its Beast, driven from its lair in Denver, is being pursued by a determined body of citizens. Judge Lindsey's prediction made in the conclusion of his articles is already as good as fulfilled. He is no longer in danger in Denver. He is no longer "alone on the firing line." He is no longer the victim of the lies and per-

secutions of the allied "plunderbund." Denver has saved him and saved itself. He has won.—*Everybody's Magazine for July.*

The Rural Delivery Man.

"That he is a public benefactor is undoubtedly true," says Bertha Poole Weyl in *Woman's Home Companion* for July. "But his usefulness would be immeasurably increased if he were allowed to extend his business. People who live on the country routes would joyfully welcome a chance to send and receive packages by the rural carriers if the Post Office Department would charge only a reasonable rate for the service. Under the present postal laws it costs eighty cents to send five pounds of rice by a carrier from the village post office and general store to a customer living on a rural route, though for sixty cents the same package can be sent to England or any of twenty-nine foreign countries. Is it strange that fifteen million people carry their own parcels back and forth to town and that the rural free delivery has an annual deficit?"

"This deficit is not small. There are 38,215 routes which average annually \$130 in receipts and \$850 in expenses. This means a net loss of \$720 per route or a total loss of \$27,514,800. Quite a big price for failure to adopt ordinary business methods.

"Several plans have been suggested to obviate this annual deficit. A special rate might be made for the rural service, five cents for the first pound and two cents for each additional pound up to eleven. Provision may be made for carrying, at special rates, packages originating on the line of the special route, as on an average trip a carrier handles but twenty pounds of mail with facilities for handling five hundred pounds. All this could be done without any increase in expenditure, and it is estimated that the increased grocery trade alone would cover the dreaded \$27,514,800 deficit.

"Consider what this increase in trade would mean to the country store. It would bring to its doors customers from a radius of twenty and thirty miles, it would reach the needs and purses of, on an average, four hundred and fifty people to a single delivery route, and, if you count all the routes, fifteen million men, women and children, the number that the parcels post of the rural free delivery would benefit. Does it not seem as though they should be considered?"

The Bible in the Far East.

Following his articles on "College men and the Bible" and "Bible study in India," in the May and June issues of *The Century*, Clayton Sedgwick Cooper contributes to the July number an account of the present active interest in Bible study in China, Korea, and Japan, based on his recent visit to those countries as one of the secretaries of the international committee that is at the head of the new Bible movement.

Insect Immigration—The Curse of American Agriculture.

A billion dollars a year is a conservative estimate of what Americans have to pay for the work of depredating insects that eat our crops and destroy our products. This is the statement of Samuel Hopkins Adams, who writes a very interesting and enlightening article on "Injurious insects" in the July *American Magazine*. He claims, however, that the curse of American agriculture is the importation of insect pests from foreign countries. He says:

"Of our seventy-two importantly destructive species—those whose appetites run well up into the millions of dollars annually—thirty-five have come to us from other countries. The codling moth, that winged ogre of apple and pear orchards, is of European origin, as are the Hessian fly and the 'green bug,' despoilers of wheat, and the Mediterranean flour moth, which goes to the mill for what is left after the other two are through their meal. The dreaded cotton boll-weevil hails from Mexico. The San Jose scale is a traveler from the immemorial East: The gypsy moth and the brown-tail moth, twin plagues of New England's trees were brought in, one by design, the other by accident, from the Old World. It is an axiom of science that an imported insect, if it succeed in acclimatizing itself at all, flourishes in its new home better than in its native land. This is particularly true of America, where the climate seems to favor insect life, and where farm and forest are of such extent as to be beyond the possibility of the rigid guardianship maintained over the smaller European holdings. More important still, it often happens that, while the newly arrived insect accustoms itself to conditions

CONTENTS

EDITORIAL:

Do We Understand Them Alike? - - - 633

Superior Spiritual Conditions to Obtain Under
State Organization - - - 633

The United Order of Enoch - - - 635

Jews Invited by Turkey to Locate in Mesopotamia 635

Notes and Comments - - - 636

ORIGINAL ARTICLES:

Warn Your Neighbor, by Joseph A. Ferris - - 637

Leaves from Life; Elder Jesse Reeder - - - 638

Our Testimony, by C. L. Snow - - - 639

The Time of Departure, by Ralph W. Farrell - 640

OF GENERAL INTEREST - - - 642

MOTHERS' HOME COLUMN - - - 644

LETTER DEPARTMENT - - - 646

Mrs. Frank Kearnes—David S. Condit—Sister
Brown—E. O. Byrn—Eldora Lombard—W. R.
Armstrong—E. M. Patterson—Alice Cary
Schwartz.

MISCELLANEOUS DEPARTMENT - - - 647

THE SAINTS' HERALD

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here, the parasites which, in its true home, hold it in check, fail to become naturalized, and soon perish. Then the newcomer has everything its own way."

Prizes Won by Bird Men.

Glenn Curtiss' aeroplane flight from Albany to New York deserves to rank as an historic achievement. Three centuries ago, in 1609, the *Half Moon* made the same journey in eleven days; in 1807 the *Clermont* made the trip in thirty-two hours; the average first-class river steamboats now make it in nine and one half hours; the Empire State Express makes its daily run in two hours and forty minutes, and Curtiss made the distance—137 miles—in 152 minutes, eight minutes faster than the express train! Deducting his short stop at Poughkeepsie, Curtiss' actual flying time was fifty-four and four fifths miles per hour. It was not the longest trip on record, the honor of which belongs to Paulhan, who covered the 136 miles from Manchester to London in a single flight; but his speed was far slower than that of Curtiss on his little biplane. Besides, the American had to contend with a rugged country, with many hills and valleys and a variety of perplexing air currents, while the English trial was over a comparatively level area. The day of the aeroplane is surely on the way. The tempting prizes now offered will induce the aviators to take unusual risks. For his great achievement, Curtiss won ten thousand dollars, but now premiums are announced aggregating \$55,000 for flights from New York to Chicago and New York to Saint Louis. These will doubtless bring out all the famous aeronauts, and we may look forward to seeing Paulhan, Latham, and Bleriot the Channel flyer, as well as Rolls, the Englishman, who on June 2 crossed and recrossed the Channel without alighting. A contest between these knights of the blue will be well worth seeing.—*The Christian Herald*.

"The Reaction in Russia."

It is George Kennan's claim, in the second of his papers on "The reaction in Russia," which will be a notable feature of the *July Century*, that in the four and a half years since the Czar signed the freedom manifesto, October 30, 1905, not one of the reforms promised in that manifesto have yet been realized.

"Men are still arrested, imprisoned, and exiled," Mr. Kennan says, "without judicial process; there is no freedom of conscience, speech, assembly or association; officials of all grades still violate law under sanction of ministerial rules, circulars or declarations; and the third Duma, which the Czar promised should 'actually participate' in the government of the empire, spends most of its time on bills of no importance, or in discussing and vainly trying to improve government reform bills that do not reform and that never were intended to reform."

The American Flag.

A thoughtful mind, when it sees a nation's flag, sees not the flag only, but the nation itself; and whatever may be its symbols, its insignia, he reads chiefly in the flag the government, the principles, the truths, the history, which belongs to the nation.

When the French tricolor rolls out to the wind, we see France. When the new-found Italian flag is unfurled, we see resurrected Italy. When the united crosses of Saint Andrew and Saint George, on a fiery ground, set forth the banner of old England, we see not the cloth merely; there rises up before the mind the noble aspect of that monarchy which, more than any other on the globe, has advanced its banner for liberty, law, and national prosperity.

This nation has a banner, too; and wherever it has streamed abroad, men have seen daybreak bursting on their eyes, for the American flag has been the symbol of liberty, and men have rejoiced in it. Not another flag on the globe had such an errand, or went forth upon the sea, carrying everywhere, the world around, such hope for the captive and such glorious tidings. The stars upon it were to the pining nations like the morning stars of God; and the stripes upon it were beams of morning light.

As at early dawn the stars shine forth even while it grows light, and then, as the sun advances, that light breaks into banks and streaming lines of color, the glowing red and intense white, striving together and ribbing the horizon with bars effulgent, so, on the American flag, stars and beams of many-colored light shine out together. And wherever the flag comes, and men behold it, they see in its sacred emblazonry no rampant lion and no fierce eagle; they see the symbols of light. It is the banner of dawn; it means Liberty.

Consider the men who devised and set forth this banner; they were men who had taken their lives in their hands, and consecrated all their worldly possessions—for what? For the doctrine, and for the personal fact, of liberty—for the right of all men to liberty.

If anyone, then, asks me the meaning of our flag, I say to him—it means just what Concord and Lexington meant; what Bunker Hill meant; which was, in short, the rising up of a valiant young people against an old tyranny to establish the most momentous doctrine that the world had ever known, or has since known—the right of men to their own selves and to their liberties.

The history of this banner is all on the side of liberty. Under it, rode Washington and his armies; before it, Burgoyne laid down his arms. It waved on the highlands at West Point; it floated over old Fort Montgomery. When Arnold would have surrendered those valuable fortresses and precious legacies, his night was turned unto day, and his treachery was driven away by the beams of light from this starry banner.

It cheered our army, driven from New York and in their solitary pilgrimage through New Jersey. It streamed in light over the soldiers' heads at Valley Forge and Morristown. It crossed the waters rolling with ice at Trenton; and when its stars gleamed in the cold morning with victory, a new day

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of hope dawned on the despondency of this nation. And when the long years of war were drawing to a close, underneath the folds of this immortal banner sat Washington, while Yorktown surrendered its hosts, and our revolutionary struggles ended with victory.

How glorious, then, has been its origin! How glorious has been its history! How divine its meaning! In all the world is there another banner that carries such hope, such grandeur of spirit, such soul-inspiring truth, as our dear old American flag? Made by liberty, made for liberty, nourished in its spirit, carried in its service, and never, not once, in all the earth made to stoop to despotism!

Accept it, then, in its fullness of meaning. It is not a painted rag. It is a whole national history. It is the Constitution. It is the government. It is the free people that stand in the Government, on the Constitution. Forget

not what it means; and, for the sake of its meaning, be true to your country's flag.

Let us, then, twine each thread of the glorious tissues of our country's flag about our heartstrings; and, looking upon our homes and catching the spirit that breathes upon us from the battlefields of our fathers, let us resolve, come weal or woe, we will, in life and in death, now and for ever, stand by the stars and the stripes. They have been unfurled from the snows of Canada to the plains of New Orleans, in the halls of the Montezumas, and amidst the solitude of every sea; and everywhere, as the luminous symbol of resistless and beneficent power, they have led the brave to victory and to glory. They have floated over our cradles; let it be our prayer and our struggle that they shall float over our graves.—Henry Ward Beecher.

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Wanted, to purchase bound volumes or complete sets of *Times and Seasons*, *Millennial Star*, *SAINTS' HERALD*, *Saints' Advocate*, also Palmyra Edition of the Book of Mormon, Kirtland Edition of Doctrine and Covenants, and other church publications. For church use, by an active minister. Address, stating prices,

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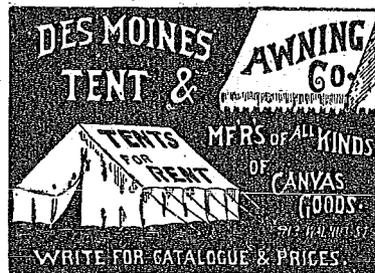
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Chicago's Insurgent Judge.

There are twenty-seven stand-pat judges on the municipal bench at Chicago and one insurgent. The lone insurgent is McKenzie Cleland, and his story, as told in *Human Life* for July, is too good a one to miss.

After his appointment to the municipal bench Judge Cleland dutifully lined the crowds of offenders up before him each morning, and sent them to jail in the good old way to be warmed and fed—big, able-bodied men—at the city's expense, while their families suffered meanwhile with cold and want.

But it wasn't a week before Judge Cleland's conscience turned insurgent. He saw that the whole process was unreasonable—wrong. So one fine morning he threw the old system overboard, and started on an entirely new tack. The method he adopted was so revolutionary that it has drawn the attention of the entire country to the man and his ideas. He has kicked over the traces of mediæval ideas in the administration of justice in a manner calculated to give the stand-paters fifty-seven different varieties of shocks,—says that judges ought to be trained for their work like any other set of specialists, not with books and Latin phrases, but by being immersed for a period in the lives of the men and women with whose fate they are to be intrusted—even advocates establishing a school for them in the Ghetto where they might come to know the problems of the people who are brought before them for sentence. For all of this thoughtful people recognize him as "the voice of one crying in the wilderness" and pointing the way to saner and humaner treatment of the helpless and hopeless derelicts on the sea of life.

We may be on good terms with God's children without being on good terms with God; but we can not feel right toward God if we do not feel right toward his children.

Your cross may be heavy, but for that very reason you ought to carry it until One comes to take it off your shoulders. There is always danger in trying to drop a very heavy burden.

A man may think he owns a whole township of land, but unless he has God his title isn't good. The land owns him.

Showers of blessings are not likely to fall upon the church, except when the preacher has an overflowing cup.

Search the Scriptures more and the commentaries less.

The Modern Man's Gospel.

"Is the Gospel of the New Testament to be the power of God unto salvation for the modern man? Or must it be replaced by a philosophy of religious values that reduces the historical Jesus to a creature of the unwarranted faith of Galilean fishermen and changes the Church into a polite audience listening to discussions of social reform."

It is with the presentation and solution of this vital question that Dr. Shailer Mathews is primarily concerned in his new book *The Gospel and the Modern Man*, published last week (May 4). Doctor Mathews first attacks his problem by a discussion of the differences between the world in New Testament times and the world of to-day, between the man of the first century and the modern man. The characteristics of the modern are fourfold, he says: first, a high development of scientific thought; second, a conception of God as a force in the world rather than as an extra-mundane monarch; third, a great sense of social solidarity; and fourth, a refusal to accept as basis of truth, authority or metaphysical deduction.

Doctor Mathews' definition of the modern man is especially interesting. It is as follows: "The modern man of to-day is he who is controlled by those ideas which are transforming his inherited world into the newer order which his child will inherit. He is the child as well as the maker of to-morrow."

The second part of the book sets forth the reasonableness of the gospel of Christ. The author shows by numerous examples how it conforms with the facts of history; he shows as well how the principles which the Christian religion lays down are the most reasonable principles for the governing of man's life, not alone to bring about spiritual happiness but material.

There is one element that is worth its weight in gold, and that is loyalty. It will cover a multitude of weaknesses.

"Courtesy, kindness and concentration—this trinity forms the sesame that will unlock all doors."

"The boy who does his work so well that he needs no supervision has already succeeded."

"You can not go forward without leaving some things behind."

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You have perhaps been planning a trip to Colorado for years—make up your mind to-day to go this Summer and let me hand you one of the Burlington Colorado handbooks which tells all about where to go, what to see and what to do, and contains a complete list of hotels, boarding houses, and ranches, with their rates.

Ask me about Estes Park, Colorado, also.

L. F. SILTZ, Agent C. B. & Q. R. R.



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THE SAINTS' HERALD

Official Publication of the Reorganized Church of Jesus Christ of Latter Day Saints

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

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



"There shall not any man among you have save it be one wife; and concubines he shall have none."—Book of Mormon, Jacob 2: 36.

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Editorial

THE LEGITIMATE AND THE HONORABLE.

The legitimate is that which is said, written, acted, or performed within the lines of right, propriety, or necessity, by any person or association of persons, who set themselves before their fellow-men in positions which they deem to be essential to their existence and well-being among their fellow-men.

The honorable is that which conforms to the common; to the understanding of the community, state, or nation, and is within the lines of right thinking, common decency, and the observance of those rules of courtesy and fair dealing between men engaged in different pursuits, having similar interests at stake, and also between those who differ widely in opinions domestic, political, or religious, which partake of the chivalrous nature of the definition of charity by the Apostle Paul in the 13th chapter of 1 Corinthians.

Joseph Smith, the Martyr, fitly summed this up at the close of the "Epitome of faith": "We believe in being chaste and virtuous, and whatsoever things are lovely or of good report, we seek after those things." One of the New Testament writers, referring to the office of the bishop, said, "He should be the husband of one wife of good repute among them without." Another writer of the New Testament in his exhortation to the Saints, said, "Provide things honest in the sight of all men." In what we present under this introduction we desire the readers of the HERALD to think within the meaning of the words used, "that is legitimate and honorable."

We have before us two editions of the Book of Doctrine and Covenants, one of them issued by the church in 1835, after the destruction of the press at Independence, and in pursuance of the action of a solemn assembly which met at Kirtland, Ohio, August 17, 1835, to take into consideration the work of the committee appointed the year before. The duty of this committee was to present a compilation of the revelations which had been received through the Prophet Joseph Smith, and to formulate from the revelations a declaration of faith and belief, which was to be presented to the outside world, to those already holding membership in the church, and to the prospective members who should join with

the church as the result of the preaching of the word which they had received.

In section 102, par. 8, in this original Book of Covenants, is the following declaration, being a part of the document presented to that solemn assembly in 1835, defining the views of the church, on laws and government:

We believe that the commission of crime should be punished according to the nature of the offense; that murder, treason, robbery, theft, and the breach of the general peace, in all respects, should be punished according to their criminality and their tendency to evil among men, by the laws of that government in which the offense is committed; and for the public peace and tranquility, all men should step forward and use their ability in bringing offenders, against good laws, to punishment.

The other Book of Covenants is an edition published by S. W. Richards, 15 Wilton street, Liverpool, England, in 1852. In this edition, published as stated above, the section is number 110 and the paragraph is number 8, the same as in the original edition of 1835. It must be remembered by the readers of the HERALD that this latter edition was published under the rule of the Church of Utah under Pres. Brigham Young and his associates, and was published the same year that the so-called revelation on celestial marriage, including plurality of wives, was read at the special conference assembled at Utah on August 28, 1852. It is a peculiar and strikingly significant fact that in every edition of the Book of Doctrine and Covenants containing the revelations of God, through Joseph Smith, a declaration of principles of faith and belief published subsequent to 1852 by the Church of Utah, up to the fall of the year 1876, contained this section from which we have quoted the eighth paragraph, and alongside of this section is the one on the domestic relation, in which it was declared to be the belief of the church that there were to be but two persons acknowledged as parties to a marriage contract, one man and one woman, and that a departure from this rule was a breach of the law by which the church should be governed, and in this section on marriage the departure from this rule is called a crime. This particular statement, that such departure was a crime, was the result, as stated in the article, of the church being "reproached with the crime of fornication and polygamy." Then follows the declaration,

H O Smith
711 So Fuller ave

Inasmuch as this Church of Christ has been reproached with the crime of fornication, and polygamy: we declare that we believe that one man should have one wife; and one woman but one husband, except in case of death, when either is at liberty to marry again.

As to the right of the church in 1835 to make a declaration of the items of belief, currently understood and acknowledged among them as a church, by which the different officers of the church in their respective places of occupation were to be governed in their work of preaching and proselyting, we presume that there will be no possible dispute. It therefore must be concluded that the solemn assembly was within lines of legality, and its action at the time of making such declaration was legitimate. Further consideration of the subject would place it within the lines of that which was proper, and hence the propriety of such declaration, at the time, must be considered, especially so as they were looked upon with suspicion by their neighbors and those of no religious belief who were hostile to the faith because of their peculiar religious views. Besides being within the lines of what was legitimate and proper, it was eminently honorable on the part of the church to make the declaration referred to as being against the charge of being disloyal, in that their peculiar faith was said to favor and foster practices that were contrary to the rule of good order and conducive of evil. It could be held justly that they should make such declaration, conformably to the common sense of good citizenship, everywhere acknowledged to be principles of right conduct in the citizens of the common country, state, and nation.

Whatever else may be said of the church authorities in Utah, respecting their loyalty to the Government, their reverence and regard for the law of the state and nation, it can not be successfully denied that after the public declaration of the belief and practice of plural marriage, they continue to hold out to the world, through a successive publication of the book of Doctrine and Covenants, the principles of faith and practice publicly stated by the church in solemn assembly August 17, 1835, republished by Joseph Smith in 1844, published again in 1845 and 1846 at Nauvoo, Illinois, and which left a record absolutely clear, at that time, of any just imputation that the body was not living and working within lines of the declaration made by virtue of the authority of the church at that early date.

We have never heard any authoritative reason given by the church officials in Utah why the section on marriage was taken out of the book of Doctrine and Covenants in 1876 and the so-called revelation on celestial marriage, including plurality of wives, instituted in its place; nor have we ever seen by whose order this peculiar change was made. This has a peculiar and striking significance, looking at it from the viewpoint of the legitimate, with which

are included the proper and honorable, especially as the section on law and government, from which we quoted paragraph 8, which was enacted by the same authority in 1835, was left without disturbance by the Utah authorities in 1876. The one on marriage was eliminated and the one on laws and government continued to be quoted by church authorities in their public services, as their faith and belief to govern their conduct and practice.

What defense can be made by those prominent church leaders in the Utah church who are living in direct contravention of and disregard for the statute enactment of the lawmaking power under their constitution and the act of admission of the State into the Union, against whom there is no movement made for punishment by the church or by their associates who, by their own declaration, "should step forward and use their ability in bringing offenders against good laws to punishment"?

That the statute enactment of the Utah legislature defining the living in polygamy (that is, with more than one woman as wife) as "unlawful cohabitation," making the offender guilty of misdemeanor, subject to a penalty more or less severe, was a kind of palliate offered by the Mormons to the strong sentiment of those not members of the church and of some members of the church who objected to the continuance of polygamy, would seem to be a correct conclusion; but this does not and can not satisfy the demand of good citizenship that offenders against the law so enacted should be brought to justice. The saying of a leading official, "I hate an informer," is an emotional scarecrow, invented for a specific purpose, calculated to deter those within the circle of polygamous membership, and all others holding membership to whom knowledge should come of such transgression, from making complaint in which offenders might be prosecuted and penalized.

It is utterly useless for anyone to make a statement that there are no such offenders in Utah against such statute enactment. More than one prominent officer of the church stated publicly on the witness stand that he was living contrary to such statute law, and proposed to do so, preferring to take the chances of punishment by the law. It must be a foregone conclusion that if the leading authorities could afford to live in defiance of their statute enactment, every other officer holding position under them, who esteems them as "estimable and honorable men," notwithstanding the known fact of their methods of living, would do the same thing. And when these people presume to charge upon the Reorganized Church faults that may have been committed by some of the members with whom the Reorganization began, such fault being but an effort to find a way out of their religious difficulties that were

involving them, such charges not being for immorality or lawbreaking, this rule of faith enacted by that solemn assembly in 1835 being neither infringed nor abrogated, and to hold that these faults are fatal to the legitimacy of their action in aiding a reorganization of the church, it would be well for them to examine more closely the corner stones upon which their own institution rests. The voice of revelation to those earnest workers, which finally led them to that which resulted in the fulfillment of their ardent desires, pointed them to the great fact that the law of God was to be found in the Doctrine and Covenants of the church and that by observing the laws therein given, they would be accomplishing the will of God in that which they sought to do. Their action was legitimate within lines most proper and honorable.

TRACTS ON UTAH MORMONISM.

The tract entitled "Corner stones of the Utah Church," by Elbert A. Smith, recently published in the HERALD, will soon be ready for mailing. Copies of this tract may be secured at the rate of fifteen cents per dozen, or two cents each. Order them in quantities and place them where they will do the most good. This tract is listed as No. 450.

The office has on hand a limited supply of the tracts recently issued, "Duplicity exposed," by Heman C. Smith, and "All Brighamite roads lead to polygamy," by Elbert A. Smith. The first named sells for fifteen cents per dozen, two cents each; the last named is ten cents per dozen, one cent each.

NOTES AND COMMENTS.

Under date of May 31 Elder E. F. Robertson, missionary to Australia, writes as follows concerning one of the staunch pioneers in gospel work in Australia:

"It falls to my lot to report the loss of one of our oldest and most faithful and efficient workers in Australia.

"Elder John Wright died suddenly of heart failure at his home in Tuncurry, Saturday, May 28, 1910, at 1 o'clock p. m. Brother Wight was born at Keith, Scotland, May 21, 1836. At a very early age he immigrated to New Zealand where he remained a short time, coming to Australia in the late fifties. He was married to Miss Catherine Gill, March 12, 1864, who with six sons and three daughters, mourn their loss. He was among the first to receive the gospel in Australia, being baptized by Elder Glaud Rodger in 1876. His companion was not baptized till the year following. Shortly after uniting with the church, he was ordained to the office of elder, in which calling he occupied faithfully the remainder

of his life, being at the time of his death president of the Tuncurry Branch.

"Brother Wright's home has been a haven of rest for weary missionary elders, since the days of Brethren Wandell and Rodger, as may be attested by Brethren Wight, Butterworth, Kaler, Wells, Gould, Hanson, Barmore, Haworth, Jones, Davis, the writer, and others of the present day, not to mention J. W. Gillen, J. F. Burton, T. W. Smith, A. H. Smith, etc., of the past, all of whom have partaken of his hearty hospitality and been cheered by his genial presence and hopeful and optimistic spirit. He was always ready with substantial aid when work necessitating the outlay of money was contemplated and never turned the needy empty away from his door. His ability as a man of business, his sterling worth as a citizen, his high sense of honor, together with the kindness of his nature, secured to him the respect, confidence, and love of all classes with whom his many interests brought him in contact.

"The funeral, which was the most largely attended and most expressive of general sorrow ever witnessed in this part of the country, was conducted by Elder John Jones and the writer. We feel that in the death of Brother Wright, the work in Australia has sustained a great loss, and yet take comfort in the thought that after a long and strenuous life, a great peace has fallen upon him, and as recorded by the Spirit's command so long ago, "Blessed are the dead which die in the Lord from henceforth, for they shall rest from their labors and their works do follow them."

The commonest bad habit in life is a bad temper, and the usual place it is indulged in is at home. It is so common that many girls do not consider it a sin at all. They poison the atmosphere of home with fretfulness, faultfinding, and fits of anger. They indulge themselves in evil, and then wonder why they are not happy in their religion. No good Christian has a habitually bad temper, any more than a habit of lying or theft. Bad temper is a sin. The sooner we realize that, the better.

Paul makes plain some of the things that are necessary to the preservation of peace in the spiritual body. For one thing, there is, but one Lord. Whether the disunion be that of congregations or of individuals, the fact of the one Lord has been lost sight of. Church strife usually has its origin in the attempts of men to exercise the lordship which belongs only to the Head of the church. Where there are lords many, there is sure to be confusion.

"The right things are so few and the wrong things are so many that safe principles can only be learned through elimination."

Elders' Note-Book

FINANCIAL ADVANTAGES TO BE OBTAINED UNDER STAKE ORGANIZATION.

PAPER READ BEFORE A MEETING OF THE PRIESTHOOD
OF THE LAMONI STAKE, SUNDAY, JUNE 26, 1910,
BY ELDER R. J. LAMBERT, OF THE LAMONI
STAKE BISHOPRIC.

In this short paper I do not intend attempting to separate financial from spiritual advantages, as I am convinced that neither myself nor any other one can successfully undertake this segregating of the financial law. It is a part of the spiritual law of the gospel in just as great measure as is the moral law; in fact, complying with the edicts of the Almighty regarding our earthly store puts us in better standing spiritually and morally, as well as financially. It therefore follows that much of the advantage accruing to us spiritually because of stake organization also affects us financially.

Quite a common viewpoint is this: It is very apparent that financial advantages do accrue to the church as a body under stake organization, but where are the advantages which accrue to the individual? This is an erroneous viewpoint or superficial question, as further thought and more complete investigation will establish the fact that what is good for the body is also for the advantage of the individuals of the body. This, however, involves the use of the word *advantage*, as a condition favorable to final success; not power of circumstances for the accomplishment of a given purpose, without reference to the character of that purpose.

It is almost universally recognized nowadays, that organization and a degree of permanency and system are necessary to influence, and the accomplishment of any worthy end. I therefore suggest the first advantage which stake organization furnishes us for financial ends, to be *organization*; the second, *permanency*; and the third, *system*; the third being more or less a repetition of the first, and an outgrowth of the first and second.

1. *Organization*.—The stake organization contemplates at least three men whose first duty to the church shall be that of administering the financial law. A bishop and his two counselors, two of the elders, or high priests, such as he shall select. More than this, the stake high council has financial responsibilities, more especially of a counseling or appellate nature. Among these duties being the settling of matters in dispute between the bishop and any member who calls in question the bishop's judgment as to what shall be dedicated to church uses and what shall be retained by the individual as an inheritance or stewardship; also the building of houses of worship, etc.

These two bodies of men should give safety to

every financial undertaking of the church as a church, and if they are used according to the Lord's intention, they will lend safety to individuals as well. One moving into a stake of Zion should be able to find an officer who can give him counsel, from experience and a knowledge of things as they are. For instance, a brother coming to Lamoni, and wishing to invest in land, or to make a beginning in business, has all the advantages of securing advice from agents and individuals that he would have elsewhere, or that anyone not an approved member of the church would have here, and in addition he would be entitled to the special advice and effort of an officer whom the Lord has chosen to be of assistance to those who keep his commandments.

If this officer and his counselors in the office shall fail, or if they are not faithful in this their stewardship, they shall be condemned, and others shall be planted in their stead. Under this organization it becomes a duty of the officers to see that the Saints are not imposed upon in any line of trade. I can not but think that when the Lord commanded that Sidney Gilbert should establish a store in the land of Zion, to sell goods without fraud, in order that he might obtain money and power, that he also had in mind the protection of the weak among his people, that they might not be imposed upon, and their hard gotten moneys spent for shoddy goods, or to add shekels to the already fat store of some unholy combination. In this the Lord set up a pattern for all the stakes of Zion ever after, and no stake organization has fulfilled its mission if, seeing a state of trade existing whereby members are compelled to pay exorbitant prices for goods, or to purchase fraudulent articles, it does not strain every tissue to undo such a state of affairs and relieve the Saints from these burdens.

You have probably come to the conclusion that the writer thinks the church membership should be represented in each line of trade, and in this you are not far wrong. We are a peculiar people (not as much so as we should be), and the world is not looking out for the good of a peculiar people, but for the good of its own kind; and it will favor its own kind. But the duty of this officer is not done when he has seen that our membership is properly represented; he must also see that the membership is coming up to the instruction that Gilbert was constrained to come up to: "Sell goods without fraud, . . . that they may obtain whatsoever things the disciples may need to plant them in their inheritance;" also that fraud is not committed against the dealer; the bishop herein exercising his office as a common judge.

As to general matters, we should say that organization is just as necessary, and possibly more so, than individual matters. I mean by this that when a church institution is to be established, for a gen-

eral philanthropic end, or for public profit, the officers are present, and the advantage of time is with us. We are ready to commence business when we would be compelled to spend time in organizing, which might mean failure to the venture. We had an example of this kind in Lamoni, in January, 1907, when the Herald Publishing House burned to the ground. Organization, permanency of establishment, and system, along with plenty of action, gave the results we see to-day, and of which we may well feel proud. Where, except in the stakes of Lamoni and Independence, could such an end have been accomplished? Surely not elsewhere in the church.

2. *Permanency.*—The officers of a stake are not to be changed at every beck and call, as they are likely to be under district and branch organization; neither is the plan of organization a matter of change at the whim of a small set. For this reason one need not fear to work in harmony with the scheme, thinking that loss may follow because of change in plan. Once this advantage becomes fully appreciated, it will be an easy matter, upon the establishment of a new stake, for our people to get in on the ground floor, as the Lord evidently intends we shall.

Another advantage of this permanency of organization is the fact that every day and month and year, we are training men for work in which the best fitted candidates will be used. I am sure this can be counted an advantage.

You remember that every time the Government changes administrations the newspapers are full of talk about it taking from one to two years, or longer, for things to get running smoothly. They say the present administration is just now getting on its feet. Under stake organization, we will have a few years advantage every now and then, and if we use it properly it will be said of us, "Let us not go up against Zion for battle, commercial or otherwise, for the inhabitants of Zion are terrible." I believe this to be one of the many advantages of a system under gospel conditions and permanent organization.

We will not attempt to further mention the advantages of permanency from a financial standpoint. Suffice it to say, their name is legion, and their power tremendous.

3. *System.*—We will only mention one or two matters in regard to this division of our subject, as our paper is longer than we intended it should be. One of the greatest advantages of organization is the fact that *system is comprehended*. And a permanent organization gives room for a well developed system. Our movements under stake organization from time to time display themselves as wise or unwise, and if we be workmen that need not be ashamed, we eschew the unwise, adopt the wise; we reject the rasping, inharmonious, jarring methods, and adopt into our system those that are in harmony, and will work smoothly under God's laws. May we

be tireless in the development of such a system.

Just one more thought, to start the discussion, if you please, and that is this: No stake will be organized unless at the place of its organization there exists at least quite a respectable following, in members, if not in wealth. This being true, the organization being quite complete, and its permanency more sure than other organizations, we have two out of three of the requisites for successful financial operations, providing always that we have average ability. These three requisites are, in their order of importance:

1. Field of operation,
2. Sufficient body of operators.
3. Capital.

Possessing the first and second, there is no legitimate reason why we should not soon possess the third and thus "Prove me herewith, saith the Lord of hosts."

Original Articles

EQUITABLE OR CRIMINAL.

It has been a source of surprise time and again to find how many elders consider a trial before an elders' court a matter of criminal procedure. So far is this the case, that many think a court has failed altogether, and has only wasted time, unless some one is expelled from the church. Such extreme conditions are by no means general, yet even the past year has brought forward a few such cases.

We would respectfully suggest that an elders' court is not one of criminal jurisdiction. A *crime* is a wrong against the public laws of the state. There are many serious moral wrongs which are not criminal; while many crimes are not morally wrong, but are crimes, simply because the state has so declared them. The majority of crimes are *mala prohibita* (wrong because prohibited). The minority are *mala in se* (wrong in themselves). It is a crime to steal a banana, but it is no crime to borrow ten thousand dollars you do not expect to repay, even if you know it is your creditor's whole fortune. It is a crime to secure money by false statement of past or existing facts, but it is no crime to secure money by any other kind of falsehood. You may let your neighbor's house burn down, while he sleeps therein, and you play the mandolin, yet you may never suffer for it in this world.

It is true that a member may be before an elders' court for an act which is a crime against the laws of the state. Yet even in such a case the person does not appear before an elders' court as a *criminal*,—no more than he would in a civil case for a tort, or personal injuries, although he may be tried for that same act on a criminal charge before a proper court having criminal jurisdiction. If we under-

stand the laws of the church, an elders' court should rather seek to reclaim wherever possible, to help those who have stumbled. Its purpose should be justice and equity towards all, to the individual as well as to the church. Practical right should be its aim rather than technical formality. In equity, we respectfully submit that before the church courts the complaint and other pleadings should not be ignored because of technical inaccuracies, if they can rightly be understood by a man of ordinary intelligence. Form is not essential.

The rule in Rules of Order and Debate (section 158, paragraph 6, page 99) permits of an appeal when the case is between two members, but where the church is complainant, the right of appeal appears to be limited to the "accused." This means that the accused has seven chances of winning to one of losing, because he has an equal chance before the elders' court. If he wins, that ends the case. If he loses, he may appeal again before the Bishop's court, where he has an equal chance of winning. If again defeated, he may appeal to the High Council. If at any one of these three stages the decision is in his favor, that ends the case, as we are told that he has been tried by a proper court, and can not be placed again in "jeopardy." But how often should the church be placed in "jeopardy"? But often the defendant can not be helped, until he appreciates the fact that he can be reached. But when he does see that action can be taken, and at the same time there is a disposition to help him, he may for the first time seriously consider his error. To say that an elders' court makes no mistakes, would be an untenable position. If such were the case, what would be the need of a High Council, or in fact any appellate court? Some may think that the use of the word *jeopardy* in connection with the church is erratic. But it is not more so, than to apply it to a member before a church court? "In jeopardy" is strictly a criminal term.

But there is such a general principle, not only in common law, but also in equity. In the laws of most nations,

Justice requires that every case should be once fairly tried, and public tranquility demands that having been tried once, all litigation about that case should be concluded for ever between those parties.—22 How. 352.

From the earliest time courts have followed and acted on the rule of conclusiveness of judgments.—Laws of *Res Judicata Hukm. Chand.*

The Roman Law had also this principle, "*Res judicata*," as the term itself shows. "*Res judicata pro veritate accipitur*" (a thing decided is accepted as true). "*Interest rei publicæ, ut sit finis litium*" (it concerns the commonwealth that there should be an end to litigation). Also, "*Nemo debet bis vexari pro eadem causa*" (no one ought twice to be troubled for the same cause). And then our own book has

it, "And after this decision it shall be had in remembrance,—no more before the Lord."—Doctrine and Covenants 104: 35.

That there should be an end to litigation will be generally agreed. "In jeopardy" and "*res judicata*" are both founded on this broad principle. But there is just this difference: the principle of "*res judicata*" does not prohibit an appeal or rehearing on either side. Equity in fact will bring in other parties, in order that the matter may be disposed of once and for all, but gives equal opportunity to all. The term "*in jeopardy*," being part of the criminal law, has yet been introduced in our church courts to prevent the church from taking an appeal. This, we suggest with all due respect, is not founded on the fundamental law of the church, nor on principles of equity. There does not exist in fact the reason of the criminal law to prevent the church from taking an appeal or asking a rehearing, unless we consider the case to be criminal in character. The oppression which caused this rule to be adopted in the criminal law, does not as a rule exist in a case before the church courts. Nor is there usually the animosity in a case presented on behalf of the branch as in a case between two individuals. In fact, if the officers of the branch show personal feeling, it is made a matter of adverse comment. Furthermore, if the decision is correct, the member is not running a very great risk in having it reheard before the higher courts. If it is not correct, the church has interests to protect, as well as the individual.

The principles of the gospel and of the court of the church are justice, equity, and brotherly love. If the arm of the church is to be shortened, there will be times when it can neither protect itself nor help the individual. We do not urge nor believe as a rule, that an elders' court is actuated by fraud or collusion (Rules of Order and Debate, p. 99); but we do believe very often a serious error is made through misunderstanding and misapplication of the law. Will the member be a better citizen of the kingdom of God, because the matter is dropped, right or wrong? Or is it probable he would be a better Christian, if the matter can be taken up and rightly decided? Can it hurt him in any case? We could cite many instances where such a mistake has been made in all good faith, nor need unnecessary criticism be made. The thought we are now considering, is not the inaccuracies or mistakes of some single decision, but it is a question of the principles involved: Should our church procedure more closely follow that of the criminal courts, or that of equity?

In the courts of the land a case is not presented to the people for their vote, but the decisions of the courts are respected until reversed by a higher court. To require that a branch shall receive and

accept the findings of an elders' court, and then use this acceptance to prevent an appeal, if the decision is not satisfactory to the branch or its officers, is to give to the people a shadow, and to deprive them of the substance. We will not object here to the case being presented to the branch, though reason suggests that the court having all the evidence before it, is better able to determine the penalty than is the branch. But we do object to that interpretation of the action of the branch, which deprives them of their rights of appeal from a decision which they believe is not correct. What other committee binds the body so it can not act?

Again, before the criminal courts the defendant is not required to testify. In equity one of the first steps is to require his answer under oath. The law of the church encourages confession and repentance, that if a man has done wrong he should make every effort to right that wrong. It is his privilege to receive the counsel and advice of his brethren, how best to right the wrong, and their assistance as well. As we read our Doctrine and Covenants, it would be quite in order for the elders to call the member before them, and ask him in regard to the truth of certain accusations against him; yet on a criminal basis this would be an error.

It is not the purpose of this article to suggest a few alterations, but rather to consider the principles on which our procedure should be founded. The church may make its own rules of procedure, and is not bound by any particular secular court. Furthermore, although the majority of our members are in this country, the church is universal, and in principle we should consider the law of other governments as well as that of this great land of ours. Still we would respectfully suggest that the principles of equity more nearly accord with what should be our proper procedure, than do those of the criminal law. Yet it is not our purpose to urge the adoption of the rules of equity. Our fundamental law should be the revelations of our heavenly Father to the church. That should be our standard, and the more nearly we can observe its spirit and purpose, the more nearly right will be our efforts in every capacity and department of our work.

S. A. BURGESS.

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ARE WE EVANGELICAL?

EDITORS' NOTE.—The following article is from the pen of Elder W. E. LaRue, pastor of the Central Church, Kansas City, Missouri. During the present year he was denied membership in the ministerial association in his city on the ground that his church was not evangelical. He was not permitted a hearing before the association.

In order for us to properly determine this question, we must go back to the meaning of the word *evangelical* and we find that Webster defines it as follows: "Belonging to, agreeable or consonant to,

or contained in the gospel, or the truth taught in the New Testament; as, evangelical religion. Earnest for the truth taught in the gospel; strict in interpreting Christian doctrine; preëminently orthodox. Contained in or relating to the four gospels."

It might be an easy task for us to establish the fact that our church stands for the truth taught in the New Testament; that as a people we are strict in interpreting Christian doctrine, that all of our faith is in exact harmony with the four gospels. We as a people might easily recognize these things as facts, but can we persuade others to so believe? On our part there is no question over the matter of our being evangelical and orthodox in every particular, but the Christian world at large questions it and refuses to be associated with us to some degree, in performing work in which all churches are interested and in which all churches might coöperate and work together to some extent.

Could it be demonstrated to the membership of our church that our teaching is out of harmony with the truth taught in the New Testament, they would sever their connection with the church at once. While our people may reverence the teaching of other books, there is no book which is so authoritative to us as the New Testament and to be found out of harmony with what is taught therein would put us in an inconsistent and undesirable light. As a people, we have long since cherished the thought that our mission to the world consists in contending for the faith once delivered to the saints, to preach the everlasting gospel; and that work of course includes the attitude of being "earnest for the truth taught in the gospel." As the Master came in his day, not to multiply the number of religious sects, but to bear witness unto the truth among a large number of sects and religious devotees, all of whom were diverse from him in their teachings, so we, as a people, have come on a similar errand, carrying the message of the original gospel and the precious faith once held and observed among the ancient saints, to our present day and time. Here we have reared our standards in the midst of numerous other sects and religionists whose views on Christian doctrines and morals are far from being harmoniously blended.

Strange as it may appear, with some exceptions, all of the various sects of the Jews existing in the time of Christ joined together to wage opposition against him. In the tumult which was raised their petty differences were drowned. Just so has it been in our day. Oh, how good and pleasant it has been for brethren of all denominations (except ours) to dwell together in unity, especially when an effort has been made to counteract our teaching and influence. We have been denied admittance unto the Sunday school associations; our sisters have been scornfully treated (with some exceptions) when they have de-

sired to be associated with the Women's Christian Temperance Union.

Quite recently, the ministers' associations of several cities have rejected the applications of our ministers who deserved to affiliate and cooperate with them in every good work. In some instances our ministers have been turned out of these associations, not because of any unchristian conduct, but for the general reason that they were considered unevangelical. The question might well be asked by those not immediately affected by such action, Who is authorized to sit in judgment and determine who is evangelical?

In nearly every instance where such judgment is passed upon us, there is no reasonable opportunity offered for any exposition or explanation to be made of our faith. Some do not want to hear for fear they will find out that it harmonizes with the truth; others do not want to hear it for fear their own craft will be endangered thereby, so they raise the cry, Away! away! unevangelical!

As a rule, people do not take the time nor make the effort they should to determine what the various churches do believe; what their mission; what the history of their rise and progress and leading facts; and when they hear all the churches combining to raise the cry of unevangelical against us, it usually brings the desired result, to prejudice the people against us so that they maintain an attitude of indifference toward our faith. They know better, and some have learned by sad experience that when an attempt is made to prove by the Bible that we are unevangelical, they are utterly unable to do so. We have never shunned a rigid and thorough investigation of our claims, using the Bible as a standard by which to determine the facts.

It is only a matter of years when all the various Protestant denominations that now flourish in the public gaze were victims of persecution, intolerance, and religious bigotry. Does it not seem strange that they should not have learned by the sad and bitter lessons through which they have passed, to have a proper respect and consideration for those, equally honest in their convictions with themselves, who hold as precious and dear to their hearts a faith which may differ in some respects from theirs?

Let it be understood that, notwithstanding we are not recognized, we do not yield our claim to be strictly orthodox, sound in the Christian faith, and evangelical in the sense that our faith is in strict harmony with the Bible. We are not called upon to sit in judgment upon the faith of others nor should we ever stoop to the ungentlemanly and unchristian attitude of mistreating or abusing those who may differ from us in faith. Let the world see that we have more of manly principle, more respect for the rights of men than ever to attempt to deprive our fellow-man of just and equal privileges. Christ's

attitude of rebuking with piercing, burning words of truth, while surrounded by those who were deriding him, shows us clearly what our attitude should be. Of him it was said, "Behold the man," and it is under such conditions that the manhood which should have developed in us through our gospel experiences should assert itself. It may seem that if the manly principle were well developed in professed Christian men they would receive and treat us with that degree of courtesy which is due man from man. They know full well that we stand high in moral principles, on an equality and in some instances above that represented by many churches. They may believe that we are extreme in our interpretation of some portions of the Scripture, they may think that our claims regarding fulfilled prophecy and some of our customs and traditions are strange; but what of that? Shall we be ostracised from the society of good men? Are we entirely past redemption? In the language of one fair-minded minister, who protested against the proposition to reject the application of one of our ministers, "What good shall we accomplish by turning our backs upon these people?" You may search through the pages of history and you will find that the men most worthy of honorable mention therein, are the men who have stood for justice, for human liberty, for equal rights and privileges, for religious tolerance, for respect and consideration, for the opinions of all mankind. Such men believe that truth is its own defense and that its claims can not be dignified nor effectually enforced by oppression nor by ungentlemanly or unmanly deeds.

It is deplorable that in summing up the character of professional men, ministers of the gospel, so-called advocates of modern sectarianism, supposed to be examples of what our manhood should be, should have such a poor rating. In many instances their moral standing is not equal to that of men of no professed faith at all. Search the pages of history and out of the great army of clergymen of sectarian tendency you will find an exceedingly small percentage of those who have distinguished themselves as real benefactors of mankind. Many of them have distinguished themselves as champions of their creeds and many have been known for their intolerance, narrowness, and injustice toward their fellow-men, while occasionally the world has felt the thrill that has come from a great heart filled with compassion, with charity and love for all mankind, who has wrought for justice and equal rights for all and special privileges for none, who manifests real devotion to God and seeks the welfare of fellow-men. All men will be quick to recognize the virtue of such a man without respect to his belief or church affiliation.

The common people of to-day would be pleased to receive and to recognize the good we are doing

were it not for the fact that their ministers misguide them in their attitude and seek to make them prejudiced, and for this reason we are pronounced as unevangelical. Some believe it, but they are of the class who are in absolute ignorance of our church and our faith.

Having set forth some of the leading facts regarding the question, it may be well that something be said with reference to our attitude toward other churches. It will be remembered that when Joseph Smith received an answer to his prayers and the visitation of an angel, he went at once to the clergymen who were acquainted with him and told them of the incident. From them he should have received kindly consideration and sympathy. When Samuel heard the voice of the Lord, he went at once to the priest Eli and told him the message. Eli charged him not to "hide anything from me of all the things that he hath said unto thee." And notwithstanding it was a message of condemnation to him because he had not restrained his sons in their evil doing he said, "It is the Lord; let him do what seemeth him good." Instead of the boy, Joseph, being received and treated in like manner, he was thenceforth cast out and regarded as the lowest vile wretch that ever lived. Nothing can be said which has not been uttered in defamation of his character.

Why could not these ministers have manifested the same attitude toward Joseph that Eli manifested toward Samuel? Circumstances have since substantiated the facts that their creeds were wrong and their professors were corrupt to a large degree. Many of them at that time were looking forward and expecting that God would soon begin the performance of a marvelous work, and why should they not treat the testimony of this young boy with care and caution instead of meeting it with ridicule and brute force? I think this incident as above related should furnish us a proper example of what we should do in our attitude toward other churches. We should not withhold our message from them. We should put upon them the responsibility of receiving or rejecting us as they may choose. We should ever extend to them every courtesy and respect which we would desire them to grant to us. If they do mistreat us and manifest contempt for our message, we should not retaliate nor revile those who may revile us. The truth is sure to win its way and when it is enforced by upright and praiseworthy conduct on the part of those who are its standard bearers, it will appeal to the thoughtful and consistent with double power. Are we evangelical then?

We have not presented any of the great array of references that might be offered showing that our faith and practices are identical with that set forth in the New Testament. In the light of the New Testament teaching we claim to be evangelical and as to whether we are or not, men and women must

determine by an investigation of our position, and finally our cause with that of all others will be passed upon by the Great Judge of all the earth.

Because we are not considered evangelical by some of the sectarian churches and because we are not accepted by them as worthy of their association, should not be interpreted by any as an indication that we should be condemned as unchristian and our cause treated only with sneer and contempt by the public at large.

W. E. LARUE.

KANSAS CITY, MISSOURI.

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MILESTONES OF UTAH CHURCH.

For a starting point in this inquiry we will call attention to some of the statements of the first president of that church just before he arrogated to himself the right to preside over the whole church and assumed the title of prophet, seer, and revelator to the church. He was at this time president of the Quorum of Twelve.

The Lord will *not cease* to give revelations to the people, unless the people *trample on his laws and forsake and reject him*. . . . This church has been led by revelation, and unless we forsake the Lord entirely, so that the priesthood is taken from us, it will be led by revelation *all the time*.—Brigham Young, October 6, 1844, *Times and Seasons*, vol. 5, pp. 682, 683.

Here we have a rule laid down that they should not go back on, but it no doubt will show up some inconsistencies that will be hard for them to explain, and as they have invited the turning on of the searchlight they should not be opposed to a little investigation along historical lines.

Four years later, after this people had gone west and located in Utah, we have this from one of their own men, as published in one of their own works:

No godly people ever lived in any age of the world without enjoying the spirit of prophecy and immediate revelation. . . . When mankind can not get immediate revelation from God, it *both is and always has been a sure token that they had fallen into transgression*, and were suffering rebuke and banishment from the presence of God.—Orson Spencer, May 1, 1848, *Millennial Star*, vol. 10, p. 139.

Four years have passed and we find this people reaffirming the rule laid down by B. Young, now their president, and publishing it to the world. They surely expected the people to believe it and they should have put the measure on closer than they did; had they done so there would not be the necessity for doubt and fear and difference that now presents itself.

The Doctrine and Covenants has the revelations of God to the church and this Utah church *professes* to believe them. In that book we are told plainly that the Presidency of the church shall be appointed by revelation, sustained by the voice of the people and ordained to that office. (See Doctrine and Covenants 80:1; 99:6; Utah edition 81:106.) This would emphasize the necessity for direct revelation from God, to fill any vacancy that might occur in

that office. That such a vacancy did occur is one of the historical facts that makes this investigation necessary; the further fact that the one whom we quoted at the outstart (Brigham Young) was the prominent figure in the first change of presidency that ever occurred in the history of the church in these latter days, makes it very interesting; for he seemed to have forgotten the rule he laid down. And when he and eight others of the Twelve got together at Winter Quarters, December 5, 1847, and proceeded to nominate and elect a President and two counselors, there was not so much as a hint at a revelation from God, and there was no ordination as required by the law of God. (See *Life of Brigham Young*, p. 188.)

Here is one of the milestones that marks the turning of this Utah church from the law and starts them on the wrong road. Things moved along for several years, when the evidence of the lack of revelation from God began to manifest itself in other ways. This self-elected president who did not consider it necessary to comply with the law of God, was never ordained to the office that he pretended to hold. See his own statement as follows:

Who ordained me to be president of this church on earth? I answer, it is the choice of this people, and that is sufficient.—Brigham Young, *Millennial Star*, vol. 16, p. 442; *Journal of Discourses*, vol. 6, p. 320.

Setting aside the law that required revelation from God to call a man to occupy in the office of president of the church, was followed by setting aside the law that required ordination, and that put him outside of the line where we could expect to find revelation, according to his own rule, and made him a transgressor of God's commands. So we are not surprised that in his teaching after this we should find him wandering from the pure teachings of Christ, rejecting the Lord, advocating that Adam was the only God we had anything to do with; also denying that Jesus was begotten by the Holy Ghost (see *Journal of Discourses*, vol. 1, pp. 50, 51), nor that he should go so far as to teach that men would commit sins that the sacrifice made by Jesus Christ could not atone for, but they must have their own blood shed to atone for their sin or they would be damned for ever. (See *Journal of Discourses*, vol. 4, p. 220; *Deseret News*, vol. 6, p. 397.) Again, we need not be surprised that he should have gone further into darkness and partaken of the spirit of adultery, which necessitated the doctrine of polygamy which he introduced publicly on August 29, 1852. We want to notice this carefully for a moment. Up to this time he has only committed the people as a church to his departures in a roundabout way, by sustaining him as the president, prophet, seer, and revelator, but now he presents this relic of barbarism in the name of the prophet who had been dead for eight years, and from that time the

Utah church has been held responsible for the abomination. We discover that the departure has been slow. At first the leaders were wrong, then the people accepted them (the leaders) and sustained them in offices where they had never been called by the Lord; this led to more departure until they had fastened the responsibility on the church.

We must come now to another milestone or two. It may not be so far between the milestones now as in the past. Thirty years passed away and President Brigham Young died. The Utah church found themselves without a president, prophet, seer, and revelator, here we come to one of the strange features in this people's work.

Three years passed before they attempted to fill the vacancy made by the death of President Young, and the people became anxious over the matter and of course asked questions. We will ask why, and let George Q. Cannon, one of the counselors to President Young, answer:

For the first time in the history of the church, the Twelve Apostles stepped forward and took the charge of affairs, by the authority of the apostleship, and the authority which they had received from the Prophet Joseph. And for a little rising of three years they led and guided the church, until the Lord inspired his servant Brigham, to organize a First Presidency of the church. . . . Every man who is ordained to the fullness of the apostleship, has the power and the authority to lead and guide the people of God whenever he is called upon to do it, and the responsibility rests upon him. . . . In relation to ordination, a great many people have imagined that it was necessary to ordain a man to succeed another, that it would impart a particular efficacy or endow him with some additional power, . . . but it is not necessary that an apostle should be ordained to stand at the head of the people. When the exigency arises, he has already got the fullness of authority and the power of it. . . . As I have stated, it is not necessary for a man who has received this power and these keys to be ordained and set apart to act, he can act in any position. . . . Was it necessary that Elder Taylor should be set apart to preside over this people? Was it necessary that the Twelve Apostles should be set apart to preside over this people? No, it was not; for they already possessed the power, authority, and ordination. . . . Well, but, says one, why can not you organize a First Presidency now, if the Twelve have the authority? . . . The reason is simply this; the Lord has NOT revealed it to us; HE has not commanded us to do this, and until he does require this at our hands we shall not do it. For the present, it SEEMS to be the mind and will of God, as manifest to us, that the Twelve should preside over the church. And until he does reveal unto his servants that it is right and proper that a First Presidency should be organized again, we shall wait. We shall do nothing of the kind. . . . If three men have the right to govern, certainly Twelve men, all possessing the same keys, have that right and authority.—G. Q. Cannon, in *Journal of Discourses*, vol. 19, pp. 230-237, October 8, 1877. (Italics mine. F. A. S.)

We are struck at once with the fact that the mistake of the former president in assuming that an ordination was not necessary, is carried into this emergency, perpetuating it of course; but the law of God says he should be ordained. But we are met with another condition: the argument is made that

they will not fill the vacancy because the Lord has not revealed it to them. Here they *recognize the necessity of revelation* to fill the presidency's office, and lest anyone should think we have overlooked the statement that the "Lord inspired his servant, Brigham, to organize a First Presidency," I have but to call the attention of thinking readers to the law of God, as related before. God does not change, so if *he* had been the source of Brigham's inspiration he would not have forgotten that these officers were to be called of God by revelation, that they should have been *ordained*. He would have moved in harmony with his own law. Hence it must be evident to every thinker that a mistake had been made when Brigham was made president.

But let us follow this a little farther: On October 7, 1877, we have the following from George Q. Cannon:

Some had been much exercised about a First Presidency being organized. He wished the Saints distinctly to understand that "whenever *God commanded a First Presidency to be appointed*, it would not be revealed through anyone but his servant who was now God's mouthpiece.—*Millennial Star*, vol. 39, p. 739.

We have emphasized their position by quoting from Cannon, to the effect that a command from God must come before they would organize another First Presidency; now we will see if they did as they seem to feel was the proper way to do. Did they wait till God commanded them? I will now quote from a sermon by Orson Pratt on October 10, 1880, three years later, and we will see what they did and how much revelation there was in it:

And much might be said of the First Presidency, which quorum presides over all the church of God; . . . We therefore considered the propriety of organizing it at the conference; and Brother John Taylor, by the *voice of his brethren, the Twelve*, being the person holding the *legal right* to that office, as the president of the Twelve Apostles, was selected to occupy the position of the President of the whole church, and he, according to the right and authority given to him, suggested his own counselors. They were sanctioned by the Twelve Apostles; hence the First Presidency again, so far as the council of the Twelve is concerned, has been reorganized.—*Journal of Discourses*, vol. 22, pp. 26-38.

We are face to face with the record again, that this Utah church has done what they said they would not do. *No command from God, no revelation*, not even to Mr. Taylor, but he is put in because he was the president of the Quorum of Twelve and had a "legal right" to the office. Will our friends tell us where that law is found that gives the president of the Twelve the *legal right* to succeed to the office of president, prophet, seer, and revelator to the whole church? Another milestone marking their departure from the law of God. But listen to Mr. Taylor on this question:

"President John Taylor said, it was gratifying to him to know that the organization of the church was now provided for. The mind of the Twelve had been exercised on the

question of the First Presidency, and what has been done to-day he *believed* was approbated by the Lord as well as the people. So far as his own feelings were concerned he could have wished to continue his connection with the Twelve, but as was clearly portrayed to us by Brother Pratt, God has an *order in his kingdom*, and it is our duty to observe it. He therefore acquiesced in the change. When everything was adjusted, it was nothing but right and proper for the quorum of the First Presidency to be filled.—*Millennial Star*, vol. 42, p. 724.

It is a strange thing that if the revelation was to come through this man he did not say something about it, but he is *gratified*, and he *believed* that what had been done would be approbated by the Lord. To the thinking mind if *God had spoken* to this man *he* would have been *sure* that what was done would meet the approbation of the Lord if done according to his commandment. Again we ask, Where is the law that we are required to observe for "the order in his kingdom" that provides that the president of the Quorum of Twelve has a legal right to this office of presidency over the whole church? They must know (if they had not been blinded and in transgression) that there was no such law in the commandments of God anywhere; but instead it was a custom introduced by the usurper in that office (Brigham Young) before this one (John Taylor) was put in and adopted by the Twelve. But this is not the only case: it was but a short time till President Taylor died and this Utah church was without a presidency again. The same rule was followed, no *revelation calling* a man to the office, no ordination again, as provided for in the revelations of God to the church, and no revelation or ordination for the counselors. President Woodruff lived but a short time, and once more the church was facing the vacancy in the Presidency and again the opportunity to come into harmony with the law was before them; but no, they put Mr. Snow into that office,—no revelation, no ordination. They follow the lead of the usurper who established this custom contrary to his own teaching, and the law already received and believed (professedly) by this Utah church. Mr. Snow's reign was a short one and now we come to the last time they have had occasion to change the occupant of the presidential chair. When Mr. Snow died they found it necessary to proceed somewhat differently from the past two cases. They put Mr. Joseph F. Smith back into the Quorum of Twelve and gave him the honor of being the oldest in ordination in the quorum, which would give him the right to the presidency of the quorum, and then at once elevated him to be president of the whole church and again proceeded to organize the First Presidency without revelation or ordination. In this connection we will examine some of the evidence before the Senate Committee on Privileges and Elections in the case of Reed Smoot.

SENATOR BAILEY. I do not refer to the counselors. You

have already said that the president chooses or designates them. Who chooses or elects the president? For instance, who elected you to your present position?

MR. SMITH. I was nominated by the Twelve Apostles and submitted to the whole church and sustained by the whole church. . . .

SENATOR BAILEY. I understand that. As a matter of fact, the apostles nominate the president and the church elects him. Do I understand that to be the case?

MR. SMITH. Well, yes, sir; that has been the case. And then, again, the senior apostle, through custom of the church since the death of Joseph Smith, has been recognized on the death of the president as the legitimate successor to the president.

SENATOR BAILEY. It is a question of succession rather than of election?

MR. SMITH. Yes, sir. . . .

SENATOR BAILEY. Has that the force of law or has it merely the persuasion of custom?

MR. SMITH. MERELY A CUSTOM. THERE IS NO LAW IN RELATION TO IT.—Vol. 1, pp. 92-3.

Where are we now? The present president of the Utah church affirms there is no law relating to the choosing of presidents of the church. What a spectacle of "trampling on the law!" This milestone would look like they had got so far from the line of truth that they had lost all trace of the right way. To be charitable with this church would be to say that their leaders have led them into transgression and darkness; but we have one more line we wish to notice before we conclude.

I again take up the Smoot case and notice some of the evidence offered by the president of the Utah church:

THE CHAIRMAN. I do not quite understand that—"when it is divine." You have revelations, have you not?

MR. SMITH. I have never *pretended* to nor do I profess to have revelations. I never said I had revelations except so far as God has shown to me that so-called Mormonism is God's divine truth; that is all.—Vol. 1, p. 99.

SENATOR DUBOIS. Have you received any individual revelations yourself, since you became president of the church under your own definition, even, of a revelation?

MR. SMITH. I can not say that I have. . . .

SENATOR DUBOIS. Then you do not know whether you have received any such revelation as you have described, or whether you have not?

MR. SMITH. Well, I can say this: That if I live as I should in the line of my duties, I am susceptible, I think, of the impressions of the Spirit of the Lord upon my mind at any time, just as any good Methodist or any other good church member might be. And so far as that is concerned, I say yes; I have had impressions of the Spirit upon my mind very frequently, but they are not in the sense revelations.—Vol. 1, pp. 483, 484.

We have followed these men now for some time and in summing up we are struck at once with the array of evidence that, examined in the light of the teachings we started with, shows very clearly that this church has left the commands of God, in practice and in teaching; that darkness has ensued, and as a natural consequence they have gone into transgression. They have trampled the law of God under

foot, they have forsaken his teachings, and by that means they have rejected him. The highest officer in that body, who claims the title of prophet, seer, and revelator, and who is sustained by the people of the church, comes out with the clear rejection of God's Son and asks the inhabitants of the earth to hear and believe him as the interpreter of the law and teachings of the Lord, affirming that Adam is our god and the only god we have anything to do with, also denying that Jesus Christ was begotten by the Holy Ghost, making light of it in a disgusting manner, thus throwing ridicule on the teachings of the Bible and the Book of Mormon. And as we move along the line we are painfully conscious that there is a dearth of revelation. The heresy of polygamy was brought in and the church was induced to accept it, and the only thing, with one exception, that they pretend to consider as a revelation in all these years from 1844 to 1910, was a command to stop polygamy. The revelations are all against this church and yet they ask us to accept them as the church of Christ. The rule laid down by their own teachers condemns them: no revelations, departure from the law, rejecting the Lord, forsaking his teachings. According to the test they have forfeited their right to God's recognition, and we have the *sure tokens that they have fallen into transgression and are suffering rebuke and banishment from God's presence*. How long will you people of the Utah church continue to sustain a man as president, prophet, seer, and revelator who declares that he has never had nor does not pretend to have revelations, who admits that he was not called according to the law, and was not ordained as the law directs, and who confesses he is a lawbreaker?

Again we ask, How long will the Utah church be a party to deception and transgression? Why sustain men who defy the law of God and man as the present president of that church has done? Will you continue to be led by that relic of the Dark Ages, *the infallibility of the living oracle*? Arouse and assert your rights and say to those leaders, We will not sustain you while you are in open transgression. Only when you come back to the law of God and keep his commands can we give to you the hearty and loyal support that men of God are entitled to.

Turn from your wanderings and come back to God and then will he bless you with revelation from God and direction of the Spirit as at the first, before you turned from the law and trampled it under your feet and rejected the teachings of Christ for the heresies of men.

FREDERICK A. SMITH.

* * * * *

"The shape of the seed has nothing to do with the form of the fruit. The clumsiness of the novice doesn't indicate his future capability. The outset fixes neither the time nor the place of the victory."

Of General Interest

THE FEDERATION OF THE WORLD.

The foreign relations committee has just reported back favorably to the House of Representatives a bill bearing the name of Congressman Bennet, of New York, providing for the appointment of a commission "to consider the expediency of utilizing existing international agencies for the purpose of limiting the armaments of the nations of the world by international agreement, and of constituting the combined navies of the world an international force for the preservation of universal peace." This bill is a ways and means measure to bring about a world federation, limited to the maintenance of peace, so that our recommendations to the Third Hague Conference of 1915 may be well considered and far-reaching. It is indorsed by the New York Peace Society; the International School of Peace of Boston, and the New England Arbitration and Peace Congress held at Hartford, Connecticut, on May 11. If passed it will be the first time in history that a government has officially recognized that the true philosophy of the peace movement requires world federation as a pre-requisite for universal peace.

In his famous essay, "Perpetual peace," published in 1795, Emanuel Kant declared that we can never have universal peace until the world is politically organized, and it will never be possible to organize the world politically until the majority of the nations have a representative form of government. At last all the peoples of the world have achieved in some measure representative government. Russia has its Duma; China has announced that shortly it will promulgate a constitution, while Turkey and Persia have each just gone through the throes of revolution and emerged with a vigorous parliament. If Kant's philosophy is sound, therefore, the world is at last ready for world organization and universal peace.

The only two powers that ever have or ever can govern human beings are force and reason—war and law. If we do not have one we must have the other. The problem before the world is how to decrease the area of war and increase the area of law until war vanishes and law envelopes the world. At the present moment the world is organized into fifty-nine nations claiming independence and within their territories—nominally at least—organization, law and peace prevail. We have already learned to substitute law for war in cities and states and even up to the fifty-nine nations; but in that international realm over and above each nation in which each nation is equally sovereign, the only way at the present moment for a nation to secure its rights is by the use of force. Force, therefore, or war, as it is called when exerted by a nation against another nation, is at present the only legal and final method of settling international differences. In other words the nations are in that stage of civilization to-day where without a qualm they claim the right to settle their disputes in a manner they would put their own subjects to death for imitating. The peace movement therefore, is nothing but the process of substituting law for war.

But how can we best create law in the international realm. Certainly not by the cumbrous methods of the present. To-day there is no such thing as a code of international law which is binding on the nations. What passes under the name of international law is simply a series of arguments, maxims, precedents, and opinions. It is the work, not of legislators, but of scholars. The nations are at perfect liberty to accept it or reject it as they wish. Before we can have a real international law we must have behind it some conscious political organization to give it sanction and validity, and that implies a federation of the world.

The history of international law presents striking analogies

to the history of private law. Likewise, the history of the organization of the "United Nations," which is to give sanction to international law, will correspond to the history of the organization of the thirteen American colonies into the United States. The United States, therefore, furnishes the model for the United Nations. The Declaration of Independence foreshadows the declaration of interdependence.

The beginnings of world organization, however, have already taken place. In the Hague Court and the recurring Hague Conferences we see the germs of the international court and the parliament of man. The problem is how to develop these so that they will become the judicial and legislative departments of a powerful world constitution, just as our Articles of Confederation and Continental Congress developed into the present United States Constitution, which a century of storm and stress has not broken and which still serves as a model to all the republics of the earth.

A careful study of existing arbitration treaties and of the work of the first and second Hague Conferences shows that our international law is at the same stage of development as private law of about the tenth century, while the organization of the "United Nations" has reached the same stage of progress that our thirteen States did before the Constitutional Convention of 1787.

The problem, therefore, before the world is to perfect the Hague Courts and Conferences so that finally, if it be deemed necessary, we may even add a world executive and thus create the united nations in the very image of the United States.

The peace advocates from Penn and Kant and Hugo and Burritt down to Hale and Bartholdt and Carnegie have long realized that world federation is the key to peace and disarmament. Even Mr. Roosevelt in his remarkable Nobel peace address the other day at Christiania goes so far as to urge a "league of peace" to abolish war, paradoxically, by force if necessary. The governments themselves, however, have not yet officially recognized that world organization is the goal of international effort, though they have unconsciously and inevitably been driven much faster and farther along this path than they realize. The passage of the Bennet bill, however, will remedy this. The creation of a world federation commission would guarantee to our own people as well as to the peoples of the world that the United States is in earnest and ready to take the lead in the only practical and promising method of obtaining international peace.

It seems the destiny of the United States to lead in the peace movement. The United States is the world in miniature. It is a demonstration that all the races of the world can live in peace under one government and its chief value to civilization is a demonstration of what this form of government is. We have settled more disputes by arbitration than any other nation. In all history no men have done more to spread the gospel of peace than the two Pennsylvanians, William Penn and Benjamin Franklin. David Low Dodge, of New York, in 1815 founded the first peace society of the world. Two generations ago Elihu Burritt and a dozen others in New York and New England went up and down this country, and even over to Europe, urging and prophesying the formation of an international court which Burritt declared when it came into existence "would constitute the highest court of appeals this side the bar of eternal justice." Coming down to more recent times, it is probably a fact that the late Frederick W. Holls, of New York, had more to do with the establishment of the Hague Court than anyone else, while Mr. Carnegie has given it a palace in which it shall hereafter sit. The United States took the first case to the Hague Court that ever came before it and the American minister at Venezuela sent the second case there, which brought all the great powers before it

bar, and established it in the estimation of civilization. Mr. Bartholdt was the first man who ever stood up in a national parliament and suggested turning the Hague Conferences into a real international parliament. Elihu Root planned the idea of having the Second Hague Conference create a world court modeled on the United States Supreme Court, and now Secretary Knox has announced its early establishment. President Roosevelt's Christiania address is nothing else than a plea for the federation of the world. Not since the "Great Design" of Henry IV of France proposed in 1602, has one who has represented a great people ever promulgated so comprehensive a plan for universal peace. Mr. Taft says that if the Bennet bill becomes a law he will appoint Theodore Roosevelt as chairman of the commission. Does not the last sentence of Mr. Roosevelt's address indicate that he would feel compelled to accept the honor? He says: "But the ruler or statesman who should bring about such a combination (league of peace) would have earned his place in history for all time and his title to the gratitude of all mankind."

If the world federation commission is appointed by the United States Government with Theodore Roosevelt as chairman, can anyone believe that the day will not be brought measurably nearer, when as Victor Hugo prophesied in 1849, "the only battlefield will be the market opening to commerce and the human mind opening to new ideas?"—Hamilton Holt, editor of the *Independent*.

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SPECULATION.

Speculation is one of the most intolerable and revolting manifestations of disease in the economic organism. Those profound sages who maintain that everything that exists is super-excellent have also attempted to defend speculation, to justify it, to assert its necessity even to enthusiasm. I will immediately prove to these paregryrists what the principle which they are espousing really is.

The speculator plays in the economic world the part of a parasite. He produces nothing, he does not even perform the questionable service of middleman performed by the merchant. He confines himself to taking away from the real workers, by stealth or violence, the largest part of the proceeds of their labor.

The speculator is a robber who robs the producer of the articles produced by forcing them to accept inadequate compensation for their toil, and the consumers by forcing them to buy from him at an enormous advance. The weapon with which he falls upon the producers and consumers like a highwayman is double-barreled, and is called rise and depression of prices, or cornering the markets. He makes use of this murderous implement in the following manner: When his intention is to plunder the producer, he begins to sell certain goods which he does not possess at a price lower than the current market rates, promising to deliver them to the purchasers a fortnight, a month, or three months, later than the date of sale. The purchaser, of course, buys of the speculator because he asks lower prices.

The producer now has only two courses open to him. If he is rich enough to carry his goods without selling until the day arrives when the speculator is obliged to deliver those he has guaranteed to the purchaser, then the speculator will not be able to get the goods at as low prices as he had hoped, and will be obliged to buy them at the producer's price and lose money on them, thus being robbed instead of robbing. But if the producer can not do this (and this is by far the most frequent case), then he is forced to sell his goods immediately at such prices as the goods will fetch in the market. He must underbid the speculator, who then becomes his purchaser, for the consumer has already ordered what he wants from the speculator. Thus, when the time

comes for him to deliver the goods, he is able to buy them of the producer at a lower price than the one contracted for.

The producer may have become bankrupt by the operation, but the speculator has got his pound of flesh and is happy. If his aim is to plunder the consumer, then he buys up all the available goods offered of a certain kind at the producer's price. He can do this without trouble, as the transaction does not cost him a single penny; he pays for his purchase, not in cash, but in promises. He need not settle his account for weeks or months, as the case may be. Thus, without real possession, frequently without going to the expense of a single dollar, the speculator becomes owner of the goods, and if the consumer wishes to buy any of them he must apply to the speculator and pay the price he demands.

The speculator receives into one hand the money given him by the consumer, and after abstracting a portion as large as possible, which he puts into his own pocket, he hands over the remainder with the other hand to the producer. In this way the speculator, without labor, without benefiting the community, becomes wealthy and influential. Capital extends to him the highest favor, *i. e.*, unlimited credit.

Every workingman, everyone without exception, is tributary to the speculator. All our wants are foreseen, all the necessary articles of our consumption are bought up beforehand by speculators, on credit, and sold to us at as high a price as possible, for cash. We can not eat a bit of bread, nor lie down to rest beneath our roof, nor invest our savings in stocks, without paying to the speculators their assessments in corn, in land and buildings and Stock Exchanges.

The taxes which we pay to the State are oppressive, but by no means so oppressive as those exacted from us by speculation. Certain persons have ventured to defend the Stock and Corn Exchanges as necessary and useful institutions. It is a miracle that they were not suffocated by the enormity of their assertions. What! The Exchanges of the world useful and necessary! Have they ever kept within the limits of their legitimate business? Are they ever simply the meeting place of the *bona fide* purchaser and the *bona fide* seller, where honest demand and honest supply can come together and transact their business?

The simile comparison of the Commercial Exchange to a poison tree is incomplete, because it only symbolizes one phase of the transactions carried on there, their effect upon the moral nature of the people. The Exchange is a den of robbers in which the modern successors of the robber knights of the Middle Ages make their abode and cut the throats of all who pass by. Like the robber knights, they form a kind of aristocracy, which gets a handsome livelihood out of the people. Like the robber knights, they claim the right to exact contributions from the merchants and artisans. But, more fortunate than the robber knights, they run no risk of being hung high and dry if a stronger person than they comes upon them in their high-handed course of purse-slashing.—Selected.

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CONCERNING HELP.

Too much help is no help. The young eagle is taught to fly by being pushed out of the nest. Left to follow its own inclinations it would never learn to leap toward the sun. Parents too often destroy their children because they haven't the wisdom to know what is best for them. They follow the blind dictates of their love, and by doing too much for them make them incapable of doing anything for themselves. But God makes no such mistakes as this. "For whom he loveth he chasteneth, and scourgeth every son whom he receiveth." He gives him the right kind of training to make a man of him; often throwing him upon his own resources to develop his strength.—*Our Young Folks*.

Letter Department

DES MOINES, IOWA, June 25, 1910.

Editors Herald: On last Friday afternoon I received a telephone message to come to Runnells that evening, since there would be preaching at the Saints' chapel by the Brighamites. When I arrived they were preaching and I heard among other things the following:

"We treat [teach] the gospel of Christ as taught in former days, and again taught in our day.

"People do not appreciate what God has revealed.

"God is establishing his kingdom never to be thrown down nor given to another people,"—quoting professedly from Daniel 2: 44.

"Discord is a sure evidence of error. One idea only can be right, all others must be wrong.

"Are we sending out enough missionaries to preach the word? Too many are preaching the doctrines of men and advocating broken ordinances.

"We are trying to bring mankind to a knowledge of the Son of God in the proper way.

"I may be wrong in some things I say to-night; if so, I would like to be corrected.

"Every truth is in harmony with every other truth."

1 Corinthians 15: 29 was read, and said that was "a part of the gospel. We should teach and practice this ordinance now, for if one does not start as soon as another he will never in all the ages catch up with the other.

"It may be asked, What is being done in the temple in Salt Lake City? We are working for our dead ancestors, but that is not all, not by any means. People are becoming saviors to their fellow-men. How? By preaching the gospel and administering the gospel ordinances for the dead and the living. On these we differ from you people. We desire to have harmony."

At the close I asked the speaker to read Daniel 2: 44, and I had to urge it read before he would read that verse without special comment. I asked why the words *thrown down* were used instead of *destroyed*. "Well," he said, "I think it means the same thing," but he admitted that he had not read it as it was. Then I asked him why the representatives of that church thus quoted that passage when they wished to make an argument against the "Reorganization." I told him that we believed that it, the church, had not been destroyed, but if we believed in their theory we would have to believe that it had been.

He made the same claim that is generally made about building temples, that is that they are *always* commanded to build, and not always *commanded* to build. He confessed that we had a record of the command to build the Kirtland Temple, and the Nauvoo Temple, but he did not know where the command was to build the temple in Salt Lake City,—that they did not have the records, all of them.

I asked what other things they did in the temple at Salt Lake City besides work for their dead ancestors, as they had said that was not all they did there. They answered by reading out of the Doctrine and Covenants about washings and anointings, etc. I asked them if that was all they did. They said, No. I inquired what else they did, but they again answered that they did not have all the records, so they could not tell.

I inquired if I understood that they were sent to preach the gospel. They answered, Yes. Do you preach anything but the gospel? I asked. They answered, No. I then asked if they did not preach polygamy privately whenever opportunity offered. They said sometimes they showed it was according to the Bible. Do you ever advocate that principle publicly? They answered, No. I asked if they knew any-

thing about a tract being sent out by the Northern States Mission of their church that advocated polygamy. They at first tried to evade the question, and tried to make it appear that they did not send out such a tract, but they finally acknowledged that they each had one, but that it was a lecture by a non-Mormon. I acknowledged that, but I inquired why they were interested in spending postage in sending it out to our people. They said, to show that the Bible did not oppose polygamy, and that it was so understood by others besides the Mormons. I asked what they called such work as sending out tracts favoring polygamy, if it was not publicly advocating polygamy, but they could not answer. They concluded that the best thing was to discuss the differences publicly, and to that I agreed, but I could not get them to write out a proposition, but said that when Elder Pace was through discussing at Davenport they would send me the same propositions, and took my address ostensibly for that purpose. We will wait and see.

Elder Roberts has accepted of the following propositions to be discussed at Ottumwa, beginning July 25, nothing preventing:

"1. The church of which I, J. F. Mintun, am a member, incorporated under the name of the Reorganized Church of Jesus Christ of Latter Day Saints, is the true church of Christ, and in harmony with the Scriptures in origin, organization, doctrine, ordinances, and practice.

"2. The Church of Christ, of which I, W. G. Roberts, am a member, is the church of Christ, and scriptural in organization, origin, name, doctrine and practice.

"3. The Book of Mormon is of divine origin and its teachings entitled to the respect and belief of all Bible believers.

"4. The sixty-six books as found in the King James' Translation and Revised Versions is the perfect revelation of God's will to man and all that is essential to his salvation."

We expect to begin tent meetings in this city the first of next week, to continue as interest may require.

Your tracts entitled, "All Brighamite roads lead to polygamy," and "Duplicity exposed," just received. They will do good. The article on the "Corner stones of the Utah church" should be in tract form.

In hope of the final conflict,

J. F. MINTUN.

FALL RIVER, MASSACHUSETTS.

Dear Herald Readers: So many of the Saints have been in and passed through our city, and quite a number, commissioned with a special charge, have labored in our midst to the end that we might see the beauty of the Christlife and the glorious possibilities of life eternal, that a letter coming from us may be like a voice speaking from the past, awakening in some one's mind, pleasant reminiscences, and for a brief period transporting the mind in thought to the many manifestations of God's Holy Spirit, that are not confined by time or space.

Fall River is a city of hills and vales, a city the land of which must have been shaken terrifically at the time of our Savior's crucifixion, according to the Bible and the Book of Mormon statements, for on every hand the granite rocks have been thrown to the surface, making the cost of working the streets to grade and the putting in of the sewerage system very expensive.

I do not want to speak about the rocks of our city, and its municipal expenses, but about the power of the gospel and resistive forces that this same power meets. A perfect man being placed in an imperfect environment may not be affected by his environment, but place an imperfect man in an imperfect environment and I am sure the environment will make the same impression upon him in the course of time. In looking at the different races of the world they appear to

have taken upon themselves peculiarities, manifested mentally and physically, that seem to be confined to that particular portion of the earth upon which each race of people dwells. Now, Fall River, being such a city of hills, vales, and rocks, it almost seems that the people have taken upon themselves the characteristics of their city. Fall River is a city of great cotton manufacturers, a home of cotton goods workers; all except a few having hearts like their native hills, wherein the seed of the gospel can find no root. For the past two or three years our missionary in charge has tried to place before the minds of the people of this city, their position in the kingdom of God, from the Bible standard, sending such able and efficient workers as Brn. A. B. Phillips, and R. B. Howlett to labor in our city, in tent preaching.

When the books are opened at the great judgment day, they will show the earnest efforts put forth and also the results, and while we feel sorry that the results have not as yet matured into obedience to the gospel principles, we feel sure that our city has been salted to some extent by the salt of the earth. Some of the Saints may take the view that it is necessary to preach the gospel to all people, as a witness either to bless or condemn, but personally I want the gospel to be a blessing to the people. If it be necessary that the Saints be divided in the working out of the gospel plan, one part of the Saints standing upon the mount of blessing to bless the acts of obedience, the other standing upon the mount of cursing to curse the acts of disobedience, it is my earnest desire to stand upon the mount of blessing, not with the thought of shrinking the trials incident to the overcoming the lusts of the flesh and the putting on of the nature of Christ, but that my feet may appear beautiful as we walk upon the mount, bringing good tidings.

Well do I remember Bro. David Anderson visiting this city to labor in our midst. I was an attendant but not a member, and how my heart was filled by some influence that was divine in its nature, and how beautiful nature seemed, what wonderful testimonies were opened up to my mental vision, all seeming to testify of a Father's love and care of his creation. Time has found me growing quite accustomed to this marvelous light, and while we may get accustomed to receiving of the Spirit, we never get weary of receiving it, for it comes as an old friend, and yet there is something new with each visit. It is a familiarity that does not breed contempt. How glorious will be the morning when we live in the place that God has set apart for his people and the storehouse of heaven is opened unto us, with Christ in our midst initiating us in the glories of a life in the presence of God.

May the present find us all preparing, and the future find us prepared.

JOHN PILLING.

SAINT BERNARD, OHIO, June 27, 1910.

Editors Herald: I request the prayers of the Saints in my behalf. I will add a testimony concerning my weakness of the flesh. I have not been living right and I am cut off from the church. I know this work is true and my heart's desire is to make all things right and live right and come back. I want all the Saints to pray for me and I will live right, so God will answer your prayers in my behalf. I am the lost one, but pray that I may be found.

Yours in the one faith,

LAFAYETTE GOTT.

4936 CARTAGE PIKE.

ESCATAWPA, MISSISSIPPI, June 30, 1910.

Dear Herald: I have looked for a letter in the *HERALD* or *Ensign* for some time, from some of my old friends in Texas, but I see they do not write much. I feel very lonesome here and would be glad to hear from anyone. You can address me at 262 Biloxi, Mississippi, and it will reach me. If Brother

Mannerling sees this, or if anyone will notify him of my request, I want him to be sure and write me. I am at Brother Millow's now at Escatawpa, and will try to start a meeting here in a day or two.

I left the Bluff Creek Branch this morning at the close of the Mobile district conference that had been held there. This branch is near Vancleave. The many strangers that I met could think of my name with little trouble. I met many good and faithful Saints. The Saints here are so friendly that one can not help but enjoy himself. We had fasted and prayed the Sunday before the conference for its welfare, and when all the people met you could see the very spirit of charity and love in all. I must say it was a good conference in every way. A fine prayer and testimony meeting was held Sunday with many good prayers and testimonies.

There was a step taken in regard to helping the Mobile Saints buy a gospel tent for that city, to be used at other places at idle times. There were about twelve dollars raised at the conference for that purpose. The conference closed with many sad hearts, warm handshakes, and an urgent invitation to come again, but one of the best parts of the conference was enjoyed Friday night,—an entertainment conducted by Sr. Edna Cochran with the Sunday school and Religio workers. I know it was the best I ever attended. It made me think that it was the drilling of an army for a great battle that awaited them in the future. Sister Edna is to be highly recommended for her faithfulness.

Since coming to this State about two or three weeks ago, I have inducted five precious souls into the kingdom. I feel well in the work of the Lord, but I feel weak and want all the Saints to pray for me. This is a grand work, and we that occupy places therein ought to be faithful. God is smiling on some of the young people here in this district, and the Spirit has designated some that will be called to occupy in the priesthood. May they live faithful.

Your well-wishing brother,

ALBERT VAN CLEAVE.

VALLEY STATION, KENTUCKY, June 23, 1910.

Editors Herald: I will drop a word from this part of the vineyard to your valuable columns. I have been holding meetings in a schoolhouse about twelve miles from the city since the 12th with a growing interest. One very nice lady stood up for baptism last night and her husband has said he was going to go with his wife. I think there will be several others in the near future, as many have confessed that they never heard the gospel before, although they have attended church all their lives.

This place is a new opening. Just last winter I held a week's meetings here. The people are kind hearted and take us home with them. They are mostly members of the Methodist and Lutheran churches and many of them have expressed themselves as not believing the doctrines and baptisms in their churches. The only remedy for them is to come over on the Lord's side and obey his word. Then they can know that the doctrine we preach is true.

May we ever be faithful to this ever true church and be able to build it up. Our branch in the city has such a scattered membership that we can not have any Religio, and we have no success in building up a Sunday school, but we hope for better conditions. May the Lord bless and speed his cause, is my prayer. I am ever praying for the redemption of Zion.

1381 SEVENTH STREET.

J. W. METCALFE

PHILADELPHIA, PENNSYLVANIA, June, 1910.

Dear Brothers and Sisters: Having passed through trials and sorrows as well as joys in this latter day work, and not seeing any account of the loss that came to me and my family in any of our church papers, I thought I would write to you

and let you see that although the dear Lord saw fit to let us go through a severe trial, yet in his great mercy he also poured out his blessings on us.

On the 7th day of December, 1909, two of my sons (George A. and Robert E.) were installing an acetylene gas generator for welding purposes. This was their last day to be at this place where they make safes, and the firm that was buying the welding plant wished it for welding certain parts of their safes together. I had been talking to my son George at 1.15 o'clock p. m., and when he bade me good-bye, he told me that he was going up to the safe works to put on a safety valve on the generator and then they would be ready to turn the plant over to the owners of the safe works. My youngest boy, Robert, had been there two or three days showing their people how to work the plant for welding.

After I bade my son good-bye, I had to meet a party from New York who came to Philadelphia to see me on business. We did not get through our business till 6 p. m. I lived near the church, which is about an hour's ride from my office, so when I got home it was about 7 p. m. I did not know what was wrong, but I could see by their faces that there was something wrong. One of the sisters of the church and my oldest daughter and her husband were there, but I did not see my wife. I asked for her and they said she had gone up stairs and for me to get my coat off first as they had something to tell me. I took off my coat and they told me that my two boys had been blown up in an explosion, killing George instantly and burning Robert almost into a crisp. You may judge what a blow this was to me, to know that when I bade George good-bye near my office, it was the last time I would ever see him alive in this world, and to think that Robert, though his life might be spared, yet he would be disfigured for life and blind, for they said his eyes were blown out.

After I had spoken to my wife, with very poor comfort, as I had none to give, I got ready to go to the hospital to see them and claim George's body. Bro. W. W. Smith came in. He had been down and claimed George's body for us and had seen Robert. When he met me he could hardly talk. He just took me by the hand and said that Robert was still alive, so I went to the hospital and what a sight! Robert was covered with bandages from the top of his head to below his knees, and the doctors told me it would be better for him to die, as his eyes were gone, both blown out of their sockets, and that his back was broken and large holes were cut and burned into his body. While they were working with him he came to and when he did he told them not to bother about him, but to go to his brother George and save him, for he had a wife and child. George was twenty-five and Robert was nineteen.

This explosion happened within two hundred yards of Bro. A. D. Angus' home. When his daughter Jennie heard the explosion she ran out and when she saw it was at the safe works and knowing that my boys were there, she ran down, and the first thing she saw was the men bringing out the body of George. He was dead when they got him out, but it was an hour before they got Robert, for he was covered up in the ruins, there being a large safe on top of him and tons of brick on top of that. When they got him out Sister Angus wanted to go to the hospital to claim the bodies for us, but her mother sent her son Archie to get Bro. W. W. Smith. Bro. Smith went and claimed the bodies of the boys and found Robert still alive. He stayed with him until they had him bandaged up, for Robert's clothes were burned off his body, except his shoes. Brother Smith then went and told George's wife and then came and told my wife, and after he had sent some of the sisters to stay with my wife, he went back to the hospital to see Robert again and to administer to him. Dear brothers and sisters, you will wonder where the blessings of the Lord comes in when here is my oldest son killed and my youngest son with his eyes blown out, his back broken, and

this body all cut and burned; but God is good and his promises faithful and true to his children.

When Brother Smith (though tired and worn, for he is not strong in body, but faithful to his calling) went back to the hospital the doctors would not uncover Robert's head for him to anoint him. He found a little spot on his neck that was bare so he anointed him there and prayed over him that he might by the Lord's will and power come out of this with his body in perfect health and strength, with all his faculties. The brothers and sisters were gathered at the church for teachers' meeting but they turned it into a prayer meeting for our boy, and glory be to God, their prayers were heard and answered, for when I went back to the hospital in the morning, the first thing the doctors and nurses told me was that my boy's eyes were all right. They said it was something that they could not understand. They knew his eyes were gone, for when they cleaned his eye sockets out there was not an eyeball to be seen and that they were positive his back was broken, but now it seemed to be all right. This happened on December 7, 1909, and it was not two weeks when I brought my boy home with perfect eyesight and a perfect body, and not anything on his body to show that he had ever been burned. The eyes he had before were somewhat weak, but the set he has now is sharp and strong so you can see that the dear Lord will and does hear and answer the prayers of his children. Dear Saints, is it not worth all our sacrifice to get to serve a God and Father like this, and to give even our life to his service?

My son George makes four boys we have on the other shore to meet us when we come.

We ask an interest in your prayers that we may prove faithful and be able to receive a crown of glory. After the debris was cleaned away, it was found that the plant my boys were installing did not explode, but that a man that worked at the safe works lit a match over a can of benzine, and it was that which caused the explosion.

Yours in gospel bonds,

3419 A STREET.

JOSHUA P. FOWLER.

SIMMS, TEXAS, June 20, 1910.

Dear Herald: A few lines from a poor missionary amid the lone pine hills of northeastern Texas. I am listening to the sighing of the wind as it passes through the tall pine trees, and I think I hear the hum of the mosquito and the crochet of the frog, all of which makes the missionaries think about the millennium.

I left home May 15 for a trip through eastern Oklahoma and northeastern Texas. My first stop was at Fanshawe, where I preached one sermon to a noble little band of Saints. We enjoyed a fine prayer meeting in the evening.

My next stop was at Wister, where I met with Bro. Asa Harder and his noble little wife. They are running a lively paper at this place, called the *Wister News*. I was royally entertained at the hands of Brother and Sister Harder. My next stop was at old Standley, where Bro. Ellis Short and Bro. W. R. Pickering once had a large lumber business and where there was once a good branch; but all the Saints are scattered and gone now. This is where the Northeastern Texas and Choctaw District was organized. I preached a funeral sermon here to a nice little crowd gathered out at the cemetery. When I got through a lady stepped up and asked me if I was acquainted with Sr. Nora Short. I told her that I was, but that Sister Short had passed over to the other side. She said her kind deeds in that country would never die. Let us all live that way, that our good deeds will never die.

My next stop was at Eubanks where I met with Brother and Sister Wilson, noble good Saints that knew how to make a missionary feel at home, and they placed in my hand something to pay my way on to tell the gospel. I preached here

a week to a fine audience. Several will be gathered in here this summer. I blessed four children. This is a new place.

My next stop was at Cedar Springs, where the gospel had never been heard. Here I met with Brother and Sister Chapple whom I baptized a few years ago. I preached a week to an interested audience. I baptized one man and three ladies.

I went from here to old Spencer where the sound of the gospel had never been heard. I preached four days to an interested crowd and I think I will be able to do a good work at this place in the near future.

From there I came to northeastern Texas where the owl hollows loud and the pine trees grow tall and mosquitoes keep you good company during the few hours the poor missionary has to sleep.

I met many Saints I had baptized when I first went into the ministry work, still holding fast to the rod of iron. Some day I hope to meet them all in Zion.

We are preaching every night and two sermons on Sunday and having a good audience. I have met some Saints that have not heard for three years. I preach a few sermons and administer the Lord's supper and have a prayer meeting if I am with them on Sunday, leaving them rejoicing, and pass on. So I am in the battle until the conflict is over and the victory is won.

I ask an interest in the prayers of the Saints, for my health is not good.

Your brother,

E. A. ERWIN.

CLAY CITY, INDIANA, June 21, 1910.

Dear Herald: I so enjoy reading the HERALD and in fact any and all things which have to do with this glorious latter day work. Yet I feel impressed that I should do my part, be it ever so small; and I trust I may perhaps be able to encourage some, even as I have been encouraged and strengthened by the good letters I read from time to time.

I have not always been a Latter Day Saint, having been a member of the Christian Church before uniting with this one. I often feel that I have missed so much in that I never even knew of this church until we moved to Fayette City, Pennsylvania, two and one half years ago. Still I feel that God is wonderfully kind and merciful to me to have led me into this marvelous light—this wonderful truth.

I have four boys from one to five years of age, and my greatest desire is to see them stanch defenders of the truth once delivered to the Saints, and my constant prayer is that God will spare me and so help me to train them that I may see this prayer granted.

We are not close enough to any branch of Saints that I can attend regularly and bear my testimony of this work and to receive strength from such meetings. I have been in this work more than two years. I know this work is from God and therefore true, for God is true. He has blessed me and mine so often and so wonderfully, that never has my faith and joy in the work been greater than now, and I feel to say as did Job, "I know that my Redeemer liveth."

Pray for me that I may ever be faithful, meek, and humble, doing my duty cheerfully at all times. Ever praying for the welfare of the church and for the redemption of Zion,

Your sister in Christ,

Mrs. C. F. DAVIS.

Editors Herald: We are now settled at 802 North Main street, Kewanee, Illinois, in our new home, ready to take up our pastoral duties. The prospects are not flattering by any means, but we are hopeful of better conditions and by the help of the Spirit of the Master we trust to have results.

Yours in bonds,

JOSEPH ARBER.

That Kirbyville Debate.

It is very evident that the millennium has not yet come. Neither have the saints or Christians all come to a unity of the faith. This fact was manifested in the debate at Kirbyville between Elder W. M. Aylor, of the Reorganized Church of Jesus Christ, and J. W. Chism, Christian Evangelist for the Church of Christ.

Kirbyville is a lively little city of three thousand inhabitants where Mr. Kirby has a large sawmill. The debate was held in the auditorium with ample seating capacity for five or six hundred, but on account of the prejudice against the local congregation of the Church of Christ and general prejudice against the angel's message, the other churches were prepared with a well-organized boycott in the form of protracted prayer meetings the first week and later by preaching services, but we had a fairly good attendance.

The debate occupied twelve sessions, six on each proposition. Brother Aylor affirmed that the Reorganized Church of Jesus Christ of Latter Day Saints is in harmony with the New Testament church, in origin, organization, doctrine, faith, and practice. Mr. Chism affirmed the same for his church. The people of the Church of Christ have a membership in Kirbyville of perhaps fifty or more. J. W. Chism is recognized by them as their champion debater of Texas, so it was with some degree of pride and happy anticipation that they entered the conflict. We have no members there, therefore we were strangers among strangers in a strange land with a champion to contend with, but we were hopeful nevertheless, and had confidence in our cause and faith in the triumph of truth.

We were kindly cared for at the home of Mr. and Mrs. J. W. Gilchrist, our board being paid by the members of the Church of Christ, therefore we can remember with gratitude many features of this conflict. We were hopeful and prayerful that good would result and God's truth be vindicated. We would not enter into details in reporting many minor issues, but there are a few we desire your readers to know. Permit me to say, first, that each time I attend a debate and hear what we call the angel's message attacked, it makes me rejoice to know that my faith and membership are in a church that can be defended honorably and candidly, that we do not need to resort to trickery, quibbling, slander, and sophistry to maintain our cause. I have seen so much of that kind of work, not only in debates but to oppose our efforts all along, that I am at times forced to doubt the sincerity and honesty of those who oppose us. I prefer to believe them honest—honest, but miserably blinded.

Brother Aylor led in the affirmative by explaining the difference between us and the Utah Mormons, reading from court decisions and other extracts to prove our respectable standing where we are known, and that it is only prejudice and ignorance that speak evil of the Reorganized Church. He then gave a description of the New Testament church, what it was in organization, doctrine, faith, and practice, and urged the people to observe that he was to prove that the Reorganized Church of Jesus Christ was in harmony with it. The church of the first century had in it prophets, apostles, evangelists, bishops, teachers, elders, and deacons; also gifts, prophecy, and tongues, interpretations of tongues, healing the sick, wisdom, knowledge, miracles, etc., with an inspired ministry and the promise of the Holy Ghost to all who would obey the gospel. (Acts 2: 38, 39; John 7: 16, 17.)

The mission of Joseph Smith came in for its share of support, using Daniel 2: 44; Isaiah 11: 10-13; Zechariah 2: 1-5; Genesis 49: 22-27; 48: 12-20; and Revelation 14: 6, 7. These texts, with others, were used to prove that God was to do a work in the last days—in the eleventh hour (Matthew 20: 1-6).

But the champion of Texas therefore disputed the application made and in lieu thereof challenged, defied, and dared Bro. Aylor to prove that they meant what he said they did. Mr. Chism contended that Joseph Smith was a bad man in every respect, and opened his first speech in an effort to belittle Brother Aylor for his knowledge of grammar, logic, etc., and that the Devil appeared to "Joe" in the thicket instead of the Lord. He contended with much energy that "Joe" had added two books to the Bible, Book of Mormon and Doctrine and Covenants, that he came under the curse of Revelation 22: 18, that the gospel of Christ was complete without these two books. James 1: 25 speaks of the perfect law of liberty, hence the law was perfect and needed nothing further. Timothy had known the Holy Scriptures from a child, "which is able to make thee wise unto salvation," so we don't need "Joe Smith's" revelations nor Book of Mormon. Brother Aylor urged Mr. Chism to explain what scripture it was Paul referred to that make Timothy wise unto salvation. Was it the New Testament? If not (it being not written then) and he was wise unto salvation without it, why do we need it? But Mr. Chism found many other things to talk about, so he did not explain. This same champion also said that Isaiah 29 does not refer to a book at all—no hint there that a book was to come out of the ground or any other way—but something, he didn't say what it was, was to be as a book.

After setting up the church in the first century, Brother Aylor showed where the wicked apostasy was to overcome it and violence take it by force (Matthew 11: 12), and that the church pictured as a woman (Revelation 12) was to flee into the mountains for 1,260 days or years. Then traced the history when it went into the wilderness; in A. D., 570, remaining 1260 years, which would give us 1830 as the date of its return or reestablishment. He then called attention to the proposition, Is this restored church or this reorganized church in harmony with the New Testament church. Notwithstanding we were among strangers and had a champion to contend with, the people began to see from the first session that Brother Aylor was supporting his claims by the Bible, while Mr. Chism was answering him with slander and ridicule and real infidel argument. Mr. Chism delighted to read from such works as, Metropolitan Life of New York, John Hyde, Towne, Brighamites, and others who were turned out of the church and afterwards spoke evil of us. He seems to have no regard for court decisions or witnesses unless they were prejudiced against us, but the effort of Mr. Chism to prejudice the case was a flat failure. The prevailing sentiment of the people is that Chism lost from start to finish. I wish to say, however, for Mr. Chism, that in just one session, during the discussion of the first proposition did he really debate the question at issue. I think he made an honest, able effort to explain 1 Corinthians 13 the way he believes it, but Brother Aylor held the fort and showed the people that the perfect condition has not yet come; therefore these gifts are to continue till we all come to a unity of the faith, until the coming of our Lord in power and glory, when he shall reign as King of kings and Lord of lords. "Then that which is in part shall be done away."

It should be recorded here that Mr. Chism in his attack on Joseph Smith being a prophet, praised the idea that Alexander Campbell was not a prophet, that he was an uninspired man. This statement will be needed later on and will no doubt appear strange, to say the least, especially when we arrive at the end of Mr. Chism's argument in support of the 1827 movement which, as he claims, was established in fulfillment of many prophecies when the sanctuary shall be (was) cleansed and the primitive gospel restored! Just think of it! Prophets as far back as Moses, then on to Malachi and including the apostles, John in the wonderful vision on Patmos,

all of them under the inspiring influence of the Holy Ghost—foretelling future events. One event especially: the cleansing of the sanctuary and the restoration of primitive Christianity and yet God using Alexander Campbell to do the missionary work of it and not giving him any inspiration whatever! This modern expression seems to fit right here: "Now, what do you know about that?"

Mr. Chism's attacks on Joseph Smith did not win him any favor, nor his ridicule about him "seeing the Lord in the thicket." He made quite an effort against the Doctrine and Covenants. See section 26, where it says, "Behold, I say unto you that it mattereth not what ye shall eat or what ye shall drink when ye partake of the sacrament, if it so be that ye do it with an eye single to his glory." This was evidently very sweet to Mr. Chism and he seemed to enjoy himself keeping it before his audience. "It makes no difference what ye Latter Day Saints eat at your sacrament services, pork or beans, soup or cabbage, anything, Joe Smith said so." No explanation from Brother Aylor would satisfy this Texas champion. He was determined we should eat pork and beans at sacrament. It should be remembered that this same Mr. Chism was representing a church and people who make the boast that they speak where the Bible speaks and are silent where the Bible is silent, and that they have no creed, no confession of faith, no discipline—nothing but the Bible alone. Of course this idea was paraded for six sessions of the debate with much enjoyment for Mr. Chism and his faithful few. When Chism's church was on trial, Brother Aylor introduced so many other books written by leading lights in this "Church of Christ" movement that it seemed a revelation (as it were) to even Mr. Chism himself. It had been made prominent that the Latter Day Saints had other books beside the Bible, but now when their books were being introduced, several of them, it was a bitter dose for the "faithful few." Can the reader imagine the surprise, the humiliation, and defeat they encountered when Brother Aylor read from one of their own books the following instruction regarding the sacrament: "The best loaf of bread for this service is made like common pie crust, well-baked, not dried or burned." This is found on page 29 of The Christian Minister's Manual, compiled by F. M. Green, assisted by writings of Alexander Campbell, Prof. J. W. McGarvey, F. M. Brunner, T. W. Brents, and A. B. Jones, and from the direct contributions of Thomas Munnell and Robert Moffit.

The above extract about pie crust was simply dreadful to hear after what had gone before, especially as Mr. Chism had read in the Doctrine and Covenants, words that were not there and had boasted with such glee of his Bible and "Bible alone" creed. This is more amusing since it is a fact that for years the members of this Church of Christ have been breaking pie crust every Lord's Day as sacrament and did not know why they did so! But I venture to say that the "faithful few" at Kirbyville for weeks to come will eat their pie crust in remembrance of W. M. Aylor.

Another interesting feature of the debate was the argument of Mr. Chism to do away with apostles and prophets in the church. The apostles were the constitutional committee appointed to form the constitutional government, the church, and therefore these committeemen would have no successors, their work having been finished. Now there is quite a difference in a set of men being members of a constitutional committee or convention and being members of the state or government after the constitution is adopted. Paul says, "God set in the church first apostles," and Chism says, "God called twelve apostles and appointed them as a constitutional committee." I suppose that could be called Chismism. This is a sample of this Texas champion's work all the way through the debate. If our brethren are posted in books, theirs and ours, there is no need to dodge this self-styled "wise-man."

The most glaring piece of his work was his effort to explain Revelation 13 and make the beast therein refer to Joseph Smith. He claims to read Greek as readily as English, so he pretends to furnish the Greek in explaining Revelation 13 and concludes that Joseph Smith is the beast referred to, his name corresponding to Greek numerals to make 666. We had with us the Greek grammar and the Emphatic Diaglot and anyone who knows the English alphabet and can count from one to nine can see that Mr. Chism is wrong in his explanation. In SAINTS' HERALD of January 18, 1905, you will find an article from Bro. H. O. Smith on this same matter which you will find correct. Mr. Chism contends that the word *Smith* in Greek should have the letter *i* added in order to "Greekize" it; it would then read "Smithi." Granting this to be true, it requires this additional *i* supported by the natural 10 to permit this champion to have the full number—666. In the Greek alphabet, the letter *o* appears twice, once as in omicron which is short *o*. The other is omega, long *o*. But we are not left to a matter of preference or taste as to how we pronounce the word *Joseph*—whether long or short *o*. For the Emphatic Diaglot furnishes the long *o* as in omega, its numeral being 800. If Mr. Chism had used this *o* it would have been fatal to his plan, so he used short *o* in order to decrease the numeral to 70, then to diminish still further and make his letter scheme work, he uses the *vau*, the Greek *f* instead of sigma, the Greek *s* in the word *Joseph*. *Vau* has only six to its credit while sigma has 200 as its natural, so by these cunning changes, together with the added *i* to "Greekize" the word *Smith*, he makes out his case. Then to clinch his argument he says, "Can anyone doubt that I am right in it after noting the image?" He then closed his preface with the solemn words, "I am yours for the whole truth." These quotations are from Mr. Chism's book, *Campbellism—What is it?* On page 195 you find this language after several pages of endeavor to prove that the prophecies of Daniel were fulfilled in 1827 by the cleansing of the sanctuary by A. Campbell and others.

There is a quotation which Mr. Chism should read: "The wisdom of their wise men shall perish and the understanding of their prudent men shall be hid." We will not prolong our comments on Mr. Chism's rendering of Greek on the name of Joseph Smith, but simply say, "It is a glaring, deceitful bluff, such as gamblers use when they want to scoop in the other man's money with only a pair of deuces in hand."

On Mr. Chism's proposition, he labored hard to establish his church in fulfillment of prophecy. That it was in harmony with the New Testament church, hammer and chisel cutting down the standard so it would fit his little Pennsylvania town church by Alexander Campbell. Brother Aylor repeatedly kept that before the people, that Chism was cutting down the standard in order that he might be in harmony, etc. The people could see this and it proved a heavy blow to the champion and his "faithful few." We rejoice in the triumph and are happy in the conflict for truth.

In bonds,

R. M. MALONEY.

"When Phillips Brooks was going abroad," says the "Spectator" in the *Outlook*, "a friend rallied him about discovering a new religion and bringing it back with him. 'You had better be careful, Bishop,' he said; 'it might be difficult to get a new religion through the customhouse.' 'I think not,' observed Mr. Brooks. 'Any religion popular enough to import would have no duties attached to it,'"

News From Branches

INDEPENDENCE, MISSOURI.

Although the air is hot and humid, nature is developing a rich growth of all things good for the inner man. At the June business meeting, thirteen were received by letter and one hundred were granted letters, about ninety of which were for those of the South Side Branch. Our present membership is twenty-two hundred.

On Children's Day, the 12th, nine hundred and thirty-three were present. On that occasion, there were a fine large choir of juniors and during the evening's exercises, which were in charge of Bro. H. Barto, four young men delivered excellent, short addresses to good effect. The decorations, which were of flags, oak leaves, ferns, and flowers, were beautiful. At 1.30 p. m., thirteen children were baptized by Bro. D. J. Krahl, Sunday school superintendent, and on the 19th, eight more went forward in baptism.

The Second Independence Branch was organized on the 12th, Elder I. N. White in charge of the ceremony, and Pres. F. M. Smith delivering a welcome address, also a full corps of officers being elected and set apart for services.

On Flag Day, the 14th, were two noted events: the marriage of Bro. and Sr. W. J. Bullard, and in the evening the concert of Professor Carl Bush, in the fine large chorus of which were present seven of our own Latter Day Saint singers. Also on the 21st was another day in our memory of unusual happenings. The excavation for our new government building was begun, a one hundred thousand dollar project.

Srs. O. B. Smith and J. C. May have left us for their long journey to the Society Islands.

Pres. Joseph Smith, speaking to the Saints at the morning service of the 26th, selected for his theme, John 8: 31: "If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free." The discourse contained a great historical narrative and its lessons have been taught since sixty-six years ago. The fifty years of the speaker's service since then, beginning April, 1860, have been offered, through the help of a higher power, fully and freely, and he would, were he permitted, willingly devote as long a time again, that he might make honorable the name of his father and his co-laborers, and that of every true and faithful Latter Day Saint. Brother Joseph's voice was clear and his words impressive. They combined to make a fitting memorial of the lives and martyrdom of Joseph and Hyrum Smith, and were delivered in a manner fully in harmony with the just yet tender and kindly spirit with which the venerable speaker has ever been inspired.

ABBIE AUGUSTA HORTON.

217 SOUTH RIVER BOULEVARD.

Miscellaneous Department

Conference Minutes.

KEWANEE.—District conference met with the Millersburg Branch, June 18, at 9 a. m. A prayer and testimony meeting was held, presided over by Elders O. E. Sade and Amos Berve. Business session began at 10 o'clock, presided over by Elders O. E. Sade and D. S. Holmes. Mary E. Gillin and Amy C. Hendricks acted as secretaries; Mira Cady, organist; O. H. Bailey, chorister. Statistical reports received from eight of the nine branches in district. The bishop's report and the treasurer's report were audited and found to be correct and were accepted by the conference. Brother Berve reported that he and Brother Bailey had attended to the ordination of I. H. Chamberlain, of the Tri-Cities, to the office of elder, as instructed by the last conference. Election of district officers resulted as follows: Oral E. Sade, for president; Mary Gillin, secretary; C. E. Ball, treasurer; Nettie I. Heav-

CONTENTS

EDITORIAL:
 The Legitimate and the Honorable - - - 657
 Tracts on Utah Mormonism - - - 659
 Notes and Comments - - - 659

ELDERS' NOTE-BOOK:
 Financial Advantages to be Obtained Under Stake
 Organization, by R. J. Lambert - - - 660

ORIGINAL ARTICLES:
 Equitable or Criminal, by S. A. Burgess - - - 661
 Are We Evangelical, by W. E. LaRue - - - 663
 Milestones of Utah church, by Frederick A. Smith - - - 665

OF GENERAL INTEREST - - - - - 669

LETTER DEPARTMENT - - - - - 671
 J. F. Mintun—John Pilling—Lafayette Gott—
 Albert Van Cleave—J. W. Metcalf—Joshua P.
 Fowler—E. A. Erwin—Mrs. C. F. Davis—Joseph
 Arber—R. M. Maloney—Abbie Augusta Horton.

MISCELLANEOUS DEPARTMENT - - - - - 676

THE SAINTS' HERALD

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

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

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

ener, librarian. The conference gave Brother Sade the privilege of choosing two counselors as he requested. He chose Charles L. Mohney and C. E. Willey. The present auditing board was sustained for another year. Reunion committee announced that the joint reunion would be held at Prospect Park, Moline, Illinois, August 12 to 21. Bro. Roy Hopkins was granted the privilege of addressing the conference in the interest of Graceland College and he did so. There were three prayer and four preaching services. Elders Amos Berve, C. E. Willey, Joseph Arber, and Oral Sade were the speakers. Of the ministry there were present 13 elders, 4 priests, 3 teachers, and 4 deacons, total 24. Unity of purpose and diligence in labor seemed to be the keynote throughout the sessions. Conference adjourned to meet with Dahinda Branch, October 1 and 2, 1910. Mary E. Gillin, 115 Clark avenue, Peoria, Illinois.

MONTANA.—Montana district conference met at Bozeman at 10 a. m., with Bro. A. J. Moore, president, in the chair. By motion the conference was presided over by the district presidency. Branches reporting: Bozeman, gain 2; Deer Lodge, gain, by baptism, 24, by transfer from disorganized Victor Branch, 32. Report of Bishop's agent, Bro. Thomas Reese, was read and referred to an auditing committee consisting of the following: Brn. J. P. Wyckoff, W. P. Bootman, and John E. Eliason, who reported it correct. Report as follows: Balance on hand last report (February 17, 1910), \$93.65; collected, \$1,143.85; paid out, \$1,226.24; balance \$11.26. Written reports were read from Brn. W. P. Bootman and A. J. Moore. Motion made and seconded that the district tent be placed at the disposal of the missionary in charge. Carried. Brother Young was elected chorister. Sr. Maggie Reese was elected organist. At 2 p. m., written report of Elder I. M. Smith was read. Others who reported were J. H. Wells, F. Christofferson, A. B. Moore, John E. Eliason, Thomas Reese, Clint Williams, Jake Eliason. Moved and seconded that we hold the next district conference at Race Track. By motion the time was set at October 15 and 16, 1910. J. P. Wyckoff, clerk.

MOBILE.—District convened with the Bluff Creek Branch near Van Cleave, Mississippi, June 18, 1910. Brn. W. L. Booker and G. T. Chute were chosen to preside; Edna Cochran and Vida DePriest secretaries; Leah DePriest and Gladys Ruble organists; and Vida DePriest chorister. All visiting Saints were invited to take part in the conference. Minutes of last session were read and approved. Branches reporting were: Bay Minette, 115; Theodore, 88; Three Rivers, 123; Bluff Creek, 111. Official reports: Elders G. T. Chute, W. J. Booker, F. P. Scarciff, G. W. Sherman, W. L. Booker, Oscar Tillman, and Albert Van Cleave; Priests T. W. Smith and L. C. Goff; Teacher James Powell. The Bishop's agent's report was read and approved. Treasurer's report was read and approved. Books were audited by G. T. Chute, L. C. Goff, and J. C. Yocom. Mr. Garrett, Brother Chute, and Oscar Tillman were chosen as a committee to solicit

means to purchase a tent for the benefit of Saints in Mobile. Bro. W. L. Booker was elected president, Oscar Tillman vice-president, Edna Cochran secretary, and Oscar Tillman librarian. Preaching Saturday night by Brother Van Cleave, and on Sunday, at 11 a. m., by Brother Chute. Prayer and sacrament meeting Sunday at 3 p. m., in charge of Brother Booker and L. C. Goff. Preaching Sunday night by Brother Van Cleave. Conference adjourned to meet with the Three Rivers Branch September 17, 1910, at 10 a. m.

Convention Minutes.

NORTHEASTERN ILLINOIS.—Convention of the Northeastern Illinois District Sunday school association convened at Mission, Illinois, June 17, 1910, at 3 p. m. The usual routine business was transacted together with institute work. Adjourned to meet the day previous to the next district conference, the time being left with the presiding officer. La June Howard, secretary, 12055 Parnell avenue, West Pullman, Chicago, Illinois.

MINNESOTA.—Sunday school convention met at 2 p. m., on June 17, 1910, during the district reunion near Bemidji, Minnesota, T. J. Martin in charge by request of superintendent, Kate Martin. Secretary reported 129 members in the five schools of the district. Treasurer reported \$2.03 on hand. The district home department has a membership of 27 with \$3.27 on hand. Officers elected: Kate Martin, superintendent; P. W. Martin, first assistant; Eleanor Whiting, second assistant; Hallie M. Gould, secretary; Ethel Tucker, treasurer and home department superintendent. The matter of organizing a library board was presented by Leonard Houghton. Matthew Houghton and Matthew Jepsen were elected to act on such board, providing the conference should also elect a member the following day. Three superintendents, Delbert Whiting, Fannie Houghton, and P. W. Martin gave interesting reports of the work of their schools. The requirements for the standard of excellence were taken up and addresses or papers were had on the library work, benefits of sending delegates to district and General Conventions, normal work, and necessity of quarterly school reports. Adjourned to meet on the Friday preceding the next district conference at same place. Hallie M. Gould, secretary.

MOBILE.—A business meeting of the Mobile District Sunday school and Religio associations was held, in connection with the district conference at Van Cleave, Mississippi, March 18, 1910. Brn. W. L. Booker and A. G. Miller presiding. Sunday schools reporting were—Bluff Creek, Three Rivers, Theodore, and Pleasant View; the latter, being a newly organized school, was enrolled as a school of the Mobile District. Edna Cochran was elected home department superintendent and Vida De Priest assistant. Mr. Garrett, Oscar Tillman, and Albert Miller were chosen as a committee to solicit means to purchase tracts and other literature for distribution in the district. Reports of Religio locals at Three Rivers and Theodore were read, also report of home department superintendent of

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Religio. Convention adjourned to meet with the Three Rivers Branch, September 16, 1910, at 3 p. m.

Conference Notices.

At the last conference of the Toronto District held in the city of Toronto, Canada, it was resolved that the time and place for the fall conference be subject to the call of the district presidency and missionary in charge. Now in order that proper time may be had to make arrangements with railway companies regarding rates and for all arrangements and advertising for said October conference of the Toronto District, we do humbly request that branch presidents bring the matter of inviting said October conference before their branches at the earliest opportunity and as soon as possible inform us. John Shields, Clavering P. O., Cameron, Ontario.

Convention Notices.

The Sunday school convention and the conference will meet with the Clearwater Branch on August 12 and 13, the convention to be held on the 12th and the conference on the 13th. All are invited to come and bring the Spirit with you. Send the branch reports to William Kester, Clearwater, Nebraska.

Two-Day Meetings.

At Beaverton, Michigan, July 30 and 31. All are invited to attend. Saints from the north on Michigan Central and P. and M. line will be met with teams at Gladwin, Friday evening, July 29. George W. Burt, president.

Reunion Notices.

The first reunion of the New York and Philadelphia District will be held at Osborn's Point, Manasquan, New York, from August 27 to September 15, 1910. The last three days will be occupied with the meetings of district conference. The location is a beautiful pine grove overlooking the Manasquan River. Good river bathing. Within two miles of the ocean. Easily accessible to New York and Philadelphia. Trains to these points every hour. Fare from New York, two dollars and return, good till used. From Philadelphia, two dollars and seventy-five cents, via Market street, return trip, good for sixteen days; two dollars and twenty-five cents for five

days. Price of board, tents, cots, etc., will be noticed later. A welcome is extended to all the Saints, especially in the East, to meet with us. Arch D. Angus, chairman; Benjamin R. McGuire, secretary.

Pastoral.

Having been placed in charge of the Southeastern Mission, I ask all the Saints in this large field to give all the assistance they can in every legitimate way possible to the missionary force and thus be helpers in making the efforts of the missionary a success. I take this method of asking all who live far away from branches where the work has never been preached to make an effort to get the people interested in our work and also to get church houses and schoolhouses where these can not be secured, if you can only secure a private house, the missionary will be glad to come and preach the word if you can get the people out to hear.

I would be pleased to have any of the Saints or friends of the cause to write me in regard to the conditions where they reside in new places, in order that I may know what the opportunities for labor are in your respective localities and that the demand for labor may be met so far as possible in every place in this field, while the missionaries make a sacrifice of home and loved ones and are faithful and diligent in their work of spreading the gospel. All the Saints are requested to be helpers in every lawful way they can, according to the Lord's plan, and thus be laborers together with him and worthy to share equally when the Lord comes to reward his faithful servants.

In behalf of the missionaries sent to this field I ask the prayers of all the Saints that the kind Father in heaven may bless and direct us in our work, that all may endeavor to keep the unity of the Spirit in the bond of peace, is the earnest prayer and desire of your brother and coworker in Christ. All letters will reach me if addressed to 908 South Crysler street, Independence, Missouri.

F. M. SLOVER.

High Priests' Quorum.

To the High Priests: At the quorum meeting last April, I was authorized to prepare and publish a new list of names and addresses of the membership, and that this circular letter may be up-to-date, I respectfully request that if you

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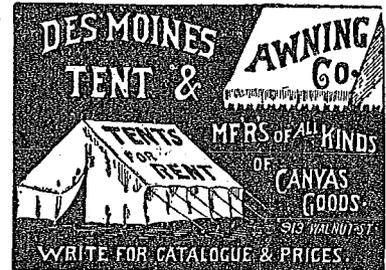
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have changed your post-office address or street number since your last report to the quorum (some have not reported for one, and some for two years), please send me your correct and permanent street number or post-office address. Please do so at once upon reading this notice, as we desire to get this letter printed and sent to you in the near future.

Your fellow-servant,

ROBERT M. ELVIN, *Secretary.*

LAMONI, IOWA, June 27, 1910.

The Bible in the Orient.

A large hope of Bible study in the Orient resides with the intelligent Western college men who are teachers in the government schools or representatives of the Student Volunteer Movement. In Asia there are 1,253 student volunteers, many of them strong, far-sighted crusaders whom western educational institutions have contributed to the Far East. But these men, and the men who will follow them, in order to succeed, must have increasingly in mind the necessity of a thorough knowledge of the Oriental, and broad sympathy with him. In spite of recent indications of progress, especially in the great port cities of the Orient, the men who are sent out to teach the Bible and to assist these countries in the application of its principles must appreciate that Eastern society does not admit of sudden transformation. The leaders must be content with a slow march.

The great opportunity of the Bible renaissance of the East lies in its being a movement which is not hampered by creeds or by particular methods. It may include men of every kind of faith or of no faith. It asks only that men come together with serious and practical purpose to learn the facts concerning a great literature. The leaders of this movement of educated men have set their minds in the direction of a few great central ideas, which are being emphasized in carefully arranged courses of Bible study in the native languages of the Orient. All ecclesiastical and sectarian machinery will be omitted both in the preparation of the studies and in their promotion. No priests or temples or formal observances appear in the foreground to distract or prejudice. Over one half of the three thousand Chinese students who voluntarily enrolled themselves in Bible classes during my visit to the institutions of China last year professed faiths other than the Christian religion. The tremendous possibilities of this enterprise appear when one realizes that the number of Oriental students who could be enlisted in this study to-day is depend-

ent almost entirely upon the number and equipment of teachers.

The Bible comes to the East with a personal religion. It brings the gospel of a new individual consciousness and responsibility. One who has not seen the influence of the Bible in Asia can scarcely appreciate the optimism and good cheer which it is bringing to peoples to whom life at best has meant in many cases illusion and despair. These men, who have been accepting our material achievements and our modern civilization, but have been rejecting our creeds, will find by the study of outstanding Biblical truths the real message of Christianity to individual men.—Clayton Sedgwick Cooper in *July Century*.

Bathing and Health.

It might be said that the power and strength of a nation or a person may be measured by its or his regard for the bath. History furnishes emphatic illustrations of this fact. When Egypt, Greece and Rome were at the height of their ancient power, their citizens made bathing a social function, a municipal duty and a religious observance. The public baths of these nations were magnificent architecturally, and important as centers of hygienic and municipal sentiment. With the decadence of these countries, the world seems to have reverted to a period of mental sloth and physical uncleanliness.

As an authority on the matter puts it: "For a thousand years, there was not a man or woman in Europe that ever took a bath, if the historian of these times, Michelet, is to be believed. The ancient love of the bath seemed to have disappeared from off the land. There was no Greece or Rome to hold up the ensign of cleanliness to the nations of Europe. Small wonder that the peoples of the Continent became physical decadents, as indeed they were in spite of tradition to the contrary. It is not strange that there came the awful epidemics that cut off one fourth of the population of Europe—the spotted plague; the black death; the sweating sickness and the terrible mental epidemics that followed in their train—the dancing mania; the mewing mania and the biting mania. Not only the houses, but the persons of all classes reeked with filth and vermin. The bath was banished and filth was almost deified. Indeed, it was then thought that the sanctification of the body was only accomplished when that body was indescribably dirty.—From *July Physical Culture*.

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



"There shall not any man among you have save it be one wife; and concubines he shall have none."—Book of Mormon, Jacob 2: 36.

VOLUME 57

LAMONI, IOWA, JULY 13, 1910

NUMBER 28

Editorial

THE MARTYRDOM OF JOSEPH AND HYRUM SMITH.

SERMON BY PRES. JOSEPH SMITH, AT INDEPENDENCE, MISSOURI,
JUNE 26, 1910.

If you need a text for the morning's service, you will find it in the eighth chapter of John's gospel, the words of the Savior, of whom the Book of Mormon tells us no man can be saved except through faith in him; of whom Peter says, a better foundation can no man lay than that which is laid in him. In the eighth chapter of John's gospel, the thirty-first verse, the Savior, speaking to those who professedly believed in him, said, "If ye continue in my word, then are ye my disciples indeed, and ye shall know the truth, and the truth shall make you free."

Sixty-six years ago to-morrow, between four and five o'clock in the afternoon, the lives of Joseph and Hyrum Smith were taken by the hands of a violent mob in the county seat of Hancock County, Illinois, and their testimony, whatever it might have been up to that time, was sealed in their death. Whatever may have been the causes primarily that led up to the taking of the lives of these two men, one thing is absolutely sure, that to a greater or less extent, religious and irreligious men were banded together to do that act of violence. There were two of their companions in the jail with them, where Joseph and Hyrum Smith had consented to be incarcerated, having received the faithful pledge of Thomas Ford, then governor of the State of Illinois, that they should be preserved from personal violence, and should be given a fair trial before the courts of the county. Of these two companions, the one, John Taylor, was grievously wounded; the other, Willard Richards, escaped unhurt. These two were of the leading quorum of the church at that time.

You will pardon me this morning if in my remarks they shall tend somewhat to the personal side of the question, for as his oldest son at the time of his death, and now the only surviving one of his immediate family, I have a very striking, a very strong, a very earnest interest in all that appertains to his history, in all that he taught, in all that he left upon record, and one of the persistent aims of my life has been to prove myself worthy of bearing his name, of having heard him teach, and of having been bap-

tized into the church in which, under the ministration of the angelic message, he was the foremost instrument in instituting its faith and organizing its body into an active membership.

I was baptized by him, confirmed by an elder in the church who was our Sunday school teacher, and my membership in that church has never been forfeited by an act of mine, so far as such acts may have come to the knowledge of those who are alike interested in and members of the church. I have never been cited to appear before any ecclesiastical court for personal immorality or evil conduct, nor has a verdict ever been found against me by any such court, by which my membership in that church could be taken from me justly. In my effort to honor and revere his name, I have believed that that reverence and that honor could be more distinctly shown in the strictest adherence to the things which he left on record, which had been held out to the church as the doctrine and faith and practice of the church for the fourteen years which he and his brother and their associates had been engaged in the propagandizing work that had been confided to them by their call to the ministry and their ordination under the hands of those who had been commissioned thus to ordain them.

Words with me mean but little unless they be coupled with acts, and that which is written, taking refuge under that wonderful example given by the Master when tempted and tried, to exercise his power to make bread of stones, to throw himself from the pinnacle of the temple, when offered the temptation of wealth and power and influence of the world, he answered that tempter with the simple statement, "It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." "It is written, thou shalt not tempt the Lord thy God." "It is written, thou shalt worship the Lord thy God and him only shalt thou serve." I have taken refuge under this example, "It is written."

It had been written, and though I may have been charged with believing too much, I have yet to learn that God has authorized or holy men have written more than was necessary, providing that which was uttered and recorded accorded with that which was written,—authorized to be written, comported itself with that which had been heard and accepted and

H O Smith
711 So Fuller ave

acknowledged to be of God as his word. Hence, it is with confidence that I express my faith in the text which I have chosen: "If ye continue in my word, then are ye my disciples indeed, and ye shall know the truth, and the truth shall make you free." Reverence to the memory of Joseph Smith expressed in word only, and contradicted by acts, amounts to nothing with me, and I am satisfied that they will not when tried before the august court of God on high.

There are three organizations to-day that profess love for Joseph Smith the prophet. They profess to honor and revere his memory, and possibly in each one of these organizations, to-day or to-morrow holding special session for that specific object, the name of Joseph Smith will be emblazoned anew on the roll of fame by worshipers before God and in the name of the Master, who will recount the wonderful qualities of the man, and the fact that he was accounted worthy to receive administration of angels, for the salvation of the children of men, that that promise made to him directly, that had been spoken to Abraham of old, might be fulfilled, "in thee and thy seed shall the kindreds of the earth be blessed."

One of these organizations, one party of those who honor and revere the memory of Joseph Smith, say that he fell from his prophetic calling somewhere between the years of 1832 and 1834, and was thereafter no longer worthy to receive the administration of angels, and that the authority which he held up to that time had become vitiated, and these take his words coming through him to the church up to a certain period of time, and there they draw the line of demarkation, and say, what was received before that time we accept, what was received afterwards, we deny, and hold it to be not binding upon us. They say, The acts performed up to that particular time we acknowledge as having been valid before God, but whatever took place after that in the history of the church is not worthy of our consideration. Practically this is the position taken.

Another body accepts the priesthood of Joseph Smith, denies that he was a fallen prophet at any time in his history, and that his being taken from the earth was the sealing of his testimony, in his blood, and that all that he had done or that he had said up to time should be received and accepted as of God and to that time should be received and accepted as of God and that whatever afterwards might come to light respecting him was also of God and must needs become a part of the curriculum of faith, and be adhered to by them who honored and respected him as a prophet of God. I wish to call your attention to the fact that when Joseph and Hyrum Smith were killed, there were existing publications of the church which were held out to the church and to the world as containing the code of faith, that were given to the church as standards of faith, doctrines, and commandments. Among these were the Book of Mor-

mon, as the angelic message, as the everlasting covenant, as it is named in one of the revelations, and which came as a message, a revelation to the man from God for the special purpose of reinstating the church, restoring the angelic priesthood, and restoring again the means of salvation unto the children of men by declaring the gospel found in the New Testament Scriptures as given of Jesus Christ and taught by his apostles, the apostles of the lamb. The second book in this triune was the book of Doctrine and Covenants, first published in 1835, by the authority of an assembly, a solemn assembly of the church, held August 17, 1835. It was held for the special purpose of taking into account the work of a committee appointed in September, 1834, and this committee reported to that august assembly of 1835, and their work was approved. The then existing Presidency gave testimony of the truth of the book, the then existing Quorum of Twelve gave their testimony to the validity and truth of the book. The existing quorums of seventy did the same thing, and so on from President Joseph Smith down to the deacons represented in that august assembly. This book was being republished at the death of Joseph and Hyrum Smith. Wm. D. Morton, who was employed in the office of *The Times and Seasons* at that time, worked on it, and I myself with one of the old-fashioned inkers, inked one of the forms of that Doctrine and Covenants, that it might be published and sent out to the world. And through the efforts of John Taylor in 1845, after father's death, the book went out to the world, containing a declaration of our faith and belief, as arranged by that committee in 1834 and reported in 1835, and accepted by that divine assembly, by that august assembly, August 17, 1835.

Now you may ask what object I have in this. This book was left on record by Joseph Smith, my father, as containing the revelations, a belief in which I had accepted and into which I had been baptized by the hands of my father, with others, in the Mississippi River at Nauvoo. Some curious things take place in this history. Are they of value to us? Let us see. One of the revelations contained in that book of 1835, 1844, and 1845, given unto the church directly, said, "Thou shalt take the things which are written in my scriptures to be my law, to govern my church." And at the close of that statement it is declared to be wisdom in God that such should be the case. Now was that a solemn charge to the church?

Then I present the third in this triune testimony, the Bible Scriptures: "Thou shalt take the things which are written in my scriptures." There was not at that time what is called the Inspired Version. They had only the King James Version. That is all they had at that time, and all they had until 1833. Joseph Smith in his history says he had completed

the translation of the Bible, and it was laid up to be kept in security until such time as circumstances or wisdom authorized its being printed and presented to the world. We have, then, these three: The Bible which was first in point of history and fact. We have the revelations of God to man in the Book of Mormon, the everlasting covenant, that that is referred to in the Apocalypse as the everlasting gospel that the angel was to fly in the midst of the earth and preach to every kindred, tongue, and people. We have the Book of Doctrine and Covenants, containing revelations of God to men, for the testimony of himself, and his Son, the words of God. I have taken refuge against the world, so far as my teaching the scripture is concerned, upon the statement of the fact that I was commanded to do it by virtue of direct revelation, the principle that arrayed the whole religious world against Joseph Smith and his confreeres, and which finally resulted in their driving the Saints from one place to another, and making them take refuge where they could. I believed it to be the word of God. I believe it now.

Now it is a singular fact, pardon me, but it is a fact just as clear as any other fact that was ever recorded, that from 1835 to 1876,—please bear it in mind, all of you,—from 1835 to 1876, those revelations continued in the Book of Covenants undisturbed, and with those revelations were some articles of faith and declaration of doctrine that were to control the church, approved by that august assembly in August, 1835, published side by side, the one on general governments, and the other on domestic relation or marriage. Both of these declarations were contained in it. Now mark. Let me repeat it, from 1835 to 1876 there was no change.

In the fall of that year, one of these organizations who say they revere the memory of Joseph Smith, honor him as the instrument of God in bringing to pass the restoration of the gospel in these last days; that body of people, by what authority I do not know,—I have never heard by whose authority it was done,—took out one of those sections, that on marriage, eliminated it from the publication in the fall of 1876, and inserted that that was purported to be from God, but which was never presented to the church and acknowledged as a revelation by that people, by the church. It never went through the trying ordeal of being submitted and tried, to see whether or not it was in accordance with the word of God which had gone before,—eight years and two months after Joseph and Hyrum Smith lay in their graves, and were silenced for ever from standing in their own defense against such representations.

In revering the memory of Joseph Smith, answering for myself as having been baptized into the church, acting for myself as his oldest son without regard for my membership in the church, honoring

and revering the memory of Joseph Smith, my father, was I to stand idly by when my majority was attained, without an attempt at least to stand for the faith into which I had been baptized, to honor and revere the name of my father by pursuing the things he had left on record at his death? Answer it, you who will. As to myself, I expect to answer it before God, as I have answered it everywhere I have been. I will present myself before the great throne on high, with the revelations given to the world in the time in which I live and but a little period before I was born, before God who gave that revelation to me and to others of the world, that we were to take the things written in the Bible to govern the church in the operation of the gospel of the Son of God for the redemption of men. I will present that wonderful revelation that has never been successfully controverted by any attack made upon it, the Book of Mormon, and will say, You gave this to the world, and to the church, and held the church under condemnation because they did not the things which were contained therein, and told them to do according to that which was written. As the Son of God when under temptation said, It is written, Thou shalt not tempt the Lord thy God I will present that Book of Covenants, those revelations which he gave to the church through Joseph Smith the martyr; I will present them as we have bound them together, as a record of the Twelve Apostles of the Lamb of God, and the Twelve Disciples in the church in this land, and present them to the Judge, and say to him, "Judge, if thou canst justly condemn me for my conduct in reference to that church thou caused to be instituted in 1830 and left these things on record at the death of my father who baptized me into the faith, if thou canst justly condemn me on these records, I must stand condemned." Now will he do it? Answer who will. Will he do it? Every heart answers, He can not. There is one thing that God can not do. He can not lie. His son is like himself, he can not lie. "If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free."

For fifty years, long or short, I have been standing thus before my brethren and before the world. I pledged myself on the 6th day of April, 1860, that I would promulgate no doctrine that should not be approved by them and the code of good morals. That same body of believers (whom I have mentioned second heretofore) professing to honor and revere Joseph Smith the Prophet and his brother Hyrum, say that I then pledged myself not to proceed as a man of God, but to be dictated to by men. I stated that I came not to be dictated to by men, but that if the same power that sent me authorized them to receive me, I would be with them on my original baptism under the hands of my father. But the

pledge I made was this: that I would not promulgate any doctrine which should not be approved by them and the code of good morals. Where was that code of good morals to be found? In the scripture. It was to be found in the Book of Mormon. It was to be found in the direction and commands of God to the world and the church as recorded in the Book of Covenants as published at the death of Joseph Smith, and in the *Times and Seasons*, the official journal of the church up to that period of time.

For fifty years I have tried to revere and honor my father as a man, keeping myself so far as it was possible for me to do, unspotted from the evils of the world. Does not the confidence of sixty thousand odd people in me, does not that speak of me as worthy to stand in defense of that for which my father suffered and died?

There is another band of believers that profess to honor and revere the memory of Joseph Smith. Now that band of believers took up the work left by Joseph Smith and Hyrum Smith as laid down by them, made appeal to God for direction as to the organization of the scattered members, those in Missouri, Iowa, Nebraska, and other places, as sheep without a shepherd, and looking for that that was to come to help them. These men had borne the priesthood of God, had acted in its office. When they came to God, following the example of Joseph Smith and others, they received word by revelation, that the law to govern the church was found in the Book of Covenants, that which God has given, told them where to find it, how to examine it, and when they did, the Reorganization was the result, the people who are represented here to-day, with whom I have stood now for fifty years, and, please God, will so stand for fifty years longer, if he will give me that length of time. But whether the period that I shall live may be long or short, here is where I stand, and not in a boastful spirit, but in the strong reliance which Martin Luther had when he was called on to go to Worms where friends told him his enemies would destroy him, when he said, "If there be as many devils in Worms as there are chimney pots on the houses, I would go to Worms." Or as Reverend Dr. Roberts, when leaving Amsterdam for the western world: "Here I stand, God being with me." So in the same spirit in which Joseph bore his testimony, in which Hyrum bore his testimony, I have not yet sealed my testimony with my blood, and from the conditions now I do not expect to do that, as it may not be required of me, but I have never shrunk from duty yet, have never at any time permitted the banner to trail in the dust, have never blanched with fear in the presence of any, and have never been afraid to meet the issues raised by our presenting our views of the truth.

Now this body of people took this Book of Doctrine and Covenants as direct revelation to the

church, and they took the Bible scriptures to be of God. They accepted it as the law of God to the church, and in it they found wisdom. They accepted the Book of Mormon, and believing it, they found that God proposed to raise up a righteous seed unto the house of Jacob, and gave commandments by which it was to be done. They accepted the statement that He led Lehi out of Jerusalem that this might be accomplished. They found the statement of Malachi in reference to a righteous seed. They took these words as being of God, arrayed themselves on the side of the scriptures, their understanding of it according to the light they had received up to that time. They took it to contain the words of God, but not all the words of God. They did not take one single line out of that book, but as it has been published again, it contains only such additional revelations as have been received by the church, and have passed through the trying ordeal of being acted upon by all the quorums and the general body, and they have tried to honor God in keeping those commandments.

Now here is one of those commandments: Carefully gather together. Boast not of mighty faith. Talk not judgment. Carefully gather together as many in one region of country as is consistent with the feelings of the people, and continue to plead before the courts and governors, etc., until how long? Until such time as ye shall find favor in their eyes, and they shall hearken unto you, etc. That they have done. That is a splendid tribute of reverence to the memory of the man, tribute of thanks to God, or a tribute of praise to the worthiness of the men through whom this commandment came, and who were martyrs sixty-six years ago to-morrow, to that faith. Thousands have been received into fellowship with this organization.

Now I only promised to talk a little while. I expected Brother Luff to be here, but I make no apology for the thoughts presented to you. I do not believe it right for men to apologize for what God has to say, or to apologize for God in any way. I have never done it, and shall not do it now.

In keeping the memory of Joseph and Hyrum Smith green within our recollection, we have presented these things to you in the light of that statement made by the Master to those who believe in him, "If ye continue in my word, then are ye my disciples, indeed; and ye shall know the truth, and the truth shall make you free." We have not thought it to be right, we have not thought it to be just before God that we should change one jot or tittle of the commandments which came to the church from 1829 to 1844, when Joseph Smith laid down his life, nor are we willing to accept of any other, no matter who it may be, that presents to us anything that controverts that which had been received up to that time and were kept constantly before the world

until 1876 in the Book of Doctrine and Covenants. I have in my possession the Book of Covenants of 1846 and 1852. I have seen the edition of 1856; have seen the one of 1869. These I have seen, and know that they contain those things which I have stated, and that they were never taken out until the fall of 1876, and when I asked one well in authority, by whose authority or command it was done, I will not tell you his answer, but he told me he was at the spring conference and at the fall conference and that not a word had been said, nor was a single action taken by the church at that time, authorizing it to be taken out. Not one.

I have stated these things in the memory of Joseph Smith, my father. As his son I have the right to defend his memory against every unjust attack made by his friends or his foes, and as a member of the church I have the right to defend his memory, and to see that every particle of evidence produced against him, or against the philosophy he left on record, to investigate and see if it was good proof, and good evidence, and if it was found to be not good I am authorized by divine commandment to reject it. "Though we, or an angel from heaven preach any other gospel unto you than that which ye have received, let him be accursed." And Paul repeated that, and I propose to stand close by Paul, if I am permitted in that august assembly, and with whatever judgment is passed on him I will be content in the goodness of God and the mercy of Jesus Christ.

May God's blessing be ours until the fight is ended and the labors closed and the victory won, is my prayer.

"MURDER COMMON IN KANSAS CITY."

"We are wading knee deep in blood in Jackson County. Murder is so common a thing in Kansas City that the newspapers often don't report murder as news. If a packer kills an ox that weighs three thousand pounds, the newspapers will hear about it and print the story, but I know of murders which were not even printed. It is no more to kill a man in Kansas City than to kill a dog. When I was criminal judge we had a murder trial set for every Monday morning. One Monday morning we had five murder trials set for hearing. In one batch of prisoners sent to Jefferson City were seven murderers. The criminal court records of Jackson County should be written in red ink. I investigated the cause of these murders and found but one during the time I was judge that could not be traced directly to intoxicating liquor. The liquor traffic is responsible according to statistics for ninety per cent of the crime, and my experience indicates that the percentage is higher than that."

These things and many other, Judge William Wallace spoke in his address at the First Presbyterian

church [Independence, Missouri,] Sunday night, in an argument, compact and logical, in favor of the prohibition amendment. He spoke for an hour. The audience filled the big auditorium, overflowed into the Sunday school room and the galleries. It was a union meeting. The Rev. H. G. Mais, pastor of the Watson Memorial Methodist church presided, and the ministers of the other churches were present. At the close of his address Judge Wallace asked for money to help carry on the prohibition campaign.

Judge Wallace announced in the beginning that he would make an argument for prohibition to appeal to the mind and not to sentiment. He followed this line and his speech was unanswerable.—*Jackson Examiner*.

CORRECTION.

In the leading editorial, July 6, the quotation credited to section 102 of the Book of Doctrine and Covenants should be credited to section 112. The language referred to in the third paragraph as a quotation should not appear in quotation marks as it is a free rendition of language found in the third chapter of First Timothy. In the same paragraph the words, *another writer*, should be, "The same writer."

Hymns and Poems

Selected and Original

Hymn of Prayer.

O Savior, keep me day by day,
And make me always thine to be;
O guide me through the narrow way,
Till thee in glory I shall see.

And now obeying thy commands,
By holy burial 'neath the flood,
And by the laying on of hands,
I stand redeemed through thy dear blood.

O send the Comforter divine,
With all thy gracious power and love;
Come dwell within this heart of mine,
And fit me for thy home above.

O help me now to learn thy word,
That I might know just what to say
To help some wand'rer who has erred,
And show some one the better way.

And when my work on earth is done,
And when my soul has fled to thee,
I then shall sing the victor's song,
And with the saints in glory be.

EDGAR G. WICKSEY.

LUMSDEN, SASKATCHEWAN, CANADA.

Don't give your pupils good reason for calling you Prof. Dry-as-dust. The Bible, your text-book, is the Book of Life!

Original Articles

LEAVES FROM LIFE.

Charter members of the Oskaloosa Branch of the Des Moines District, Iowa, organized in 1862.

We are glad to present to the HERALD readers the following sketch of the Oskaloosa Branch, organized in 1862, thus making it one of the early organized branches of the Reorganization. The mention of President Smith and Bishops Rodgers and Blakeslee is of interest.

Elder C. B. Brown, now president of the Oskaloosa Branch, furnishes us with the information contained in this article.



ELDER C. B. BROWN.

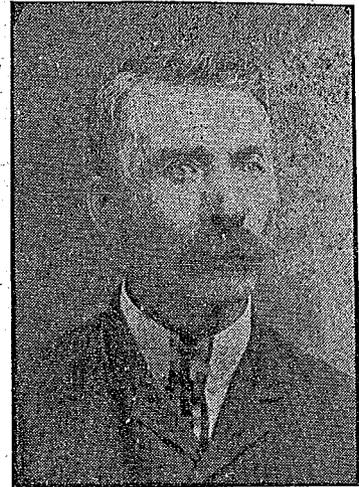
Oskaloosa, Iowa. One of the charter members of the branch organized in 1862.

In the fall of the year 1860, William Brown, with his family, arrived from the East in Oskaloosa, Iowa. He and his wife, Lydia Brown, were members of the old church, having been baptized at Binghamton, New York. At the time of their arrival at Oskaloosa they knew nothing of the church having been reorganized; however, they had never joined any of the factions. Along in the summer of 1861 they became acquainted with William Davis and David Hudson, who were also members of the old church, and learned a little in regard to the Reorganization, but nothing very definite.

In the after part of the winter of that year William Davis had occasion to go to Burlington and there met Elder William Morton who gave him full information concerning the Reorganization, who also sent a number of copies of the TRUE LATTER DAY SAINTS' HERALD.

It was probably through Elder Morton that Elder C. G. Lanphear learned that there were some members in the vicinity of Oskaloosa. He came to Oskaloosa in the spring of 1862 and preached and labored very earnestly and diligently for two months, baptizing some, and ordained William Brown an Elder, William R. Brown, priest; Francis H. Brown, teacher; and David Hudson, deacon; and in June

organized a branch with ten members, among whom were two elders, one priest, one teacher, and one deacon. William Davis was ordained an elder in England, where he and David Hudson were baptized. William Davis was chosen president of the branch; William R. Brown, priest; Francis H. Brown, teacher; David Hudson, deacon; Albert P. Brown, clerk.



BRO. ALBERT P. BROWN.
New London, Iowa.

Elder Lanphear went away rejoicing in the result of his labors. In the fall of the same year he, in company with President Joseph Smith, Bishop I. L. Rogers, Bishop Blakeslee, John Shippy, George Rarick, and one whose name I can not now recall stopped over night with the Oskaloosa Saints. They were traveling by team *en route* to western Iowa to attend conference. It was Sunday evening when they arrived, and an appointment was given out for preaching that night, and word went out that Joseph Smith, president and prophet of the church was there. Meeting was held at the residence of William Brown. The house was not very commodious and the result was that standing room was at a premium, especially near the doors, which were open, and even in the yard. Elder Shippy did the preaching. The writer was quite young at that time and remembers very distinctly wondering in his youthful mind as to how the appearance of the prophet, as he came forth out of an obscure corner at the close of the sermon and arose to make a few remarks, corresponded with what the people really expected to see. I remember him as a young man, with very dark hair, a dark and quite lengthy mustache, and no beard. In my youthful mind a prophet had long white hair, a long flowing white beard, and a robe.

Elder William Stevens, of Des Moines, stopped and preached for us in those days when passing through. He was engaged in hauling apples from southeastern

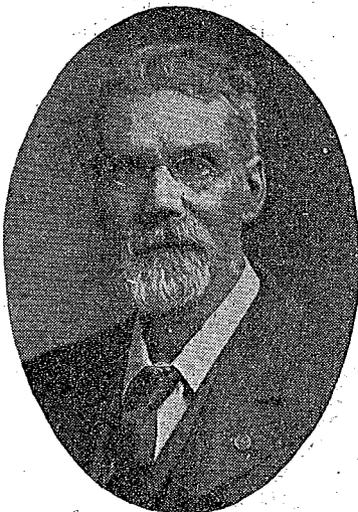
Iowa to Des Moines. Elders Wood and Cureden, of Western Iowa, also did some preaching.

The branch became in an unorganized condition two years after it was organized, all its membership moving away but one family; however, there was preaching done in the vicinity from time to time by Elders Longbottom, Lange, Stamm, and others, and later by



SR. CELIA R. PHILLIPS.
Kansas City, Missouri.

Elders James McKiernan, J. S. Roth, and Nathaniel Miller, and on April 24, 1892, the present Oskaloosa Branch was organized by J. S. Roth. There are now living four of the charter members of the old branch, William R. Brown, of Oskaloosa, Iowa; Elder C. B.



WILLIAM R. BROWN.
Oskaloosa, Iowa.

Brown, of Oskaloosa, Iowa; Albert P. Brown, of New London, Iowa; and Sr. Celia R. Phillips, of Kansas City, Missouri. William R. Brown and C. B. Brown are members of the present Oskaloosa Branch. We

remember Elder Lanphear as a very quiet unassuming man, but very earnest and diligent, one whose whole soul seemed to be in the work. Conditions are different to-day from those pioneer days of forty-eight years ago. Then one would travel many miles across the prairies of Iowa on foot or with team and not meet with a Latter Day Saint for days, while now one can travel by team across the State in almost any direction and stay with a family of Saints each night. Elder Lanphear has long since gone to his reward, where all those like him that were pioneers in the long ago will soon pass over to receive their reward. God bless the pioneers.

A. A. REAMS.

DES MOINES, IOWA, May, 1910.



QUESTIONS TO AND ANSWERS FROM FIVE PROMINENT BRIGHAMITE ELDERS ON ORDINATIONS.

"Ask and you shall receive," proved true when my desire became so strong that over the name of Frank M. Sheldon, Larrabee, Iowa, was submitted the two following questions to Elders Joseph F. Smith, jr., German E. Ellsworth, and A. Theodore Thorup, and Bishops G. Lorentzen and G. W. Coons:



BISHOP C. J. HUNT.

1. Can an elder occupy the position of, and enjoy the rights and privileges of, a seventy without being ordained to that position by the laying on of hands?
2. Can an ordained seventy occupy the position of, and enjoy the rights and privileges of, an apostle and act in the Quorum of Twelve Apostles without being ordained to that position and office by the laying on of hands?

My reasons for asking the above questions to leading ministers of the Brighamite church were, first: they claim that the three leading quorums in Christ's church are the First Presidency, the Quorum of Twelve Apostles, and the seventies quorum; second, it is a fact that Joseph Smith, the Martyr, and his counselors were ordained to the position of presidents of the church by the laying on of hands; third, the Brighamite church have repeatedly admitted that from Brigham Young to their present President, not one president or counselor in their First Presidency was ever chosen and then ordained to those positions by the laying on of hands; fourth, in the following answers to the foregoing questions they do admit that an elder, although holding the Melchisedek priesthood, must be ordained by the laying on of hands in order to occupy in, and enjoy the rights and privileges of, a seventy. They also declare that a seventy must not or can not occupy in the office and calling of the Twelve Apostles without being ordained to that office and position by the laying on of hands. Now that the position from elder to that of seventy in the church is only by ordination to that office, and from a seventy to an apostle is also by ordination by the laying on of hands, it ought to be clearly seen by everyone claiming faith in the restored gospel (the Brighamites not excepted) that in order for any apostle or high priest to rightly occupy in the office of the Quorum of the First Presidency, according to God's law, he must be chosen and ordained to that position and office by the laying on of hands. (See Doctrine and Covenants 107: 22, Utah edition; 104: 11, Reorganized Church edition.)

Replying to the above questions, Joseph F. Smith, jr., wrote from Salt Lake City, March 5, 1910:

I do not think it would be in harmony with the Scriptures for an elder or a seventy to act in the Quorum of Apostles without being first ordained to that calling by the laying on of hands.

Pres. German E. Ellsworth of the Northern States Mission, wrote from Chicago, March 7, 1910:

Answering yours of March 1, will say that the duties of an elder and a seventy are especially laid down in the Doctrine and Covenants, pages 125, 387, respectively, and personally we know of no occasion for these officers having to act in any calling higher to which they have not been ordained. . . . I see no occasion for an elder or a seventy or a high priest operating in a calling higher than the one they held, unless called to assist a superior officer.

Elder A. Theodore Thorup, president of the Southern States Mission, writing from Paducah, Kentucky, March 17, 1910, said:

The Elder . . . can not act in the office of the seventy unless he is ordained to that office. . . . Apostles, patriarchs or evangelists, are high priests, but can not act in their respective offices without being chosen and ordained. There being only twelve apostles, should a vacancy be made through death or apostasy, another one would be chosen from the body of high priests and ordained to the office of an apostle to fill the vacancy. The First Presidency also are high priests—

they being at the head of that order as well as of the church, and the President is known as the presiding high priest. . . . It must be remembered that each body of the priesthood has a head—men who are chosen out of that body to preside over same, so that all things are done in order.

Bishop G. Lorentzen, of Sevier Stake, Salina, Utah, wrote March 8, 1910, as follows:

The seventy can not act as an apostle without being ordained to that calling only in as far as their calling is the same. . . . The elder, seventy, and high priest hold the same priesthood, but differ in callings in the priesthood.

Bishop G. W. Coons, Richfield, Utah, wrote March 15, 1910, the following plain answer:

The easiest way to answer both questions is to say no. An elder can not occupy the position of a seventy nor can a seventy occupy the position of an apostle without being ordained by the laying on of hands. . . . An elder may be specially directed to do some work that comes under the duties of a seventy and if so specially directed by the President of the church or an apostle has a right to do that work.

The above answers show how thoroughly those men have been schooled in the law governing ordinations, and it will certainly not be presuming too much for them and their fellow-ministers to say that in all probability they have seen and do now see where their church has failed to keep the rule and law governing, by not ordaining men to the office of First Presidency by the laying on of hands. It is a fact that according to their own Doctrine and Covenants their so-called presidents and prophets have not received a revelation from God, for their church, for over half a century, and their prospects for such heavenly favors grow denser and darker. The fact that the popes of Catholicism do not receive divine revelation is evidence in itself that God does not recognize that church as his. By the same logic we infer that the Brighamite church has also apostatized and it has need to more carefully and prayerfully examine the position and standing with God of the Reorganized Church of Jesus Christ of Latter Day Saints, which church is the only true Church of Latter Day Saints in succession and ordination from 1830. Its President is Joseph Smith, son of Joseph Smith the Martyr. He was chosen and ordained president and prophet of the church and he is recognized by the Lord in that position by divine revelations. In the words of the poet we urge you to "leave your poor old stranded wreck [church] and pull for the shore,"—and unite with the Reorganized Church, the dear old ship of safety, the one God owns, loves, and directs.

C. J. HUNT.

DELOIT, IOWA.

• * * * •

Something more than remembering the Lord is necessary. "Remember the Lord, . . . and fight," was Nehemiah's entreaty. "We made our prayer . . . and set a watch," was his own example.—*Forward.*

THE DOOR OF MYSTERY.

FUNERAL SERMON OF SR. REBECCA J. JAMISON, LAMONI, IOWA.
JUNE 11, 1910, BY ELDER COLUMBUS SCOTT.

(Reported by Estella Wight.)

Notwithstanding the idea that is sometimes expressed that the world is a fleeting show, there are a few—a good many—great facts, and grand and wondrous and mysterious realities.



ELDER COLUMBUS SCOTT.

To-day we are face to face again with one of these mysterious, incomprehensible realities, insofar as human reason may attempt to analyze or may be able to go. Many men have expended solemn thought touching the mysteries of death, and after all it seems the one condition that mankind ultimately reach when they may lie down and rest after a world of toil, sorrow, joy, sympathy, and of their opposites.

It is not a light effort to-day to attempt to speak a few words on the behalf of those who survive our sister, who has just left us. I have known her for a number of years; have noted her effort toward Christian consistency, and effort to stand by her integrity, and in saying this, I remember that I am in the presence of a number who personally have known her perhaps most of her life, and this is not the occasion to give way to mere sentiment. But, is this the only fact, is this the only reality in store for men,—this mystery of death?

When we note the intelligence (at least it is called that) manifested in the world on the part of man, his mental as well as physical capabilities, his aspira-

tions, and the powers with which he conquers the world in many regards and brings it to his service that tell us that death does not end all; in fact when we think as far as we are able to go, humanly thinking, we are convinced that there is something yet greater and grander than the great possibilities of the human mind in a mortal life. This power of intelligence and its capabilities were not born to just be snapped in an instant at the place called death, and never be permitted to move out and exercise in the world. This one consideration, if there were not others, is sufficient to almost convince a skeptic that man does not stop here for all eternity, when it comes to this supreme moment.

The Apostle Paul, as a great man and a reasoner, had this experience and this inspiration, and he gave utterance to the thought that I would not fail to express at this time under the circumstances. It is found in his second letter to the Corinthians, in the fourth chapter, and I think the seventeenth verse. He says: "For our light affliction, which is but for a moment, worketh for us [worketh for us, this light affliction, evidently referring to his experience and that of mankind who served God during their lifetime] this light affliction which is but for a moment, worketh for us a far more exceeding and eternal weight of glory; while we look [remember it works for us while we look]—while we look at the things which are not seen."

Even inspired men sometimes when wrought up speak in paradoxes. "This light affliction worketh for us a far more exceeding and eternal weight of glory; while we look." To us when it works—to us the condition under which this affliction works—while we look not at the things that are seen, but the things that are not seen. Things seen with the eye of faith—the spiritual eye—yet not seen with the natural eye; "for the things which are seen are temporal."

We are witnesses to the truth of that, that the things that we see in this world, especially associated with man, are temporal; they endure but for a little while and then pass away. "The things which are seen are temporal; but the things which are not seen are eternal."

I invite attention to this passage because, no doubt, it has been the sentiment of the one whose demise we here solemnly celebrate to-day, or mourn rather, because during life's pathway (that was rugged, and the feet were weary many times) she was afflicted. But there is cheer in the thought that when we entertain the hope of the gospel, "this light affliction worketh for us a far more exceeding and eternal weight of glory." Well, it seems to me that under the most trying circumstances this statement would contain comfort, if it works for us, if it brings to us, if it sanctifies us, if we are reconciled unto it, if we are willing to say, "Not my will, but thine be done," we are gaining the purpose of affliction, it

worketh for us a far more exceeding, exceeding, *exceeding* and eternal weight of glory.

Another comforting thought associates itself in my mind, and this was expressed by the Apostle John. It is found in the fourteenth chapter of Revelation and the thirteenth verse: "Blessed are the dead which die in the Lord from henceforth; Yea, saith the Spirit." "From henceforth,"—and I do not know whether to begin to measure that period indicated by the term *henceforth* from the time John uttered the language, or whether it be associated with that wondrous event that it was associated with in its connection in language, the restoration of the gospel by the angel. Whether this word *henceforth* relating to time, I say, whether it began with John's expression of it, or at the beginning of the world, or whether it began as he saw in vision, the wondrous era and dispensation that we to-day have the privilege of enjoying, participating in, and bearing a part as well; that dispensation to be brought in by the angel that he saw flying through the midst of heaven, having the everlasting gospel. But the central thought is, "They rest from their labors, and their works do follow them."

I am minded to present just a few thoughts touching the question of our stepping over just through this door of mystery, just onto the other side. You may imagine, if you choose, the weary pilgrims, having handled the sword of the Spirit, fought a good fight, kept the faith, and watched the doors come ajar as they step along the way, as they drop the armor a crown comes down and rests upon their heads, an insignia of faithfulness unto the end—*unto the end*. "He that endureth to the end, the same shall be saved." He that endureth *to the end*. What is it just on the other side of this veil that hides the shining way from us when we reach this period? The Scriptures inform us that there is a rest for the weary spirit. Not in inactivity. Not that. Have you ever seen good persons rest while they were in inactivity? Do they not become more weary and restless and dissatisfied resting so, as they sometimes express it, or rather with inactivity, than they become while active? Why, to the industrious, the honest, the upright, the ambitious man, this rest is found in activity and in labor, so to speak. He is greatly in unrest when not engaged in some proper avocation. Is not this our experience? And is it not true? I think everyone who is moved with ambition in this world in laudable undertakings, will agree that our rest is found in our labors and in the duties that we are called upon and under obligation to do. Hence when we step across the shining way, just into the intermediate beyond, I do not apprehend for a moment, that while they are resting, they are resting in the sense of being asleep or inactive, or anything of that kind. Why, that would be contrary to the first ordained law of man's whole being. Think of

it! It would be a cessation of his normal condition. As you know, whatever that condition is, while there may be different degrees of normal, normality, yet whatever condition we are in, our normal condition is the best—good spirits, cheer, labor, activity. Is not that true? We think it is. We believe that the whole world bears testimony to it. We are not now speaking of the motives that may move men, but the fact that their normal condition is one of intelligent progression right along on the way. Now you take the intelligent travelers. A traveler surrounds himself with various environments and conditions and he is always learning something new. Some people travel to learn, others, while they may not travel to learn, nevertheless, the more they travel, the more they attain; they attain something additional, they attain additional knowledge, they find out new things. And shall we argue that the passing along through this dark, mystic door to the bright beyond to that glorious condition necessitates no new relations, no new avenues of work and labor and understanding? I may not have a clear mode of expressing the conception, but the conception that comes to my mind is, that it is our business in this life to move along spiritually and morally, and qualify ourselves for work in higher stations on the other side. That he that humbles himself to the duties requisite now, and makes the necessary advancement, is exalted to higher conditions, a grander calling, and more pleasant work on the other side, and I will tell you why.

My conception of the other side of death is, that all intelligences are moved there by the power of divine love. They do whatever they are called on to do by the power of infinite love. They do it because they are anxiously desiring to do it. They do it because they are anxious to glorify God. They are anxious to accomplish their work on the other side. I say anxious, of course we have to use terms that we understand, this anxiety (if you will allow me that expression), this power that moves is the love of God shed abroad in the spirit and soul of his children. Let us not for a moment, while we all concede that the Bible sets forth that man is of a dual nature, in general terms body and spirit,—let us not for a moment imagine that spirit dies. We may not be enabled to analyze the spirit—spiritual substance—any more than we may some other things in this world; but we may read that God is a spirit, that angels are spirits, that the word *spirit* is the word used in order to define or convey an idea of their nature—the nature of them as immortal beings, their nature as entities—spirit in contrast with flesh, flesh in contrast with spirit. Angels do not die, so to speak. That is, as substances of their being do not die. Spiritual substance can not be dissolved or destroyed. Spiritual substance can not change. Spiritual substance always did exist, does, and for ever and eternally will exist, because it can not, in its

nature, dissolve. That is the reason that by and by at the resurrection the body will become a spiritual body; a body changed into spiritual, imperishable, undying substance, immortal, in other words, undying.

Well, if spirit could die, God could die. If spirit could die, angels could die. But they may fall, for angels do not die in this sense, though they may die a worse death than this we call temporal death; they die a death that is a penalty. I do not know that physical death is a penalty in its relation to the kingdom of God, nor do I think of anything in which physical death could be a penalty. Sometimes men think that God has removed from among them an undesirable citizen. It may possibly be, in the divine economy, some man's life may be cut short for the same reason, but death as a penalty, it seems to me, is an untaught question, physical death I mean, for death physical comes to the great and small. The old die, the middle aged die, the youthful die, and the little sinless babe dies. What penalty does death mean to it? It is that more wondrous death, that death that comes to men because they allow themselves to fall, that is the death that becomes a penalty. That reaches away on the other side of this temporal death when it has been brought to an end. This other death—spiritual death—may continue. It is the death to fear.

And so, to my mind, there is comfort in the thought, that so far as physical death is concerned, it is appointed to man once to die, speaking of this death. It is an appointment evidently in the mercy of God and in the interests of immortality. I believe that you will find that idea expressed in the revelation of God, that great, wondrous revelation that came to us in latter days, that *this mortality and death* is necessary in order to the attainment of immortality on the other side. I believe one of the inspired writers expresses that idea. That man is a composition of body and spirit, we need only to consult the Savior. He says of man, "That which is born of the flesh is flesh; and that which is born of the Spirit is spirit."

It seems to me that this ought to be sufficient to the one who has learned what the Savior said that man, whom he created under the supervision and wise recognition of his Father, through the energy of the Holy Ghost, was, and he had a right to pronounce upon man what he is, and of himself he said, speaking even of his own death, "Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth fruit," and fruit—fruitage—is what the Lord is looking for in the lives of his people, in this earth life, and in all the wonderful life to come—fruitage. And so even the Savior in his physical being submitted to death that *HE might bear fruit*, that is, fruitage might be seen in the redemption of the nations, the millions, through

him, and the glory of the Father through them. "Thus saith the Lord who created the heavens and stretched out the earth, and formed the spirit of man within him," says the prophet. When God formed the spirit of man within him, that spirit had form. This the Savior could have corrected, if it were not true, when on one occasion they saw him coming toward them and they supposed they saw a spirit; but he said to them, "Handle me and see; for spirit hath not flesh and bones as ye see me have." Could he not have corrected the idea, if it is not true that spirit exists independent of the body? If it was not true how easily he could have swept it from the earth, and then stated it to be an error, on that occasion. But he did not correct it. He admits it in the language used, inferentially, that spirit exists independently of body when he says to them, "Handle me [he had been resurrected], and see; for a spirit hath not flesh and bones, as ye see me have." He did not say the spirit does not exist, or that it does not have form.

But again this is very plainly expressed, this distinction between flesh and spirit as existing in man, by the young prophet Elihu when he sat there to correct even Job, the old patriarch some call him, and his comforters, when speaking of the justice— infinite justice of the Almighty, he says: "If he set his heart upon man, if he gather unto himself *his spirit AND his breath.*" I give this passage more particularly because of the use of the two words *spirit* and *breath*. Now if breath is all there is of spirit, then indeed it would be tautology, a vain repetition, for the prophet should have said that if he set his heart upon man, if he gather unto himself his breath and his breath, or two words the equivalent of each other in meaning. It would have been mere tautology, a kind of a senseless expression that I would not charge an inspired man with making,— a divinely inspired man, hardly. But "if the Lord set his heart upon man, if he gather unto himself *his spirit and his breath*; surely all flesh shall perish together."

Man's spirit, then, is gathered into the power, or if you please, the hands of God, and is then cared for according as his justice, for that is the question that Elihu had under consideration when he made the expression, "shall attain to that which his justice requires," and his justice requires him to gather unto himself man's spirit and his breath.

So to-day we do not look upon our sister as having passed altogether into nonentity, but that her spirit has passed on evidently to the paradise of God where Jesus told the penitent thief that he would be with him that day, that is, "in paradise."

It is not mete that I should stop to converse on the subject of the resurrection, and the reunion of body and spirit at the second coming of Christ reserved for the faithful ones, more than to express the

thought that that coming is so near at hand now, that the one falling asleep will not sleep in the earth for thousands of years like those who have fallen since Christ, since the time of Christ's resurrection from the dead. They will not sleep thus so long; but entitled to the great power that shall be manifested when the trump shall sound, they shall be resurrected. They will not sleep so long. Paradise, this place where the spirit rests from the time the body dies till the body is made alive again, that is, for the righteous, those that are prepared to take part in the first resurrection. That period is near at hand, as we all believe, we do not know how near, it may be much nearer than we think; but whether it be very near or just at hand, or whether it be delayed for a short time, as we expressed the thought, yet the spirit in its active energy is in its new environments where such sorrows and afflictions as we are accustomed to here never reach, never enter that place of rest. That is, it is rest from the things that make us weary here; but it is active and progressive, and advancing in knowledge, wisdom, understanding divine, and in the labors of service, and this service is prompted by eternal love which flows from the bosom of God, an eternal, perennial fountain.

I speak of this because of what I may now read to you. Our sister just before her demise had a glimpse of this condition and this labor she was to do, and some other things.

Sr. Rebecca Thomas Jamison, daughter of Acquilla and Martha A. Thomas, wife of Bro. George M. Jamison, was born in Belmont County, Ohio, April 1, 1847. In 1857, when she was ten years old, the family removed from Ohio to Warren County, Iowa, settling near the village of Hartford, where her parents now sleep.

She was married to Bro. George M. Jamison in Warren County, Iowa, May 28, 1882, when she was thirty-five years of age. To her and her husband were born two children, a son and a daughter; both, with her husband, survive her. The son, Marshall Thomas, and the daughter, Ursula Pearl, are present. She was the second of a family of twelve children. Five sisters and two brothers, with husband and children, survive her. Her sisters, Mrs. Mary Bassett, Sandyville, Mrs. Martha E. Wicker, Des Moines, Mrs. Eveline Freel, Pleasantville, Mrs. Fannie Chandler, of Des Moines, and Mrs. Harriet M. Chandler, of Lamoni, Iowa, are all present. The two brothers, Wm. Walter and Alvin A., both of Runnells, Iowa, are present to-day. These are the bereaved.

She was baptized near Runnells, Polk County, Iowa, by Elder Isaac N. White, January 16, 1876, and confirmed a member of the church by Elders I. N. White and Nicholas N. Stamm.

Sister Jamison died at Lamoni, Iowa, June 10, 1910, about five o'clock in the morning, after a number of weeks of suffering with a complication of

ailments. She was aged sixty-three years, two months, and nine days. She lived a faithful life and true to the gospel and died in the glorious hope of the reward of the righteous.

A short time before the end she saw Zion, the beautiful city as redeemed, clothed in heavenly light, saw the glory and peace that reigned in her courts, and that characterized its inhabitants, and walking in the light of the Lord. And she wondered when she saw this, why it was that the people of God could be frequently so slow and inactive, not more energetic, not more faithful in keeping the law, that these beautiful and wondrous and indescribable conditions might be attained. She saw the peace that prevailed in Zion's courts.

This was a most beautiful thing to me, because all God's faithful children will meet there, nevermore to separate from each other by death. Later she was informed that she could have been raised up again, but a greater blessing than that was awaiting her on the other side. These are the substance of the words that she used, a greater blessing was awaiting her than to be raised up and abide for awhile yet under affliction with her family. A greater blessing than this by passing on. Let us not forget it. On the other side this blessing was awaiting her. On the other side she saw something of the work of faith and labor of love that she was to engage in associated with others in heaven, with the children on the other side. Of course these little children's spirits who die in infancy, they need the association and the care and the development and the bringing up. This is but reason. And as she engages in that on the other side, it inspires us to move along more energetically, more faithfully, and that ought to give us hope and joy rather than sorrow to-day, though this parting may seem severe for a time.

She saw also that she was keeping a record relating to her work. How beautiful that is! Nothing strange with that, and the idea of books and the book of life being kept in heaven and angels writing, ministers writing on the other side. It seems to me to be perfectly consistent, and so we conclude with the thoughts, "Blessed are the dead who die in the Lord from henceforth; Yea, saith the Spirit, that they rest from their labors [the labors of this life]; and their works do follow them." They walk in white, they are enrobed in white robes, because the Scripture says in the vision of John that to the souls that were seen under the altar white robes were given to every one of them, and it was said, rest a little while yet. So this little while is only a little more time in the great ultimate and sum of God's ages.

"The task and the duty of each man is to think independently and to live as good and honest and useful a life as he can, believing in eternal justice."

Of General Interest

THE OATH OF A KING.

The modification of the oath which George V will have to take will not contain the insulting references to the Roman Catholic religion which his predecessors for centuries were obliged to make, regardless of their personal feelings.

This is a step forward, and one which is in harmony with the tolerant and fraternal spirit now prevailing between nations and between the peoples of different creeds.

The logical next step is to make religion a private matter by separating church from state, as is the case in this country. The Roman Catholic soldiers and sailors, who stand ready to give up their lives for the British empire, suffer humiliation from the knowledge that the sovereign for whom they are ready to die is by law forbidden to profess their religion.

The spirit of the twentieth century is against all religious proscription. Even Spain is waking up. Her prime minister, Canalejas, has removed the prohibition against religious bodies other than Roman Catholic from affixing to their places of worship insignia announcing the denomination worshipping therein.

The example of American institutions has been the strongest force in promoting religious tolerance among the peoples of the world.—Selected.

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OUR NATIONAL ANNIVERSARY.

We celebrate to-day no idle tradition—the deeds of no fabulous race; for we tread in the scarcely obliterated footsteps of an earnest and valiant generation of men, who dared to stake life, and fortune, and sacred honor, upon a declaration of rights, whose promulgation shook tyrants on their thrones, gave hope to fainting freedom, and reformed the political ethics of the world.

The greatest heroes of former days have sought renown in schemes of conquest, based on the love of dominion or the thirst for war; and such had been the worship of power in the minds of men, that adulation had ever followed in the wake of victory. How daring then the trial of an issue between a handful of oppressed and outlawed colonists, basing their cause, under God, upon an appeal to the justice of mankind and their own few valiant arms. And how immeasurably great was he, the fearless commander, who, after the fortunes and triumphs of battle were over, scorned the thought of a regal throne for a home in the hearts of his countrymen. Amidst the rejoicings of this day, let us mingle something of gratitude with our joy—something of reverence with our gratitude—and something of duty with our reverence.

Let us cultivate personal independence in the spirit of loyalty to the state, and may God grant that we may always be able to maintain the sovereignty of the state in the spirit of integrity to the union.

Whatever shall be the fate of other governments, ours thus sustained shall stand forever. As has been elsewhere said, nation after nation may rise and fall, kingdoms and empires crumble into ruin, but our own native land, gathering energy and strength from the lapse of time, shall go on and still go on its destined way to greatness and renown. And when thrones shall crumble into dust, when scepters and diadems shall have been forgotten, till heaven's last thunder shall shake the world below, the flag of the republic shall still wave on, and its stars, its stripes, and its eagle, shall still float in pride, and strength, and glory,

"Whilst the earth bears a plant,
Or the sea rolls a wave."

—A. H. Rice.

INDIAN TRIBES JOIN IN GIVING PASSION PLAY.

SEATTLE, WASHINGTON, June 14.—Oberammergau is famed the world over because of the Passion Play; Skwa, the hamlet of the Skale or Fraser River Indians, on the Chilliwack Reservation, is not, but if the wonderful portrayal of the story of the cross as produced by them was as widely known its fame would be greater.

For twenty years these Skale Indians have told the story of the cross in tableau. They were taught the life, teachings and the death and ascension of Christ by fathers from the many mission churches in the Northwest. Every few years they celebrate, and often the Passion Play is a feature.

The Passion Play at Skwa was the closing event and feature of a week of religious celebration at which from thirty-five hundred to five thousand Indians from all over the Northwest participated. Several hundred Indians from Puget Sound journeyed toward the Fraser River by canoe. Indians from reservations in Washington and Oregon got permission to invade Skwa overland by ponies. Indians from Alaska and British Columbia were present.

The tribes taking part in the play and in attendance included the Seechelts from the beaches of Vancouver island, Tlaimens, Sheewans, Port Douglas, Lillooets, Suquamish, Siwash, Tulalip, Lumns, Cowchans and half a hundred visiting nations.

The Skale Indians revere the story of the Christ and try to emulate his life. Daily rehearsals were held. Chief John, of the Euwawas, was Pontius Pilate and wore the same clothes he wore ten years ago. This raiment consisted of an old red tunic with epaulettes, navy blue trousers with a wide artillerymen's stripe and a black helmet. He carried a sailor's cutlass, with the sheath strapped over his chest, similar to the manner pirates carry knives.

A tall, manly Skale Indian impersonated Jesus. His dusky face, somewhat covered with a black beard, was in marked contrast to the white robes he wore. The portrayal of the treason of Judas and the trial before Pilate ended the great play at the churchyard, and the procession that marched toward the crosses at the end of the plain was one of the greatest spectacles ever seen in the Northwest. Every event in the great week before Christ ascended was portrayed.—*Boston Traveler*.

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THE UNTAMED WILDNESS OF NATURE.

(From an oration before the municipal authorities of the city of Boston, July 4, 1854.)

The first struggle of American life was against the untamed wildness of nature. When the Hebrew tribes emerged from the wilderness and set foot in the promised land, they found it in the expressive phrase of scripture, "a land flowing with milk and honey." The art of human tillage, the labors of human industry had preceded them. It was built up with walled towns and stately cities. Its hills were green with the olive—its cliffs purple with the vine. All they had to do was to enter in and take possession. But our land of promise was the wilderness still. As the keel of the Atlantic voyager approaches now these shores he gazes upon broad-armed harbors, inviting him into their peaceful waters as the weary sea bird to its nest, beacon towers, flaming red, warning in the darkness or ringing their chimes through the fog—great cities pushing their adventurous granite, munitions of wealth and trade, far out against the besieging waves—forest-girded with the masts of a world-wide commerce—green heights around adorned with fair villas—smiling valleys retreating back among the hills, continuous gardens—sunlighted streams bearing down to ocean ports the flow of inland wealth—little brooks white from the vexing water wheels—the smoke of tall chimneys beneath whose shadows toils the dusky artificer—the lifted spires of Christian temples—all heralding to

that voyager a land of peace and plenty and giving sign of generous and hospitable welcome.

How different this picture from that which frowned before the resolute eyes that first measured the New England coast! Hills robed in forest terrors sloped backward from the water's margin—up the silent valleys there were no tracks save those of savage beasts or savage men—over what hidden perils the harbor tides ebbed and flowed they had yet to learn—whither the valley streams led in their upward course to their fountains none could tell them—the future harvest plains grew the oak harvests of slow centuries. No houses were built for them—matron and maiden, age and infancy, must shelter themselves in tents or beneath evergreen boughs from winter's rigors. Nature in her sternest panoply seemed thus to defy our fathers to the struggle. Sheathed in glittering snows, like a virgin warrior in mail, she seemed to expect by her very aspect to decide the contest. She gathered up the awe of her grand mysterious solitudes to lay upon their spirits. She blew upon them with the chill of her December winds and sought to pierce their hearts with her spear of ice.

But they were no faint-hearted champions that had come over to measure their prowess with her savage wildness. The land was to be possessed. Therefore it was to be explored, subdued and made to pay tribute. Upon it were to rise cities and villages, and roll the yellow harvest seas. They had strong arms and stout hearts and the conflict was joined. The first strokes fell—they rang through the woodland depths and their echoes swept over the sullen waves. The foremost forest ranks bowed to the invasion. Again the ax advanced and again the serried lines of resistance gave way. Still was the onset strengthened by new forces and still the woodland veterans with all their plumed honors went down before them. And so the battle front was rolled on, and so the sturdy giants of the forest and the wild have retreated before it. It has been a continuous conflict and the end is not yet—but victory has always declared for the invader. The ax, the fire, the plow, the spade, those weapons of assault can not be withstood. The noise of the sylvan war is now quite remote.

It has rolled backward on the Alleghanies—it has swept northward and eastward into the fastness of our mountain ranges and the old woods of Maine—it has rushed across the prairies and left them broad oceans of rolling harvest wealth—faint and far we hear the sturdy strokes that tell where the van marches, coming back to our ears from the distant valley slopes that rise from the father of waters—toward the heights that look down upon Pacific seas. In the track of this bloodless contest shoots the green blade of the corn, rise the walls of cheerful and busy hamlets growing soon to emulous cities, where wealth builds and taste and refinement adorn—and bloom and smile everywhere the gardens of peaceful and happy homes.—Andrew L. Stone.

Christ gives new life, hopes, joys, goodness, comforts, beyond all the best men out of Christ can conceive.—F. N. Peloubet.

The fixed distinctions of class are so forced and so unjust that there can be no peace in society until they can be done away.—E. B. Wakefield.

"A man may have perfectly correct opinions, and yet have wrong feelings, desires and even habits. It was once said of a man of this sort that 'he had principles but no morals.' The only way really to hold a principle is to put it into action in one's life."

Mothers' Home Column

EDITED BY FRANCES.

Advisory Board, Daughters of Zion.

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Manners in Children.

(Concluded from June 29.)

REVIVAL OF OLD MANNERS.

Now, among our younger men, we see something more like the old time breeding than could have been found a generation ago except among much older men. Here and there one meets a specimen striking enough to impress the average observer.

"There is one nice man!" I heard a girl say not long ago, as I passed by her on the street. Near by stood a fine looking man of about thirty. He was talking to a couple of women, and he was uncovered, holding his hat in his hand, as his grandfather might have done fifty years ago. He seemed to take his action as a matter of course, and there was no consciousness in his manner to indicate that he felt he was doing an unusual thing. He had evidently been trained to such conduct since his boyhood.

The same day I saw another illustration to give one hope for the growth of courtesy. Two small boys were walking with their mother, when she stopped to speak to a friend. Off went their caps, and they stood bareheaded until the brief chat was at an end. They seemed to do it as instinctively as the grown man had done.

EARLY HABITS COME EASY.

As a matter of course, it will not be easy to break into such habits a half grown boy who has always lacked training in courtesy. He will resent them and feel them an imposition. For this reason I urge that the instruction and drill should be begun at a tender age. The boy who has always practiced these small conventionalities will take them for granted, and the habit of them will grow with his growth. If he has been trained to rise when his mother comes into the room, he will not need to be told later in life that he is guilty of a discourtesy when he remains seated at the entrance of a woman. If he is accustomed to draw back his mother's chair at table, to open the door for her, to let her pass in or out ahead of himself, he will do these things with other women. And he will do them naturally, with no show of putting on his good manners for that occasion only. It is like accustoming a child to grammatical speech. He gets to the point when it would be an effort to speak otherwise than correctly.

Some one will ask, however, what is the good of all this. The same good there is in any form of courtesy—to make life easier and pleasanter for others. After all, great unselfishness underlies good breeding and most conventions. It is a gratifying thing to a woman to feel that a man not only respects her sex and her, but that he shows it in his conduct. It brightens life for her to receive the deference manifested in a courteous act. The fact that the courtesy is sometimes extended by those who do not feel the deference has nothing to do with the matter. Hypocrisy is called the

homage vice pays to virtue, and it does a man no harm to assume a courtesy he may not feel.

CAUSE FOR THANKS.

Married life would be much easier for many women if their mothers-in-law had taken the pains to teach their boys manners. Only the breeding that was learned so early that it has become instinctive will stand the wear and tear of matrimony. But when a lucky woman marries a man who has such courtesy she should thank all fortunate fates. There are many trials of wedded life she can not escape, but the worst of them are eased to her if she is married to a gentleman.

Of course, he may be a gentleman at heart and yet be lacking in the minor refinements. That is quite possible—and more than probable. A man may show every consideration to his wife so far as practical matters are concerned, without its ever occurring to him that she would love the little delicacies of breeding. If he lacks these she may loyally aver that she does not care for them—and perhaps she does not. Still, she would doubtless like them if he had them.

Certain persons will read this chapter only to scoff at the suggestion of training. "What real difference does it make if a man takes off his hat when he comes into the house, or gets up when his wife comes into the room?" they will ask. Well, if they are sincere in their point of view, they are lucky people. They are much more likely to get what they want than those who declare that it is useless to waste time in writing or reading about the things that everyone knows and does. Both types are represented in almost any part of this land of ours.

GOOD SOCIAL ARMOR.

Apart from the comfort and pleasure it is to have well bred persons about one in one's house, there is another recommendation in favor of good breeding. In this country of rapid changes in social position one can never tell where the next generation may land. The boy who lives in a poor home to-day may be in a high office within the next half century or less. When he comes to it he will need the grace and manners suitable to the position. There will be many a mortification spared him on his way to eminence and after his arrival there if his courtesy is ingrained—a part of himself.

Thus far all the stress has been laid upon the necessity of training in courtesy for the boys. Are the girls to be counted out in the distribution of good manners? By no means. As I said earlier, the girls do not have so many chances for displaying gross breaches of good manners as their brothers. Yet they are not altogether without opportunity, and to do them justice they do not, in some cases, fail to avail themselves of it. A little girl who is really ill mannered can find occasions to display this without difficulty.

Perhaps it is because the mother bestows more attention upon the girl's manners than upon the boy's that these will usually stand ordinary tests. The well-trained little maidens of to-day are taught to make their curtsies, to speak when they are spoken to, and to keep silent when they are not addressed, quite as the girls of old times were.

PERT YOUNG MISSES.

Yet here and there one sees a specimen of the other kind of thing—a child who is pert and forward, who has evidently been allowed to feel that she is of such importance that she can say and do what she pleases without regard to the fact that there are present older persons to whom a meed of respect is due.

Such bad manners in a girl sometimes strike upon one more rudely than a boy's worst breaches of behavior. It is taken

for granted that a boy must be a boy, but a girl—"lilies festered smell far worse than weeds," and the woman child should be well behaved, as a matter of course.

Yet her courtesy is not always a matter of course. She requires instruction as much as the boy. She must be drilled in graceful observances, in gentleness, in consideration. While she is yet tiny she should be made to feel that there are upon her certain duties of hospitality. In her mother's absence she must act as mistress of the house and put herself at the services of guests. She must set aside her own inclination for the sake of making people comfortable and be taught to put herself in thought in the place of others in order that she may be helpful to them. Service is bound to be more or less a woman's portion through life, and the sooner she learns its positive duty and its possible joy, the better for her as well as for others.—Christine Terhune Herrick in *Record-Herald*.

Letter Department

WIRT, INDIANA, June 29, 1910.

Editors Herald: We are going to commence the two-day meetings at this place July 2, as the notice has already been given, and wish to say to the isolated Saints, we would like you all to attend these meetings that possibly can and pray that these meetings may be spiritual feasts to the Saints and to those that are investigating the work. We hope the Saints in the several branches where the meetings are to be held, will do all they can in advertising the meetings. Remember, you all have a part in the great work and if we all do our part, surely God will do his. As I have been chosen president of the district and have not had much experience in the work, I ask an interest in the prayers of the Saints that God may give wisdom and strength to preside over the district faithfully, and hope the Saints will all lend a helping hand. Let us work in union and the love of the Master. If you lack wisdom ask God who giveth to all liberally and upbraideth not, and hunger and thirst after the righteousness of God and you shall be filled. O! that we might be humble and faithful that God can use us for the building up of his kingdom.

I baptized a sister at Bicknell, June 15, and a brother and sister at Clay City on the 24th. I want to return to these places as soon as the two-day meetings are over, as there is a good interest there. At Clay City, some of the Utah people are quite interested. I heard some of them say they were done with the Utah church. If Bro. J. W. Wight, our missionary in charge, could visit this place, I am sure good could be done.

Your brother in Christ,

JACOB HALB.

CANTON, ILLINOIS, June 26, 1910.

Dear Herald: I received these pamphlets of Bro. Heman C. Smith, "Duplicity exposed" and "All Brighamite roads lead to polygamy" by Bro. E. A. Smith. I have been favored with so many tracts this spring from our Utah friends who have been trying to make us believe that their crooked way is the straight and narrow way that leads to life eternal. When the testimony of these people is louder than the tracts they send us, I suppose we Saints here, having no meetings for nearly a year, would be ready to take a bite of any kind of food, but thank God, we are not hungry for Brighamite food.

I don't expect to see any great things from the Brighamites. They have about fulfilled the prophecies of Jeremiah. They had nothing to do with Abraham, Isaac, and Jacob after they had followed the man who gave them the privilege to follow the flesh, the world, and the Devil, and to become one in the hand of the Devil to do all manner of sin, even to the

shedding of innocent blood. This was done by being led by Brigham into the salt land to receive darkness for light. See all those who came into the church, how easily they dropped out. Without the Holy Spirit of the Father, there is no man able to stand. I don't think we need to trouble ourselves the least bit about that, for they have done all in their power to sift the saints of God if they could. The power of God is too great for them. I feel it, that the hand of God is against them. All we want to do is to keep God's commandments and we will be sure to have the light and I feel that the time has come that truth must bring all the honest to victory. I have no doubt but there are hundreds of honest souls in their midst that will come to the fold yet as the darkness disappears.

There had to be a great deal done to get ready to start for the desert. They had to obey orders of the chief of hosts which was that they all had to be baptized into Brighamism and when this was done they were no longer Latter Day Saints but followers of Brigham Young. He was the host to whom they sold themselves and the only deliverance was the mercy of the all-wise God by letting them reach Fort Douglas on the hill above the beehive of Brigham, where the army of the United States was sent for a place of safety for all refugees to fly to for safety from Brigham. This fort was placed here for the safety of the people from having their blood spilled by a lot of bloodthirsty murderers. Where are the corner stones? They clearly rejected them. I thank God for the eye opener which is the operation of the Spirit of the living God.

I was seventy-two years old last April and I feel that I can do some good here yet selling papers. This is the first letter I ever sent to you. I don't know whether you can understand it or not, but I thought I would let you know how I feel about the Utah trash we received. If you wish to publish this letter, you can do so, so that the Utah missionaries may know how we stand as to polygamy.

Your brother,

ISAAC BATH.

BROWN CITY, MICHIGAN, June 29, 1910.

Dear Herald: Three years ago to-day I was buried with Christ in baptism and arose to walk in newness of life. Elder George M. Shippy acted as porter and as we came up out of the water those on the bank started to sing that beautiful hymn, "Nearer, my God, to thee." It was the happiest moment of my life when I heard those words. They seemed to be in exact harmony with the occasion. I was leaving the world and its follies far behind and was indeed drawing nearer my God. I heard the gospel when I was very young, but owing to existing conditions I did not render obedience to it at that time. My mother was and is a Methodist, while father did not then belong to any church, so it would have been rather hard for me had I wished to unite with the church then, however I was much interested in the truth, and I made it a subject of much study and the result was that I was able, with the aid of my older brother Edward, to convince father that the angel's message was true, and on June 17, 1906, he rendered obedience thereto, while I was known to many as a "dry land Saint."

At times I would attend revival meeting in some of the churches in this place and when some of my friends would come to me and ask me to go to the altar and give my heart to God. I would just turn on the light and it was amusing to see how quickly they would give me up as a hopeless case and go to some others who had not been instructed in the way of the Lord or come in contact with the touchstone of truth.

On August 26, 1906, my brother Edward was baptized and during the following winter the Lord showed him a vision

in which he was made to know that the hand of God was upon me, and unless I would humble myself and do God's will, I would be lost. When he told me what he had seen, I only smiled, and when he had gone I remarked that Ted was getting "batty," but it was not long until I knew that he had told me the truth. In the spring of 1907 I was taken down with a terrible affliction and for weeks I was nigh unto death. During that time I thought much of my condition and words fail to express the anguish of my soul when I realized that God had warned me and I had heeded not the warning. I understood that I was resting under greater condemnation than I would have been had I not heard the gospel. It was then these words came to me, "Thank the Lord for the plan he has given, that will render us pure as a child." How I wished that I had obeyed that plan. Then my heart turned to God and I prayed for mercy, promising God that if he would spare my life, I would dedicate the remaining years of it to his service. It seems to me now that I could almost hear my Savior say, "Father, I died for him; spare him yet a little while," and God in his tender love and mercy, granted the request and I got better.

Then I went forth and obeyed the gospel and from that time I have been striving to do my duty.

On April 5, 1908, Elder George M. Shippy spoke to me in the gift of tongues, calling me to the office of priest, and since then I have been spoken to twice, so I feel to rejoice and take courage.

Dear Saints, this work is true and while the world may heap all manner of vituperation upon us, we can rest assured that we are safe from the anathema of God, pronounced upon all who dare to pervert the gospel of Christ.

The HERALD, *Ensign*, and the *Journal of History* make regular calls and are always welcome. Ever praying for the redemption of Zion, I am, your fellow-traveler in the old, old path.

RICHARD D. WEAVER.

DEDERICK, MISSOURI.

Editors Herald: I left Lamoni on the morning of May 20, bound for my mission field, the Clinton, Missouri, District. I arrived at Veve chapel northeast of Dederick, on the morning of the 21st, where we enjoyed a spiritual conference of the district on the 21st and 22d, meeting several old and making many new acquaintances. After conference Bro. and Sr. Ben Glick conveyed me over six miles south of Dederick to the hospitable home of Sr. and Uncle John Harper, where I began trying to hold up the banner of King Emmanuel.

Since the 1st of May to near the middle of June, it has rained almost incessantly, and for two weeks past the weather has been dry, so that farmers are getting up with the procession again in tending their crops. Wheat is now ripe and oats beginning to turn, and both extra good. Fair prospects for corn, apples are a fair crop, peaches are in abundance, and are now in the market, selling at one dollar per bushel.

I have been quite busy since coming here. Have occupied at Glen Wood for the second time, with good attendance and splendid interest, with many invitations to come again when "we are not so busy, so we can attend regularly." Three different parties out of the church at Oak Grove requested us to come and make our home with them when I came back.

I am being blessed in presenting the truth and am getting the gospel before many of my old neighbors and friends that I got acquainted with while I lived here last year by visiting them at their homes. What would the harvest be if it were not for the disgrace of Brigham Young and his co-laborers brought upon the gospel. But Brighamism really cleansed the church of its corruptions in the forties by taking out those that would not live according to the gospel law after

they had come in, and the stigma of Brighamism, generally called "Mormonism," keeps those out of the church that would not walk in the straight and narrow way if they got therein.

I am glad to note that the scattered Saints and others, as well as here, are pointed to as the very best citizens and neighbors. That is very encouraging to the missionary as well as a great help. We wonder sometimes, Why preach to the people when they will not obey, but we read where the Master said, Go teach all nations, baptizing them, and his word does not return unto him void. As Isaiah says this will of course be accomplished and all shall bow the knee and all shall be baptized and walk in the light of the gospel and the Lord Jesus Christ will accomplish fully as much as Satan offered to do, as recorded in Genesis 32. The Psalmist surely told the truth when he said, "All the ends of the world shall remember, and turn unto the Lord; all they that go down to the dust shall bow before him."—Psalm 22: 27-29. Zechariah said the day would come at about the close of the Millenium that it could be said in deed and truth, "By the blood of thy covenant I have [God has] sent forth thy prisoners out of the pit wherein is no water." 1 John 1: 7 tells us how the blood of covenant is applied, by walking in the light as God is in the light, and Jesus said no man could come unto the father except by him. (John 14: 6.) I was never able to find any other plan or scheme devised, only by the gospel plan. Go teach all nations, baptizing them. I noticed one good old brother get a little excited because a Seven Day Adventist had told him that some of our elders had preached that even the Devil would be saved, but don't get worried, Brother Clapp, the Adventists told the same story on me and others, but it was a falsehood made out of whole cloth. We do read of a few who after having obeyed the gospel fall away and become angels to the Devil. (See Hebrews 6: 5-6; Matthew 25: 41; Doctrine and Covenants 76: 4.)

But let us press onward to the mark of our high calling in Christ Jesus and work for the redemption of the whole world from his Satanic power. I would like to say to the Saints of the Clinton District, if you want the work opened up in your vicinity, let us hear from you. We are here to occupy during the conference year and only three of us for this large district, Bro. W. S. Macrae, Bro. James Moler, and the writer. Do not be backward in letting us hear from you so that we can perform our part of our work acceptably to him whom we serve, that all that will hear may hear; that none be left without excuse. My field address will be Nevada, Missouri, and I will be glad to hear from you as I am not acquainted outside of Vernon County. Working and praying for the advancement of the truth, your brother in the gospel covenant,

C. J. PETERS.

CASTANA, IOWA, June 28, 1910.

Dear Herald: We have just attended a two-day meeting of the Saints at Moorhead. It is needless to say we enjoyed them and received rich food for our hungering souls. We were feeling somewhat discouraged because of our lack of ability to do more for the cause and the sermon of Brother Pitt was a very great encouragement to us. I have heretofore been afraid that we were ever overzealous for God's work, but I now believe that our anxiety for the cause is only the result of his Holy Spirit working with us. We humbly ask the prayers of all the Saints that we may never lose the Spirit or in any way fail to do what he prompts us to do.

Sunday, the 26th, we attended our first sacrament service, also our first prayer meeting. We received many blessings and encouragement at these meetings. We are mere babes in the kingdom and almost strangers in this community, but we praise and thank God for the privilege we have to mingle with his Saints. We find grand and noble people in the Moorhead Branch. We were somewhat disappointed in the

prayer meeting, there seemed to us a tendency to quench the Spirit. Having lived among the Methodist so much, you will readily understand my desire to turn the whole affair into a Methodist class meeting and call on each one severally, with the accent on the last syllable, for the Spirit was there in power to bless all who obeyed, and he spoke through a dear old lady and revealed his presence and chided his children whom he was so willing and able to bless. Now, I am not finding fault with any one. I love each and every one, but the people here need a revival. I feel that they are drifting and to drift is dangerous. Just at the present time, there is much uneasiness among us because of the dry weather. This is one thing which causes the depression, fear of a crop failure and financial complications. But let us not worry. God will take care of his own. We can but do our best and trust God for results. If we would only exercise more faith in God!

There was some amusement Saturday afternoon. Brother Knisley spoke on the difference between the Reorganized church and the Salt Lake faction. He made a most able defense of our position, told a few amusing stories concerning our Utah opponents, their faith, belief, and practices, and we were enlightened. He had not reached the door when he was called to task, and he now adds one more experience with the Utah Mormons to his list. He was not aware of the woman's presence, but I believe he would have spoken just as he did and maybe more so had the whole Utah church been there to hear him; but he was somewhat consoled the next day when Brother Chase, on his way to his mission in Utah, stopped and surprised his many friends by attending Sunday's meetings. He was accordingly invited to preach the morning and afternoon sermons, and all unconscious of the lady's presence, he launched out on a vivid description of Utah Mormonism. After the sermon, Brother Knisley took pleasure in introducing him to the sister. God bless her, is my prayer, and I feel to believe that she will get her eyes open to the truth and obey the true gospel. Our Utah brothers and sisters are mistaken when they say we do not love them. We may not love their ways, but we love them and pray for their redemption. Please pray for us that we may ever be found down at the foot of the cross, always leadable and teachable.

Your sister in the great and glorious work,

SADIE BURCH.

KEWANEE, ILLINOIS, June 22, 1910.

Dear Herald: The conference of the Kewanee district is now history, but will long linger in the memory of those who were privileged to be in attendance. I am told that it was one of the best ever held. One thing was especially noticeable, the spirit of unity and peace that was in evidence in all the sessions. The Sunday school and Religio were represented in convention, which was a success. Here was the first opportunity afforded us, to make our maiden effort as a field worker of both auxiliaries since our appointment as such. Altogether we had a good time. The kind Saints of Millersburg spared no means to make us feel at home, and as we heard it expressed by one good brother, the worst feature of all was that the parting time came only too soon.

It was certainly an enjoyable occasion to me, as a new man in this district. With few exceptions all were strangers to me, but we were not strangers long. I was anxious to become acquainted and they did not fail to reciprocate. This seems an easy matter with those who have little or none of that stiffness of disposition. My experience in this city, also in the district, is somewhat limited as yet; but I can truthfully say that so far I never met a more loyal and whole hearted class of people, I do not mean that they are perfect, or else we could say we had got Zion right here in Illinois. In all of us there is still room for improvement.

I reached this place May 17. This being my objective point, I have my family with me, and we are now settled down to housekeeping at 802 North Main street. I have been chosen pastor of the branch, and trust to be worthy of the confidence of those I am called to preside over. Like all other branches this one has seen its dark days, but we believe there are brighter prospects ahead if we are only humble and faithful.

On last Tuesday evening Sister Arber, the children and I, went out with the object of visiting, but no one seemed very anxious for us to tarry long. In fact they appeared to be pushing us toward our home. We had taken precaution to lock up the house, but we have about come to the conclusion we might just as well save ourselves the trouble, for if those coming in our absence want to, they will get in anyway. For as we neared the house to our surprise we saw it all lighted up, and about fifty of the Saints and friends had taken possession. "Did they surprise us?" Well, yes, and in a very substantial way, by having lots of good things to eat. And then we were presented with a purse of silver. We certainly appreciate such kindness, for it helps, oh, so much.

We wish to say to our many friends in western Iowa, we shall not soon forget them and their kindness to us. After an acquaintance of four years of pleasant association, I am sorry I can not write to all who have asked me to do so, but take this means of telling all that we are well and busy in the service of the Master. We shall always be pleased to hear from you. A number have already written, and we will reply just as quickly as possible.

Our desire is to be humble in our work, that we may be accounted worthy when the Master shall come. May the Lord bless all his people until Zion shall be redeemed, when the toilers will be all gathered home.

Your brother in the conflict of truth,

JOSEPH ARBER.

CINCINNATI, OHIO, July 4, 1910.

Dear Herald: I am lonesome, being alone in this large city. I am at work here and three hundred and fifty miles from home. I have fallen, and I request the prayers of all the Saints in my behalf. I know this work is of God and it is true. I have read the prophecy of Elder John Smith of November 24. It does me good to read it every week. This city is very wicked and a man that has to board can not get a place except at a saloon, so you can see I have great things to overcome. I am mixed with the evil ones, although drinks do not tempt me in the least.

I pray that this letter will be in the SAINTS' HERALD, and I will be glad if some of the dear old Saints would send me some HERALDS to read.

I am going to rent a room to stay, but take my meals at the same place that I now do. I will say right here, I will make all things right in the next eight weeks if God gives me strength.

I have a job at the Globe Soap Company at one dollar and seventy-five cents per day. I will be here until October, as far as I know now.

I know the good Spirit is upon me that leads men to repentance and I will surely do it. I can not do otherwise. I have faith to know that God will hear my prayers and the Saints' prayers and I will put my works with my faith. I have the evidence that all things will be right if I am faithful and fast and pray. I do not know whether there are any Saints in this large city or not. I have asked the prayers of the Saints and I know I can feel the good Spirit upon me.

L. L. GOTT.

4936 Carthage Pike.

COYOTE, MONTANA, June 27, 1910.

Editors Herald: When I awoke this morning I found that I had been dreaming of doing something great for the church

of Jesus Christ and for the gospel it represents and contends for. This text of scripture was brought to my mind: "He that is faithful in that which is least, is faithful also in much." It also came to me that I was lacking in not doing what I could now to prove my faith, in that I had allowed my time to overrun in paying for the HERALD, so I hasten to amend and pay dues for coming year.

Further, in reviewing the past, I realize that I have made many mistakes, and ask pardon of all who have felt aggrieved or injured by any word or fault of mine and will continue to pray that friend and foe may have a clear understanding of the truth and that all may be saved in the kingdom of God.

WILLIAM WATERMAN.

WEST SULLIVAN, MAINE.

Dear Herald: It is not often that I ask for space in which to talk for a little while with my friends scattered from Nova Scotia to Missouri. Just a word in passing. In my seven years battle in the missionary field, I have received few scars. Life has seen the experiences of to-day repeated to-morrow, old faces moving aside to give place to the new, and a continual death and resurrection, like the ever changing shade and sunshine. The enemy has been met and partly conquered, and strange to say, the only hurt has been the blow of the friend. And more rooted is the conviction that misunderstanding of each other's motives is the great cause of disharmony among Saints. Every chapter of life's history teaches the lesson: "God is great! He is terrible and stern, but we know also, He is good," as Carlyle wrote to Emerson.

Maine is peculiar in many ways. It is my native State, so I feel free to criticize it. ('Tis well to bear in mind that criticism does not necessarily mean saying that which is bad.) This State is not so progressive as some States. She is not so prosperous. The long cold winters we read of in the geography and experience in reality are responsible in part for the backwardness of this country. The vegetation of semitropical climate is never raised here. We import the watermelon, peach, and such like, yet the potato and apple seem to offer a fair exchange. There are no large cities here, but miles and miles of ocean-washed seacoast and acres of woods. The summer visitor waxes eloquent when he refers to the summer days in Maine. And what think you? Your writer was preaching not long since, in a country where the bear made his retreat. A neighbor was going to the well when he saw Mr. Bruin. The thirst for water vanished and the man went home with an empty pail. This is also the land of the deer and the moose. Recently a bull moose invited a wood chopper to leave the woods and he (needless to say which one) went. Another man spent a comfortless hour up a telegraph pole, waiting for a moose to say goodbye. But the lakes and the fish, the sighing and scent of the pine trees, cool breezes freighted with bird songs, and the exceptionally fine opportunities of preaching the gospel to the fellow-men, make Maine an ideal place for summer work.

As it was in the days of Christ, the common people hear us gladly, but such people are becoming rare. Pride seems to be a complete barrier between man and Christ, and this is the modern stumbling-block. As Nephi saw, "The Gentiles are lifted up in the pride of their eyes and have stumbled." Pride, false teachers, and false doctrine have corrupted the children of men. Of the high-minded, some become interested, a few convicted, fewer converted, and the majority pass us by. I am thoroughly convinced that one of our writers was correct when she said that our church has a mission of its own and should not expect the support of the general public.

Without doubt, we are living in momentous times; serious problems confront us and we do not fully comprehend how serious, nor do I see that we are so much to blame. The world is big and the signs of His coming have come upon us quietly, in a way. To-day we hear of an earthquake in

Italy, yesterday it was a fire in Baltimore, to-morrow it will be a famine or tidal wave somewhere else, and, with the world, we have become accustomed to such things. Yet they are none the less warnings that God has flashed upon the curtain of time, and let him who sees, stand in holy places, for that which has been spoken by inspiration must be fulfilled.

The principle things that we are looking forward to and that God is waiting for, are: More perfect unity among his people; the building of the temple; conversion of the Lamanites and Jews; and the army of desolation is to array itself against Jerusalem after which the sun shall be darkened and the moon shall not give her light; the stars shall fall, and the signs of the Son of Man appear. The angels shall be sent to gather those Saints who, for domestic reasons or otherwise, could not assemble at Zion before. Ah, that midnight cry: "Behold, the Bridegroom cometh; go ye out to meet him." And I call my friends to witness that whether on the street at Cape Cod, in the grove at Brooksville, in the tent at Amherst or Quidnick; in the kitchen at Shawmut; in the parlor at Tuckahoe; in the churches at Maine, Massachusetts, etc.; in schoolhouses in Pennsylvania and elsewhere, I have plead with men and women to do right, to clothe themselves with the wedding garment, which is the righteousness of Saints. Everywhere it is the same cry: "Repent and be baptised everyone of you, in the name of Jesus Christ for the remission of sins and ye shall receive the gift of the Holy Ghost." And to the Saints it is, "That which thou hast hold fast till I come."

This letter, then, is to you all; to tell you that I remember every handshake of friendliness, every kind act, all, in fact, in substance. And on some future day, even that which shall know no night, when that vast multitude of redeemed Saints rush in to clasp the hand of God, we may perchance be permitted to meet. Until that time may we battle on in the present, with brave hearts and pure spirits.

RALPH W. FARRELL.

SANTA ANA, CALIFORNIA.

Dear Herald: Why is it that so many of the isolated Saints feel that they do not have opportunities to grow in grace and to stand in holy places? So often I hear, "We are not very religious, we have been deprived of church privileges so long." True, we are commanded not to neglect the assembling of ourselves together, but will the church save us? If so, why criticise the Catholic who believes the church will save him? From whence is our salvation? "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you." Ask of whom? The church? What shall we ask of the church? Where shall we seek? In the church? In the church we hear faith, repentance, baptism and the gospel of the kingdom preached, but have we heard and obeyed?

Knock and it shall be opened? But we have entered the church—at least our names are on the books. Shall we now sit down and let the church save us? Or do these words apply to our soul life? Were they ever intended to apply to our bodily or temporal life? Saint Paul says we should go on unto perfection. Can we stand in holy places only when we are in a church building or among a sufficient number to organize a branch? The greatest saints of all time have wandered in the wilderness, have walked alone, have communed with God the Father. Is isolation the cause of sorrow? Rather let it be a source of joy, and let us walk closer and talk with our Lord more often, yea watching day and night unto prayer. Isolation should be a source of strength and spiritual power, for then we should seek from the fountain head. There are already too many depending upon the church. Oh, no, the church can not save us; neither the branch officers. Know you not that in that day, two men shall

be in the field; one shall be taken and the other left? We have all been baptized, received the laying on of hands, have our names on the church books. These things are spoken to the church, not to the world at large. The Doctrine and Covenants makes this very plain, saying the church shall be like unto this parable of the virgins.

Let us hear what the word says. Listen in the silence of your heart with the ear of faith: "In returning and rest shall ye be saved; in quietness and in confidence shall ye flee: and we will ride upon the swift; therefore shall they that pursue you be swift."—Isaiah 30: 15. Return, examine your thoughts, the forces of your life, your affections, do they not flow away from you? Your thoughts, they fly hither and yon, they roam afar. You say you are nervous, restless; the forces of life are in strife and commotion. Your affections or desires are constantly wanting and never satisfied; a new dress or a new house, or a larger farm. Set your affections on things above where moth and rust do not corrupt. Come home, dear soul, come home and sit down and sup with the Master in the midst of your own heart. Fix your mind and heart on the one word *Jesus*, nor let any other word slip in, and feel all the forces of life begin to return to their center, for God is the center of the universe, the center of all things, and he would dwell in your heart. You may be able to command them only for an instant, but return again and again, until you shall find Jesus within your soul dwelling in your midst. Will that not be a holy place? "To be strengthened with might by his Spirit in the inner man; that Christ may dwell in your hearts by faith."—Ephesians 3: 17.

In returning and rest ye shall be saved. Has it not been said that if we stand in holy places the desolating scourge shall pass us by? Must we stand in the church building? Or in a branch? Only in union with Jesus have we any unity one with another. Come let us return unto God, now, to-day, receive Jesus into the midst of your heart and remain quietly to sit and sup with him. Let not even the form of a word disturb that peaceful quiet—therein shall ye find great strength. "In quietness and confidence shall be your strength." Do not think this a hard way; far from it, "Take up thy cross daily and follow me,"—patiently and quietly. How many of your duties require your undivided attention? Consider the needless thoughts that float idly through our brains. When you farm, when you drive a team, when you come and go, when you wash the dishes, when you sew, instead of thinking of the latest novel or bit of gossip, or considering the fashions, return to Him, and, as you are able to bear it, he will hold sweet converse with your soul and new realms of beauty and holiness will finally be your everlasting portion. It is the way of the cross, wherein we seek to have no thought, no word, no action, but such as is the will of our Father. All interruptions; all distractions are borne with patience and we immediately return. At first you may be discouraged, but remember the infant lies quiet and receives its nourishment and even sleeps; by and by it grows stronger, it creeps, it walks, it speaks, until it comes unto its full stature. "Except ye become as little children" (Matthew 18: 3, Mark 10: 15). Return, be quiet, be confident, he is faithful. His word is sure. Nothing shall harm us if we abide with him in the secret place of the most High. Blessed be God in all his saints. Amen.

If any one seeks the way of the cross, I would gladly correspond with such that we may be mutually benefited and his righteous cause advanced as the Spirit may direct. I, too, have been an isolated one, away where there was not even a soul who took any thought of our blessed Redeemer. Let all things praise and glorify and eternally exalt our Lord and King, and let us magnify his great and holy name—Jesus in whom is our salvation.

HARRIET M. SMITH.

Box 305.

Minnesota Reunion.

The Saints' annual reunion of the Minnesota District was held at Bemidji, June 11 to 22, and now only remains in the pleasant memories of those who attended. The attendance was not quite so large as some former years on account of being quite a distance for many of the Saints of the district to travel. However, some pleasant meetings were held and I think all felt well repaid for the time and sacrifice of attending. The Saints of Bemidji did all they could in many ways to make it pleasant for the visiting Saints. Bro. J. W. Wight, E. E. Long, E. A. Stedman, Birch Whiting, besides many of the local brethren, did all they could to assist in the meetings, including our old time brother of the ministry here in Minnesota, T. J. Martin.

On Saturday, the conference convened, presided over by Bro. J. W. Wight. Bro. Leon A. Gould was elected president. He chose as his assistant, Bro. E. A. Stedman. Brother Leon is a young man with many noble qualities of character and is known to many of the church. We believe the district will be well served by him and we hope the Lord may bless him in his labors. The reunion next year is to be held at Frazee. Let all attend who can. The district conference will be held at Clitherall this fall.

The district conference also sustained Bro. Birch Whiting as Bishop's agent for another year. Saints, do not forget him even though times may seem hard. It will make you feel much better to pay your tithing, and you will have more confidence to trust the Lord through the times to come. We are sorry the church was unable to appoint more missionaries to Minnesota than it did. We think several more could find opportunity for useful labor. We hope that any of the missionaries who may be passing through at any time, will stop and help us what they can. We need it and will be glad to have them do so.

A few in various parts of the district are investigating the gospel and hope in time they may accept. The writer has traveled considerably the past few months and has found many earnest hearted Saints who are anxious to do what they can. Failing years is hindering some who have been willing workers in the past. If the Saints knowing of favorable opportunities for gospel labor will let us know, we will do what we can to assist in it.

I should not forget to mention that Sunday afternoon, the closing day of the reunion at Bemidji, the new church building built by the sacrifices of the small branch of Saints there, was dedicated to the service of the divine Master. It is located about six miles north of the city of Bemidji among the tall pine trees; a sheltered and shady nook in the midst of the great forest of this northern country. It is a nice home for the Saints in all their services. It is not very large, but large enough for many souls to be blessed who might earnestly seek the gospel within its walls. May its missions for good be blessed of him who is able to give every good and needful thing to his Saints. Dedicatory sermon by Bro. J. W. Wight and prayer by E. A. Stedman.

Trying to labor in Zion's cause,

Your brother in Christ,

L. HOUGHTON.

Extracts from Letters.

Bro. F. M. Freeman, Toronto, Canada, July 1: "I am getting stronger after my great affliction and will write full account later on. The Lord is blessing us in Toronto, adding to our numbers, blessing the local priesthood and Saints. The work is progressing and to God our Father be all the praise."

The New Testament is enfolded in the Old Testament, and the Old Testament is unfolded in the New.—*St. Augustine.*

News From Branches.

MELBOURNE, AUSTRALIA.

Our branch is known as Richmond, because it is located in a suburb of that name. It is not in the city proper, although it was at one time. We have a nice brick church built about two and a half years ago. It is located at the junction of Swan and Mary streets. Traveling Saints and friends will please take notice. Elder Barmore has been our missionary for nearly two years. Some fine young people have joined the church during his sojourn here among us. He has been changed to Sydney and will leave for that place shortly. Sister Barmore has already gone. The choir gave her a farewell party Thursday evening, May 26. Many of the other church members were present and a splendid time was enjoyed.

During the last few months we have had several visits from Elders C. A. Butterworth and J. H. N. Jones. Since he went into the field recently, Brother Jones did missionary work in Adelaide, South Australia, where he with Sister Jones' help and the help of the Lord, raised up an excellent branch. Elder J. W. Davis has taken his place there. Of late Elder Jones has labored in Geelong where Elder Butterworth resides, while the latter was absent in New South Wales. Brother Butterworth has now returned. It is therefore probable that Brother Jones will be Brother Barmore's successor here.

Elder David McIntosh, our monthly district and branch president, has for some time been in ill health. He is a valuable gospel crusader and we trust he will, for the work's sake, live many years.

Our former Australian missionaries will be pleased, but perhaps surprised, to learn that a valuable coal field has been opened up in the vicinity of Queensferry. That locality promises to be the New Castle of Victoria. A naval station in the Hastings region is also talked of and will probably include the land now owned by Bro. Ashton Wooley. Indeed, Westernport Bay, the shores of which contain both coal and iron ore, bids fair to become one of the principal shipping and industrial centers of Australia.

WATCHMAN.

June 2.

Miscellaneous Department

Conference Minutes:

SOUTHEASTERN ILLINOIS.—The Southeastern Illinois District convened at Dry Fork, June 18 and 19, 1910. District President I. A. Morris, and sub-missionary, H. Sparling, in charge. All the branches reported except two. Ministry reporting: Elders H. Sparling, I. A. Morris baptized 2; P. T. Plumb, F. M. Davis, Samuel Hoover baptized 2, Lloyd C. Moore baptized 1, Henry Walker, J. F. Henson, M. R. Brown; Priests John Fuqua, Fred O. Prickett baptized 1, Henry Rankin baptized 2, Hilliard Henson, A. H. Burroughs; Teachers William Clements, Carroll Dillon, James W. Slover, James P. Brown, James Rockett, and L. M. Edmonds. Bishop's agent's report was audited and found correct. The president called attention to some items of business to be considered. The advisability of changing the reunion from Parrish to Bungay; to decide what to do with the Bilhorn organ; a proposal to buy or build a church in Centralia, etc. The matter of changing the reunion was left to the reunion committee. The branch presidents in the district were instructed to urge the Saints to contribute at once for the purchase of a tent for the district. By vote, the Bilhorn organ was declared the property of the Southeastern Illinois District and the district president was made its custodian. A motion prevailed that the Saints throughout the district lend their support financially and otherwise to help the few Saints at Centralia build a church house. The preaching during the conference was by J. F. Henson, G. H. Hilliard, and P. T. Plumb. Adjourned to meet at the call of the president. A. H. Burroughs, secretary and treasurer.

EASTERN WALES.—A conference of the Eastern Wales District convened at Ledney, June 11, 1910, at 7.45 p. m., Elder

CONTENTS

THE SAINTS' HERALD

EDITORIAL:
 The Martyrdom of Joseph and Hyrum Smith - 681
 Murder Common in Kansas City - - - 685
 Correction - - - - - 685

HYMNS AND POEMS:
 Hymn of Prayer - - - - - 685

ORIGINAL ARTICLES:
 Leaves from Life - - - - - 686
 Questions to and Answers from Five Prominent
 Brighamite Elders on Ordination - - - 687

OF GENERAL INTEREST:
 The Door of Mystery - - - - - 689
 The Oath of a King - - - - - 693
 Our National Anniversary - - - - - 693
 Indian Tribes Join in Giving Passion Play - 693
 The Untamed Wildness of Nature - - - 693

MOTHER'S HOME COLUMN:
 Manners in Children - - - - - 694

LETTER DEPARTMENT
 Jacob Halb—Isaac Bath—Richard D. Weaver—
 C. J. Peters—Sadie Burch—Joseph Arber—L.
 L. Gott—William Waterman—Ralph W. Farrell
 —Harriet M. Smith—Minnesota Reunion, L.
 Houghton—Extracts from Letters.

NEWS FROM BRANCHES:
 Melbourne, Australia - - - - - 700

MISCELLANEOUS DEPARTMENT - - - - - 700

ESTABLISHED 1860.

Joseph Smith, Editor; Elbert A. Smith, Associate Editor; Israel A. Smith, Assistant Editor.

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Thomas Gould in charge, assisted by Elder E. J. Trapp; B. Green, secretary. Resolution passed that Elder J. W. Rushton be associated with president of conference. Visiting ministry were granted voice to vote in conference. Branches reporting: Cardiff, 27; Gloucester, 14, gain 3; Ledney, 39, gain 1; Nantyglo, 18. Elders reporting: T. Jones, L. Gould, E. J. Trapp, B. Green, G. Cope, and A. Jones. District treasurer's report and Bishop's agent's reports were read. Following officers were chosen: E. J. Trapp, president; B. Green, vice-president; A. T. Trapp, secretary; L. Allen was sustained as treasurer. Thomas Gould was sustained as Bishop's agent. Following resolution passed unanimously: "Whereas, it is reported through the columns of the HERALD that our Bro. J. W. Rushton has been withdrawn from this British Isles Mission, and another appointed in his stead, and whereas, in view of our past experience, such action is much opposed to our wishes as a district, therefore be it resolved, That we hereby respectfully express our regret that such change is considered necessary." June 12, at 10 a. m., quorum meeting, J. E. Meredith, of the seventh quorum of Elders, in charge. At 11 a. m., preaching, Elder J. E. Meredith in charge, Elder Rees Jenkins was the speaker. At 2 p. m., fellowship meeting, Elder T. Griffith and T. Jones in charge. Bro. S. G. Cope was ordained to office of priest at this meeting by Elders Rushton, Trapp, and Green. At 6 p. m. preaching by Elder J. W. Rushton, Elder T. Gould and E. J. Trapp in charge. Collection was taken during conference. Adjourned to meet at call of presidency. A. T. Trapp, secretary.

SPOKANE DISTRICT.—Semiannual conference of Spokane District convened at Spokane, Washington, June 11, at 10 a. m., A. V. Closson presiding, assisted by T. W. Chatburn; Oliver Turnbull, secretary. Ministerial reports were read from A. V. Closson, W. J. Brewer, W. W. Fordham, J. R. Allen, M. D. Agens. Statistical reports from the following branches were read: Spokane, 236, gain 11; Roslyn, 38, gain 1; Sagle, 48, loss 3. Bishop's agent's reports were audited and found to be correct. Request for investigation of troubles in Sagle Branch was read and the matter referred to the district president. Brn. I. Silvers and John E. Turnbull were ordained priests. A. V. Closson was reelected president, N. V. Sheldon vice-president, W. W. Fordham secretary. Motion to sustain present Bishop's agent prevailed. Motion prevailed that we have a reunion and that the president of the district appoint a committee, himself being chairman, to provide for same. Brn. A. J. Smith and Sam Wood were appointed to complete the committee. Preaching in the evening by E. E. Keeler, assisted by W. J. Brewer. Sunday morning, Sunday school in charge of local officers. The church was then dedicated. Sermon by T. W. Chatburn, assisted by A. V. Closson. Dedicatory prayer by Patriarch E. E. Keeler. Three were baptized in Spokane River at the close of the services by A. V. Closson. Prayer and sacrament services at 2:30 p. m. in charge of E. E. Keeler, T. W. Chatburn, and A. J. Smith. Two sick were administered to and

one child blessed. Preaching in the evening by N. V. Sheldon, assisted by A. V. Closson. Adjourned to meet at Spokane on Saturday preceding the second Sunday in December, 1910.

Convention Minutes.

PORTLAND.—District Sunday school convention held its semi-annual gathering at Hood River, Oregon, June 24, 1910. A goodly delegation was present representing nearly every Sunday school in the district. The usual routine of business session from credentials on through the regulation business formula was gone through with without a hitch or mishap of any kind, every one performed his duty well and favorably for the good of the cause. A general good time was had, the Spirit of the Master prevailing. A lively interest characterized the session throughout. A joint Sunday school was held on Sunday morning following, with a total representation of eighty participants, young and old. A good interest was manifested in the lesson, which was on temperance; questions and answers followed in rapid succession. Good instruction was meted out and well received. A general good feeling was visibly depicted in every countenance and responded to liberally by every hand in the way of monetary offerings. A collection of \$2.39 resulting. Geo. Pearson, secretary *pro tem*.

NORTHERN ILLINOIS.—The Religio society convention was held Friday afternoon, June 18, 1910, at Mission, Illinois. Sr. F. M. Cooper called the meeting to order. Bro. Joseph Tanner was chosen to preside and Sr. La June Howard to act as secretary *pro tem*. Voted to resolve the meeting into a mass convention. Reports of officers and local reports read. As the president and vice-president, Bro. Arthur Allen and Bro. J. E. Vanderwood, are now laboring in other districts, Bro. Fred Bone, of Chicago, and Bro. Lester Wildermuth, of Plano, were elected to fill their places. Bro. Glenn Fairbanks gave a very instructive talk pertaining to the normal work. Adjourned to meet at 10 o'clock at the same place as the district conference, the day previous. Blanche Fairbanks, secretary, 7157 Perry avenue, Chicago, Illinois.

Reunion Notices.

Reunion of the Northwestern Kansas District will convene at Alexander, Kansas, August 19, and continue over the 28th. District conference will be held on reunion grounds the 27th at 2 p. m. Please get your reports in on time. Meetings will be held in the district tent. Address of district secretary is Elizabeth Teeters, Ness City, Kansas. John A. Teeters, president.

The annual gathering of the Saints and others of Northern California and Nevada will occur at the same grounds in Irvington, Alameda County, California, on September 2 to 11. The price on tents will be for the entire time: 8x10, \$2.00; 10x12, \$2.50; 12x14, \$3.00; springs or box mattresses, 75 cents. Straw for sale on the ground at reasonable rates.

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Those wishing rooms will write J. H. Driver, Irvington, California, the price as arranged by the parties concerned. The usual restaurant department will be maintained with good meals as cheap as possible. Those wishing tents and springs will please order as soon as possible, so we can determine how many to obtain. Bro. F. M. Sheehy and Bishop E. L. Kelley are expected to be present, with other able preachers. The Sunday school and Religio work will occupy a prominent place under able management. The usual joint entertainment will be held. In planning to come arrange to bring along a large quantity of determination to try to make others happy and do all you can to make the meeting a blessing to all. Leave morbid complaints under lock and key at home. J. M. Terry, chairman committee, 1230 Magnolia street, Oakland, California.

There will be a reunion held at Bayard, Nebraska, to assemble on Friday, September 2, and continue over the 11th. All are urged to come and help make the meeting a success. We have written Brother Wight, asking for help in way of good speakers, and no pains will be spared to make it a date to look back upon with pleasure. Bert E. Hart for committee.

The Southwestern Iowa Reunion will be held this year August 13 to 21 in J. E. Claiborn's grove just east of the old camp ground on William Leska's place, near Thurman, Iowa. There will be plenty of shade trees, good water, and good speakers. There will be a boarding house on the ground where meals will be served at 20 cents each to holders of meal tickets, and at 25 cents each to those not taking meal tickets. A stand on the ground will supply bread stuff, canned goods, provisions, and refreshments. Arrangements have been made by the committee to furnish free transportation from McPaul from all day trains on Friday, August 12; Saturday, August 13; and on Tuesday, August 16, for visitors coming to camp, and on Monday, August 22, for those returning home provided notice is given the undersigned before August 10, stating date, train, number of persons, and amount of baggage expected. On other dates than those given, visitors may find transportation at reasonable rates on the regular hack line from McPaul. The ministry will be transported free at all times. Tents and supplies will be furnished campers at the following rates which include freight charges: 9x12, 3 foot wall, \$1.40; 12x14, 3-foot wall, \$1.75; 12x14, compartment tent, 6-foot wall, \$5.00; spring cots, 50 cents; camp

chairs, 15 cents. Orders for tents and supplies must be received by the undersigned on or before July 25, owing to the large demand for tents. Complete your plans and send in your orders at once. Do not delay. The committee are doing all in their power to make a successful reunion, and prompt action will help lighten the burden, so let all work together. C. W. Forney, secretary.

Reunion of the Des Moines District will be held August 12 to 22, 1910, at Frazer, Iowa. We wish that all those that expect to camp would order their tents as early as August 1 as the tents will have to be shipped from Des Moines. The ground that has been secured is an ideal place, and we trust that the Saints will make a special effort to be present. The Sunday school work will be represented by district field-worker, Elder J. F. Mintun and the district officials. Do not fail to bring your quarterlies and song books. Prices of tents delivered on the ground: 10x14, 2 rooms, \$4.50; 14x16, standard, \$3.95; 12x14, standard, \$2.85; 10x12, standard, \$1.85; 7x9, standard, \$1.25. Tents will be set up for an additional charge of 25 cents; cots, 40 cents; cots, wire, single, 55 cents; cots, wire, double, 75 cents; mattresses, single, 45 cents; mattress, double, 60 cents; camp chairs, 15 cents. All orders must be accompanied with money order. A barn will be at the disposal of the campers for their horses and we also expect to have pasture. A bus will convey campers to and from the depot at a small charge, also baggage. Frazer is located on the interurban railroad a short distance north of Boone and has a car each way every two hours. This is a good chance for you Coalville Saints to attend a reunion. Good speakers will be present. Begin now to arrange for a ten-day spiritual feast. All orders for tents, also money for the reunion association, should be forwarded to Elder Wardel Christy, Mineral Ridge, Iowa, or the writer at 105 East Locust street, Des Moines, Iowa. My house address is 1340 East Twenty-fifth street, Des Moines, Iowa. Iowa Phone, 5772. O. Salisbury, for the committee.

The Southern California reunion will convene at Garden Grove, August 12 to 22, 1910. The committee are making all necessary arrangements. It is desired that all who can will come prepared to do their own cooking. For those who are unable to do this arrangements will be made to furnish meals to a limited number. Bring your own bedding and cooking utensils. Tents, cots, and mattresses can be rented on the grounds. For particulars address Nathaniel Carmichael,

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Orange, California, R. F. D. On Monday, August 15, at 10 a. m., the semiannual district conference will convene. During the reunion the Sunday school and Religio will hold conventions. There will be several sessions of Sunday school institute. It is requested that branches, Sunday schools, and Religios appoint delegates. We can not promise any speakers other than the local force at this time. This place is away from the beach; there may be some discomforts, but let every member in Southern California resolve to attend and make the meeting a success. By order of the committee.

The Northeastern Illinois District reunion will convene at Steward's Park, Plano, August 19 to 29. Those wishing camping tents should notify the secretary of the committee not later than August 5. Prices of tents as follows: 10x12x2½ wall, \$2.25; 12x14x3 wall, \$2.75; 10x15x6 wall, \$3.75; 12x19x6 wall, \$4.25. Springs free if ordered with tent. Meals at dining tent, 15 cents, children, 7½ cents. Any contributions for dining tent will be thankfully received. All come who possibly can and help to make this reunion a grand success. Lester O. Wildermuth, E. A. Blakesley, L. E. Bone, J. M. Blakesley, committee.

All the Saints and friends expecting to attend the reunion in the Southeastern Illinois District which begins August 12, 1910, at Bungay, Illinois, and who want tents should notify me at once, so I will know about how many tents to order. Johnnie Fuqua, Bungay, Illinois.

Died.

LOWE.—Ada Milstead Lowe was born in Illinois, September 11, 1865, and died June 16, 1910, at her home in Wilber, Nebraska. She came to Nebraska with her parents in 1878. Was married to William Lowe, November 12, 1890. Two children were born to them, a boy and a girl. They are members of the Saints Sunday school. Mrs. Lowe was a member of the Christian Church, having united with them in 1892. Funeral sermon by Elder Samuel Brolihar.

FIELDS.—Henderson Fields was born in Hawkins County, Butcher's Valley, Tennessee, May 19, 1806, and died June 19, 1910, aged 104 years and 1 month. He was married to Alzira Fields who died eleven years ago last March. To this union twelve children were born, seven having gone on before, the remaining five children living in and around Bennet, excepting one, who lives in Nebraska City. In 1834

they moved to Indiana, and eleven years later to Wisconsin. Immediately after the close of the civil war they came to Nebraska, taking a homestead four miles west of Palmyra. Some years later, after the death of his wife, he moved to Bennet, three miles from the old homestead, and it was here that he spent the declining years of his life. When sixteen years of age the deceased united with the Methodist Church, being a member for a number of years. Later he united with the Reorganized Church of Latter Day Saints, being baptized by Gordon E. Deuel, March 15, 1874. He was ordained an elder March 29 of the same year. There are five living children, thirty-six grandchildren, fifty-six great-grandchildren, and nineteen great-great-grandchildren, making five generations, and a total of one hundred and sixteen direct descendants. Funeral service was held at the Presbyterian church at Bennet, June 20, at 3.30 p. m., conducted by Elder C. H. Porter, of Wilber, assisted by Elder W. M. Seif, of Nebraska City.

HAY.—Bro. William Hay departed this life February 13, 1910, at his home at Coalville, at the age of 70 years and 5 months. He was born at Kely, Scotland; baptized August 23, 1892, by Bro. C. E. Butterworth. He was united in marriage to Sr. Mary Muir on the 7th day of June, 1860. To this union were born twelve children, nine of whom remain with the aged widow to mourn their loss. While in poor health for a number of years, yet his death was unexpected and was a great shock to Sister Hay, who had cared for him with all the patience that could be exercised and who feels her loss keenly. Brother Hay was loved and respected by all who knew him. Funeral services were held at the Saints' church in Coalville, the sermon being preached by Elder Samuel Jordison to a large concourse of friends. Interment in Otho cemetery.

BARROWS.—Lucy Hardy Barrows was born October 29, 1838, at Bradford, Massachusetts, and died at Independence, Missouri, June 19, 1910. She accepted the gospel early in life and was a pioneer in Utah, was married to Ethan Barrows at Salt Lake City where they both united with the Reorganization, being baptized by W. W. Blair July 24, 1881. Funeral at Lamoni, Iowa, June 21, in charge of Pres. John Smith and sermon by Robert Elvin. One son, C. H. Barrows, mourns the loss of a loving, kind mother. Interment in Rose Hill Cemetery.

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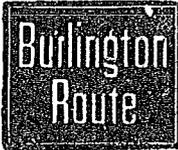
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"If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free."—John 8: 31, 32.



"There shall not any man among you have save it be one wife; and concubines he shall have none."—Book of Mormon, Jacob 2: 36.

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Editorial

THE CHILD'S PLACE IN THE GOSPEL ECONOMY.

JESUS VERSUS THE CREEDS.

(Synopsis of a sermon.)

Scripture reading: And they brought young children to him, that he should touch them: and his disciples rebuked those that brought them. But when Jesus saw it, he was much displeased, and said unto them, Suffer the little children to come unto me, and forbid them not: for of such is the kingdom of God. Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein. And he took them up in his arms, put his hands upon them, and blessed them.—Mark 10: 13-16.

The scripture that I have read presents to our minds one of the most pleasing pictures that can be found in all history. Jesus is talking to the assembled disciples. There are mothers in the audience. Mother like, their thoughts are for their children. They think that if their little ones can only be touched by the hands of the Son of God all will be well. Probably there are mothers here to-day who feel just that way,—if the loving Jesus could only touch their children they think that it would be the finest thing in the world. Well, it is the finest thing in the world, and Jesus is still here to touch and bless the little children, watching over those who are not yet accountable, and blessing and directing those who have reached the years of discretion.

Some of the disciples think that the Master should not be troubled with such trifles and so they rebuke those who are bringing the little children to Jesus. But when the Master sees what is done he is sore displeased and declares, "Suffer the little children to come unto me, and forbid them not: for of such is the kingdom of God."

Jesus was one who could be approached by all classes. His heart was open to rich and poor, young and old, saint and sinner. He was no aristocrat or autocrat. The chief priests and scribes were shocked and horrified when they heard the children in the temple singing and shouting, "Hosanna to the son of David," on the occasion of the triumphal entry. They were greatly displeased and called the Master's attention to the matter. He replied, "Have ye not read, Out of the mouths of babes and sucklings thou hast perfected praise?"

So on this occasion instead of rebuking those who

brought the children to him he commended them and took the children in his arms and put his hands on them and blessed them. There were some happy mothers in Israel that children's day.

These were little children that were brought to Jesus. Luke speaks of them as infants. Mark calls them young children. Matthew calls them little children. They were children that might be carried in arms. Jesus did not tell them to repent and be baptized, as he did older people who came to him. They had no need of repentance or baptism. Instead he put his hands on them and blessed them. And he declared, "Of such is the kingdom of God."

Now I wish to compare his teaching on that point with certain ideas that have been widely and zealously preached since his day. Certain powerful religious denominations have held, and probably still hold, that little children, such as were brought to him that day, are naturally and totally depraved and must be baptized or they will be for ever lost. If the parent neglects that rite and the child dies in infancy God will consign it to a never ending hell of fire and brimstone. And we are asked to believe that the mild and gentle Jesus, whose heart was so big that it reached out and embraced all people, the one who never harmed man, woman, or child, or dumb beast, will be a party to such an infancy, and will go on with his redeemed Saints singing joyful pæans of praise to the being who has committed such an act.

Others who hold to the doctrine of predestination, teach that God has divided all people into two classes. The one class includes those who will be saved for ever by the free grace of Christ and not by any merit of their own. The other class includes those who are predestinated to be for ever damned, because there has not been enough of the free grace of Christ to go around, or for other reasons,—I believe that the reason ascribed is that God may be "glorified" by their suffering, "to the praise of his glorious justice." Little children are included in both classes. Those included among the non-elect must perforce suffer untold torture through endless ages as a punishment for sins that they have never committed. The Westminster Confession of Faith says:

Elect infants, dying in infancy, are regenerated and saved

by Christ through the Spirit, who worketh when, and where, and how he pleaseth. So also are all other elect persons, who are incapable of being outwardly called by the ministry of the word. Others not elected, although they may be called by the ministry of the word, and may have some common operations of the Spirit, yet they never truly come unto Christ, and therefore can not be saved: Much less can men not professing the Christian religion be saved in any way whatsoever, be they ever so diligent to frame their lives according to the light of nature, and the law of that religion they do profess; and to assert and maintain that they may, is very pernicious, and to be detested.

This doctrine of the creeds was the basis of the statement made by the great Protestant, Jonathan Edwards:

Reprobate infants are vipers of God's vengeance whom he will hold over the pit of hell in the tongs of his wrath until they turn and spit venom in his face.

It was the inspiration of the old hymn that is now mostly mentioned in execration:

"There is a never ending hell,
And never dying pains,
Where infants must with demons dwell,
In darkness, fire, and chains,
Have faith, the same with endless shame,
For all the human race,
For hell is crammed with infants damned,
Without a day of grace."

It may be urged that these things are not believed in now. That reminds me of the poem regarding Calvin, the great apostle of predestination:

"An unelected infant sighed out its little breath,
And wandered thro' the darkness, along the shores of death;
Until the gates of heaven, a gleam with pearls it spied,
And ran to them and clung there and would not be denied.
Though still from earth came mutterings, You can not enter
in,
Depart into *Gehenna*, you child of wrath and sin;
At length the door was opened, and a man with features mild
Stooped down and kissed the weeping and unelected child.
Immortal life thrilled softly down the avenues of bliss
As on the infant's forehead the Spirit placed a kiss.
Who are you thus to hallow my unelected brow?
Dear child, my name is Calvin, but I see things different
now."

It is to be hoped that the creed makers see things differently now, though the statement that we have quoted from the Westminster Confession of Faith is still retained in certain circles, and one denomination within the past month spent some time in an attempt to explain that section so as to retain the original wording and at the same time convey a meaning different from the one that was originally intended.

Sentiment is better now, but when the gospel was restored in the early part of the last century these ideas were quite generally accepted. The creeds were in full binding force. And I do not marvel that when Joseph Smith asked of the personage that appeared to him, "What church shall I join?" he had occasion to write, "The personage who addressed me said that all their creeds were an abomination in his sight." Nor am I surprised that having made

such a statement, and having caused it to be published widely throughout the world, he should meet with bitter opposition. For I find in the Compendium of the Laws of the Church of Scotland, published in 1844, and perhaps typical of religious sentiment at the time, this law:

It is ordained, That no sort of persons, of whatever quality or degree, be permitted to speak or write against the confession of faith, concluded on by this kirk, both concerning doctrine and discipline; or against that assembly, or any act thereof, upon the pain of censure.

When Joseph Smith wrote and spoke against those creeds he was censured and persecuted. But let us now contrast the words that he taught with the teachings of the creeds on this one subject.

In the Book of Mormon (Mosiah 8: 60) we read: "Little children also have eternal life." Now that sounds better to me than the song that hell is crammed with infants damned without a day of grace.

And in the Book of Mormon I read:

Behold I say unto you, that this thing shall ye teach, repentance and baptism unto those who are accountable and capable of committing sin; yea, teach parents that they must repent and be baptized, and humble themselves as their little children, and they shall all be saved with their little children; and their little children need no repentance, neither baptism. Behold, baptism is unto repentance to the fulfilling the commandments unto the remission of sins. But little children are alive in Christ, even from the foundation of the world; if not so, God is a partial God, and also a changeable God, and a respecter to persons; for how many little children have died without baptism. Wherefore, if little children could not be saved without baptism, these must have gone to an endless hell. Behold I say unto you, that he that supposeth that little children need baptism, is in the gall of bitterness, and in the bonds of iniquity; for he hath neither faith, hope, nor charity; wherefore, should he be cut off while in the thought, he must go down to hell. For awful is the wickedness to suppose that God saveth one child because of baptism, and the other must perish because he hath no baptism.—Moroni 8: 11-16.

In the Doctrine and Covenants there is this statement:

But, behold, I say unto you, that little children are redeemed from the foundation of the world, through mine Only Begotten; wherefore they can not sin, for power is not given unto Satan to tempt little children, until they begin to become accountable before me; for it is given unto them even as I will, according to mine own pleasure, that great things may be required at the hand of their fathers.—Doctrine and Covenants 28: 13.

From the foregoing we learned that little children are redeemed from the original sin by the blood of Christ. We get the further thought, that may be new to some, that they are under God's care and Satan has no power over them. And as they grow older there is further provision for them under the gospel law:

And again, inasmuch as parents have children in Zion, or in any of her stakes which are organized, that teach them not to understand the doctrine of repentance; faith in Christ the Son of the living God; and of baptism and the gift of the

Holy Ghost by the laying on of the hands when eight years old, the sin be upon the head of the parents; for this shall be a law unto the inhabitants of Zion, or in any of her stakes which are organized; and their children shall be baptized for the remission of their sins when eight years old, and receive the laying on of the hands; and they shall also teach their children to pray, and to walk uprightly before the Lord.— Doctrine and Covenants 68: 4.

Little children are not proper candidates for baptism. Baptism is for the remission of sins and they have committed no sins. They are as pure and sweet and innocent as the flowers, and a god who would cause one of them to burn for ever in fire and brimstone would be an inhuman monster. Our God would not do such a thing and he abhors the creeds that teach that he would.

These little children that were brought to Jesus were as pure as the lilies that figured in his parables. And Jesus took them in his loving arms and blessed them. That is the example that we as a church follow. Mothers bring their little children to the ministers of Christ and they put their hands on them and bless them.

But all must recognize that as the child grows older it reaches a time when it begins to think and to understand. It becomes responsible to a degree for its own acts, and is capable of bearing blame. It can understand what baptism is for and can have faith in God.

When does that time come? Our religious friends have never told us explicitly, but it is revealed to us in the passage that I have read from the Book of Covenants. And as being in harmony with this revelation I present a statement made by one W. I. Thomas, psychologist, as found in the *American Magazine*, April, 1909:

At the age of perhaps eight the child's brain is practically all in; he is short only in experience and practice. He can understand any abstract principle and any piece of literature.

Psychology is the science of the human mind, and as stated by this man it agrees with revelation, in this particular. The prophet of Palmyra made no mistake when he said that at eight years of age the average child could understand the gospel, if it were taught him in simple terms, and might be in fit condition to be baptized.

At that age, the children who have been taught at home and in the Sunday school know the story of Jesus and can tell what baptism is for. And the word of God makes it the sacred duty of parents to see that their children are taught to understand the gospel and that they are baptized at that age. You may say that you prefer to let your child grow up and make the choice when he reaches manhood. But in that you are out of harmony with the word of God, and if your decision results disastrously you must bear the blame upon your own head.

The Master said that of such is the kingdom of

heaven. We talk about the heavenly host, and think how wonderful it would be to see them; but according to this statement, the home that has a little child in it is sheltering one of the heavenly host.

Your child is the greatest treasure that God has intrusted to your care. One poet contrasts his estate with that of his rich but childless neighbor, in words something like this:

"My neighbor owns an automobile that goes
Two score or more of miles per hour—that's fine!
Here comes a brown-eyed boy with freckled nose—
The boy is mine!"

The children that are intrusted to your care are your riches,—and they are also God's riches. He has cattle on a thousand hills and gold untold in undiscovered mines; but his greatest power for good in the redemption of Zion and the world is in the children who will make the church of to-morrow.

What are the ideals that they are receiving from us? One little girl was rebuked by her auntie and told that if she were naughty she would never go to heaven. She replied, "Oh, well, I have been to the theater once and to the circus twice, and I can't expect to go everywhere."

If we are not careful our children will get some such idea, for the mad rush of older people in search of pleasure suggests the idea to them that the main thing is to get to the theater and to other places of pleasure and leave heaven for future consideration as a matter of minor importance.

Why should we love pleasure more than God? Men should rise to a higher plane. If we are to make pleasure our sole aim in life we will find that the hog has us all beat. We can not compete with him. When it is hot he crawls into the mud; when it is cold he crawls into a straw stack. He can eat corn and drink swill and sleep all day long. He is happy, and in a way he answers the end that man has set for him. The bigger hog he is the better he succeeds. And finally he makes a lot of good bacon that is much relished if the eater can forget how it looked when it was alive.

But when man makes pleasure his only aim he defeats himself, for he has a consciousness that ever torments him with the fact that he was meant for higher things. He is tormented with remorse, so that his most coveted pleasures turn stale, and frequently at the last he commits suicide, thus confessing most dramatically that he has failed to attain his aim. Life after all has not been pleasant to him.

We should rise to a higher level and crucify pleasure if necessary. We should pattern after the Man of Galilee who made it his aim in life to do the things that pleased his Father in heaven. Only in that way can we become a proper example to our children,—that even as we obey God so may they obey us.

In a way children are to be an example to us. On a certain occasion when the disciples were crowding around the Master with the query, "Who is the greatest in the kingdom of heaven?" Christ called a little child to him and set it in the midst of them. He did not select one of the most learned men as an example, nor yet one of the most wealthy, nor one of the most influential in society. He simply took this little child and set it in their midst and said, "Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven."

Of course this language has a limited application. We can not become small in stature again and in all things like a child. Evidently the idea was that we must become as pure and free from taint of sin as was the little child that he set in the midst of the disciples that day so long ago.

In other ways we may with profit become more like little children. The average child, up to a certain age, regards his parents as the personification of wisdom. What father says is so. And surely under such conditions no thoughtful father would intentionally deceive his child, though he might do so by mistake. But we have a Father in heaven who not only will not deceive us intentionally,—he is all wise and will make no mistakes. We can afford to accept his word with childlike faith and simplicity. No matter what the world may say, with us it should be the end of controversy.

The average child is constantly seeking after information. He inquires about everything. He is continually asking why. His intelligence is growing. We should be like that in spiritual matters. We should be eager to learn and we should constantly go to our Father in heaven with questions.

Now briefly to recapitulate: Little children when they come into the world are holy and pure. Of such is the kingdom of heaven. As yet Satan has no power over them. To speak of them as reprobate vipers who are the object of God's wrath is blasphemous. To say that they need baptism is foolish, because they neither understand what baptism is for nor do they need it. As well talk about disinfecting a pure and fragrant rosebud. But there comes a time when they can understand the gospel and obey it. It devolves upon the parent to see that they are so instructed that when that time comes they will be ready to yield an intelligent obedience.

ELBERT A. SMITH.

COLLEGE AND MORAL EDUCATION.

An inquiry has recently been conducted by a committee of the Oberlin Association into the attitude of college-bred men toward lawlessness and public immorality. A report giving the results of the inquiry has been issued, and several newspapers have commented upon its salient features.

The report is somewhat pessimistic and censorious. The evidence gathered seems to show that college men are not superior morally as college men, to the uneducated or insufficiently educated.

College men are found among the political and commercial "grafters," among the tax dodgers, the breakers of the anti-monopoly acts, the violators of prohibition and other laws. College men, not excepting college presidents and professors, show undue respect for mere wealth and fail to rebuke or discipline the undergraduate sons of rich, influential fathers. College men are found among the supporters of bosses, machines, lobbying for special favors, and so on.

What is the explanation of this moral indifference or worse of so many college men? asks the report, and what can be done to improve their standards and make them real force for righteousness in the state and nation?

Various answers have been given by college men and newspapers to these questions, but little light has been shed on the subject. One editor has pointed out, however, that all great philosophers and moral teachers, from the ancients down to the moderns, have asserted with emphasis that mere intellectual training does not insure superior morality or right conduct. The will, the "heart," the emotions, they have insisted, must be educated along with the intellect. Intelligence and information furnish "tools," but they furnish tools to the criminal as well as to the virtuous citizen, to the selfish reactionary as well as to the earnest reformer. The making of citizens, the building of character, requires particular attention, and can not safely be trusted, "to take care of itself." The kindergarten, the elementary school, the college and the university, and the professional schools beyond as well, must severally teach ethics, individual and social, by precept and example. They must inspire, implant high principles and ideals, in addition to teaching facts, sciences and abstract or nonmoral principles.

All of this should be obvious and trite, but it is not, and hence there is important work to do along the lines of moral, religious and cultured education in school and college.—*The Chautauquan*, July, 1910.

NOTES AND COMMENTS.

Under date of July 15 Elder E. B. Morgan writes that he and his wife are to leave New York City July 20, on the steamship, *Lucania*, bound for his mission field in Wales. They will accompany Bro. Gomer T. Griffiths, who goes to take active oversight of the British Isles Mission.

Original Articles

LETTER FROM THE BISHOPRIC.

To the Saints and Friends in All the World; Greeting: It is with mingled feelings of duty and gratitude to God, that we address you thus formally, being mindful first, that we must faithfully perform our own work if we would have place with the justified when the Messiah shall come, and secondly, thankful that we with you are privileged to live and occupy with Zion's children in the era wherein we are assured: "The set time to favor her hath come."

At such a time and with such opportunity there should be but a single thought dominating the minds of the "children of the kingdom," and that thought should be, "Let me perform first, and fully my duty to the work of Christ, for rightly all things else are, and should be, subsidiary." In the language of Jesus when he taught the importance of duty first to his cause, as essential to making the highest success in life: "Therefore seek ye to bring forth the kingdom of God, and all these things shall be added unto you."

Let us not forget, that seeking to build up and establish Christ's work first, we gain all things; but failing to do this and, instead, reaching out and making first the things of the world, which in fact is not our own if we should chance to gain it all, we lose all things, as did the generation which failed to move unselfishly and lay up true treasures when Christ spoke as never man had before.

With united, diligent, and faithful labor the songs of Zion may and will soon be heard around the world; but the heralds of these will not be the selfish or the half-hearted, the jealous, the idler, nor the faithless. On the contrary they will be the courageous and devoted who are ever seeking the interest of the Lord's work first, and who are willing in comparison, to count all else as naught, that it may be established in holiness and peace.

This is preëminently a time when everyone should seek to magnify his own talent,—perform his own work—whatever that may be, or however of little consequence it may appear to us or others. Duty is performed and the merit of reward given, when we have accomplished the task required of us, not by our doing some other thing that was not enjoined. Let the missionary and the home elder perform the work to which they have been respectively set apart to do, each at times as occasion requires assisting the other and aiding the other's work, but neither should be content to let the other do the work of both, nor to have anyone else perform the work for them. When each shall contribute faithfully his share then he is entitled to the commendation, "Well done, thou good and faithful servant"; but not otherwise.

And what is true of the missionary and elder as to the necessity of diligence and earnestness in the

performance of their work, is equally true and applicable of every member, whether he is called to labor in spiritual or temporal affairs;—it is not of so much consequence whether we are called to the task of "a sower of the seed,"—a preacher of the word of life,—or placed at the task of furnishing "bread for the sower"; but it is of very great moment to us whether we have faithfully and industriously performed our part of the labor, whatever the task. No principle laid down in holy writ is more plainly or fully set forth, than is that which enjoins honest labor, industry and faithfulness in our places. "Six days thou shalt work." "The idler shall not eat the bread of the laborer." To please God we must not have too many holidays to our credit. We should remember the urgent injunction of Jesus: "Let us labor while it is day, the night cometh when no man can work."

As members of the "household of faith" let us examine ourselves. We may thereby avoid trouble, perplexity, and disappointment both in this life and the next. The apostle urges the matter in this language: "For if we would judge ourselves we should not be judged." To labor for, or with the Master, in his work, it is not sufficient that we occasionally preach a sermon, contribute something of our means and attend church upon the Sabbath day, but that we strive to learn the Lord's will concerning us, and with a soul anxious to fulfill and acceptably perform that will, move out at our own sacrifice and inconvenience, if necessary, to accomplish the work. "As every man hath received the gift, even so minister the same one to another, as good stewards of the manifold grace of God."—1 Peter 4: 10.

The work before us to-day is of great magnitude and can only be accomplished by faithfulness and courage and these should be traced in the work of everyone. "He who is faithful in that which is least, is faithful also in much; and he who is unjust in the least, is also unjust in much."—Luke 16: 10. Whether in much or little then, let us prove ourselves faithful to the trust committed, and never be found as was the man who had been given the "one talent," hiding what little we have away, and filling the niche of the idler and truant.

In preaching the gospel in all the world it must not be forgotten that there is a special duty devolving upon those to whom the minister is sent, additional to the rendering of our accounts in temporal matters to the Bishop. Both are enjoined under the law and it is to the good of the Saints to discharge every duty. The missionary may properly call upon the Bishop for expenses, food, and clothing, but only where the people for whom and among whom he labors have failed of duty on their part. In sending his elders forth among the people, Jesus said, "They shall feed you, and clothe you, and give you money." The law has not been changed. This is as true to

day as it ever was. By this, men prove themselves and are proven, to-day as in every gospel age. If the labor of the elder is among the Saints, the Saints should look after these necessities; if to the world, or those not of the household of faith, then the world must look after them and the promise is, "He who feeds you and clothes you and gives you money, the same is my disciple." Christ takes recognition of the faithful service rendered, and he who fails in his life and work to approve himself to the Master by doing these things, loses an everlasting reward.

In stakes and districts as well as in the broader missionary fields, let us wake up to a full appreciation of the opportunities open to us and let no elder who labors among us be compelled to turn back to the church for clothing, or for food, or incidental expenses. If he is compelled to do this, the treasury is depleted and the work of Christ hindered. Can we afford to neglect these little things? No wonder Jesus says: "Inasmuch as ye have done it unto the least of these my brethren, ye have done it unto me." Let us cheerfully help him then by aiding directly his minister, while the minister faithfully toils to build up the Lord's work in our midst, wherever we are, thus laboring together for the accomplishment of the work intrusted to all, instead of a part looking on while others labor.

Special attention is called to the fact that we live in the day—the time—of the coming of the Son of Man. It is truly a day of sacrifice, and a day for the tithing of the Lord's people; and the promise is made that he that is tithed shall not be destroyed at his coming. (Book of Covenants 64: 5.) This is a truth that is equal to any other truth in the gospel economy. It is the instruction of the Christ, and he also taught that, "If ye continue in my word, then are ye my disciples indeed." The contrast to this is readily seen. If we do not keep his word then the truth is that we are not his disciples; we have instead, chosen to disobey, and the disobedient are "the children of the wicked one." We are oft charmed in singing: "Is my name written there?" But we should not stop at the inquiry merely; let each examine and see; no person's name is there in the accepted sense who has not kept the law. There ought not to be found a single member of the church who has not complied with Christ's law relating to temporalities. Let us all wake up and "examine ourselves" and prove ourselves by yielding a full obedience to his word.

Another duty, incidental in a way, but which is often overlooked by the Saints, is that of supplying the tract fund, thus helping our friends and neighbors to a knowledge of the truth. Of course, the missionary or elder may write to the HERALD, or *Ensign* for tracts and get them, having them charged to the Bishop and thus furnish the supply for use in the branches or neighborhoods where he labors.

But who pays for them? Unless the Saints in these places take up a tract collection and send in to the Bishop some one else pays for sending this gospel literature. We can not afford to have this done. It is a loss, not a gain to us, when we quietly let some one else perform the work we should do, especially when we may be better able to bear the burden. The message to the churches through the apostle on Patmos was, "Let no man take thy crown." We should be on the watch tower and let our "light shine," each bear the burden and perform the work that is his own, and thus as good stewards, commend ourselves by giving meat in due season.

These incidental things may often be met by simply denying to ourselves some of the pleasures of life, never reaching the higher condition of sacrifice, but they will prove great factors for our good when we render an account to the Supreme Judge by and by. None can afford to spend what they have in pleasure seeking, and the frivolous things of life in comparison to that which is for their eternal good. By all means let us avoid bringing upon ourselves the severe denunciation of the apostle when he exhorts the Saints to "turn away" from those "who are lovers of pleasure more than lovers of God."—2 Timothy 3: 4, 5.

We should not overlook the fact that the church to-day is in the midst of the preparation to be made, for the good of those who embrace the truth, as the missionary performs his work among the nations. Those who accept the gospel message must be looked after, instructed, strengthened, and provided for in the Lord's own way and time. It is not only necessary to bring in the sheep, but we should then "feed the sheep," and also "feed the lambs." To do this it is essential that each one put forth a hand to help with all his might, no one hesitating, none doubting, none fearing, except to "fear God and keep his commandments; for this is the whole duty of man."—Ecclesiastes 12: 13.

The ministry must be sustained, homes secured, the work established, the poor provided for, and the business interests firmly and carefully guarded. There is great demand for the help of everyone, and if everyone will do his or her part, there will be plenty to insure full success.

That feature of our work which is more directly helpful to the poor and needy is in a measure provided for in the work of the benevolent association entitled, "The United Order of Enoch." This order is gathering in preparation for the performance of its work. No thoughtful person will expect it to accomplish the things for which it is instituted and incorporated, without means to assist it in its work. It must have a substantial basis of capital and every brother and friend should have their names as helpers on the books of this order to aid it in its great work.

We bespeak for it your support and at once. If you can send up a thousand dollars, or more, to aid this work, the Lord will greatly bless the deed; but if you can only send up one dollar, or less, do your best and the Lord who knoweth the deeds and desires of all of his children, will greatly bless the deed. The amount necessary to secure the approbation of our heavenly Father is simply proportionate to our ability and willingness to do. No one gives because he has to do so, nor would giving in this way commend him; but what a person does let him do it with a "free heart willingly"; then he will be entitled to reward, for it is written, "The Lord loveth a cheerful giver."

Let us not forget then that simply the organization of the United Order of Enoch, or any other benevolent society, is of itself of especial worth, but to be effective the organization must be supplied with funds so that it may be prepared for good among the people. The Saints for a number of years have hoped for and anxiously awaited the time, and opportunity we trust, to help in such a beneficent and uplifting work as The United Order of Enoch, and now that the work is here and awaiting our action we should prove ourselves faithful to the trust committed and "not only say, but do," what we can to make its work effective in the accomplishment of the things for which it was founded.

The Bishopric thus address you feeling assured that with us you are anxiously waiting and inquiring, "What of the hour?" and as watchmen from the outlook where we are called to occupy, we reply, that it is preëminently the time for unselfish, united labor; everyone putting away from his heart the thought of selfishness, and seeking the good of his brother and neighbor instead of his own; thus manifesting that he is a true disciple of Christ by the rule laid down by the Lord himself, when he suffered for us, and taught: "This is my commandment, That ye love one another, as I have loved you."—John 15: 12.

Ever striving for the welfare of his children and invoking the divine favor in behalf of each, we are in the gospel hope,

Confidently yours,

E. L. KELLEY.

G. H. HILLIARD.

E. A. BLAKESLEE.

INDEPENDENCE, MISSOURI, July 8, 1910.

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AN ESSAY ON BROTHERHOOD.

The possibilities of spiritual and temporal improvement, which repose in this gospel of latter days, in its urgent temporal duties required on the one hand, and its spiritual and moral attainment expected on the other, are practically unlimited, and so far by us as the church have only been fairly

begun. With us, a brotherhood with the strongest and most fraternal ties should be no poet's dream, but one of definite reality. The prospects of the world for a true Christian brotherhood are largely chimerical, so far in the distance is its glimmering light; but with the church it should be a condition existing here and now. Many religious people have contented themselves by simply talking about it in a dreamy sort of way. I hope we will never so prostitute our fond ideals with such a sluggish theism. It is high time the Saints of God should make good, and step forth and claim the promised possession. We should therefore strive to recognize this brotherhood not as merely a mirage of the desert,—a phantom of no material tangibility,—a hope never to be realized; but a definite fact, a living reality, a positive certainty. There seems to be altogether too much theorizing on this question and not enough demonstration.

Our conception of the Christian religion should only be one of increased knowledge and growth. Our responsibility and worth is measured, not so much by the expedient of our present attainment and capacity, as by the latent powers we possess and the possibility of bringing life to its fullest development. If we are not awake to our responsibilities and capabilities, we should ask ourselves, How and why are we in this condition and how can such be corrected? We should never excuse ourselves from engaging in God's work on the ground of present incapacity and lack of qualification. This thought should never lull us into an inactivity that is inexcusable. It never should be said of us that we have wasted our opportunities, neither that we lack appreciation of our glorious cause for the reason of ignorance. As we come to know God we will have a grander conception and appreciation of his divine law. God will not supernaturally endow us with wisdom, faith, and ability. If we acquire such a high posture, we must exert ourselves with unfaltering diligence, increasing and strengthening every faculty we have. Our dormant energies must be awakened and then our palsied powers will be merged and there will be evidence of life.

Everyone has a responsibility, and we should qualify, for no one is exempt from duty in this work. It means more than a few unconnected snatches of serious reflection, hastily indulged, or a few half-hearted deeds performed with regret. It must be considered an interest, a business, a vocation. It must ever be the great livelihood of our lives, the profession of the souls of men. It must be started continued, and never terminated. Resolution and persistency of effort are its dominant force, and we are the willing instrument through which these powers have surged. The law of God is our text-book. Prayer is the sacred key. God is the great teacher and Christ the pattern. Our work will show our char-

acter, and to build well we must have a character having no tarnish of reproach. Thus practical work of application is the great feature we lack in the realization of this fond hope. We have a revealed policy that if carried out will fulfill our most sanguine hopes and expectations. The duty now before us is to work out and make practical this great law. If we expect to advance such fraternity and gain a Zion condition, enhancing our salvation with us, it must be more than a theory. It must ever be a posture of practical helpfulness and sincere sympathy wherein we see nothing clashing with the highest interests of the entire body.

Our ideals will never be made possible unless we entertain the greatest tolerance and charity. Yes, more than that! We should have a sincere love towards those of our associates. Love is the divine establishment of the Christ life, and peace another one of its humble characteristics. These are the arguments that will make for peace, stability, and tranquility, and such forces will ever carry us onward with ever constant certainty. We will therefore ever seek a reciprocity that is constantly on the alert for opportunities for doing good. We will feel that every association we have with those with whom we mingle, is within itself an opportunity for well-doing. Preëminently above all else is that service we can render others. Service to God is thus demonstrated. We should learn well the lesson how to care for and protect against poverty, as well as sin, if we expect to continue in harmony with the genius of this latter day message. The kind of charity that is the most lasting and beneficial to the men reduced and in temporal straits, is that which coerces them into action by placing the burden of their support upon themselves, by providing them with a reasonable opportunity. It is a fact, human nature is so constituted that the grandest attainment and development is made when man is given a responsibility and must act upon his own resources, and not through a pampered charity unwisely bestowed. We will be promoted towards the ideal through dint of struggle, and not by a succor that calls for no response in return.

Inheritance in Zion should not be sold to the highest bidder; but upon the merits of a well-regulated life in accord with gospel law will be predicated our worthiness to abide. It is not a question of dollars and cents, but consecration to principle that will redeem us in the Lord. It is, however, intolerable to our conception of right religion that many are compelled to wear rags, and dwell in poverty and be miserable, while there is abundance in the Father's house. Surely we can not be in sympathy with the potency of our message when we think one can go hungry and be destitute, while another has plenty and is living in ease. Without replenishing, the Lord's storehouse would be depleted and would thus

fail to accomplish the desired end. The existence of such will be a glorious provision, its existence, however, should not be to stimulate a coddling dependency but to emphasize and assist in making self-reliant the constituency of the church. We do not wish to encourage an enervating dependency, but a wholesome brotherhood, self-reliant with the pulse of life and activity. That man is imposing a dangerous innovation who seeks to take away another's privileges, or make others contribute to his wants and necessities and give nothing in return. When there is had no purpose any more than the beetle which wings its droning flight, there should be that encouragement that will prompt to endeavor. God pity that man who insists that all others should act their part of brotherhood and himself do nothing. It is one thing to preach brotherhood and another to carry it out. With us, our career should be one continuous expression of high regard, of love, of service, and of mutual respect and good will to one another.

Ours is a process of building up, not a tearing down. Better do nothing than to do that which is in flagrant disregard of the law. If we can only give forth doubt, denial, and ridicule, it will impart no sustaining power, or material for growth. Every step in advance that points men out from existing errors must be by observing the ever living truth which is enthused by the vitality, life, and divine power of its eternal Author. Religion that makes no demand on one's volition, can not be taken seriously as being the gospel to save. Christ's cause demands active work. It is not a repose, in merely the possession of an abstract intellectual conviction. If the disciple is required to surrender his will to God's will, and step forth to a life of service, there is bright prospect for growth to more perfect conditions. It will, therefore, take earnestness of zeal, or in other words, the fire of sacrificial devotion to "boil the pot."

The real and only position of a saintly brotherhood, is the impersonal standpoint. We labor under a heavy delusion if we think we can gain for ourselves in the long run, when we cheat and dishonestly gain from another. When such an idea is entertained, that man takes a ludicrous and unenviable view of matters, and is undoubtedly leaving out of the reckoning factors of merit which our cause seeks to make lasting in the lives of men. Christianity, when rightly interpreted, condemns such measures, for the real interests of all are not dissimilar, and no man can make a real gain for himself when there is involved a loss in human suffering to our brethren. To be pious will not atone for such unworthy action. You gain and I lose over some deal between us. The fact that because of your shrewd penetration and manipulation you gain an advantage, does not make such to be right and give you a

just privilege to bring ruin to me while you fatten on the spoils. I would have no fears of gaining a better verdict than you at the bar of God.

To make complete surrender of self, by adjusting life and its true purposes, it is required of us to learn Christianity's truth, and we can intelligently apply these facts and carry them into higher realms of possibility. There is always surety for that person who knows his duty and does it. The only insecure and indefinite field of activity and pursuit is such a one where the individual has no certainty, nothing stable or tangible upon which to build. So many times in our endeavors to satisfy the longings of the soul for wisdom and the things of most practical benefit to life, we become satisfied too soon with that which is so easily accessible, yet untrue in the field of literature. Many times we accept for granted that which comes to our hands as though there was no question of its reliability and validity as truth. All that sails under the banner of truth, is not true to this banner. We thus sometimes evolve false standards and ideals because we have fed our minds upon the literature wholly incapable of producing it. A condition of brotherhood never can be merged until we become freed from the ruck of worldly things and we have right conceptions, together with a right appreciation of the only law on earth that will bring it. The Holy Spirit in its grand office work is invaluable for it ever guides us to the right standard.

Passive assent to what we know to be of God, will not bring celestial reward, any more than to say that seed corn will grow and then expect a bounteous fruition. We must sow ere we reap. So in our prospect for brotherhood and Zion's weal, there must be intense activity, which will enlist the full energy of all. When we set the pace of such coöperation there will be a mighty impulse that will command the admiration of all the world. Again we express the thought, a brotherhood here and a redemption and glory in the future is wholly contingent upon a proper hypothesis in learning, reasoning, and practical work, which can not be obtained unless we grasp and hold on to the facts as God has given them and make a success of life, as does the man who not only holds a correct conclusion of what duty requires, but carries out by constant living in humble demonstration, making a living reality of the gospel.

We see so much of the false and unreal, the sham in life these days, that we sicken at its magnitude. Such presses backward against the great endeavors at progress. Our onward march under such adversity can only be slow, and if we are not careful we will lose our hold upon Christian life altogether. In such matters, we should not go with the crowd. Our endeavor in life in view of this danger should be to create an environment of our own, free from

such contamination, and instead of the world and its folly being an example for us to be profited by, our duty is to make an environment of our own, and that so attractive in righteousness and purity that it will be a pattern for them. However, if we scavenge in the same filthy gutter with the sinful world, what is to hinder us from having the same putrescent smell?

Theory is all right, if true, but practice in harmony with true theory is better. The old saying is a good one, "God helps them that help themselves"; not to help ourselves to that which is not our own, however. Such a course should bear its own condemnation on its face. A true brotherhood, we should say, carries with it the fact of regeneration. If we will regenerate society, it must be a direct personal effort in regenerating the individuals composing it. This should be done by appealing to their soul and honor and not their material interests. Our profession is, therefore, practically worthless, if there is not that sensible persistence in bending our energies in taking advantage of so excellent an opportunity. A wretched hypocrisy, that soothes itself with a sham lullaby in profession, will never do. True religion does not mean the blowing of a horn. It is not a varnish that is to be applied in covering up rottenness of character. It is not a refuge in which we are to be protected while we act a contradiction before the world. There must be actions of right living that touch the high sounding tension of a strenuous life. There must be that incentive that ever spurs us on to higher and nobler achievements. True religion is an inspiration within itself, as well as the Spirit of God, that encourages the greatest and deepest enthusiasm. If it does not rise above all else, it does not hold its proper position in the hearts of men. Such a grand object and attainment are only that which the true religion would undertake to accomplish and expect success. There will ever be disappointment to us if we dissipate our endeavors by bringing to bear that which is foreign to one perfect ideal. Our ideal must be viewed properly from all sides. As we advance, we will see the intrinsic value of a perfect ideal attained only by a perfect law. In endeavoring for this ideal it is self-evident that he who has acquired a degree of the divine and abundant life must give manifestations of all the functions of life that will indicate it. A proxy can never take your place in believing and acting your part any more than another could take nourishment for you. The circulation of your blood, does not build up my system, neither does your breathing supply oxygen for me. So each one has his individual duties to perform. You will never attain your inheritance by leaving undone what the law requires. If we assign the Lord's own property to ourselves, can we rightfully claim Zion's protection? It is not so much a test

of faith in giving what we do not miss, and make no sacrifice in giving, as it is when we place our all upon the altar and say, If I am the Lord's, that carries with it my possessions. There is a more advanced lesson to be learned in self-sacrifice and fuller consecration to the cause than we have heretofore learned. The design has been made in our behalf, so let us hold fast our profession.

Should the farmer spend the season in useless dreams of a bounteous harvest without using the tools in plowing, sowing, cultivating, and reaping it would be folly; so with us if we do not move out and use the means at hand to accomplish our task. The gospel alone can accomplish the magnificent ideal. No side issue, in the form of a political party, cult, or fraternity falsely labelled a true brotherhood, can reach such a condition. There is not within the province of their jurisdiction the accomplishment of an ideal that the gospel alone can reach. Undisciplined and ungoverned work must necessarily be considered detrimental as speculative. We are indeed free to think, it is true, but when there is sought to make that which is speculative a part in expression, in aiding God's scheme to materialization, we only hinder instead of help. We have no right to bind on other people that which is experimental outside God's indorsement. Our gospel must ever be the test in fundamentals, as a distinct expedient for all time, and by it our influence and destiny will ever be shaped. We are free men in a gospel sense, it is true, but such freedom is not a license for indulgence in projects wholly speculative outside God's redemptive policy. We see infringements on the divine law perpetrated so often it is getting a very common thing. No matter how near such counterfeit is to the genuine law, it will never be the genuine, neither will it accomplish the desired result; for such is not capable of reaching a condition of absolute unselfishness, because the law they have honored does not cause and require the expurgation of those selfish and evil motives of the heart. The gospel is not at fault because of so many fraudulent imitations upon it. The existence of the counterfeit testifies to the value of the genuine. In fact there would be no counterfeit if there was not the genuine in existence. Calling worldliness and human institutions the gospel does not make it so, any more than to state that black is white. We must not be flattered into an assumption that we are about as good as can be, when we lack the qualities of soul that are necessary. To the principle that right makes might we must render unswerving fidelity. It is unworthy reasoning to say the gospel must pass through a political phase, or a false religious strainer before it is capable of attaining an ideal brotherhood. The ancient gospel is not the latter day gospel, plus some other ingredient. It is not true religion qualified by politics. It is not the sweet,

tame olive tree with a wild wood graft. It is truth unsullied by any adulteration. It is evident the gospel offers the only possible means to attain a brotherhood as Christ through the revelations advocates. The political parties as well as the religions of the world will see their natal day in progress towards mutual toleration and brotherhood in fact, when they espouse this, the Lord's own cause.

With us there should be that freedom from sins and contamination that should the Lord come and claim us at any time, there would be no danger of introducing pollution to heaven's atmosphere. Surely our policy is the greatest amount of good to the greatest number. When we allow this grand object to be diminished for any consideration whatever we are acting with stupidity. Our religion will bring the proper relationship of brotherhood, temporally, socially, and religiously, as well as divine relationship in communion with the Holy Spirit. We can not well look for the true Christian brotherhood to obtain without the Spirit of God and fraternal contact with our fellows in harmony with gospel law. As well expect tropical fruit to grow in the frozen North. That we have not seen its full fruition of brotherhood is a poor argument that such will never be. There are some things of this world that have seen a slower materialization.

Nothing could be more erroneous than to confess that it is beyond our interest to have a word of advice on questions of moment on current wrongs and moral reforms. It will ever be shortsighted and calamitous for us to leave to outsiders and unbelievers, and in too many instances those of prejudiced minds, the discussion and enactment of regulations for our government in Zion. The church must lift up a standard for the people in good deportment by being "living epistles" with a sense acute for civic probity and demonstrated righteousness. Zion should not be lacking in any sense of essential virtues and good government as compared to any city of the world. It is our duty to use our utmost to cleanse and make better conditions where we reside.

In our judgment there is danger of the spirit of commercialism and speculation which seems to be devoid of moral or spiritual essence to assume the role which should be held by holier ideals. We should never admit a commercialism which elevates money getting above principles. Such should be considered an evil instead of a virtue. The world is infiltrated with the commercial craze, and in too many instances the standard by which a man's value is determined is rated according to the scale of wage he commands and not by the real character he possesses. Such with us should never be. It would only fire the brain of our young with a false ideal of life by having unworthy and unholy ambitions. The policy will cause us to transcend the scale and bring a

confusion of moral values. Neither should we have a different standard of morality and righteousness for business and politics to that we employ in the home and in the church. If we are engaged in business we should value God's only standard of right as highly there as we do in our relations to the church. If we do not, such would only be after the power of a carnal commandment and not after the power of an endless life. In such a case we would find the result to be a dead system, impotent of bringing an ideal brotherhood. Any action on our part in which there is carried out a policy that is not of the strictest honesty and frugality only determines us to be immaculate of divine life and to be masquerading with the fickle instead of acting the part of a true saint.

Welcome is the trend and desire of God's people to-day in endeavoring to put in force the fondest of all hopes in infusing brotherhood into the temporal industries and marts of business, as well as the social life. We are realizing to some extent, as shown by recent revelation and procedure in organizing the United Order of Enoch, that our law has more than a statutory significance. We are very hopeful of the present prospect, yet we hope to see a fuller expression of coöperation. As we deal with these complexities we will know that failure will be prospective unless we willingly surrender that portion that is the Lord's. By the sequence of our committals in rendering an interpretation to the revelations we are bound to the proposition of advancing in gospel work until we have reached the inevitable conclusion, if there be any conclusion to such a grand endeavor. Each one should now speak and act as our message—the Lord's message—requires. It will not do to now shirk so great a responsibility.

The late revelation, and the endeavor in harmony with it to carry it out, can only be interpreted as a healthy sign. Such law is vulnerable only when we fail to make actual its far reaching meaning. We readily see it does not mean a divorcement of religion and life. Its truth is still harmonious. There will be discord only when we fail to apply it or mix it with falsehood. With heroic determination we should take up this stupendous responsibility and carry it on, and on, and on. If we do not it will be our greatest loss. We should shoulder whatever burden is ours. Should we not heed the pleading of those appointed of God to especially direct the temporal work of the church? Their words have gone forth "out of Zion" so repeatedly there should be more heed given. Such must be or else we will be a hindrance to them. Here we should work in harmony and show a blending of interests, then the eternal truth, inherent principles of life, and titanic strength of this latter day gospel will be known far and wide for its excellency and superiority. If we fail, our God who has given us this responsibility will

only mete out to us a deserving condemnation for having slept on our passing opportunity. If we sense its magnitude, and make good our cherished wishes and past hopes, our loving Father will give us a just recompense of reward, commensurate to such a worthy endeavor in having done his holy will. This, dear Saints, is our true inheritance. Our fealty only, is due to Christ and loyalty to his perfect law in pursuit of this great and glorious ideal. As we disengage ourselves from all earthly human trammels, our growth will be certain, and the power and greatness of this latter day glory will dawn as never before on the minds of men. Our broad platform and earnest, divine plea is bound to be respected and honored. We can well afford to hold our arms open to receive all in loving fellowship and brotherhood who obey God's commandments by seeing and acting in unison with the genius of this restored gospel in its divine potentiality. It is then our sacred right and privilege to move out and vanguard the Lord's progressing hosts and herald boldly the truth, and sanctify within us the sacred obligations of that truth, showing a filial, godly relationship of endeared brotherhood, then the blessing of the Lord God Almighty in final victory and salvation in ours. This is our bounden duty; this must be our holy aspiration.

S. S. SMITH.

Of General Interest

CONSUMPTIVES WARNED.

NO MEDICINE A SURE CURE.

DES MOINES, July 15.—So many people suffering with tuberculosis and hopeful of cure are apt to be deceived by advertisements of remedies guaranteed to cure their malady. It is a fact that patients afflicted with tuberculosis are always hopeful of recovery, and consequently very easily deceived. It is also a fact that many of the remedies advertised to cure "coughs," "colds," and "consumption," not only are valueless but are positively harmful.

It has been ascertained that many of the so-called "cures" for consumption contain habit-forming drugs, such as morphine, opium, and chloroform. None of them will cure consumption. There is no sure cure medicine for consumption known to the medical fraternity to-day, and a warning to all persons suffering with tuberculosis is uttered here.

There is another class of "cures" which includes "institutes," "professors," or companies of "doctors," who for a consideration guarantee to cure the consumptive by some secret method of which they are sole proprietors. It is stated that there are nearly one hundred and fifty of these in the United States.

There is also another class of "cures" in which are placed home remedies which, either through ignorance or superstition, have been advanced as treatments for this disease. Some of these are lemons, rattlesnake poison, coal dust, lime dust, pig's blood, dog oil, milk strippings, and alcohol. There is no drug or other material yet discovered which, when eaten, inhaled or injected into the body, will kill the germs of tuberculosis.

If you have consumption you should observe the following rules: Consult a good physician at once, and request a

thorough diagnosis, then do absolutely what he tells you. Live and sleep in the open air. Get as much rest as possible. Stay in the sunshine. Be cheerful. Eat an abundance of good, wholesome food. Don't worry. Be sure to inform yourself so that others will be protected against your infection. Fight hard and you will win.—Furnished by Board of Control of Iowa State Institution.

Mothers' Home Column

EDITED BY FRANCES.

Advisory Board, Daughters of Zion.

Mrs. B. C. Smith, president, 214 South Spring street, Independence, Missouri; Mrs. H. A. Stebbins, vice-president, Lamoni, Iowa; Mrs. D. J. Krahl, secretary, 724 South Chrysler street, Independence, Missouri; Mrs. F. M. Smith, 630 South Chrysler street, Independence, Missouri; Mrs. L. L. Resseguie, Lamoni, Iowa; Mrs. M. E. Hulmes, treasurer, 909 Maple avenue, Independence, Missouri.

"Ask God to give thee skill
In comfort's art,
That thou may'st consecrated be
And set apart
Unto a life of sympathy.
For heavy is the weight of ill
In every heart;
And comforters are needed much
Of Christlike touch."

Deceptive Delight.

"The children like it!" "The children were delighted!" These phrases are the teacher's refuge. But the refuge is a death trap.

The little child's expression of delight is too often a siren to the parents or teacher. It is as deceptive as it is alluring. The teaching process is daily suffering wreck by it.

Ought not the child to enjoy his study, or the story that is read to him? Is there any harm in our taking note of his pleasure, and of being in some measure guided by it?

Rather let us say that he ought to enjoy it. If he does not, something is wrong, and, until otherwise proved, the teacher must take it for granted that the fault is with himself.

On the other hand, if the child does evidence pleasure, the teacher must not take it for granted that there is therefore no fault in him as a teacher. In a large majority of cases the pleasure arises, not from what the teacher intends, or even supposes. It has a wholly different basis from the teacher's own conception.

In reply to an animadversion . . . on the unwisdom of attempting to teach the children of the primary Sunday school the doctrinal and ethical abstractions of Paul's Epistles, active primary workers declared that the members of their Primary Union had found those lessons the most delightful series that they had ever had in their schools!

Delightful to whom, and delight in what? I ask. Here lies the pith of the whole matter. Says Rousseau: "There is a considerable difference between being pleased with any occupation and being capable of it. It requires much nicer observation than is generally imagined to ascertain the taste and genius of children; their casual inclinations display themselves oftener than their innate dispositions, and we judge from the first for want of knowing how to study the last."

I have read manuscripts by the hundred and thousand containing stories written for children. Once in a while an author tells me that he has tested his story or bit of rhyme upon real live children with great success. It has interested

and pleased the children. Such authors never tell whether they have taken pains to find out in just what the children's pleasure consisted. They probably would not know how to go about it. It is pretty certain that if they could have seen the real source of pleasure in the child's mind, they would have been astonished at its remoteness from any concept, process, or idea in their own minds.

A mother once told me how her boy, at the age of four years, had enjoyed the stories of ancient Israel, its wars and many details of its history, straight from the Bible, as she read to him without either adaptation or explanation. I do not doubt her testimony that he seemed interested in it, and enjoyed it. But I claim the right to ask the question what "it" stands for. Was it the activity of war? War has little, if any, meaning to a boy of four. Was it a matter of results, or causes and effects? Was it a question of nations? No boy of four can form the concept of a nation, a municipality, a commonwealth, a people. Was it a suggestion of the remote in time, the far off in space, of geography, topography? These are not infant concepts. Was it the development of the Lord's eternal plan that interested him? The inner connection of historical linkings is hardly a source of delight to a child of four. Where did the enjoyment come in?

I knew a child who, at that age, astonished his parents once by reciting a book of nonsense-rhymes through from beginning to end. He really did enjoy it. But enjoyed what? He found delight in some words strung together like these: "Hymenoptera, ripiptera, diptera, lepidoptera, coleoptera," etc. Delightful! Now if the first boy seemed to be gaining religious concepts, or concepts of Bible history and Israelitish polity, because he was delighted, the second was just as truly becoming a naturalist because he was enjoying the technology of natural history; and I doubt the first inference largely because I know that the second will not hold. . . .

Great, good, wise Jacob Abbott understood this liability of the gratification or delight of the child to delude the teacher. He speaks of the child's susceptibility to pleasant images awakened in the mind by means of the magical power of certain sounds striking upon the ear. He says:

"There are thousands who have observed the indication of this pleasure who do not understand the nature and the source of it. Every mother, for example, observes that the children love to be talked to, long before they can talk themselves; and they imagine that what pleases the listener is his interest in the particular thing said,—whereas it is probably only his interest in finding himself possessed of the new and strange power of understanding sounds. The mother says, 'Where's father?' 'Where's father?' and imagines that the child is pleased with the inquiry, whereas it is only pleased that the sound, 'father,' striking upon its ear, can produce so strange an effect as to call up to its conception a faint mental image of the man. It is this magic power of a word to produce a new and peculiar mental state which is probably the source of pleasure. Hence the interest which the auditor will take will not be in proportion to the connection, or the point, of a story, but to the frequency of the words contained in it which call up familiar and vivid ideas. Thus a talk like this, 'Fire, fire, pussy runs; tongs, tongs fall down; walk, run; Mary walk, Mary run,'—will be listened to by the child, who is just learning to listen to language, with as much pleasure as the most connected or pointed little story. It is not, therefore, what is understood, but the mere power of understanding, the first development of a new mental faculty, which pleases the possessor."

But, worse than this, the child's pleasure may be in an erroneous and even mischievous conception, suggested by his misunderstanding. Or it may be one of mere sound, without any formed idea at all.

Let us conclude, then, that nothing is more seductive, misleading, perilous, to the teacher than the child's enjoyment or delight in his task. Not that he should not delight in it, but that the delight may mislead us as to its significance. "It is possible," says Pres. G. Stanley Hall, "that the present can be so attractive and preoccupying that the child never once sends his thoughts to the remote in time and place." The "present" may be anything but the concept which is in the mind of the teacher while observing the child.

Yet more. I have known teachers to be so subjective that their own pleasure in the study before the class was their mainspring of action, however unconscious of this they may have been. Being themselves pleased with the line of investigation or study, or with a story, they imagine the little ones pleased also. Perhaps this is the most short-sighted condition of all.

The real question for parent, teacher, or child observer of any kind, is, When, in any particular case, the child gives evidence of interest or delight, what is the real source and significance of that delight?

Answer this question specifically every time, basing your answer upon a close investigation of the conditions, and you will have made a long stride in the direction of being a child's fit teacher and trainer.—Patterson Du Bois in *Primary Education*.

Letter Department

COUNCIL BLUFFS, IOWA, July 2, 1910.

Dear Brother: I received the two tracts which you sent me. One entitled, "Duplicity exposed," by Heman C. Smith, and the other "All Brighamite roads lead to polygamy," by yourself. I wish to thank you for them. This spring I received quite a number of tracts sent out by the Northern States Mission with headquarters at Chicago. I also received calls from several of their traveling missionaries.

One man in particular was very positive in several of his statements regarding our church. In the course of his remarks, he inquired, "Why do you people call yourselves Reorganized and what do you mean by saying Reorganized Church?" My answer was, "Because we are reorganized. Are you not aware that when a society or lodge, take the Good Templars for instance, have lapsed in holding meetings for months or perhaps years, and several of the members wishing to prosecute the work of the order meet together and choose a chairman and proceed to elect a president and all other officers necessary to fill the official chairs; after these officers are duly installed, they proceed to business for the good of the order. The secretary is instructed to send out cards of notification and invitation to all the old members to meet with them at the next meeting as they have again organized under the old charter." I informed him that was exactly what we had done. We believed that from the martyrdom of the prophet, the church was in a disorganized condition and it was necessary for us to again organize according to the old statutes; that in our case to reorganize was correct, but would not have been in any of the "Lo heres and lo theres" who were calling to the scattered Saints to come to them, where they were introducing many new and strange doctrines and baptizing them into their fold. He said, "Don't you know that two of the men who assisted in the ordination of young Joseph had no authority whatever, not being in the church in old Joseph's day? Do you know that many of your people deny that young Joseph was baptized at the time of his ordination?"

"Certainly they do, because he was not."

He said, "Sister, I can prove to you by the history of that meeting that he was." "No, sir, you can not. I have read

the HERALD and conference minutes since the beginning of their publication and have heard Brother Joseph make the statement in the early days of the church, that he had never been baptized only by the hand of his father in his boyhood."

"Well, sister, I can bring you the history of his baptism at the time of taking the presidency of the Reorganized Church, which you will surely admit when I produce the record."

"There can be no authentic record of an incident which never occurred; nevertheless, if you can bring any such a statement, you are at liberty to do so."

"Well, sister, I will look it up and will surely bring it to you soon." This conversation occurred about three months ago and he has not brought it yet.

I was not a member of the early church, but my husband was, and he also went to Utah and to California, and before he reached the twenty-fifth birthday, he had passed through four reformatations, with a baptism each time and the introduction of new doctrines, thus obliterating from the minds of the people every feature of the original teaching. The statement was made by their Utah president and other leading officials, that the book was no more to be considered than the ashes of a rye straw, but that the people were to look to the living oracles for their instructions. Thinking that others might be interested in knowing the line of instructions these fellows distribute in their house to house canvass, I send this as a sample of their teaching.

Respectfully, your sister in the gospel,

MRS. E. C. DODSON.

Editors Herald: Feeling that a line from Marion Saints would be of interest to readers of the HERALD, I would say the work is moving along nicely here. About a year ago, the writer and family moved to this place. Bro. and Sr. S. D. Cudney were the only Saints remaining close by. The elders always have found a home with Brother and Sister Cudney. For a number of years the gospel has been preached here. Seemingly the people were not ready to receive it when Bro. and Sr. C. H. Cudney, now living at Lamoni, lived here. Together with his parents, S. D. Cudney held Sunday school for a while and the elders came in and preached once in a while and did their best to open up the work, with the assistance of the Saints and those who have come to our rescue of the ministry. Fourteen have been baptized, nine by W. D. Ellis, four by A. E. Burr, and one by Clyde Ellis.

About a year ago we organized a Sunday school and began to hold regular meetings. The progress was slow and we had many discouraging features. Now our number is twenty. We have a good Sunday school and prayer meetings. We have preaching every Sunday evening. More are near the door and the material we have is doing well. The outlook is good for an organization of a branch, as most all are tax payers here. We were told through prophecy that if we were faithful there would be many added to our number. The larger part of those baptized are heads of families. The young people are beginning to come in. We look forward to the Religio work in the near future. Revival meetings were recently held by M. E. Methodist, a Seventh Day Adventist. Some of their new converts have obeyed the gospel. Others have heard enough of the angel's message not to be satisfied with what they have at the revival meetings.

We pray they will be honest and come to the light. Surely the words of the apostle are true: "If this counsel or this work be of men, it will come to naught; but if it be of God, ye can not overthrow it." I feel very thankful when I read the HERALD and church papers. God blesses his Saints with talent to write and gives encouragement to others. Many times I have been reading the letters and articles written in the HERALD. May God bless the one who contrib-

utes to the columns of church papers, thus helping to keep courage in others. I am unable to express in writing the joy and the comfort found in the gospel. My heart goes out to God in humble prayer, for very Saint whose influence brought me to the gospel and has helped to keep me in it.

Very sincerely,

A. M. BOOMER.

WINNIPEG, MANITOBA, July 12, 1910.

Dear Herald: Not having seen anything from this metropolis of the great Canadian west, I thought I would drop a few lines. The work is progressing slowly here but surely. We have no church building as yet, although negotiations are pending for a building, which we hope to convert into one. At present we rent a hall.

Our branch is ably presided over by Elder T. R. Seaton, who is also president of Religio. A pleasing event took place at the home of the writer on July 2, when Lora S. Fleming and John Kolman were united in marriage, Elder T. R. Seaton officiating. May peace and happiness be their portion.

Your brother,

W. I. ARNOLD.

736 SINCLAIR STREET.

SPRINGFIELD, OREGON, July 9, 1910.

Dear Herald: I surely enjoy reading your valuable columns, and can say that the pieces recently published on Reorganization and on the tracts recently sent out by the Utah church, are grand, and came to us just when we needed them most. Recently I had about a four-hour talk with a young Utah elder, which to me was very interesting. I took the recent HERALDS and found plenty to expose their doctrine. I believe this elder is sincere, but is terribly misled. He found some things, I think, he had never seen before, while we were talking.

We are a little band of Saints here without a shepherd, as we have no officer here, excepting my husband who is deacon. We have a splendid little Sunday school of about thirty-five scholars. We have excellent prayer meeting, and the Lord spoke to us recently in words of consolation, admonition, and commendation. May we all prove faithful, is my prayer in Jesus' name.

MRS. CHARLES E. WILLIAMS.

PLEASANT HILL, MISSOURI.

Editors Herald: I am anxious to have the Saints locate in this locality so we can have a branch. If any Saints are thinking of locating in the Independence Stake, I would like to have them come and see this part of the country, as I think it a good location. The soil is good and price of land is more reasonable than any place I know of. I am twenty-four miles east of Independence on the Missouri Pacific and Rock Island roads. Our town has a population of twenty-five hundred. If any will write me I will give them any information I can. There are fourteen members here at the present time and with a few more we could have a branch.

Your brother in the faith,

J. M. LANE.

MARION, IOWA.

To the Saints: Bro. J. S. Watson, a butter maker of twenty-five years experience, wishes to get a creamery to run where he and his family (wife and three children) can have church privileges. They are new members and are anxious for the association of Saints. I am well acquainted with them and know them to be fine people. He can give the best of references. He is in charge of the creamery here in Monmouth, Iowa, but because of his interest in this latter day

work may have to leave here. I gladly recommend them and hope his services may be secured in a locality where there are Saints. His address at present is, J. S. Watson, Monmouth, Iowa.

ELDER L. E. HILLS.

WEYBURN, SASKATCHEWAN, July 6, 1910.

Dear Herald: The gospel work in Northwestern Canada, though not advancing with leaps and bounds, is still moving along toward the ultimate triumph that we all hope for and pray about.

Recently the Winnipeg District held its semiannual conference and auxiliary conventions with the Rosendale Branch, near Treherne, Manitoba. Owing to a change in the time and circumstances which prevented a good advertisement, the attendance was not large, but those who did attend got busy and made the sessions both enjoyable and most certainly of profit. Credit is due to the resident Saints for hospitality and generosity. Besides the local ministerial force, Bishop R. C. Evans was then the preacher and representative of the financial wing of the gospel message; also J. L. Mortimer, the father of the missionary work in the Northwest, H. J. Davison, in the interest of Sunday school and Religio work. Later came E. E. Long and Smith, the efficient missionaries appointed to the Province of Manitoba. They began making themselves acquainted with new conditions by entering into conference work and left a fair impression among their collaborators—the Saints in general. There is room for improvement, however, all along the line of conference and convention work, but the Saints are alive to that fact and are living up for future perfection.

Later the Saskatchewan District held their conference and conventions at Regina. A goodly number of delegates from different localities were present and the gathering as a whole was a success. Being in a city with only one Saint as a resident there, it is somewhat expensive; still there remains a balance in the hands of the local Bishop's agent, J. A. Beckman.

A good impression was made in the city and the outlook for future advancement in the district is quite encouraging. There is a lot to do though. The numbers are increasing, the body is growing larger, too large now for small buildings, for conference and conventions to be held in. Branches should not be content to keep themselves crowded into small unaccommodating schoolhouses, which can not be controlled by them. We hope to see at least two or three new church buildings on the road to completion this coming year.

Bishop Evans, of Toronto, and F. A. Smith, of Lamoni, were present and some good strong sermons were preached, and while they are respectful to those of other faiths, there is none of the ministerial alliance sentiments about these men. They realize they have the restored gospel to dispense and don't wish to be tied up and handicapped with an affiliation with that which is numerically and popularly strong but not in all points, genuine. Others of the ministry were present to aid in labors and council. The auxiliaries were not emphasized in their work as they should be, but it was their own fault in not arranging preliminary far enough ahead. This we expect to observe at our next gathering. We will understand conditions better and will profit by experience. The officers are beginning to realize that it means something to be an officer in this growing country.

There was a good feeling prevailing, however, and the Saints returned to their homes strengthened and encouraged and are already making plans to attend the next one to be held with the Minnesota Branch near Vanscoy, Saskatchewan, about Christmas time.

COMMITTEEMAN.

CAMERON, ONTARIO, July 12, 1910.

Dear Herald; Messenger of Good News and Solace to the Weary Ones: I break the silence and write you a few lines from this place where many battles have been fought and victories and failures recorded.

On June 25 and 26, I was privileged to attend a two-day meeting here, presided over by our president, John Shields. On Saturday at 2 p. m. a session in the interest of Sunday school work was held. The laws concerning primary teaching were shown and our needs and benefits exemplified. At 8 p. m. the writer preached on the financial law, showing that we are laborers together with God.

Sunday, 9 a. m., we assembled together for prayer and sacrament meeting presided over by Elder Shields. We were made to rejoice for the sustaining power that keeps us in the straight and narrow way. At 11 a. m., Elder Shields addressed the assembly showing what it means to be custodians of the angel's message. The writer spoke at 2.30 and Elder James Pycock spoke at 7.30 to a full house, extolling the love of God and the redemption of mankind.

On the whole, we had a successful two-day meeting, and we hope the Saints may be strengthened for the duties that lie before them, ever recognizing that we are either tearing down or building up this work by our actions. We leave on Friday for Burnt River to open up the work and gladden the hearts of the few isolated Saints.

I am your colaborer,

J. T. THOMPSON.

VANSKOY, SASKATCHEWAN.

Herald Readers: There is now a branch here of over forty members, perhaps fifty, as four have been baptized lately. We are trying to keep the faith the best we can. The homesteaders are apt to be widely scattered, which hinders holding services as often as we would like; however, we keep Sunday school going all the time, every Sunday at half past ten with preaching or prayer service right after and Religio at night. When a missionary is here, which is seldom, we have meetings during the week, sometimes.

We were disappointed again this summer because Bro. R. C. Evans never visited our branch when he was so near, and we could not visit the Iowa Branch, forty miles away, at that time, as there was to be baptism at Pike Lake, and we had no time to go any way. Well, we will try to do the best we can, but we are hoping to see and hear Bro. F. A. Smith soon, as we suppose he is now with the Iowa Branch.

Brother Davison was here to help us last summer a few days and any of the missionaries will be welcome and will be cared for who can make it in this way, to visit our branch. We hoped to see our district president last winter, as he wrote it was his intention to be here, but I have never heard that he came this way at all.

I consider it a blessing from the hand of our heavenly Father, that we were permitted to visit my dear old mother and our daughter Alice and other relatives in Minnesota last winter. Well, good for you, Sr. Rhoda Hunter. Your letter to the HERALD was all right. May we all keep the faith and meet each other with joy in the millennium.

EMMA L. ANDERSON.

All truth always existed.
Truth is right whether it is believed or denied.
Millions of people believing wrong, do not make it right.
Right believed by only a few people, does not make it any the less right.
Truth will vindicate itself.—John C. Grainger.

INDEPENDENCE, MISSOURI, July 13, 1910.

Since my partial recovery from my long and severe affliction, it seems somewhat as though I had just awakened from a long sleep. I make myself think of Rip Vanwinkle, who is said to have slept twenty years and awoke and looked around to find his gun and dog. However, I have not been looking for my gun and dog but for the church and Sabbath School. I recently picked up a Sabbath school quarterly and looked through it. The first one I had looked through for perhaps a year. I found the subjects of repentance, baptism, all things common and so on, so well arranged, and the explanation on these various subjects so true and easily understood that I thought, What a change since I took sick—a change for the better.

The Sunday school work is progressing. Truly the Sabbath school in the church has grown to such proportions that the scope of its work is beyond our comprehension. Only last Sabbath I. N. White was telling a dream in which he saw that the young people of the Sabbath school would redeem Zion in troublous times. The old men were laying the foundation for her redemption, but it was declared to him by the Savior himself that the young now in the Sabbath school would redeem Zion. Surely Sister Salyards and the revising committee are not neglecting the young in the church, as the food for their young minds is well prepared. May God bless and prosper the Sunday school work till its beneficial influence shall reach all the world, is my desire and prayer through Christ.

I am very weak yet. My recovery is slow. Will the Sunday school and church workers remember me at the Sanitarium that if it be the will of the Lord, I may yet be made strong to do the will of God.

C. J. SPURLOCK.

PARIS, TEXAS.

Dear Herald: We feebly step forth once more to bear our testimony to the angel's message, because we know it is true. Each stormy cloud seems to come closer and grow stronger and we know not how long we will be able to stand. I feel that the time is at hand when the midnight cry will soon be heard and the question is, Will we all be ready or will we not? Sometimes it seems like the last feeble prayer has been offered and our strength is spent, no more to rise, and then we see the bright cloud and hear the kind words of the bright May morn nine years ago: "Son, be faithful." And again, while behind the great still bars, we say, "Lord, remember us in thy mercy and put it into the hearts of men to deliver us from this place." We see Him plead our cause and soften the hearts of beasts to the tender heart of a child and when we hear the words, "Come forth," we leave the prisoners within weeping and we meet the sheriff and jailer trembling, and as we pass out they stretch forth their hands with tears and say, "We wish you well," who so short a time ago had said, "We will show no sympathy." And again we are shown the resurrection and again we are restricted and made to see and know a life beyond the grave and with power to ride the wings of the wind where there is no more sorrow and no more pain. Thank the Lord for his goodness, is my prayer. I hope the time will come when we will all meet in Zion and sing the good news. With these few scattering words, I will close, asking the earnest prayers of all the Saints that I may hold out faithful to the end.

Your faithful brother,

G. M. Cox.

Simmons-Setzer Debate.

The Simmons-Setzer debate at Adamson, Oklahoma, began June 15 and ended June 19. Adamson is a small coal camp situated on a branch of the M. K. & T. R. R. There are about four or five hundred inhabitants. Previous to this time,

Brother Simmons held a week's meeting here and had a good attendance and of course this aroused the Baptist brethren. Elder Setser was absent at the time. They made the statement that when Brother Setser would come home, he would thrash him. At the close of the meetings Brother Setser came home, saw Elder Simmons and proposed to preach evening about with him, but Brother Simmons being wise caused him to sign propositions for debate.

The subject discussed was the plan of salvation. There being six two-hour sessions, each session was occupied by two half-hour speeches by each of the disputants. Elder Simmons was in the affirmative the first three evenings and Elder Setser on the affirmative the last three evenings. He declared that salvation is by grace through faith and not of works. Elder Simmons handled Elder Setser well. We must say for Elder Setser that the harder he was pressed the stronger effort he would make. He had the dirt and tried to throw, but Brother Simmons quieted him very nicely by saying, "Now, Brother Setser, be good, and if you can't be good be careful."

The main bone of contention was John 3:5. Brother Simmons with other scriptural quotations proved it to be water baptism, while Elder Setser contended it was not water baptism. Brother Simmons roused them up to a high pitch on John 3:5 and at the close of the discussion, Brother Setser's moderator, Elder Nelson, challenged him for an hour and a half discussion on John 3:5. Brother Simmons told him he would just as soon sprag his wheel as anyone else if the missionary of the Baptist church would indorse him for a debate, but they thought best not to, saying he could not do anything with Simmons, as "he is the best they have."

Brother Simmons ably handled the subject. Elder Setser acknowledged on the second evening of the debate, that he was not prepared to meet Brother Simmons. During the fifth session on Saturday morning, Brother Simmons produced evidence from the Philadelphia Confession of Faith, page 70, and also from Baptist History by Vedder, page 162, that the Baptists in the seventeenth century held to the laying on of hands after baptism. This fired Brother Setser and he ran for D. H. Bay's Doctrine and Dogmas of Mormonism, to produce sworn statements that Joseph Smith had five living wives. This being off the subject, he was called to order by the writer, who acted as Brother Simmons' moderator, stating that he had free access to our articles of faith, as polygamy is not the subject on discussion. Then Brother Setser continued to discuss the point at issue. It was a decided victory for the cause. We were cared for and treated well by the Saints scattered around the camp. In bonds,

W. W. PEACOCK.

Curtis-Roberts Debate.

The debate commenced at Higbee, Missouri, June 21, at 8 p. m. and lasted till the 29th. Eight sessions on plain church propositions were debated, Bro. J. F. Curtis affirming the first proposition and Mr. Roberts the second. While the Latter Day Saints' church was on trial, Brother Curtis affirmed it was in harmony with the scripture, in organization, doctrine, practice and teaching. Roberts denied. Mr. Roberts commenced on Joseph Smith and the Book of Mormon. One of the best informed men in town came the first night. He got disgusted at Roberts and would not come any more. He told me that he thought he would hear a high class discussion, but there was a good crowd attended all the way through him.

In referring to the position of the Saints, Mr. Roberts called it "Mormon hash," "Slop-doodle-gush," and such things as that. He was always talking of taking Brother Curtis to the hurrah patch, and was going to spank him till he was blue, etc.

The chairman of the debate was a very intelligent and fair man. Because Roberts couldn't do as he pleased with him, he accused him of being a Mormon sympathizer, insulted the man, and he quit. But they selected another man who was good for the place.

All the churches in town opposed the debate all they could, but there was a good crowd attended all the way through. The gospel has been preached in Higbee for twenty or more years, yet there is lots of prejudice there to meet and such is always hard to meet in a debate.

When it came to Mr. Roberts' affirmation, he made one very nice speech on the foundation of the church. Brother Curtis so completely knocked out his position that he jumped on to Joseph Smith and the Book of Mormon again and rode it all the way through the remainder of the debate. I presume we might sum up the result about as other debates end: our people felt like the work came out without even the smell of fire on its garments. Those who were not too prejudiced saw the inconsistencies resorted to to oppose us, while others liked the work of Mr. Roberts. Our work will not suffer any loss and it may be of lasting good to it when the people have time to think and consider. Some noble hearted Saints are in this part, but laboring against great disadvantages. May the Lord give us success.

E. L. HENSON.

Portland Conference Notes.

The Portland District convened at Hood River, Oregon, June 25 and 26. Being favored with fine weather, a large attendance was noticeable at our gathering. Every one enjoyed himself, seemingly, and a good-time had. We were only sorry to note the absence of our missionary in charge, though others of the traveling ministry cheered and comforted by their presence and able assistance. The business and social sessions were well attended. A marked interest was manifested throughout, facilitating dispatch and decorum, a manifest token of the Spirit's presence. The district officers were all sustained, also significant of fulfilling their functions by duties well performed.

The Sunday morning prayer and testimony meeting was a spiritual feast to all present, the Spirit speaking through two of our brethren to our comfort, consolation, and edification. Both old and young being admonished to faithfulness and patient continuance in trials, with a promise of its ever-present sustaining influence, and of a sure reward. It was good to be there and hear the prayers offered, the praises sung, and the testimonies borne to the faithfulness and sureness of God's promises, to the truthfulness of his word, and to the assured knowledge that this is his work we are engaged in, and to the undoubted goodness and continued mercies of him who is both able and mighty to perform his truth and bring all his works to a successful consumation and our lives with it to a joyous and perfect issue if we but endure faithful and obedient unto the end. Let us go on, therefore, brethren, with a renewed determination to fulfill his blessed will with the reinforced might of his help and of all our soul besides and we shall neither fail nor falter, nor doubt of winning the eternal prize of life everlasting. Thou God of abundant mercy, and grace and love, do thou help us so to do. Let this be our united and most earnest prayer.

Last, but not least, a good word is due to our Hood River brethren for their liberal way in providing the good things of this, the lesser life, and their royal way of entertaining. It was truly a time of feasting in every sense of that term from beginning to end, in partaking of the generous spread of viands provided to feed and sustain the physical man, to the good things enjoyed that feed and sustain the spirit in us. All this we enjoyed and were partakers of with you while in our midst and we desire once more, after first rendering our

due and heartfelt thanks and acknowledgements to our heavenly Father for these and all other bounties bestowed for our good, in the next place to tender our thanks to you, one and all, for your unprecedented hospitality, thoughtfulness, and care for us while among you. Our esteem has risen in your favor several notches, because of those savory chickens and toothsome noodles. But, let the good work go on; may we all be once more gathered around the festive board of our heavenly Father's providing.

Geo. Pearson, Assistant Secretary.

News From Branches.

CENTRAL CHURCH, KANSAS CITY, MISSOURI.

Since our last report we have had cause to rejoice because of additions to our numbers by baptism. On Sunday evening, June 12, Theo. L. Thyous (colored) was baptized; on the 19th Mrs. Jennie N. Hahn and Mrs. Laura M. Hogue; the 26th, Misses Fern and Madge Sollars, Bertha Strickland, and Miller, Dick, and Audrey McVey, all by the pastor, W. E. LaRue. This makes about twenty-five that have come into the church since the first of the year, a number of whom were led to investigate through the Evans' meetings. Others are contemplating taking the step and will no doubt come in in the near future. While there is considerable room for improvement, we feel very much encouraged over the outlook.

Sunday, June 12, was observed all day as Children's Day, the intermediates and primaries rendering the program. Two children were blessed, Bro. and Sr. F. P. Hitchcock's baby boy, the name of Gerald given; also the baby boy of Bro. and Sr. Frank Whitmeyer, the name of Wilber Lorraine given.

Bro. and Sr. L. C. Hughes, formerly of our branch, but now of Independence, are rejoicing over the arrival of their first boy, born June 9.

The infant son of Bro. and Sr. A. L. Lightfoot, which was born on the 5th of June, died on the 12th of the same month, and was buried in the Independence cemetery.

Our pastor has solemnized quite a number of marriages of late, thus with weddings, baptisms, and numerous other duties, you will see that he is a very busy man. Each Wednesday and Friday of the week from 1.30 to 5 p. m. he will be at the church to converse with any that may wish to call on him; also sell or distribute any literature needed.

We are making another strenuous effort to round our lost and strayed members. Any member of the First Kansas City Branch, either in or out of the city, who is not an attendant at Central Church, will confer a great favor by communicating with the pastor, Elder W. E. LaRue, 811 Lydia avenue, Kansas City, Missouri. We wish to know where you are and what you are doing. If you are "dead" we would be pleased to have an opportunity to liven you up, and if "alive," it would give us much pleasure to know it. Those living out of the city and near branches should secure letters.

The church directory is under way and the committee contemplates having it out by the 1st of August. All members of the church living in Greater Kansas City should forward their names and addresses at once to S. S. Sandy, chairman of the committee, 2321 Colorado, Kansas City, Missouri, in order that their names may appear in this directory.

New people are constantly coming amongst us and it will be but a short time when we will have as many or more members than we had before the organization of the Centropolis Branch. Bro. and Sr. C. H. Johnson, of Minnesota, and Bro. and Sr. H. C. Ellsworth, of Michigan, have recently come with us. We extend a welcome to these brothers and sisters and any others that may come, and want them to feel at home in our midst.

Sister Clasby, with the twins, has returned to her former home in Henderson, Iowa, for a few months' visit. Her mother, Sr. Pritchard, who has been visiting her for some time, accompanied her. The twins were blessed at the morning service, the 19th ultimo.

Sr. J. H. McVey is visiting with friends and relatives in Minnesota.

Sunday, June 26, was observed as memorial day, being the sixty-sixth anniversary of the martyrdom of Joseph and Hyrum Smith, Pres. F. M. Smith being the speaker in the morning, and the pastor in the evening, his subject being the martyrdom of Joseph and Hyrum Smith.

Sunday morning, July 3, our hearts were made glad in listening to a sermon by our worthy Pres. Joseph Smith. We were gratified to see him looking so well, and trust he may be spared to give us many more such words of cheer and advice.

Our Sunday school and Religio are doing fine work, which can only be appreciated by paying us a visit. These organizations at Central are the talk of the stake.

Our Sunday school superintendent, Bro. A. G. Larkey, a few weeks ago took a short vacation, and hied himself away to the mountains of Colorado to rest a short while. This is not all. He took Sr. Vida Reyner, of Independence, along with him and Saturday, June 25, they were married in Denver. We were not at all surprised at this either, as Arthur has had that far away, lonesome look in his eyes for a long time. Both are well and favorably known here and at Independence. They have taken up their home in Kansas City, and we join their many friends in wishing them a long and prosperous life.

The Saints of the Centropolis Branch which was recently organized, are meeting from house to house until they can build a church. They have a nice lot partly paid for. Within a few weeks they expect the stake tent to be moved to their vicinity and a series of meetings will be held. An ice cream social will be given at the first of these meetings to raise money towards putting up their much needed church.

HARVEY SANDY.

NINTH STREET AND LYDIA AVENUE.

CLEVELAND, OHIO.

Bro. R. C. Russell has visited us and spoke once in the park to a fair sized congregation.

Brother Connoughy, of Akron, was here July 3 with a party of Akron brethren on a visit to Kirtland Temple. He spoke in the park in the afternoon.

July 10, Bro. John W. Topping spoke to a large and interested crowd.

Since Brother Russell was here this branch in general has awakened concerning outside work. Street work is being carried on by Brn. F. T. Haynes, J. W. Topping, A. Thomas, R. Miller, J. McNeil, and F. C. Webbe. An effective method employed is by a long scroll or script, eighteen inches wide and fifty feet long, which we unroll in part or whole on the curb or sidewalk on which is inscribed verses of scripture telling of the early church, how persecuted, time of going into obscurity, etc.; a chart showing the length of time in wilderness and the time of restoration of the gospel in its fullness and purity in 1830, with name of church and address of branch: Wade Park and Seventy-first; also invitation to park services; invitation to question and debate. We give away literature with address stamped thereon.

Elder J. C. Farnfield gave us a visit and also helped in the street work.

Gomer T. Griffiths on his last visit here called out one for the priesthood, Brother Russell ordaining the same.

F. T. Haynes has been reelected president.

FRANK WEBBE.

MYRTLE POINT, OREGON.

We are all alive in this branch and are expecting a good time at our reunion which will meet on July 22 at this place, at which time our new chapel will be dedicated. I have had the privilege of speaking in the neat and unique little place and it is very fine.

Last Tuesday evening I solemnized the marriage of Mr. J. M. Laird and one of our nice young sisters, Miss Verna Weekly. It was a real nice wedding and quite a crowd witnessed the ceremony.

A general invitation is extended to all Saints to attend our reunion.

J. C. CLAPP.

RIVERTON, IOWA.

The Riverton Branch has reorganized the Sunday school by choosing Jesse Donaldson superintendent; Barney Donaldson secretary; Marguerite Comestock treasurer; John T. Comestock assistant superintendent; Delilah Donaldson, teacher primary class; Anna Donaldson, teacher of intermediate class; James Comestock, teacher of senior class. We have prayer meeting regularly every Sunday. Every third Sunday we have preaching by L. C. Donaldson.

REPORTER.

INDEPENDENCE, MISSOURI.

During the early part of July, with the mercury at about ninety degrees, many kinds of meetings have been held. There has been a fairly good attendance at the preaching and afternoon services, and at the Sunday morning and midweek prayer meetings about fifty and one hundred and fifty respectively, were present.

At the union prayer meeting of the home department Book of Mormon classes, held June 30, Pres. G. E. Harrington, by request, was in charge. There was evidenced by the fifteen present a steady and spiritual interest in the Religio work.

Last Friday evening's session of this society was made especially interesting by Pres. F. M. Smith's geological lecture. On the evening of the third the Stone Church was closed and many of the Saints attended the union prohibition rally at which Judge William Wallace presented many facts of importance. "God help the man," said he, "who is willing for the saloon to run on account of the revenue," and he stated that two billion one hundred and fifty million dollars is the annual bar bill of the United States.

A large number of Saints on the Fourth gathered at Forbis Park, and the Mount Zion Sunday school picnic (although a few of the boys suffered injuries from firecrackers) presented many unusual attractions.

Considerable interest is here being shown in the erection of its new county hospital and McCune Home for boys, and Jackson County, with its wealth and two hundred thousand population can well afford to rejoice over such efforts. While hearing of these two great humanitarian institutions, of the spacious grounds, pleasant rooms, and modern conveniences, of the verandas facing well-kept roads and gardens, the Saints also are glad, and here and everywhere their hearts swell with gratitude in view of the improvements which, through many difficulties, the church has been enabled to accomplish in the building and management of the Independence Sanitarium and Saints' Home, and in the success so far attending other projects entered into at the center place for the carrying on of the work in Zion.

May all the workers for good everywhere be blessed in their every righteous endeavor.

ABBIE A. HORTON.

CENTRAL CHICAGO.

Sunday, July 10. Sermon at 11.15 by Elder J. A. Tanner, which was very interesting and instructive, his theme being, "Judge not that ye be not judged, for with what judgment ye judge it shall be meted to you again." Do we always observe the Golden Rule in this respect?

Visitors at the morning service were: Mrs. O. A. Pennuck, of Elko, Nevada, daughter of Elder W. A. McGahan, who with her husband has been visiting relatives and friends in the city; Sr. Edith Alden and her husband, Mr. H. S. Alden, who now reside at 1518 East Sixty-fifth street, and Bro. Charles Tanner, of Saint Louis, Missouri, son of our missionary.

Elder Pement occupied in the evening, discoursing on the "gift of tongues" to the edification of his hearers.

A son has recently arrived at the home of Bro. and Sr. Ralph Hastings, also at the home of Bro. and Sr. Alma Pitt, whom we trust in time to come will prove valiant workers in the Lord's cause.

Sr. Carrie Vanderhoof and her husband, Mr. Thomas Vanderhoof, with their two little girls, are visiting in Galien, Michigan.

Sister Bradbrook, with her little son Kelso and your correspondent, crossed Lake Michigan last Friday and enjoyed the lake breezes very much. We stopped in South Haven a couple hours, visiting with Bro. and Sr. Addison Frantz and Sr. Maggie Kelso, who truly miss the church privileges.

"Like as a father pitieth his children,

So the Lord pitieth them that fear him,

For he knoweth our frame;

He remembereth that we are dust."

ALICE CARY SCHWARTZ.

6549 MARSHFIELD AVENUE.

Miscellaneous Department**Conference Minutes.**

LAMONI STAKE.—On June 18, 1910, at 10 a. m., the 28th conference of the Lamoni Stake met at Lamoni, Iowa. The sessions were presided over by the Stake Presidency, and Assistant Secretary C. I. Carpenter acted as secretary. Branches reported showing totals as follows: Centerville, 71; Davis City, 105; Evergreen, 133; Graceland, 24; Greenville, 51; Hiteman, 180; Lamoni, 1,588; Leon, 44; Lucas, 153; Pleasanton, 88; Lone Rock, 86; Oland, 52; Pawnee, 26. Allendale and Ellston no report. Of the ministry reporting there were: Elders John Smith, R. S. Salyards, J. F. Garver; J. R. Evans, D. C. White; M. M. Turpen, Duncan Campbell, J. R. Lambert, William Anderson, R. M. Elvin, G. R. Wells, Joseph Roberts, Price McPeck, T. J. Bell, Parley Batten, H. N. Snively; Priests Nephi Lovell, J. J. Johnson, and A. L. Keen. Report of stake bishopric for five months from January 1, 1910, to June 1, 1910, showing receipts from all sources \$3,394.62, including \$794.59 which represents January balance on hand; and expenditures, \$2,837.03, leaving a balance on hand of \$556.59. The Second Quorum of Priests and the Fifth Quorum of Elders submitted reports showing progress in their work. The time and place of holding the next conference were left with the stake presidency. The preaching during the conference was by Elders C. H. Jones, M. M. Turpen, and Heman C. Smith. The attendance was small, but a pleasant and peaceful time was enjoyed by all who were present.

EASTERN MAINE.—Conference convened at Little Kennebec, June 18 and 19, Elder U. M. Kelley in charge. Bro. S. F. Cushman was chosen to preside with Bro. E. C. Foss assistant; Herbert Rogers, chorister; Sr. Cora Rogers, organist. Branches reporting: Olive, 168; Indian River, 60; and Little Kennebec, 68. Official reports: Elders U. M. Kelley, S. F. Cushman, E. C. Foss; Priests L. A. Woodward, Frank P. Smith; Teachers B. F. Foss, A. D. Mattatall, U. E. Rogers; Deacons Albert Marston, G. C. Manchester, and J. L. Woodward. Bishop's Agent's report was referred to an auditing committee, and was reported correct. The name of Lewis

U. Hinkly was presented to conference for ordination to the office of priest. Resolved that the present district officials be sustained. Vote of thanks was given to the Saints of Little Kennebec for their kindness to visiting Saints and friends. The spirit of harmony prevailed, and a spiritual time was enjoyed by all the Saints. Four were baptized. Conference adjourned to meet with Jonesport Saints October next, date to be left with district officials. E. M. Walker, clerk, Jonesport, Maine.

SASKATCHEWAN.—The Saskatchewan district semiannual conference was opened at Regina on July 2, by prayer service at 8.30 a. m., presided over by Elders Walstrom and Beckman. Many prayers and testimonies were offered and the Spirit was present to a marked degree. After prayer meeting a business session was held, T. J. Jordan in the chair. Apostle F. A. Smith, president of the Canada Mission, Bishop R. C. Evans, of Toronto, associated with Elders Jordan and Dodson, of the district, were elected to preside. The presidency was empowered to choose the various committees. The reports of the different branches were read showing that work was progressing. The credential committee's report was adopted and it was ordered by the body that the delegate system be dispensed with and that we have a mass conference. The Bishop's agent's report was read, which shows a substantial balance. The district treasurer's report was read and referred to the auditor. Elder H. J. Davison's report as a delegate to the conference was read, showing that the gospel was spreading its evangelization, both spiritually and financially. Apostle F. A. Smith explained the endowment plan of Graceland College, and told of the great amount of good that was being accomplished by the college. The auditors' report of the Bishop's agent's and district treasurer's reports were read and adopted. The matter of dividing Alberta and Saskatchewan into two districts was brought up and laid on the table. Bro. W. E. Nelson tendered his resignation to Bishop Evans as Bishop's agent for the Saskatchewan District. The Bishop stated that his association was of a pleasant nature and he regretted that Brother Nelson was leaving the district, as he always found him careful and attending to his duties in a satisfactory manner. Elder Beckman was chosen to act as Bishop's agent for the Saskatchewan District by Bishop Evans. The appointment was sustained by the conference. The matter of appointing the speakers and arranging for other meetings was left in the hands of the district presidency. At 1.30 p. m. Apostle F. A. Smith was in charge. The conference set apart \$20 for the purchasing of tracts. It was resolved that the branch officers report to the branch president, who in turn will report to the district president, the district president reporting to the First Presidency of the church. The missionary to report to the missionary in charge. The next conference will be held with the Minnesota Branch of the Saskatchewan District on December 29 to January 1 inclusive. Elder T. J. Jordan was elected district president; Elder Dodson, vice-president; Elder Beckman, second vice-president; and Sr. Grace Beckman was reelected secretary. At the afternoon session Bro. C. S. Van Eaton gave an interesting address outlining the benefits derived from Graceland College. Apostle F. A. Smith occupied the pulpit at 3.30 and Bishop R. C. Evans preached in the evening. The last day of the conference was opened by prayer service in the morning at 7 o'clock when the sacrament was dispensed and Elder T. J. Jordan was ordained by Apostle F. A. Smith and Bishop R. C. Evans to the office of high priest, as ordered by the last General Conference. Following the prayer service Bishop R. C. Evans preached on the law of tithing and consecration, which was also followed by an eloquent address before a large number of visitors and Saints in the evening. Apostle F. A. Smith addressed the gathering in the afternoon. C. A. Smith, Regina, Saskatchewan; S. E. Hewitt, Moose Jaw, Saskatchewan, press correspondents.

FREMONT.—Conference convened at Saints' church near Thurman, Iowa, Saturday, June 18, at 10 a. m. Called to order by N. L. Mortimore. A motion that N. L. Mortimore and T. A. Hougas preside over this conference prevailed. Lorena Leeka was chosen chorister. Branch reports from Bartlett, 39; Riverton, 54; Henderson, 89; Shenandoah, 125; Tabor, 47; Hamburg, 69; Thurman, 207; Glenwood, 66; Keystone, no report. Ministry reporting were High Priest T. A. Hougas; Elders D. Hougas, N. L. Mortimore, C. M. Roberts, J. C. Moore, James Comstock, Frank Becksted; Priests J. E. Claiborn, L. C. Donaldson, F. B. Knight, J. R. Wright, C. W. Forney, H. N. Pierce; Teacher R. E. Pratt; Deacon S. S. Clark. Membership of district, 729, including 1 high priest, 11 elders, 13 priests, 9 teachers, and 7 deacons. There were

reported seventy sermons, 1 blessing to children, 30 administrations to sick, 11 administrations of sacrament, 6 official visits. Lost since last report, 14. Petitions were read from Hamburg and Henderson requesting next conference. Vote resulted in favor of Hamburg. Bishop's agent's report was read: December 31, 1909, balance due church, \$407.62; amount received to June 16, 1910, \$680.20; expenditures to June 16, \$950.75; balance due church, \$137.07. Report was referred to an auditing committee. P. M. Hanson and Frank Becksted were appointed by the chair as that committee. Short speeches from P. M. Hanson, H. N. Pierce, N. L. Mortimore, A. A. Reams. At 2.30 the annual election of officers was held when T. A. Hougas was chosen president and C. W. Forney secretary and treasurer. A motion that the Bishop's agent's books be audited but once a year and that be in February, carried. Moved that conference grant the request of the Hamburg Branch and send them a court of elders to settle the difficulties. A substitute was offered and passed that the district president select the court of elders. President announced that he had chosen N. L. Mortimore as his assistant. Preaching at 8 o'clock by H. N. Pierce, assisted by C. W. Forney. Sunday school at 9.30 Sunday morning in charge of local superintendent, C. W. Forney. At 10.30 a children's day program was nicely rendered. Preaching at 11 o'clock by T. A. Hougas, assisted by P. M. Hanson. At 2.30 social service in charge of N. L. Mortimore and John Huston. Preaching at 8 o'clock by P. M. Hanson, assisted by H. N. Pierce. Adjourned to meet with Hamburg Branch at a time to be fixed by district president. C. W. Forney, secretary.

MINNESOTA.—District convened at 2.30, June 18, 1910, during the reunion near Bemidji, Minnesota. J. W. Wight presided. Three branches reported: Union, Bemidji, Audubon. Ministers reporting: L. Houghton, W. C. Griffin, Birch Whiting, L. A. Gould, T. J. Martin, H. Way, F. E. Anderson, D. A. Whiting, G. G. Buell, P. W. Martin, A. W. Whiting. Bishop's agent's report was read, audited, and accepted. A reunion in 1911 was provided for, to be held in Frazee, time to be decided by reunion committee. L. A. Gould was elected president, and the selection of the assistant was left to him, subject to the ratification of the conference. E. A. Stedman was chosen assistant. Hallie M. Gould elected secretary; Eleanor Whiting a member of the library board; Birch Whiting was sustained as Bishop's agent. On June 19, the church just completed by the Bemidji Branch was dedicated; J. W. Wight preaching the sermon. Adjourned to meet at Clitherall at call of district president. Hallie M. Gould.

Reunion Notices.

The Eastern Michigan District will hold a reunion at Port Huron in Pine Grove (two blocks from the Pine Grove depot of the Pere Marquette railroad,) September 2 to 11; conference will be on the 10th. We expect the following missionaries: J. W. Wight, minister in charge, part or all of the time, J. J. Cornish, S. W. L. Scott, also all the missionaries of the district and possibly some others. J. J. Bailey, our patriarch, will have a stenographer on the grounds and will be prepared to give blessings. Tents can be rented at the following rates: 10 by 12 or 12 by 14, \$2.50; 14 by 16, \$3. The committee will have the tents set up for 25 cents extra, and for \$1 you can have a board floor in your tent; springs can be rented for 25 cents; bring your tickets with you and the committee will furnish you plenty of clean straw free. There will be a dining tent on the grounds, also a refreshment stand; meals 15 cents each or 8 for \$1, children under 8, half price. Let all the Saints of the district that can arrange to attend the reunion order a tent and stay right on the grounds. We extend a hearty invitation to the Canadian Saints to cross the borders and join us in this reunion. Let all send in their orders for tents, etc., as soon as possible. Send all orders to Elder Arthur Allen, 86 Goodwin avenue, Detroit, Michigan.

The reunion of the Spring River District will be held August 12 to 22, at the beautiful city park of Columbus, Kansas. The grounds are ideal, located inside the city limits, and are in fine condition; plenty of shade and good water. A boarding tent will be on the grounds and meals will be served at fifteen cents or a twenty-one-meal ticket for \$2.50. Tents will be furnished at the following prices: 10 by 12, \$2.25; 12 by 14, \$2.50. Springs and cots will be furnished at the lowest rates obtainable. Saints desiring tents will please notify the secretary, Otto Hempel, 407 North Fairview street, Pittsburg, Kansas, and their wants will be promptly attended to. If tents are ordered and the order not canceled three days before reunion, they will have to be paid for by parties ordering.

same. Saints coming to the reunion without first preparing the way, can not expect good accommodations from the committee. District officers and the auxiliary work will be looked after by an able field-worker. It is the hope of the committee that all the Saints and friends that can will come and stay the whole time, that we may all have a season of rejoicing together. Otto Hempel, secretary.

A reunion, or ten-day meeting, will be held at Blue Rapids, Kansas, beginning Monday, August 28. The district conference meets at the same place on the 26th and 27th. While this meeting is in the Northeastern Kansas District, it is also in convenient reach of many of the Northwestern Kansas District, and an invitation is hereby extended to all the Saints of that district to meet with us for a pleasant, spiritual, profitable time. Let all who have tents, or can secure the same, bring them and thus prepare to camp on the ground. An effort will be made to have the various departments of the work represented there, including both the Sunday school and the Religio. Saints, begin *now* to make preparation to come, and let us revive the reunion spirit in northern Kansas. Blue Rapids is a beautiful place, and an ideal location for a reunion. Samuel Twombly, president; H. E. Moler, assistant minister in charge.

Reunion of the Ohio, Pittsburg, Kirtland, and West Virginia districts will be held at New Philadelphia, Ohio, August 13 to 28, over three Sundays. Tents for the two weeks or less, \$3; cots, 50 cents each. Meals for adults, 55 cents per day; children under ten, 10 cents per meal. Order tent as soon as possible from J. A. Becker, Willoughby, Ohio, R. F. D. No. 2, until August 5; after that date address him at "reunion grounds," New Philadelphia, Ohio, mentioning date you will arrive and the time train gets in. The grounds will be equipped with a telephone. No bedding whatever will be furnished on the grounds, so take what is necessary. Inclose stamps for circulars and additional information to the undersigned. Elders R. C. Evans, R. C. Russell, and other able ministers are expected to be with us. C. Ed. Miller, 72 Miller street, Pittsburg, Pennsylvania.

Those desiring to rent tents for the Lamoni Stake reunion, should make their wants known to the secretary at once. Orders for the rent of these tents should be in the hands of the undersigned on or before the 1st day of August. We can not insure tents to be handled much later than the 1st, as meetings commence on the 12th of August, so all should be in readiness. We will not be able to secure Davis City tents this year as before, consequently shipments must be made from Kansas City, necessitating a longer delay in reaching us. 10 by 12 wall tent, \$2.05; 12 by 14, \$2.70; 10 by 14, two rooms, high wall, \$4.40; 12 by 14, two rooms, high wall, \$4.75; 12 by 16, three-room, high wall, \$5.30. These prices are at actual cost to committee laid down to you on the grounds. All parties ordering tents will be expected to remit the amounts, whether they occupy the tents or not. Meals may be had on the grounds as also other things incident to camp life. Joseph Roberts, secretary, R. F. D. No. 4, Lamoni, Iowa.

The Saint Louis district reunion will be held at Lansdowne, (East Saint Louis), Illinois, August 12 to 21 inclusive. Parties desiring the use of tents should notify the undersigned at once, so we may be in position to place order for same at an early date. The following prices are quoted for tents as described, delivered on the grounds: 10 by 12, \$2.40; 12 by 14, \$2.90; cots 50 cents each. We will arrange to have tents and cots on the ground for all parties who notify us promptly, giving number and size which they will require. R. Archibald, president, 5741 Garfield avenue, Saint Louis, Missouri.

The Southeastern Illinois reunion will be held at Bungay, near Springerton, Illinois, beginning August 12, 1910, instead of Parrish. All coming by train will get off at Springerton. Hope to have a good turnout of the Saints. A. H. Burroughs, secretary and treasurer.

The Wilburton, Oklahoma, district reunion will commence August 12 for ten days. H. R. Harder, chairman reunion committee.

Convention Notices.

Religio and Sunday school associations of Chatham, Ontario, District will meet in convention at Bothwell, Ontario, July 30 and 31, 1910. The executive committees of both organizations have met and arranged the following program: Saturday, 10 a. m., Sunday school work, preliminary organiza-

tion, followed by papers and discussion. At 2 p. m., Religio work, organization, etc., after which papers and discussion. At 8 p. m., entertainment of a literary and musical nature. The Sunday's program is to be arranged by the superintendency of the Sunday school and the presidency of the Religio. G. Orlow Coburn, secretary of Sunday school; Anthony R. Hewitt, secretary of Religio.

Eastern Oklahoma district Sunday school convention will be held with the Wilburton, Oklahoma, school in August, day previous to our district conference. Lula Perkins.

Conference Notices.

Conference of the Northeastern Missouri District will meet with the Saints at Lagonda, Missouri, August 17 and 18, 1910. Conference will open on the 17th at 10 a. m. The election of district officers will take place at this conference. Parties attending conference will be met at New Columbia on August 16 and 17, at 11 a. m., and conveyed to Lagonda by team. Let all those who expect to attend conference make preparations to be at New Columbia on dates and at time mentioned. As the place of meeting is eight miles from station teams will be there only as above stated. Let all attend who possibly can and help to make this a good spiritual gathering. Wm. C. Chapman, secretary, Higbee, Missouri.

Notices.

By concurrence of majority of members in Florida District we have decided to change date of reunion to be held in this district; so the reunion will not convene July 20, as per conference resolution, but if thought advisable will be held at some later date. W. A. West, W. M. Hawkins, reunion committee.

To the Saints of Northern California: As chairman of the committee appointed to collect funds to buy a tent, I wish to report that so far I have collected \$65.72. We ought to have \$150 dollars to put a good tent in the field equipped for work. We have men anxious to go with the tent, so if you want it sent out, please send your contributions to me at 235 Third avenue, San Francisco, California.

CHAS. A. PARKIN, *Bishop.*

Fourth Quorum of Elders.

NOTICE.

I would like to have the addresses of all those who did not report to the quorum for last year. I need your addresses in order to make a correct list of the present membership of the quorum.

HIGBEE, MISSOURI.

WM. CHAPMAN.

The Bishopric.

AGENTS' NOTICES.

To all Saints of Southern Indiana District: My permanent address in the near future is as follows: Lock box 320, Indianapolis, Indiana. We are in need of tithes and offerings and hope the Saints will remember this, as we can not take care of the poor and needy without funds.

JOHN ZAHND, *Bishop's Agent.*

Addresses.

W. N. Armstrong, mission secretary, 6 January street, Upper Brook street, C. upon M., Manchester, England.

Emma Whitford, secretary Eastern Michigan Sunday school and Religio associations, 1226 Short street, Port Huron, Michigan.

Alvin Knisley, field address, Persia, Iowa.

B. St. John, Boyne City, Michigan.

Pastoral.

To All Whom It May Concern: Having been placed in trust with the work in the State of Arizona, I take this means of reaching all who reside in the State or who might be interested in the work in this part of the world. Our desire is to see the work spread and that our work might be made more effectual we solicit the cooperation of all. Our work is an aggressive one and we therefore need to unite our efforts for good and not only improve our opportunity, but go to work and make opportunity and then utilize it.

CONTENTS

EDITORIAL:	
The Child's Place in the Gospel Economy - -	705
College and Moral Education - - - -	708
Notes and Comments * - - - -	708
ORIGINAL ARTICLES:	
Letter from the Bishopric, by E. L. Kelley, G. H. Hard, E. A. Blakeslee - - - -	709
An Essay on Brotherhood, by S. S. Smith - -	711
OF GENERAL INTEREST - - - - -	715
MOTHER'S HOME COLUMN - - - - -	716
LETTER DEPARTMENT - - - - -	717
Mrs. E. C. Dodson—A. M. Boomer—W. I. Arnold—Mrs. Charles E. Williams—J. M. Lane—Elder L. E. Hills—Committeeman—J. T. Thompson—Emma C. Anderson—C. J. Spurlock—G. M. Cox—Simmons-Setser Debate, W. W. Peacock—Curtis-Roberts Debate, E. L. Henson—Portland Conference Notes, George Pearson—Harvey Sandy—Frank Webbe—J. C. Clapp—Reporter—Abbie A. Horton—Alice Cary Schwartz.	
MISCELLANEOUS DEPARTMENT - - - - -	722

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

I will be pleased to hear from anyone that desires preaching in their vicinity or from anyone who has friends living here that they would like to have hear the gospel, and we will try to serve you so far as our strength and ability will permit.

My field address, unless otherwise ordered, will be Bisbee, Arizona, care of John Farley, box 1774.

June 29, 1910.

J. E. VANDERWOOD.

Died.

CAUGHILL.—Dallas Paul Caughill, son of Mr. and Mrs. Robt. Caughill, was born November 16, 1909, at Fargo, Oklahoma, and died at the home of his grandparents, near Carson, Iowa, July 3, 1910. Funeral services conducted by Elder J. C. Crabb.

SHARP.—Oren Richard Sharp, son of Ray and Sr. Jessie Sharp, was born March 6, 1908, near Pawnee, Harrison County, Missouri, and died at their home June 30, 1910. Funeral held July 1, 1910, at residence, Elder T. J. Bell in charge of services and Bro. Price McPeck offering prayer. T. J. Bell preached the sermon to a good audience of attentive listeners who were touched tenderly in much sympathy for the parents in the loss of their only child. His little body was laid to rest in East Cemetery at Eagleville, Missouri.

LAWTON.—Sr. Isabel P. Lawton was born in Provincetown, Massachusetts, August 14, 1869; died June 27, 1910; was baptized by Elder H. O. Smith, June, 1899. She leaves a husband and four children. She was a kind, affectionate wife and devoted, zealous mother, highly respected by her neighbors within and out of the church. She was cut down in the prime of life. Her last words were, "Death is swallowed up in victory." She was laid to rest in the beautiful Mount Mora cemetery, and her grave was decorated with flowers. Services in charge of Bro. Hodson, sermon by William Lewis.

FISH.—Joseph Fish was born at Rödstock, England, August 20, 1837, and came to America in 1865. In 1872 he married Mary Hodgson and made their home near Mallard, Iowa, where they raised a family of seven children, five of whom united with the church. In 1898 Brother and Sister Fish were baptized by C. E. Butterworth. For the past seven years Brother Fish was the faithful and beloved president of the Mallard Branch. On June 22, 1910, he called his family to his bedside and gave them loving instruction, and in a few hours passed to his well-earned reward, aged 72 years, 10 months, and 2 days. Funeral sermon at the Saints' church by C. J. Hunt, assisted by M. W. Hartshorn.

JOHN.—Bro. Thomas A. John was born November 29, 1839, near Haverford, West Pembrokeshire, Wales, and died June 3, 1910. He came to the United States in 1866, located at Scranton, Pennsylvania. United in marriage with Miss

Mary Davies in 1858. To them were born fourteen children of whom three sons and three daughters are still living. He and his family went to Utali in 1870. He returned to Scranton and, disgusted with Utah Mormonism, united with the Reorganization. He came to Lucas, Iowa, in 1879, where he died. Elder John R. Evans preached the sermon, assisted by Elder E. B. Morgan. He died without pain. Before dying he asked one of his sons, "Why don't you come into the church?"

BRIGGS.—Stephen Briggs, died April 29, 1910. He was born July 28, 1849, at Mount Sterling, Brown County, Illinois; was baptized April 24, 1882, at Echo, Delaware District, Indian Territory, now Delaware County, Oklahoma, by J. O. Stewart. Brother Briggs lived in Miami, Oklahoma, at the time of his death. He was sick about twenty-four hours. He was brought from Miami to Fairland to be placed away to await the resurrection of the just. Said brother was faithful to the latter day work, and was contending earnestly for the cause. He leaves a wife and one son to mourn. Bro. O. P. Sutherland, of Webb City, Missouri, preached the funeral sermon. There were many Saints and friends viewed his face for the last time until the judgment day. Said brother was placed in the Fairland cemetery on the 1st day of May, 1910.

The Twentieth Century Magazine for July contains an illustrated critical dramatic paper by William Maily, entitled "The decadent drama triumphant," in which the author, who is a great admirer of such playwrights as Ibsen, Sudermann, Hauptmann and Maeterlinck, shows how the plays of this school of dramatists, which lay hold of vital present-day issues, are appealing more and more to the imagination of the American people. Thomas Mufson contributes a fine critical sketch of "Walt Whitman, poet of the new age," which merits general perusal. Under the title of "Why we oppose the bills to establish a national department or bureau of health," Mr. Flower contributes an extended essay which in a way complements his paper on that subject in the June issue. It is a thoughtful, closely reasoned argument and will doubtless occasion general discussion. Among the essays on live questions relating to the general weal which call for more than passing notice are "Classes and privilege," by William Kittle, a brilliant and exhaustive discussion of an overshadowing issue; "The only political boss in Switzerland," a most interesting and informing paper by George Judson King, Secretary of the Ohio State Direct Legislation League; "The growth of judicial despotism," by Theodore Schroeder; and "Man's inhumanity to man," by Hon. John D. Works, formerly of the Supreme Bench of California. The issue contains, in the series of papers devoted to "Progressive leaders," an admirable sketch of Senator Robert M. LaFollette, written by Congressman Irvine L. Lenroot, one of Mr. LaFollette's ablest lieutenants, and also an editorial sketch of the life and work of Hon. John D. Works.

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Both principal and interest payable at the State Savings Bank of Lamoni, Iowa.

These Bonds are backed by the very best of security, consisting of assets of \$100,000, and afford the purchaser a chance to invest with perfect assurance as to the soundness of the investment.

Note some of the facts about our bonds.

(a) They are of small denomination, thus enabling those of very moderate means to become purchasers.

(b) We ask no premium—your interest is clear.

(c) We have issued only 250 bonds—\$25,000 dollars' worth—all of which goes toward payment of our debt incurred in adding improvements since the fire.

Oklahoma City

We have for sale fine farms and also city property in Oklahoma City. Oklahoma City is one of the fastest growing cities of its age in the United States.

We have about 135 miles of paved streets, and about 30 miles under construction.

We have recently gained the Capitol, which makes Oklahoma City the capital city. Anyone wishing to purchase business lots, residence lots, or lots in the manufacturing districts, and wishing to correspond with us, we will certainly give their correspondence special attention. We can sell property by mail as well as if the customers were here.

Our terms on city lots, close-in subdivisions, are \$20 down and \$10 to \$15 per month at an interest of 4 per cent.

Anyone buying property in Oklahoma City now, will certainly reap good returns upon his investment, as we will have a city of two hundred thousand people in 1915.

We can refer you to any bank in the city in regard to our responsibility. Write for a free book of Oklahoma City.

DANIELS REALTY CO.

Oklahoma City is a marvel. I have seen Daniels Realty Company's holdings, and believe them to be safe and all right.

HUBERT CASE,
Kingfisher, Oklahoma.

This is only a partial table of contents; while the book studies and reviews, the editorials and the news of progressive democratic movements are exceptionally interesting; the whole making a magazine that persons interested in the great issues of the hour can not afford to overlook.

In his recent book, *The Chinese*, published by the Bobbs-Merrill Company, John Stuart Thompson concludes his appeal for a fleet on the Pacific stronger at all times than Japan's with these pregnant words: "In a Chinese cradle, under the mysterious yellow robe, really lies the commercial future of the Pacific States of America. Shall it be rocked by a faithful hand, made steadier because of the backing of a mighty fleet, or shall the nursing be tumbled out to be jiu-jitsu'd, bear-throttled, or stein-smashed? The fleet shall say." Mr. Thompson argues that the Anglo-British alliance only substituted Japan for Russia as the aggressor against the American doctrine of the "nonpartition of China" in practically occupying those two of China's twenty-one provinces where American trade exceeds that of any other nation. *The London Times* also is campaigning for Russian and Japanese control of the three Manchurian provinces, "treaties and agreements notwithstanding," on the plea of "economic gravitation." Apparently only America is sincerely allied to the proposition of preserving the integrity of China, and Mr. Thompson's book urges a mighty fleet to back up our altruistic diplomacy on the other side of the Pacific against all comers. The Chinese-American side of the question is certainly the correct one—morally, commercially and ethically—and Japan has been allowed sufficient expansion in the absorption of Korea. China should be saved, not alone because of her immortal past, but because of her glorious future, and this is America's mission across the Pacific to-day.

Reunion Notices.

The reunion of the Clinton, Missouri, District will be held at Eldorado Springs, Missouri, beginning August 19. Those wishing tents will please notify S. C. Williams, Eldorado Springs, Missouri, not later than August 5. Tents with tables and chairs can be had for \$2 per week, and we think we can secure them for the ten days for \$2. Gasoline stoves, cots, and mattresses can be rented at reasonable rates, and pasture

can be had for horses at fair rates. Brn. I. N. and Ammon White and other able speakers will be with us. Please get busy now and let us come together with one accord at the beginning and make the reunion one of the best. James Moler, Box 435, Holden Missouri.

First Sight at the Age of Forty.

In *Harper's* for August Dr. Edward A. Ayers tells of a remarkable case of a man who, blind until the age of forty, had been able through some remarkable instinct to live a normal life, who could distinguish colors and had the homing instinct.

"This man was well developed, healthy, quick-witted, shrewd, and, we may say, observant though uneducated. He acquired a moderate competence as a farm laborer; could cut wood, nail rails, split shingles, and pick cotton, often eighty-five pounds a day. He wove baskets, gathered rush from the Louisiana swamps, and meshed new bottoms in chairs which had been worn through by lazier fellows. He learned to pick, shuck, and assort corn and pull fodder. He felled trees and split two hundred rails a day. He built rail fences after the 'worm' was laid—his eyeless senses could not line a surveyor's plot without running a string from one corner stone to another. Farmer John did what many a man with five senses and little sense had failed to do—he earned and bought a forty-acre farm, clearing half, which he cultivated with the hearty aid of his wife and five children. What family would not work under the influence of such noble industry! He could not use the plow or hoe, for the plowman must look ahead and the man with the hoe must know 'pussly' from cabbage. He 'specialized' with his neighbors, picking their cotton while they plowed and hoed his fields. He was a rare sportsman, followed the hounds afoot after opossums, coons, and even foxes. He was usually at the finish, often got the brush, and *always knew the way home.*

"We wonder that the sparrow-hawk, flitting with great speed through the thicket, does not bump its head and fall senseless to the ground. But bird's eyes make very quick change in focus. Farmer John ran after the hounds through thicket and brush and woods without bumping, and he had no eyes to guide him. When he walked down the hospital hall they placed obstructing chattels in his path, but he turned aside and touched none of them. After many turns through the streets of the unfamiliar city of Memphis, and the halls

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Interest Paid on Deposits

Our business having practically doubled in the past year we wish to thank the public and invite all in attendance at Conference to occupy our directors' parlor for their correspondence where plenty of stationery will be provided and your acquaintance, association and business solicited.

Very truly yours,

ELLIS SHORT, Pres.
J. D. BRIGGS, Cashier.

J. E. Bozarth.

W. A. Duncan.

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Good graded school and L. D. S. church privileges. Membership about three hundred. Are you looking this way for a home? If so, and desire reliable information, call on or write

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No. 70, cloth\$.40
No. 70½, leather..... 1.00
No. 70¾, leather, flexible..... 1.50

WHAT IS MAN?

One of the best works on one of the most interesting and important subjects. It is a complete refutation of the fallacies of soul sleeping. Only 50 cents, cloth, No. 140. By Elder J. R. Lambert.

Are you aware of the fact that the Herald Publishing House has a modern equipment, and are prepared to do any printing job you may send its way? Ask for prices and samples and surprise yourself. Nothing too big, nothing too small. All work turned out promptly.

District and Branch Presidents Take Notice.

We have just printed a reporting blank for branch officers. One blank provides for all branch officers.

No. 165 1-2 Per dozen08

THE TWO STORY BOOK.

This is a splendid book to hand inquirers. The Old Gospel is told in a fascinating story. No. 247, cloth, 50 cents.

John A. Kerr

has lived in Independence twenty years. I have many residences, vacant lots, suburban acres, from one acre up—and farms from 40 acres to 500 that I can sell for the least money that will buy them. I refer you to any bank of this city or Kansas City, as to my standing as a business man. Correspondence solicited. Office, Chrisman Sawyer Bank Building, Independence, Missouri, Bell 390—Home 504.

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No. 126, cloth\$.75
No. 127, leather 1.00
No. 128, leather, flexible 1.50

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No. 110—Limp Cloth, each 85c; per dozen \$8.75.
No. 111—Cloth and Leather, each 50c.
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Hurlbut's Teacher-Training Lessons

is the name of the latest edition of Hurlbut's Normal Lessons. This edition is an enlargement of the former one and takes its place.

No. 77 Paper35
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I would be pleased to correspond with parties seeking investment in Jackson County, Missouri, FIRST MORTGAGES, MUNICIPAL BONDS, OR INDUSTRIAL STOCKS.

Very truly yours,

J. D. Briggs

Independence, Missouri 44tf

Bible References

By Alvin Knisley

Paper cover 5 cents
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Wanted.—“At once” L. D. S. help. Two bread peddlers and two bakers. Young married men preferred. A good chance for men of zeal to assist in getting the gospel introduced in a new field. Address, RIVER SIDE BAKERY, A. A. WARD. Elkhart, Indiana.

and offices of the hospital, when asked which way lay home he correctly pointed to the south.

“Often, when hunting coons, opossums, or foxes at night, the companions of Farmer John ‘tried to lose him,’ but could not succeed. In fact, he occasionally heaped coals of fire on their obfuscated heads by leading them home when they were lost. On one occasion, after spending half the night chasing a fox, he and his companions, having lost direction, disagreed about it. They went their way and he went his. He went straight home, arriving at noon. They wandered away from home until reaching a railroad, which set them right, they returned only at evening.

“If anything in this world seems wholly for the service of eyes it is colors. Whether they flash iridescently from bubble or dewdrop or opal, or glow in the living coals, or stain green the knees of stumbling youngsters, or hold true to the bottom of a pot of paint, they are all intangible reflections—vibratory waves of light, sensations only in the brain's centers of sight. Yet Farmer John learned to recognize colors in worsteds, hosiery, and scarfs with more accuracy than most men are capable of who are color-blind, and he could not use his eyes. He could not recognize the color of eyes nor the blue of streams and lakes, for they were not to be touched. He started a country store—which differs from a department store mainly in size; and with the aid of his wife sold stockings, woolen skeins, bandannas, and occasionally neckties; and as the most brilliant and elemental colors sold

best, he had touch-color lessons of the most kindergarten form. Through constant practice under his faithful wife's guidance, he learned that certain sensations (which he could not name) when handling goods meant red, green, yellow, blue, as the color might be.”

Hardly a week passes without a report of an earthquake disturbance somewhere, and yet the Western World has done little in the study of these phenomena. Here, again, Japan is at the front. The interesting and unique work of the Japanese Earthquake Committee will be described in the August *Century* by T. A. Jaggar, jr., professor of geology in the Massachusetts Institute of technology, under the title, “Studying earthquakes.” The object of the committee is twofold: in the first place to investigate whether there are any means of predicting earthquakes, and in the second place to investigate what can be done to reduce the disastrous effects of earthquake shocks to a minimum.

Study pure and holy walking, if you would have your confidence firm, and have boldness and joy in God. You will find that a little sin will shake your trust and disturb your peace more than the greatest sufferings; yea, in those sufferings, your assurance and joy in God will grow and abound most if sin be kept out.

Vacation Time Is Here

The present hot weather brings thoughts of where to spend your vacation.

Colorado Yellowstone Park

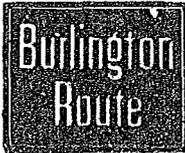
Either place is ideal if you are in search of rest, recreation or an outing.

The cool bracing mountain air, every breath of which gives new life and energy, the dashing streams full of fish, and where game animals of all kinds abound in their native wild state.

Surely these and many other attractions found in the American Wonderlands, should be enough to decide any question of where to spend your vacation.

The Burlington's through, electric lighted trains offer the best service.

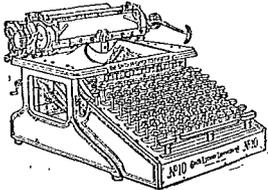
You have perhaps been planning a trip to Colorado or Yellowstone Park for years—make up your mind today to go this Summer and let me hand you one of the Burlington Colorado handbooks or Yellowstone Park folders which tell all about where to go, what to see and what to do, and contains a complete list of hotels, boarding houses and ranches, with their rates. Ask me about Estes Park, Colo., also.



L. F. SILTZ, Agent, C. B. & Q. R. R.

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We have just issued a descriptive circular giving description of farms and town properties we have for sale in and near Lamoni. Send your address on a postal card and we will mail you a copy.

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A normal book containing lessons upon the Book of Mormon and Religio Society. Every student of the Book of Mormon should have one.

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COMPENDIUM OF FAITH.

This book was written for those who wished to become well posted on the various parts of our faith. It is a small library of information within itself. Cloth, 75 cents; Leather, \$1; Flexible \$1.50. Nos. 141-144, respectively.

Engravings of Prehistoric Specimens

from Michigan U. S. A. Tablet records of copper, clay, and stone. Forty-four cuts, among them seven of Flood, five of The Tower of Babel, five of 13 month or Lunar Calendar. The Ten Commandments, Elijah and Priests of Baal contest, Chisel, and Compass, etc. Their genuineness and antiquity established. New book of rare interest in archæology and all that appertains to the Book of Mormon and Restoration. Explanatory notes and data. Price \$1.00 at Herald or Ensign Office. 21alt1yr.

TRUE SUCCESSION IN CHURCH PRESIDENCY.

Our Brighamite friends are making an active campaign amongst the Saints. You need this book. It is the death-knell to all pretenders to the Presidency of the church. By Heman C. Smith. 35 cents, paper; No. 152. 50 cents, cloth; No. 153.

THE SAINTS' HERALD

Official Publication of the Reorganized Church of Jesus Christ of Latter Day Saints

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

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



"There shall not any man among you have save it be one wife; and concubines he shall have none."—Book of Mormon, Jacob 2: 36.

VOLUME 57

LAMONI, IOWA, JULY 27, 1910

NUMBER 30

CONTENTS

EDITORIAL:

Thought	728
United Order of Enoch	730
Notes and Comments	731

ORIGINAL ARTICLES:

Leaves from Life. By Richard B. Howlett	731
OF GENERAL INTEREST	738
HYMNS AND POEMS	739
MOTHER'S HOME COLUMN	740
LETTER DEPARTMENT	741
F. T. Coats—J. S. Hommis—Mrs. Mollie Lukecart —E. W. Nunley—Reporter—J. E. Vanderwood —Roxanna Bing—L. L. Gott—George and Sadie —Burch—Jennie Benjamin.	
MISCELLANEOUS DEPARTMENT	744

or hear a spoken word, a train of thought is started in our minds, and none knows where it will stop. From a strain of music or a pretty flower to the wonders and mysteries of eternity is a short flight for the human mind.

There is no escape. Here is the possibility of a wreck or of eternal salvation. Well-directed thought may lead to the acceptance of those things that are for our everlasting welfare, while neglected thought is like wildfire, running we know not where, burning up the good, the useful, the worthy, and transforming it into smoke, ashes, and noxious gases.

Clearly there are some thoughts, many of them which we have no right to entertain. It is our positive duty, even from the most selfish point of view, sedulously to avoid them. One bad story leaves a desire for two more. One evil thought goes away, and returns again with seven others worse than its self, laying persuasive hands upon the soul and leading it to deeds terrible for the sober mind to think upon.

The wisely directed thought leads upward, finding in the common, the homely, and the good, the springboard from which it leaps into the higher glories. The soul that has risen above the ignoble and the impure of earth does not return to dwell upon them. His course lies ever above these.

The wise thought goes into the highways and the hedges, into the cities, up and down through the universe gathering friends, the best of its kind, and bringing them in to the feast of the Master. Waiting like a high priest before the altar of the mind, bringing the first fruits of the whole world, of the material, the ideal, the religious, the scientific, it lays them a sacrifice upon the altar for the enrichment of the temple and the dweller therein, for not only is the mind benefited for all time, but the temple of the mind is also made beautiful.

We meet the man of intellect upon the street and we know him at a glance by his refined face. Here is a high spirituality that takes joy in the things of the ideal world and in the pure and beautiful of the material world. Music, pictures, statuary, flowers, scenery, poetry, the truth, appeals to his mind. His heart is open to the sunshine. You see it in his walk, in his gesture, in his face, in his eye from which his soul looks into yours. You see it and you

Editorial

THOUGHT.

In the physical world the gradation toward perfection is upward toward man where it reaches the acme of usefulness in a physical contrivance best adapted to subdue and rule the world. So, in the world of mental activity, we find the same gradation upward toward man where, so far as we know, the perfection of finite mentality is reached. In either realm mere bulk seems to count for little. Skill, celerity, and precision are the factors which conquer.

In the conjunction of the material with the spiritual, that material form is given to each creature which is best adapted to its spiritual development. To man, in whom the material elements are arranged in their most pleasing and useful form, is given the higher mentality, the swift, sure, logical, reasoning power, thought.

It is this mysterious, unending process going on in our minds that is altering, building, and making us what we are, almost despite ourselves, by its qualities of good or bad, its slowness or speed, its certainty or its error.

There is no escape. We read a book, see a picture,

2986.
H. O. Smith
356 Grant st

know it. Thought, the great artist, has been at work upon this man. The good thought has beautified him.

We meet the man of vicious thought upon the street and we know him just as surely. Not all the paint or powder of the world, not all the Michael Angelos of fame or obscurity could conceal or alter the fact. The improper appeals to his vision; the vulgar, to his ear. His soul has fed upon the impurities of the earth and the haunting shapes that dwell within look forth from his shifting eyes. You see this and know it; for thought has been at work upon this man. The malignant thought has twisted and deformed him.

It may not seem to matter so much what a man thinks, but it does matter. As a man "thinketh in his heart, so is he."

The first requisite is to think. The second to think right. The untrained mind is an undisciplined soldier, head forward, shoulders bent, hands and feet in the way. The trained mind reaches its conclusions by straight, swift marches. Its evolutions are all to the point. Its battles are well planned, skillfully executed.

There is mental as well as physical laziness. If you can persuade a man to remain idle one year, it is not hard for him to idle the next; he has not the interest of the man in the full activity of life, pushing his work. Just so when the mind contends with trifles only, it shrinks from the contemplation of more weighty subjects that are from time to time forced upon it, with as much actual fear and pain as some indolent ones experience in the contemplation of hard physical labor.

The flower draws from the soil its form and color. Whatever the nature of the soil, it is the same flower. The mind is not so happily exempt from the law of influence. It is distinctly colored by that upon which it feeds. Those minds which have struck root into firm, strong soil, are strong and unconquerable. Where persecutions and death have stood in the way such men have continued fearlessly to do duty's bidding in the presentation of those truths which their thoughts have discovered and demonstrated, so that all men in time come to honor their firmness. It is the firmness of conviction, the conviction attendant upon the actual perception of truth through the activity of their own minds.

What a power the qualities of our thoughts are for good or bad in the shaping of our lives. If we look within, we may read our destinies. We are what we make ourselves. Man is the master of his own destiny. He holds within himself the germ of the glorious. Let him see to it that he gives it development.

Who shall cry in the last day, "Lord, my thoughts

have been evil because nothing good was given me to think upon"? To how many shall the answer come back, "The world is full of good, but you gave it no heed when it sought you out"?
E. A. S.

UNITED ORDER OF ENOCH.

As per promise in previous notice, issued by the executive committee of the United Order of Enoch, we herewith present to the readers of the HERALD a copy of the by-laws which have been adopted by the order. From this it will be learned what is necessary to be done in order to become affiliated with the movement. Quite a number of names have been already presented to the order at recent meetings to be voted on at the next regular meeting. It will be noted that persons desiring to become members must have their names recommended by at least three already in the order, and that name must be presented at least one regular meeting before being voted upon. The next regular meeting of the order will be on the first Tuesday afternoon of August.

The response to the call for aid has been fairly good, donations coming in from amounts varying from one dollar to five hundred dollars.

The order has accepted the offer of the eighty acres of property, mentioned in our last notice, and the tract is being laid out in suitable lots of varying sizes. The order has also arranged to purchase a property on North River Boulevard, between Electric street and Maple avenue, which will be used as headquarters of the order.

Please address all mail matter to the United Order of Enoch, Box 52, Independence, Missouri, and have all mail orders, checks and drafts drawn in favor of the United Order of Enoch.

BY LAWS OF THE UNITED ORDER OF ENOCH.

MEMBERSHIP.

First. Any person not a minor may by a majority vote of the Board of Trustees become a member of the Order of Enoch, by subscribing to its rules and regulations as set out in the Articles of Incorporation of the order, having complied with the conditions therein named. But each candidate for membership must be recommended by at least three members of the order, and the name to be voted upon must be presented to the Board at least one regular meeting previous to the meeting at which the vote is taken.

SPECIAL MEETINGS OF MEMBERS.

Second. At any time it may be deemed necessary for the good of the order, the Board of Trustees may call a special meeting of the members, by giving due notice to each member of time and place said meeting is to be held; due notice referred to herein shall consist of notice published in some newspaper, published in Jackson County, Missouri, for at least two consecutive weeks, the last publication to be at least fifteen days prior to the date of the meeting.

Third. At all meetings of the association, in the proceedings, the general rules of parliamentary practice shall apply, so far as applicable.

TRUSTEES' MEETINGS.

Fourth. The trustees shall hold regular monthly meetings, but may meet oftener on call of the chairman or any three members.

Regular meetings shall be on the afternoon of the first Tuesday of each month at 2 o'clock.

Fifth. The regular meetings of the trustees shall be held at the headquarters of the order, unless otherwise ordered by special vote of the trustees.

FREDERICK M. SMITH,

Secretary of the United Order of Enoch.

NOTES AND COMMENTS.

The *Des Moines Capital* of July 22 contains the following item regarding the experiences of the Utah Mormons in Germany:

"BERLIN, July 22.—Herr Dallwitz, Prussian minister of the interior, on recommendation of the political police, has signed orders for the expulsion of twenty-one Mormon missionaries, most of whom are Americans or Englishmen, and they will be conducted to the frontier to-day.

"The missionaries had assembled from various parts of Germany at the Mormon headquarters on the east side to meet Superintendent McKay, an American, usually resident in Switzerland.

"The authorities state that in recent years the Mormons have disregarded the understanding of 1903, and from time to time individual missionaries have been apprehended and expelled. In such instances they have not applied to the American embassy for relief, nor made a protest against their expulsion."

Miss Christiana Waller has accepted a position in Graceland College as instructor in the piano. She is the daughter of our well known brother, Elder G. J. Waller, of Honolulu. She is well qualified for the place, having completed her musical education at the University of Leipsic.

Reunion attendants will please take notice that the following reunions will be represented by the Herald Publishing House:

Montrose, Sr. E. A. Smith; Saint Louis and Stewartsville, Fred B. Blair; Moline, E. B. Blett.

Let all who expect to attend these reunions be prepared to renew subscription, etc.

It may be gratifying to the Saints to learn that the Church Recorder reports one thousand baptisms during the first half of 1910.

Trusting to their own wisdom, the wisest are lost; those taught of the Spirit, know the way of God.—Buck.

Every moment of resistance to temptation is a victory.

Original Articles

LEAVES FROM LIFE.

AUTOBIOGRAPHY OF RICHARD B. HOWLETT.



ELDER RICHARD B. HOWLETT.

I am the fourth son of John and Elizabeth Howlett. Both parents were of English descent, father from Suffolk, mother from Norfolk. I was born at Eight Kinghenery Street, Mildmay Park, London, England, on the 2d day of June, 1852. Both of my parents were members of the Church of England, so-called. I am sorry to say my father was given to that accursed habit, drink. As a result of this I had to get my own living when nine years old, being deprived of schooling that I should have had. My father was a carpenter contractor, but the evil habit referred to hindered him from giving me an education, or trade, and I therefore started out very young in life without either.

My mother, having a family of thirteen children, found it very hard work to live; but mother was a good woman, and tried to bring up her children in the fear of the Lord as she understood it. Being brought up in London, England, a city of much evil, I remember well, before I was fourteen years of age, of running away from home; and the companions I chummed with, though young were bad, so the theater and other evil places were where I loved to go; and had I continued that life ruin would have been my lot. But as stated, having a godly mother, I remember well one Sunday evening, while I had my hand on the knob of the street door, about to go out to go with my evil companions, my mother said to me, "Richard, why don't you go to the iron room (a place of worship for the poor of the parish).

I said in answer, "What is the use of me going

to a place like that?" and I went out and shut the door.

But mother's words followed her son Richard. I reached the top of the street, got to the center of the cross-roads, and stopped; and then my mind began to work with these thoughts: "Go with your companions."

Then mother's words would come to me: "Go to the iron room."

A certain distance to the left was where I was to meet my companions; and about the same to the right was this sheet-iron mission hall, called the iron room. I was some time under these two powers, the evil and the good. I thought of the companions, and our fun. Then I thought of mother, and her kind advice. I must confess I thought much of my mother, and this had its effect. And while I did not then understand the connecting power of the Spirit of God, I have every reason to believe its influence was behind the words of mother, as I was satisfied the evil power sought to lead me to the left. I thank God with my purest feelings, that I was led to take dear mother's advice. So I made up my mind after a struggle, and went to the iron room.

An evangelist, by the name of Aitken, was to preach, a very earnest, zealous man. While preaching, he would lean over the desk before him, and plead with the people to accept Christ as their present Savior. His subject was, "The love of God, and the condition of the sinner."

When he got through, I felt, "Oh, that I could love such a God as that."

But the thought came up in my mind, "I can not; for I am a sinner!"

After the preaching, there was an after meeting, and the minister, with some (that were then called "Bible women,") would come and talk with those who stayed, inquiring as to whether they were saved. I, with others, stayed, and one of these women came to me and inquired of me if I loved God. I told her I would like to; and I felt in my heart that if the world were mine, I could freely give it in order to love God; but I felt that I was a sinner, and told this woman so. Then she told me Jesus had died and as a result all my sins had been washed away; all that was required of me was to accept Christ as my present Savior.

I thought, "If that is true (for I did not know it) then I can love God." So I believed the woman's statement, and went home singing that old hymn, "Happy day, when Jesus washed my sins away."

I must confess it was great joy to my dear mother, though she was in bed, having just given birth to a child; and she stated that two children had been born that day—a fleshly birth and a spiritual birth. I well remember the words. There was indeed a change in Richard, and I sometimes would sing,

"My old companions, fare ye well,
I will not go with you to hell;
I mean with Jesus Christ to dwell;
Let me go; let me go."

From that time a great change was made in my life. I went to Sunday school, and am pleased to say that, while it was forty-two years ago, I still have the first Bible given me as a reward of merit for good conduct, in the Saint Jude's Church Sunday school; and I am pleased to say I have taken it as a lamp to my feet from that day to this, and claim that God's word is our only safeguard to gain life with God.

I became a Sunday school teacher, taught the little ones, and became otherwise active as an exhorter on the corners of the streets; and my spare time on Sundays would be occupied in handing out tracts on the public highway, to those who loved pleasure more than God. From the age of between fourteen and fifteen, till I was eighteen, I remained with the Church of England. I can say truthfully, I tried to be a true church member; but in reading my prayer book with my Bible, I found they did not agree; and when inquiring of those who claimed to be teachers, Why this and that? I was informed that these were the deep things, and for me not to try to get into too deep waters, or I might be lost. My mind became dissatisfied with the church teachings—not with the word of God, however. And as I could not accept the prayer book and Bible, I gave up the prayer book, and this led me out of that church, in the year 1870.

Work in London, at that time, was very slack, especially in the carpenter's trade. I had served a few months in that trade with my father, and was about to be bound for seven years to said trade; but circumstances overruled, and I went into the butcher business. This position I enjoyed, and was doing well; but in the year 1870, an older brother, John, being named after his father, and the oldest child, having learned the carpenters' trade with father while a child, being out of work, and learning that there was lots of it in Canada, wanted to emigrate with his wife and child. His wife would not consent to leave the old land unless Richard (the writer) would come also. My brother John then called upon me, requesting me to come with him, with the proposition that we both take up carpenter contracting, he the leading man. While my brother was out of work most of the time, I was doing well at the butcher business, and it was hard for me to know what step to take, to stay in my good place, or leave to help out my brother.

By this time I had read my Bible some, and at this time of important thought, I was impressed by reading of Gideon, found in Judges 6: 36-40, regarding the fleece, by which he might know that the Lord would save Israel by his hand. This became a sign to him. Then the thought came to me, as Paul informs us in Hebrews 13: 8, "Jesus Christ the same

yesterday, and to-day, and for ever." So I thought, "How am I to know if it is right for me to leave a good place and go to a strange land?" I was trying to love God, as I had understood, and had read that if we would acknowledge him in all our ways, he would direct our path. While thinking of Gideon and the fleece, this thought came to my mind, after asking the Lord for light upon the important step. While butchering, our morning meal was brought to us in the front shop: three slices of bread and butter, sometimes meat with it, and a jug of coffee. Sometimes a spoon would be brought with the coffee, more often none. Then these thoughts came to me: "Lord, if it is pleasing to thee for me to leave and go to Canada, let me know by this sign, a spoon in my jug in the morning. This request no one on earth knew then. When the time came for the morning meal, the tray came into the shop, and in my jug was a spoon. This affected my feelings; and thinking of Gideon and the fleece, I asked the Lord, if he would grant me another evidence, that at the next morning meal there be no spoon in my jug, as an evidence it was pleasing to him that I should go to Canada. The meal came, and this time no spoon in the jug of coffee. I was satisfied to move out, leave a good place, and go to a strange land.

A few thoughts just here. I have heard some say, "There is no light or Spirit of God outside of the latter day work." I for one proved there was; for God led me. John informs us that Christ was the true light which lighteth every man that cometh into the world. I came into the world; and I was permitted, to a degree, to receive of that light.

The time came when, in the month of June, 1870, we left England, and reached Canada safely. wishing to obtain means for a livelihood till my brother could get things in shape for us to work together, my first job was upon the Grand Trunk Railroad, repairing the road—hard, hot work in the month of July. I worked but a few weeks; for the hot sun, water, and strange work made me sick. I thought I would try butchering, and so hired out at London, Ontario, where we landed the former part of July, 1870. While in this business, my oldest brother, John, saw in a London paper an advertisement, "Carpenters wanted at Amersburg, Ontario," offering fourteen shillings a day. He, thinking they meant English shillings, went; but, to his disappointment, he found they were York shillings, so called,—just half the value. This move of my brother's left me alone, and I never saw him or his family till twelve years afterward. His promise was broken, and I was left to mourn my loneliness in a strange land, at the age of eighteen.

I did not like the butchering in Canada, so got out of the trade; and, not knowing much of carpentering, I worked at what came first till July 17, 1871, when I went to John McClary's stove foundry, and

apprenticed myself for three years and all loss time. While serving my time, I connected myself with the Canadian Methodist Church, thinking at that time they taught more in line with the Bible. I took part in Sunday-school work, and became what is called a local preacher, and was connected with said church twelve years, bringing me to the age of thirty.

Some changes took place during those years. A Miss Emma Hocking, of Cornwall, England, who came to London, England, before I left in 1870, thought something of me, and I of her. She, too, was a member of the Wesleyan Methodist Church. We agreed to write to each other, with the understanding we would be made one some day. Am pleased to say we were faithful to our vow, and in 1872 Miss Hocking came to London, Canada, to become some day the affectionate wife of Richard B. Howlett. While my life was somewhat lonely before she came, it was made very pleasant after her arrival. She got work as a cook in London, Canada, and we both attended the Methodist Church together.

Molding was good at those times, and an offer was made to the apprentices to work piece work, after the first six months. The first agreement was, first year two dollars and fifty cents a week; second, three dollars and a half; and third, four dollars and a half. But the new offer after the first six months, the first two dollars we made over that the half; and the first week after my six months I got five dollars. I had a great struggle to get along the first six months, having to pay two dollars and a half a week for my board. I worked around so as to pay for my washing and mending, so that I kept clear of debt. Before the year of 1872 ended, I was earning nine dollars a week, and by the time Christmas came, Miss Hocking and myself had saved seventy-five dollars each, and we made up our minds to become one, after asking the Lord for light. So on the eve of December 24, 1872, the Methodist minister at the parsonage united us, and our savings put together bought the household goods, and a happy life commenced.

We both at this time were strong members of the Methodist Church, becoming acquainted with a Mr. Parker, father-in-law of Apostle Luff and W. Clow, both of Independence, who at that time was a strong Methodist. But in about 1872 he joined the Latter Day Saints, whose church was then and is now on Maitland street. So after Mr. and Mrs. Parker had joined the Saints, just before we got married, we both paid them a visit; and I must say they were both very earnest in their new faith. They did their best to try to show us the pure gospel restored; but I was too full of Methodism, so that it had but little if any effect upon me.

After we were married we went to live next door to a Brother Harvy, a teacher in the Church of Jesus Christ of Latter Day Saints. His wife was not in

favor of his church teachings, so it made his road rough. However, Elder J. J. Cornish came to visit Brother Harvy, and for the first time Elder Cornish and I had a long talk on gospel lines over the fence, he on one side and I on the other. When I got into the house the wife said to me, "Well, how did you get along with the elder?" I at once said I thought I knew about as much as he, and thought in my heart I was living as good. So you see I was so full of religion (of its kind) that there was no room for the gospel restored. I remember before leaving London for Detroit, I went to the church, when Mr. Deper had a claim on the same.

I served my time out at McClary's—stayed with the firm till the spring of 1876. Two boys were born to us by this time, Horatio and Richard. Both of them were christened in the Methodist Church by the minister who united us, Rev. W. Zoloff.

Would say that while serving my time at McClary's, Mr. W. Clow, who, I understand, runs a foundry at Independence, was serving his apprenticeship in molding at the same time; and at that time I was the means of bringing him into the Methodist Church, through talking to him about his soul. We went, both of us, to the top of the warehouse, and there he claimed to have got saved.

After leaving London, as before stated, Bro. W. Clow joined the Saints, and a little while afterward was called to the office of priest. The time came when he with his wife and child, or children, left London for Independence, and this thought came to him: "Richard Howlett is in Detroit, and we have to pass through there. We must stop over and see them. He was so earnest in trying to show me the Methodist teaching of salvation, it is but my duty to try to show him the angel's message, the gospel in its purity and fullness."

They reached Detroit. Brother Clow having other friends there called them together, thinking he might preach the gospel to us. This meeting, however, was a disappointment to him; for it was turned into a social gathering. But Brother Clow tried again, and this time he preached, and the wife and I were there. I watched him very closely. His countenance would light up under the Spirit of God—but unknown to me at that time. For by this time I was dissatisfied with the Methodist teaching, though going to the Methodist Episcopal Church in Detroit at the time, and was an assistant class-leader.

After the meeting, walking home, the wife said to me, "How did you like Brother Clow's preaching?"

I said, "My dear, that man has got something that you and I have not got." I felt to know that.

Before Brother Clow left Detroit, four of us met, the class-leader, Brother Roush of the Methodist Church, Brother Clow, the wife and the writer; and, before we parted the Spirit of God (for we are to know it by its fruits) rested upon Brother Clow and

I remember well these words: "Two of the three here will some day obey the gospel." We were not informed who the two were. This was fulfilled in 1882. This was the last visit we had with a Latter Day Saint till the year 1882. While in Detroit another son was born. We called him William. I still followed the molding, working in the Michigar Stove Plate Works, and was there till 1878. My religious views were much shaken, and I began to drift, not being able to harmonize the teachings of the church of which I was a member, with my understanding of the word of God. I often would shed tears, and long to know how to become satisfied; but was still in darkness regarding the true plan of God's salvation.

The time came when my father was not expected to live and I was invited to return to England. I was led to pray regarding this move also, and believe God's hand was in it, though no special evidence. We sold our home goods and got ready to start. And just before doing so I lost my ticket for us all from Detroit to London, England. I thought of God answering my prayer in coming out; so I called upon God, and can truly say he answered my prayer, and my ticket was found where least expected.

We arrived safely, and when seeing my parents, they did not know me. I left when eighteen. Was now twenty-six, with wife and three American boys. In a little while my father died. Am sorry to say that drink brought him to an early grave. We stayed in London, England, four years, till June, 1882. A girl was born to us, who died before a year old, having got hurt by being thrown out of a child's carriage. But before we left, another boy was born, whom we named Timothy, after Timothy of old.

The first three years was very unsettled regarding my spiritual progress—could not find food for my soul in the sectarian churches. A Mr. Squires, of the Utah church came to London, who, I learned afterward, was a barber to Brigham Young. He did not teach polygamy; and the teachings he gave us were more in line with truth. He had elders, anointed the sick with oil, baptism, laying on of hands, etc.; so wife and I were baptized by him. It was in a large tank made for that purpose; but he stood outside to do the baptizing. I must say he had more light than the other churches; but it was not long before we found out who he was and came out. This made me feel bad; for I was, as it were, out in the cold. I would go to one church, then to the other, and ask questions; but no one could answer satisfactorily, and my only hope was to live to the light I had and trust God for the rest.

One Saturday night in June, 1882, I was peddling butter, calling at a house where lived a man by the name of William Waterman, who had stepped out from this Mr. Squires. After taking some of my

butter, he said to me, "Richard, I have found the true church of Jesus Christ at last."

I said to him, "William, you are a happy man, if you have."

We had a long talk along gospel lines, and I must admit that never in all my life did I feel as much of the influence of the Spirit of God as on that night. It was late before we got through, but before leaving he gave me an epitome of the faith, and said, "Richard, to-morrow is Sunday. Now take my kind advice, sit in the house and read that epitome. Ask God to open your eyes that you may behold the wonders of his law."

I said, "William, I will."

He had prayer, and I left for home at a late hour—or early in the morning. My mind was engaged upon what I had heard. I did not say anything to the wife till daylight. Then I told her that I was going to stop in that morning and read up, informing her of the meeting we had the night before. So after the first meal, I went into the front room; for we had rented three in a tenement house; and all alone I bowed down, asking God to help me by his Spirit in the reading of that leaflet. And I made a vow, telling the Lord if that leaflet was true, I would obey its teachings at any cost; if untrue, and he would help me, I would in a public way expose it, if it took my life, if he would help me.

I took my Bible and the leaflet, and when I got through I was convinced by the Spirit of God that it was divine teaching. My eyes were opened, and I was led to see that I never had been building on the true gospel of Jesus Christ in its fullness, and my old structures had to come down; and I had to seek first the kingdom of God, as taught in the Bible which I claimed to love so much. I could not but thank God for such light divine; and I could not keep from telling it to the beloved wife at once.

She said, "They are Mormons."

I said, "No," and told her I was going to hear them for myself, at a place called Hackney, where Brother Tubb, of Toronto, was then an elder of the branch. While the good wife thought it not wise for me to go, I felt it was my duty to hear for myself. Being satisfied with the leaflet, I wanted to see for myself, so I started on a two-mile journey, reaching the back room where the meetings were held in time for the first meeting at three o'clock, praying as I went for more light, to know my duty to God, as well as to know which was the true church of Jesus Christ, and what the Lord would have me do.

It was a small room, with forms with no backs. As soon as I entered, however, that holy feeling which I enjoyed at Elder Waterman's (for he had been called to that office) was again enjoyed, which was a tower of much spiritual strength to me.

It was sacrament meeting, and of course the emblems were not passed to me. Satan tried to discour-

age me along these lines; but my object in going was to learn my duty, and to know from God what he would have me do. After this meeting, the evening meal was spread in the same room. Most all the Saints lived far away; so they turned in all their food on the one table, and I was invited to eat with them. All were strangers to me except Brother Waterman; and I told nobody my object in coming till after the prayer meeting which followed the evening preaching meeting. Some went outside to preach or invite the people in. Others made ready for service, which was preaching, followed by a prayer meeting. At the prayer meeting, Sister Bradshaw, wife of Elder Bradshaw, sat two seats behind me, on the east side of the building, while I was on the west. It was not long after the meeting commenced till Sister Bradshaw arose, and, under the power of the Spirit, spoke to me in prophecy. It was wonderful! The words spoken unfolded to me my life from my youth up, and a command from the Lord for me to arise and be baptized, and wash away my sins; for God had a work for me to do. And while he had watched over me, and heard my prayers, the time had come for me to obey the gospel and work for him as his law directed. The Lord said he would bless me in basket and in store; and while many trials awaited me, if faithful to my mission I would be permitted to preach the fullness of the gospel, and to lead many into the kingdom of God. The power of the Spirit of God was so strong that the seat on which I sat shook; and I was lifted to my feet, and I asked permission to speak there. I told my experience, and how the dear Lord had blessed me at Bro. Waterman's; also my study of the leaflet, and my object in coming there, and that I was satisfied God had spoken through his handmaiden in accord with the statement made by Peter as found in Acts 2: 17, that in the last days God would pour out of his Spirit upon all flesh, "and your sons and daughters shall prophesy." I asked for baptism; and the following night, the 5th of June, 1882, Elder W. Waterman baptized me in the River Tee, for the remission of my sins; and Tuesday night was the prayer meeting, and on that evening I was confirmed. With Elder Waterman I was again spoken to, with words of love, with great promises, if faithful. It was a happy time—as we sometimes sing:

"With joy we remember the dawn of that day,
When led by the Spirit the truth to obey.
The light dawned upon us and filled us with love,
The Spirit's sure witness sent down from above."

The wife at this time was much troubled; and while she could see the great change God had wrought in me, she could not see the need of the step to obey. I was at this time in the molding, and coming home at noon for dinner, would go to prayer; and I remember well when the witness of

the Spirit came upon me. The Bible was a new book to me. Truly my eyes were opened, and I beheld the wonders of his holy law. This somewhat troubled the good wife; and one morning, after the first meal was over, the dishes still upon the table, she was led to sit down and read her Bible. She opened it to John, where Jesus said to his disciples, "I have many things to say unto you, but you can not bear them now." The beloved wife told me that as she looked upon these words they appeared to her to be raised in letters of gold. It so affected her that she closed the book, and there and then knelt down and began to pray. While doing so she had an open vision. She was permitted to see a beautiful river of water, so clear she saw the pebbles at the bottom, and a man standing in black clothes, in the act of baptizing her therein. It convinced her of the truth of the gospel, and the next evening she was baptized by Elder Bradshaw, then priest; and was confirmed a member of the Church of Christ. This was about the 15th of June. This was a happy season in our home—both in the true church of Christ.

At this time a man by the name of Anderson was paying great attention to my dear mother, who had been a widow over three years; and while I tried in my weak way to tell my dear mother of the light of the gospel, this man, who afterward became my stepfather, was a bitter opponent of the Lord's work, and tried to discourage me with the Mormon question; and while he was not successful in this, yet it seemed to affect my efforts with my mother in receiving the truth.

About this time I had a vision. It was this: I was in a room with a lounge on the east side and a window on the west. I was resting upon the lounge, when my eyes caught sight of a balloon descending from the clouds toward the window. I was led to watch it, and in doing so I found it came to the window and stopped. I did not see any person, but heard a voice which said, "Arise," and I was led to enter. This I did without any fear; and in a little while the balloon went up and went west, and after a while it began to descend, and I was let down upon a lovely land, and the vision closed. I did not understand its meaning. I had read Peter's statement, "Your young men shall see visions," in the last days; but never understood its meaning; for we were taught that all these things were past and gone. However, in a few days a letter came to us from Reverend Sterling Herring, stating he would like to see me. I went about four miles, and after a little talk he said, "I am sending out emigrants to Canada. I hear your wife would like to return, as her people are there. Would you like to go? Yes, or no." I did not know what to say on such short notice. I knew the wife was willing; but having just come into the church, and my people living there, aside from the brother who went with me to Canada in

1870, and none of my people in the true church, I did not of myself want to go. So I said to Mr. Herring, "Will you permit me to go out for one hour, and I will return and decide the important question." He said, "By all means." So I went out, found a park close by, walked therein, then prayed to the Lord for light divine to know what would be for his glory and our good; and in a few minutes the vision came before me, and I learned the interpretation of the same, that I was to go west to Joseph's land; and would be blessed. I returned to Mr. Herring and informed him that we would accept of the kindness; and go. Our tickets were made out, man and wife and four boys—two Canadians, one Yankee, and the English born. We had but three days in which to sell our few things and pack up, to get to Norton Station, then on to Liverpool. To show how the gift coming through Sr. Bradshaw was divine, when through the gift I was told my basket should not be empty, and the storehouse should be filled, I had an egg-shaped bushel basket that I carried my butter in when calling on Elder Waterman. I had a brother-in-law that kept what we call in Canada a general store. He informed me, if I had a basket, and would send it to him or bring it, he would fill it with tastable things for us, as we had to go steerage to London, Canada. This was done, and all made ready, and we reached Liverpool and started for Canada. Who should I find on board ship? Why, the cook that was on the ship when we came to Canada in 1870, twelve years before. He was very pleased to see me, and when he saw my wife and four boys he was surprised. He said, "Richard, I throw good food overboard. Come to me from time to time, and I will help you out." So, with the basket filled by my brother-in-law, and the cook on board, the basket never was empty from the time we left London, England, till we reached London, Canada, about July 4, 1882. So that part of the prophecy came to pass; and in eight years from that time we owned our own homestead, not having a cent to start with—and it has never been empty yet. Coming to London, we soon found the Saints, and had our letters of removal, and put them in at the London Branch; and there they are yet. Our four boys were blessed under the hands of Elders John H. Lake and R. C. Evans, a few days after we landed.

As time went on, I took part in Sunday-school work, teaching a class, till the time came when I was made superintendent of the school; and in 1883 I was called through Apostle J. H. Lake, now patriarch, and ordained to the office of teacher, March 18, under the hands of Elders G. Mottashed and Harrington. In 1884 I was again called through J. H. Lake, and on the 26th of May ordained a priest. And in 1886, at the October conference at St. Mary's, at the early morning prayer meeting, a gift came through J. H. Lake, then president of the Canada

Mission, and though I was not in the meeting at the time, but with Bro. William Corbutt on the way driving down from London, we got the evidence while on our way that I would be called to the office of elder. Many gave testimony at the meeting of the call; and we confirmed it when we came in. A vote was taken, and Bro. John Pearson, of Corrinth, and myself, were ordained on the 3d of October, 1886, under the hands of Elders J. A. McIntosh, J. H. Lake, R. C. Evans, and J. Smith. Under all these callings I acted for the London Branch, till I was elected their presiding elder, fulfilling more of the prophecy given through Sr. Bradshaw. While in the eldership I became identified with the Second Quorum of Elders, receiving my license from Elder Arthur Allen, secretary of the quorum.

When returning to Canada, I saw my eldest brother, John, who was to give me my trade—the first time in twelve years; and I have not seen him since. I have tried to bring the gospel before him by correspondence, also to others of the family; but to no avail.

I returned to the molding shop at McClary's till the close of 1899. By this time four daughters were born to us, in the home we still live in. We taught them the truth, bringing them up in the light thereof, both at home and in Sunday school. Though we lived two miles from the church, yet winter and summer I took them to Sunday school. The result was, all of our eight children asked for admittance into the church. Elder R. C. Evans baptized some, and their father the others. Seven are still living. Richard, second oldest boy, enlisted in the American army, and took a disease, and died November 10, 1898. Six of the seven left are now married. The youngest is at home with her mother, unmarried; while our oldest son is to-day the presiding elder of the Fall River Branch.

Leaving the molding December, 1889, I took the missionary field, under the supervision of President R. C. Evans, and am still trying to do my duty as a missionary sent of God and the church.

While laboring as such in the city of Toronto, in 1900, while walking with a Brother Jillot, the Spirit of God came upon me, and I told the brother, who was a deacon, if he was faithful he would be called to a higher office. This came to pass. He was called to the office of teacher through President R. C. Evans. I was informed that if faithful I would be ordained a seventy. I did not tell this to the Brother Jillot; but a little afterward I was permitted to go home to see loved ones; and as Elder R. C. Evans lived then in London, I went to see him. He was glad to see me, and said, "Brother Richard, sit down; I have something good to tell you." I said, "I am a lover of good things. What is it?" He said, "I was praying for my men in the field, and while doing so the Spirit of the Lord came upon me informing me that you

should be ordained to the office of seventy." I did not tell Brother Evans of the evidence I had in Toronto till some time afterward; but it was a confirmed one. So at the General Conference of 1900, I was, with others, brought before the body, and my name was accepted, and provision made for my ordination; and at the London District conference, held at Saint Thomas, on the 17th, I was ordained to the office of seventy under the hands of R. C. Evans, Joseph Smith, President of the church, and R. C. Longhurst, president of London District.

Since entering the field, I have been permitted to baptize one hundred and thirty-six, and to organize and help build up the church and kingdom of God.

Much could be said of missionary life. No person knows the up-hill work, as do those who have to travel the same; but believing that the steps of the good man are ordered of the Lord, I still trust him, to endure to the end.

I must say I feel the sacrifice to be a very keen one; for from the day of our marriage I have been a lover of my home. And as my family began to come, we, like Hannah of old, presented them to the Lord. I was, and am still, a lover of children; and to be away from the wife of my youth, and children, is to me the greatest sacrifice I feel I am asked to make.

I could relate many things of interest in answer to prayer; but perhaps I am intruding with my lengthy autobiography, therefore will close with the hope that some one who is starting out in life, may see that God lives to guide and direct the honest in heart to-day as in the past. I ask the faithful prayers of the lovers of truth, that my mission may be rightly filled, so as to hear the "Well done, good and faithful servant, enter into the joy of thy Lord."

RICHARD BENJAMIN HOWLETT.

SOUTH LONDON, ONTARIO, CANADA.

The stingy man has at least one good trait: He won't pay the cost of folly.

He who will not take advice gets knowledge when trouble overtakes him.

The more one speaks of himself, the less he likes to hear another talked of.

It is not your posterity, but your actions, that will perpetuate your memory.

The most completely lost of all days is the one on which we have not laughed.

Experience is a keen knife that hurts, while it extracts the cataract that blinds.

The difference between having pride and being proud is worth while learning early in life.

With too many persons charity means only the getting rid of what they don't happen to care for.

The man who is always offering to prove what he says himself fixes the public estimate of his morals.
—*Our Young Folks.*

Of General Interest

SABBATH OBSERVANCE.

There is no end to the variety of practical and pressing problems of Sabbath observance that confront one in life; and we should be grateful that this is so. For it helps to keep us clear-headed and discriminating as we seek to know how Christ would have us apply his principles. . . .

There is no such thing as a "necessary" evil; if a thing is necessary, it is not an evil. But there are two evils of which man is in danger.

One is the evil of dulling the keen edge of his conscience, which means, if continued in, breaking down his conscience and character, by entering upon a course concerning the right of which he is not wholly and consciously clear. . . .

The other evil is that of rendering himself inefficient, and thereby greatly hindering his usefulness to God and man by attempting to conform his actions to impossible standards that are not demanded or authorized by the principles of Christ. This was the evil of Phariseism, which Christ especially warned against, and which dishonored the Lord's Day, as it hindered the usefulness of men in God's service. . . .

It is important for him to face the possibility of erring in one or the other of these directions, and then make so sure of God's will for him—as he can—that he shall be saved from either mistake.—*Sunday School Times.*

WHY ARE ALL CHRISTIAN NATIONS ARMED TO THE TEETH.—NOS. 1 and 2.

(*Editor's Note.*—The following appeared in the *Boston Globe* for July 3. Rev. B. F. Trueblood is general secretary of the American Peace Society, and the Reverend Van Allen is rector of the Church of the Advent, Boston. Numbers 3 and 4 will follow next week.)

A SPURIOUS PATRIOTISM.

BY BENJAMIN F. TRUEBLOOD.

That is a hard question to answer. It is easy enough to say that the Christian nations are armed to the teeth simply because they are not Christians. That is certainly true, if the standard of measurement be a genuine, all-round Christianity. But such an answer throws little or no light on the subject.

In their private relations the men of the Christian nations live together largely in a spirit of confidence and mutual helpfulness. They have long ago given up personal fighting and arming themselves for personal defense or the redress of personal grievances and injuries. Questions in dispute between them are settled by direct conference, through the mediation of friends or are carried to the courts, where disinterested judges examine the cases and say where, in their judgment, justice lies. The system of law and of courts for its administration is one of the greatest triumphs of our civilization. In this respect much of genuine Christianity is manifested and the rights of men are for the most part well cared for, in spite of the law's delay and the imperfections of the courts.

In their corporate national capacity, on the other hand, the citizens of the different nations have failed to realize that the spirit and the principles of Christianity know no race and no national boundary. Love and law, brotherhood and coöperation, have been assumed to stop at the border. Ethics have been held practically, if not theoretically, to be national and racial instead of universal.

In their relations to each other the nations, up to recent decades, have indeed behaved toward one another very much like savages and barbarians. Those of other lands and other races have been treated often like wild animals, to be killed

off at pleasure and to have their lands appropriated. Might has been selfishly and blindly exalted into the place of right, and in every country a spurious and deadly patriotism has very largely prevailed.

The present system of "armed peace," which is in many respects as ruinous as war, is the result of these perverted and false conceptions and of the bad habits and policies which have grown out of them. Christian men, really Christian in the gospel sense of the term, have protested over and over again against these absurd and scandalous international conceptions and practices, but they have been sent to a back seat by the majority, by those who have been only imperfectly Christian or Christian only in a nominal sense.

The situation into which the nations have thus come is monstrous, both in its absurdity and its iniquitousness. The hopeful thing is that some clear consciousness of this fact is already dawning in most countries. Men are beginning as never before to think of each other across the boundary lines as brothers, as members of a common family, as children of a common father. Justice, love and mutual service are increasingly conceived to be universal and the racial gods are fast disappearing. In other words, men are coming to understand better the spirit and the teachings of the Christ, whom they profess to follow and from whom they derive their name.

A LESSON TAUGHT AT RENO.

"I couldn't come back, boys," Jeffries gasped to his friends as he was lifted off the ropes to save him the humiliation of being counted out. It is the old story, which is still so for ever new that there is always a man ready to believe himself the exception needed to prove the rule. What we have lost of value in the result at Reno is not glory, for there would have been no glory in a Jeffries victory. It is not money, for though money has been lost to individuals, the loss is not to the race. The loss is of a practical demonstration of a means by which a man who has gone the pace can have a reasonable hope of rehabilitating himself. If Jeffries could have "come back," every man who has ever gone a pace would have studied his methods of training and regimen with a view to getting back to what he himself was when at his best. This is a real loss; the loss of a hope to many men that there is a road back and that Jeffries would chart it on the map. They mourn now as those without hope that they may ever again be bad and feel good at the same time. Now they know that they must be good and feel bad at the same time, to the end of the chapter.

If Jeffries had "come back" we might have been afflicted with floods of advertising matter purporting to tell us what he ate and drank during his long walk in getting back. This might have made a new boom in breakfast foods. It might have given a vogue to some sort of aperient water. It might have raised a loud call for some particular style of bath mitts. These possible calamities we are now spared. The black cloud has its silver lining, after all, and it may even have a golden lining if the youth of the land, they who are traveling the gait now, and raising a dust to hide the milestones as they go by them, can grasp the moral of the Reno story, and not wait until they get to the point where the road turns before they turn back. If a man, in turning, turns before his stomach does, it will follow him, and he will then be "coming back." If the stomach turns first, he must follow it and will then be "going back." Jeffries did not turn first, and was really "going back" when he thought he was "coming back."

Every day of wild-oat sowing is sunshiny, no matter what the weather. The seed strikes root in a warm soil, but there is nothing of what farmers call "a crop stand" until after the rainy days begin. The rainy days begin with that change of seasons which brings strange internal emotions and erup-

tions resulting in strange and unfamiliar sensations of pain. He who waits for the rainy days is lost and can never get back. For with the rains come a seemingly spontaneous upspringing of the crop of wild oats which, having struck deep root in the years of sunshine, is now ripe unto an abundant harvest. A crop of wild oats is the only crop which can be and must be harvested in the rain. And there is no such thing as getting away from the job or doing it under umbrellas. Jeffries waited for the rains and then tried to use an umbrella in his harvesting. If he had stopped sowing before the rains began he would have had no crop to harvest. But we must credit him with proving the impossibility of a man "coming back" after going a hard pace even up to the early age of thirty-three years. We must also credit him with having made the hardest and most earnest fight ever made by a man to restore the powers of youth. The length and earnestness of this long-sustained effort, when set against its complete failure at Reno, shows and illustrates the truth so plainly that any youngster who hereafter persists in thinking that he can harvest his wild oats under an umbrella will have to be set down as of the class of unintelligent individuals of whom it is so often said that they can't be convinced. And so, in passing, prize fighting may have left us something worth while, if American youth are capable of learning the lesson Jeffries went to Reno to teach them. A great lesson was taught at Reno. The same lesson is taught in the Book of Proverbs, but that is only by precept. Jeffries has taught it by example. He fulfills Scripture in going down and out. —*Saint Louis Globe-Democrat.*

Hymns and Poems

Selected and Original

SAILOR'S PRAYER.

BY WILLIAM WHITING.

(William Whiting, for many years master at Winchester College Chorister's school, when he wrote this hymn, in 1861, did not know that it would become a familiar institution of ocean travel. On Sunday, when the passengers gather in the main saloon for divine service, this hymn always is included in the order of worship. Its peculiar appropriateness has associated it inseparably with that occasion in the minds of all travelers. It always is sung to "Melita," by Dykes.)

Eternal Father, strong to save,
Whose arm doth bind the restless wave,
Who bidd'st the mighty ocean deep
Its own appointed limits keep:
O hear us when we cry to thee
For those in peril on the sea.

O Savior, whose almighty word
The winds and waves submissive heard,
Who walkedst on the foaming deep,
And calm amid its rage didst sleep;
O hear us when we cry to thee
For those in peril on the sea.

O Sacred Spirit, who didst brood
Upon the chaos dark and rude,
Who bad'st its angry tumult cease,
And gavest light and life and peace;
O hear us when we cry to thee
For those in peril on the sea.

O Trinity of love and power,
Our brethren shield in danger's hour;
From rock and tempest, fire and foe,
Protect them wheresoe'er they go;
And ever let there rise to thee
Glad hymns of praise from land and sea.

SONG OF THE SERAPHS.

BY MATTHEW BRIDGES.

(Matthew Bridges, born in England July 14, 1800, was educated in the Episcopal Church and afterward became a Roman Catholic. He wrote many beautiful religious poems and in 1852 he published a book containing this hymn. Sung to the tune "Diademata," it is one of the most stirring as well as one of the most beautiful hymns. It is used to-day by churches of every creed and in every land.)

Crown him with many crowns,
The Lamb upon his throne;
Hark! how the heavenly anthem drowns
All music but its own;
Awake, my soul, and sing,
Of him who died for thee,
And hail him as thy matchless King
Through all eternity.

Crown him the Lord of love;
Behold his hands and side,
Rich wounds, yet visible above,
In beauty glorified;
No angel in the sky
Can fully bear that sight,
But downward bends his burning eye
At mysteries so bright.

Crown him the Lord of peace,
Whose power a scepter sways
From pole to pole, that wars may cease,
And all be prayer and praise;
His reign shall know no end,
And round his pierced feet
Fair flowers of paradise extend
Their fragrance ever sweet.

Crown him the Lord of years,
The Potentate of time,
Creator of the rolling spheres,
Ineffably sublime!
All hail! Redeemer, hail!
For thou hast died for me;
Thy praise shall never, never fail
Throughout eternity.

EXPERIENCE.

Behold yon rough and flinty road
Where youth, now youth no more,
Gropes whining, seeking crumbs of loaves
He cast away of yore.
—Emma Ghent Curtis in the *January Century*.

"Quality, not quantity, as a motto for mothers, is a false cry, founded neither on facts of record nor theories of accuracy. Washington was one of a family of ten. Jefferson was one of eight children. The small family is not necessarily of high quality.

"Race suicide fills the homes for crippled children, the asylums and prisons. How respectable women can advocate practices so contrary to the laws of man and of God, is a mystery beyond comprehension."

Mothers' Home Column

EDITED BY FRANCES.

Advisory Board, Daughters of Zion.

Mrs. B. C. Smith, president, 214 South Spring street, Independence, Missouri; Mrs. H. A. Stebbins, vice-president, Lamoni, Iowa; Mrs. D. J. Krahl, secretary, 724 South Crysler street, Independence, Missouri; Mrs. F. M. Smith, 630 South Crysler street, Independence, Missouri; Mrs. L. L. Resseguie, Lamoni, Iowa; Mrs. M. E. Hulmes, treasurer, 909 Maple avenue, Independence, Missouri.

Daughters of Zion Reading for August.

HOW THE INDIAN CORN GROWS.

The children came in from the field with their hands full of the soft, pale green corn silk. Annie had rolled hers into a bird's nest; while Willie had dressed his little sister's hair with the long, damp tresses, until she seemed more like a mermaid, with pale blue eyes shining out between the locks of her sea green hair, than like our own Alice.

They brought their treasures to the mother, who sat on the doorstep of the farmhouse, under the tall, old elm tree that had been growing there ever since her mother was a child. She praised the beauty of the bird's nest, and kissed the little mermaid to find if her lips tasted of salt water, but then she said, "Don't break any more of the silk, dear children, else we shall have no ears of corn in the field,—none to roast before our picnic fires, and none to dry and pop at Christmas time next winter."

Now, the children wondered at what their mother said, and begged that she would tell them how the silk could make the round, full kernels of corn. And this is the story that the mother told, while they all sat on the doorstep under the old elm.

"When your father broke up the ground with his plow, and scattered in the seed corn, the crows were watching from the old apple tree, and they came down to pick up the corn, and, indeed, they did carry away a good deal. But the days went by, the spring showers moistened the earth, and the sun shone; and so the seed corn swelled, and, bursting open, thrust out two little hands, one reaching down to hold itself firmly in the earth, and one reaching up to the light and air. The first was never very beautiful, but certainly quite useful; for, besides holding the corn firmly in its place, it drew up water and food for the whole plant; but the second spread out two long, slender, green leaves, that waved with every breath of air, and seemed to rejoice in every ray of sunshine. Day by day it grew taller and taller, and by and by put out new streamers, broader and stronger, until it stood higher than Willie's head. Then, at the top, came a new kind of bud, quite different from those that folded the green streamers; and when that opened, it showed a nodding flower, which swayed and bowed at the top of the stalk like the crown of the whole plant. And yet this was not the best that the corn could do; for lower down, and partly hidden by the leaves, it had hung out a silken tassel of pale sea green color, like the hair of a little mermaid. Now, every silken thread was in truth a tiny tube, so fine that our eyes can not see the bore of it. The nodding flower that grew so gayly up above there was day by day ripening a golden dust called pollen; and every grain of this pollen—and they were very small grains indeed—knew perfectly well that the silken threads were tubes, and they felt an irresistible desire to enter the shining passages, and explore them to the very end: so one day, when the wind was tossing the whole blossoms this way and that, the pollen grains danced out, and, sailing down on the soft breeze, each one crept in at the open door of a

sea green tube. Down they slid over the shining floors; and what was their delight to find, when they reached the end, that they had all along been expected, and for each one was a little room prepared, and sweet food for their nourishment! And from this time they had no desire to go away, but remained each in his own place, and grew every day stronger and larger and rounder, even as baby in the cradle there, who has nothing to do but grow.

"Side by side were their cradles, one beyond another in beautiful straight rows, and as the pollen grains grew daily larger, the cradles also grew for their accommodation, until at last they felt themselves really full of sweet, delicious life; and those who lived at the tops of the rows peeped out from the opening of the dry leaves which wrapped them all together, and saw a little boy with his father coming through the cornfield, while yet everything was beaded with dew, and the sun was scarcely an hour high. The boy carried the basket; and the father broke from the corn stalks the full, firm ears of sweet corn, and heaped the basket full."

"Oh, mother," cried Willie, "that was father and I! Don't you remember how we used to go out last summer every morning before breakfast to bring in the corn? And we must have taken that very ear; for I remember how the full kernels lay in straight rows, side by side, just as you have told."

Now Alice is breaking her threads of silk, and trying to see the tiny opening of the tube, and Annie thinks she will look for the pollen grains the very next time she goes to the cornfield.—Jane Andrews in the Stories Mother Nature Told Her Children.

WHAT ROOTS ARE FOR.

When a seed sprouts, the root, I have told you, goes down into the ground, while the stalk goes upward into the air. The root goes down because the food of the plant is in the ground. It is the business of the root to suck up this food, so that the plant may be nourished and grow. The root is, then, a sort of stomach to the plant. If it had no root it would not grow, any more than you would if you had no stomach to put your food in.

The root has little mouths in its branches everywhere. It is by these that the food of the plant is sucked up. They are so small that you can not see them without a powerful microscope. They are in the fine parts or fibers of the root that you see hanging to the main branches of it when you take up a root. We are very careful not to break off these fibers when we take up a plant or tree to set it out again in another place, for the more of these little mouths there are, the more likely will it be to live. If all the fibers be broken off from the root the plant can not live, because there are no mouths to suck up the food. It will die just as you would if you should stop eating.

As there are little mouths all over the fibers of a root, there must be a multitude of them. You can not count them any more than you can count the sands on the seashore. These mouths drink up a fluid from the ground. This fluid is the sap that goes up in the stalk to nourish the plant. Everything in the plant—the leaves, the flowers, the fruit—is made, as I have told you before, from the sap that the root sucks up.—From The Child's Book of Nature.

Questions on August Reading.

Mother.—Now, I want you to let that corn silk alone!

Children.—Why must we let it alone?

Mother.—Because I say so.

Which sounds the more familiar, this conversation, or the one between the mother and children in the story? Why is the method employed by the latter mother the better of the

two? Of what benefit to the children would such explanations be?

When a seed sprouts what does it send out? What is the work of the roots? How is this performed? What is sent upward from the grain of corn? Of what country is corn a native? What other grain is mentioned as corn in the Bible? What is the office of the corn tassel? What is the form of the silk? What is the destination of the pollen? How is it received? In what are all ears of corn similar? Why is it good for mothers to be prepared with answers to these questions? How are the minds of children affected by gaining information of this kind?

Program.

Hymn 145, Saints' Hymnal; prayer; reading from Home Column with discussion; paper, "The value of instructive home entertainment for children"; roll call; business; closing hymn and prayer.

Letter Department

MILLET, ALBERTA.

Dear Herald: I have located here now having bought out Mr. Grant and will in the future make my home at Millet where the family lived for ten years and then moved away for about seven months but was not satisfied, being separated from our church as we were. Here, we have a lively little branch with all officers to fill a branch and a goodly number of members and a fine Sabbath school all working in harmony and we feel grateful to our heavenly Father to once more be associated as we are. If any of our brethren wish any information about this country write me at Millet, Alberta, Canada, and I will advise them the best I know. Crops and everything are fine here and always have been since I have been here. There is plenty of homestead land about fifty miles west of Millet and I would love to see a lot of our saints settle there where they can have good homes of their own. I am willing to do all I can to instruct them about the country. With love and good wishes to all of God's people, and praying always for the advancement of our Father's work and the upbuilding of his kingdom, I am,

Your colaborer,

F. T. COATS.

CHICO, CALIFORNIA, July 10, 1910.

Dear Herald: Chico is still in the fight. We are having interesting meetings at our new chapel and good attendance. We have a good many strangers at our Sunday services from time to time and especially the Sunday school. We have many children there whose parents are not members of the church, but who like our Sunday school better than any other in town. The people are growing more favorable to us than at any time since our work was opened here.

We were called to preach the funeral sermon of Sr. Mary E. Severy, July 4, 1910. Services were in our chapel. Fifty-eight were present, many of them strangers. The many floral pieces bore an eloquent testimony of the high esteem in which our dear sister was held. We have had two funerals and two weddings in two weeks. On Monday, the first wedding was Sr. Inez Morrell and Mr. Harvey, June 20, 1910, and on July 3 we joined Sr. Lillie Shoemaker and Bro. John White in holy bonds of wedlock. The other funeral was one of our shop mates, a member of no church who scoffed at all religion, but when he realized his time had come he said, "John, I want you to pray for me." How often do we find this to be true. Men, when in the full bloom of health, ridicule religion and God, but when their time comes to pass over they happen to

see their need of God. Let us be watchful and prayerful, ever abounding in the work of God, so that when our time comes to pass over the dark waters we shall be ready.

Yours in bonds,

310 Avon street.

J. S. HOMMIS.

ONAWA, IOWA, July 13, 1910.

Dear Herald: When I read of Brother Fowler's letter telling of the wonderful healing of his son I could not help but think, Why is it we never hear of that unless it is through the one healed or some one that wants to give God the glory and praise. I remember one time when my youngest son was small he was quite sick, and his aunt, his father, sister, and my mother-in-law were at our house. His aunt said he looked just like he was dead when he had his eyes closed and she begged me to give him some medicine. I told her that I always trusted to using the consecrated oil and to God to heal us, but she said, "You are out of the oil." I told her God could heal him without the oil, but she insisted so on my giving him something when she went to start home, telling me of a remedy her mother-in-law used, that I thought I would give him some. I started to prepare it for him. As I started to get it the thought came to me that in my prayer that morning for my boy, I had promised that God's name should have the praise if he was healed, and I knew if I gave him anything, God's name would not get the praise, so I just trusted him to God's care and the girl that was working for me said she never saw a child get well so fast.

But what seems so strange to me is that the papers will be full of healing done by such men as Dr. T. E. Yoakum, from California, who was in Sioux City this spring. Every day the Sioux City paper had something about him in it. Some went to him from Onawa and a dear old blind lady living in Onawa was feeling badly because she could not go to him while he was there. Her husband's niece, living in Sioux City, sent her handkerchief that the doctor had blessed and told her to put it on her eyes and pray to God and perhaps she would receive her sight. The paper stated there were several helped and some healed by him while he was in Sioux City. But I was thankful that no one from Onawa was benefited by going to him. Not that I do not want to see all healed in the right way, but I felt that if any healing was done to anyone in Onawa, through that means, it would lead so many from the truth to follow false teachings. I was especially anxious about my blind friend, for she has so many relatives and friends in Onawa who would be led wrong if she had been benefited.

While we were living in Onawa she desired me to get some consecrated oil for her to try on her eyes. She knew that I never used any medicine and when she asked me, I tried to make it plain to her that I could only put the oil on her eyes and pray for her, that it would take an elder with authority to anoint her eyes; that all I hoped for was that the pain would leave. Her niece told me she said when I put the oil on her eyes and prayed for her, it seemed just like she ought to see, but the severe pain grew less in her eyes. After a long time she was sick for a few days and the pain came back. She wanted the doctor to give her something to stop the pain, it was so severe, but he said he was afraid to, for fear it would go to her heart. I was over to see her and she was suffering, so I asked her if she wanted some consecrated oil put on her eyes. I told her we knew if God saw fit to stop the pain it could not hurt her, and she wanted me to, and after I had put the oil on her eyes and prayed for her, she soon went to sleep. She wants to be administered to if she gets the chance. I wish Bro. Hubert Case could administer to her, for we know God can heal her eyes if it is his will. I also desire to see my neighbors and friends in Onawa and all accept the true gospel.

I ask an interest in the prayers of the Saints that I may be faithful. My desire is to be worthy of God's blessings.
MRS. MOLLIE LUKECART.

COOKES POINT, TEXAS, July 12, 1910.

Editors Herald: I have just read a synopsis of a debate held at Kirbyville by Bro. W. M. Aylor and J. W. Chism, of the Christian Church. I once held a debate with Mr. Chism of twelve sessions upon church propositions. He is an able debater. I think I understand his tactics; I see that he continues to contend that Joseph Smith is the beast referred to in the thirteenth chapter of Revelations. His proof for this is that the numerical letters of the Greek alphabet that it takes to spell "Joseph Smith," when added up, make just six hundred and sixty-six, the number of the beast referred to. Now let us see whether Mr. Chism is right or not; we will measure him up by one of his brethren.

I have had a book in my possession written by a Campbellite preacher by name of J. M. Martin. This book is an interpretation of the book of Revelation as given by Saint John; it is a very able work. On page 208 of said book, we have what Elder Martin understood the beast of Revelation thirteen to be: "The Hebrew and Greek letters are all numericals, each letter stands for a number; hence the propriety of saying let the scholar count what the number of these letters are that spell the name of the beast, for it is the number of a man. In the Greek language, the Latin kingdom, when spelled out, and the numbers for which each letter stands placed in a line and added up, is six hundred and sixty-six. Lateinos was the first king of that kingdom; and when the letters that spell his name are placed in a line, and the numbers for which they stand are added together, it is six hundred and sixty-six. But the strangest of it is, that the word *Rome*, in the Hebrew, when the numbers for which the letters stand are added together, is six hundred and sixty-six. These three could hardly meet accidentally; the chances are against it. It is the Latin kingdom, the number of the beast, six hundred and sixty-six. It is *Rome*, the number of the beast, six hundred and sixty-six. Scholars have to settle that matter, but it is plain without that. The Latin kingdom took the place of old pagan *Rome*, and has been wearing out the saints; for twelve hundred and sixty years it drove the church of Christ into the wilderness." The foregoing is a verbatim extract from Elder J. M. Martin's book, the "voice of seven thunders."

We see there is a great difference in the interpretation given by Martin and Chism, both pose as scholars and are representatives of the same church. Which one of them are we to believe? Both can not be right. For my part I rather believe that Elder Martin is nearer right, than Chism; the fact is I know of no better interpretation of the matter than Martin gives. To my mind the interpretation that Chism gives is ridiculous.

I have debated with a number of these Campbellite preachers, and have found that no two of them agree as to the teaching of the church they represent. They remind me of the old saying, They are like the "Indian's flea." When you think you have your finger on them, you will find when you look under your finger, that they are not there.

I have written this letter for the defense of the good cause, and that the brethren may have the privilege of using it when they come in contact with Chism. Remember that the interpretation given is of the beast referred to, in Revelation 13: 18. That is the one that Martin and Chism both referred to.

We expect to attend a reunion near Hearne, in Robertson County, commencing on next Friday, to continue for ten days. Brn. W. M. Aylor and R. M. Maloney are in our neighborhood now, on their way to the reunion. We expect to have a good

meeting, and much good to result from it. The work in Texas is and has been rather on a standstill for some time. We are very desirous for a real revival of the work soon. I am yours for the truth and righteousness now and for ever.

E. W. NUNLEY.

PORTLAND, OREGON, July 6, 1910.

Dear Herald: On Thursday, June 23, at 8 a. m. about twenty of the Portland Saints took the new and fast river steamer *Chas. R. Spencer* for a ninety-eight and one half mile trip up the scenic Columbia River to attend the Portland District Sunday school convention and conference to be held at Hood River, Oregon. At Vancouver, Washington, some ten more Saints came aboard and in company with about one hundred passengers prepared for a day of great pleasure, especially so to a lover of grand and beautiful scenery. The day was perfect and we were not disappointed, arriving at the boat landing at Hood River about 3 p. m.

This is a little city of about three thousand inhabitants situated at the confluence of the Hood and Columbia Rivers among the Cascade range of mountains, beautiful for scenery, with snow-capped Mount Hood just a few miles south and Mount Adams to the north on the Washington side of the Columbia, a place become famous throughout the world for its apples and strawberries which grow in the Hood River valley, but a valley of high altitude, delightful for climate. The city of Hood River is built upon the sloping side of a hill and the district tent had been set up and a dining hall built in a grove of firs on the top of the hill upon land belonging to Elder N. L. Chapman. A cook had been hired and everybody was made welcome and fed free of expense. Each boat and train throughout Friday and Saturday brought more visitors until another store was set up and another cook hired, the brethren and sisters, both old and young, waiting on the tables and washing and wiping dishes. The dining hall was built of boards with canvass roof, decorated with red, white, and blue bunting and American flags and the motto, "Cheer up," in sprigs of evergreen. Two long tables neatly covered with white oilcloth were filled over and over again with the choicest of viands. On Sunday, twenty fat fowls were cooked for dinner and about one hundred and twenty-five were fed at the tables, all free of cost to visiting Saints, the Hood River Saints with their families also eating at the hall, giving all an opportunity to cultivate the social side of life and become acquainted with each other. Bro. H. W. Chapman was steward and right nobly did he fill his position.

The district tent had a large platform built along the side with three arches in front, also decorated with the national colors, the center and tallest arch bearing the word *welcome* in evergreen. On either side the words, "Our creed, all truth."

On Friday, the district Sunday school association held its convention, beginning at 10 a. m. for a business session in charge of district superintendent. At 2.30 p. m. an educational program was rendered consisting of papers pertaining to Sunday school work, interspersed with music and song. In the evening, an entertainment was given by the Hood River, Portland, and Vancouver Sunday schools, in charge of Bro. N. T. Chapman, assistant superintendent, which was well done and educational in character. On Saturday the district conference was held, both president and assistant being reelected. R. E. Chapman was elected secretary and treasurer and Sr. Mary Harvey as member of library board.

Sunday at 8 a. m. the Saints met for a social service in charge of district superintendent. At 2.30 p. m. an educational program was rendered, which was accompanied by much of the Holy Spirit speaking in commendation of the step taken by a number of the young men,

also exhorting them to preparation and diligence for the work to which a number had lately been called, three having been ordained priests and one deacon, just previous to the conference. At 10 a. m. a session of Sunday school in charge of district officers followed by a sermon by Elder N. V. Sheldon. At 3 p. m., Elder T. W. Chatburn gave us a good sermon, although he rather objected to preaching to such a well-filled audience. In the evening Elder E. Keeler preached to a crowded tent, many of them outsiders. Several of the Saints had taken the evening train for their homes, but their places were filled and many gathered outside to hear who could not find room within.

I have heard that the meetings have continued every evening since with good interest, as your correspondent took this boat on Monday morning for Portland. The meetings are in charge of the district presidency, assisted by Elder N. V. Sheldon and Priest Carl Balding, one of the young men lately ordained, who performed his first baptism on Sunday at the conference, baptizing Miss Eva, daughter of Elder H. W. Chapman. Our old friend of many years, T. W. Chatburn, came to Portland with us, visiting for a few days and seeing the sights of the wonderful city, taking the steamer *Breakwater* on Sunday, the 3d inst., for Coos Bay to his mission field and son Frank and family. Eastern Oregon was represented at conference by Saints from Condon and The Dalles.

Among other kindnesses of the Hood River Saints, who only number about thirty-eight, they hired teams and met us at the boat carrying us and baggage free to and from the tent ground, which was more like a reunion than anything else held in this district, and long to be remembered by those who had the privilege of attending. Our last February conference held at Portland amid storms and rain and wind was an initial one in the powerful influence of the Holy Spirit, straightening out tangles, overcoming difficulties that human wisdom could not overcome. At this one, the weather was ideal and will be one more of the pleasant and happy recollections of the past, hoping that love and harmony will still continue and many more blessed experiences be enjoyed at coming conferences.

REPORTER.

BISBEE, ARIZONA, July 14, 1910.

Editors Herald: On the 16th of June we took our leave from home and loved ones, a wife and three children left to fight the battles of life alone, the eldest child being but four years and the youngest but two weeks old; yet under these conditions we were obliged to go feeling the responsibility of our calling. Bidding them good-bye we took the car for Kansas City where we had intended to take the Southwest Limited for El Paso, Texas. We reached the city in due time and purchased our ticket and made ready to board the flyer, but were informed that the train carried only Pullman passengers and we would have to pay six dollars extra fare. We did not have the price, so had to wait until 3 p. m. and take the slow train. The time went slowly, but it served as a good patience stretcher, and finally we found ourself aboard the train making our way towards our new field of labor.

After riding all that night and the next day we reached El Paso and were there compelled to stay over night, due to the fact that we could not take our first train. We did not have much cash to spare, as we had only received enough to pay our fare, so we had to figure closely; but at length decided to take a fifty-cent room and get a little rest and let supper and breakfast go, thinking we could get along all right without such luxuries as that, since wife had put us up a lunch when we left, the last of which we had eaten the noon previous. As we retired we thought of the scripture which says, "The sleep of a laboring man is sweet, whether he

eat little or much," and we therefore had a good night's rest and at 7.30 the next morning we took the train for Bisbee, and of all the rides we ever had this was the dustiest. After an all day's ride over the deserts of Arizona we reached our destination at about 5 p. m.

As we stepped on the platform with our grips a man stepped up and asked, "Is this Vanderwood? My name is Farley." We shook hands and he had my grips, which were filled mostly with books and therefore were anything but light, hauled to his home away up the canyon.

We were then taken into the grocery store and introduced to Brother Lamb, the branch president, and the two took me to the barber shop where the barber removed a little of the Arizona dust from my head and face, after which we were presentable enough to go to supper. Sister Farley, of course, had something good to eat and we felt at home there, as we used to know the "hostess," only by another name, as we always used to call her Sister Condit.

We have found the Saints here worthy the name they bear and we are trying to assist them in building up the work.

They all seem to have the fault (?) of having something good to eat and the result of it is the elder is getting fat, and with the treatment we have received thus far, think we will be able to get along without making any complaints.

Have been preaching on the streets as is customary for me, and also visiting with those who seem to be interested.

We hope by a persistent effort to be able to reach the honest-hearted ones and teach them the gospel of Christ and its power to save men and thus enable them to turn thereto and live.

The language of our Master is worthy of notice which says, "My Father worked hitherto and I work." And it suggests to us the idea of work, that work of love that is able to better the race and fit man for an abode with God. Ever hopeful, I remain your servant,

J. E. VANDERWOOD.

MOUNT CARMEL, ILLINOIS, July 19, 1910.

Dear Herald: I am truly glad that I am a Latter Day Saint and am glad that my parents belong. I am staying with my aunt. There is no Sunday school of our own here. All the Sunday school I have is the Bible. I love to read it and try to convince my uncle the best I can. We all have our trials. I know I am not perfect but I try to live better every day. I was baptized when I was nine years old. I have been healed many times by the Lord. The year after I was baptized I nearly had the typhoid fever and I sent for Bro. I. A. Morris. He administered to me and I immediately began to get better and I was soon up. I thank the Lord for the grand things he can do. Dear Saints, pray for me that I may hold out faithful to the end. I will pray too.

Your sister in the one faith,

ROXANNA BING.

SAINT BERNARD, OHIO.

Dear Herald: Permit me to write a short letter to the dear Saints, as I have received a number of HERALDS and *Ensigns* from them. My cup runneth over with joy, and I feel impressed that I should do my part, be it ever so small, at all times.

Bro. C. A. Martin, of Pittsburg, sent me forty HERALDS. I thank him very much for them and the kind letter he sent me. I received a letter and some papers from J. T. Johnson of Kansas City, for which I thank him very much, also from Bro. J. F. Mintun of Des Moines, Iowa, and from others whom I do not know. I thank them all.

Some of the brethren said they would do anything to help me, but all I ask is to pray for me. God will hear the prayers

of the righteous. I know I am in the battle until the conflict is over and the victory is won.

I just received some more HERALDS from Bro. O. T. Williams, and a letter from Covington, Kentucky; also a letter from Wellston, Ohio. I thank them all. I would like to hear from Uncle I. S. Morris, at Xenia, Illinois. The last time I saw Brother Morris in the pulpit, he said if I would straighten up and do right, I had a work to do. I will live to fulfill that word. Pray for me.
L. L. GOTT.

CASTANA, IOWA, July 14, 1910.

Dear Herald: Greeting and love to all the Saints. God is manifesting his love for us in many ways and we are more in love with the gospel now than ever. Will Bro. Alvin Knisley please write us, for we have secured an opening for preaching, one candidate for baptism, and two babies to bless.

Yours in the faith,

GEORGE AND SADIE BURCH.

Extracts from Letters.

Bro. L. L. Gott, Saint Bernard, Ohio: "My heart has been made to rejoice in the prayers of the dear Saints. God has comforted me with his Holy Spirit and I will say that I know God will redeem me if I will pray and do his will. God has blessed me in times past and at this time he is blessing the labors of my hands at this place."

News From Branches.

FLINT, MICHIGAN.

On reading of the request for branch news in the HERALD and other church papers, our branch appointed a press committee. We are going to send you the items of what we are doing in the great "vehicle city" of Michigan once a month. At present we are holding meetings in a tent near the corner of Dort and Baker streets. We have prayer service at 10 a. m., Sunday school at 11, and preaching at 7.30 p. m. Prayer meeting is held on Wednesday evening at 7.30 p. m. and Religio is held Friday evening at 7.30 p. m. Elder D. E. Dowker is president of our branch. We number about ninety members besides many who have not as yet joined our branch. In all there is about one hundred and twenty-five Saints in Flint.

The work is progressing finely here. All services are well attended. Our tent is filled and a crowd on the outside. Elder Arthur Allen, of Detroit, was with us last Monday evening and we enjoyed a fine sermon. Many are investigating and about a month ago about eight were baptized. Truly God is blessing his people. Many times God has owned and blessed us as his children.

This morning we were greatly blessed in our prayer service. Every word that was uttered was in admonition. We felt that God was with us and it gave us courage to press on.

We have purchased a lot and expect soon to build a church that we may have a meeting place to invite God to and all those who are seeking after more righteousness. We had a fine Sunday school and also a good lively Religio. Our young people have organized an orchestra and we intend to cultivate the gift of music and song as we have been admonished to, by the voice of God's Spirit. I will close now before my letter gets too lengthy. Remember us in your prayers that we may be blessed in our efforts, in the advancement of this glorious work.
I am your sister in Christ,

JENNIE BENJAMIN.

Miscellaneous Department

Conference Minutes.

NORTH DAKOTA.—District conference commenced at Dunseith, North Dakota, June 30, 1910, at 2.30 p. m., with J. S. Wagoner in charge. J. W. Wight was chosen to preside, with Brother Wagoner associate. J. W. Darling was chosen secretary with J. E. Wildermuth assistant. Branches reporting; Bottineau and Lake View. District President, J. S. Wagoner, reported. Branch presidents reporting: Elmer Weddle and J. E. Wildermuth. Missionaries reporting: J. E. Wildermuth, William Sparling; Priests Thomas Leitch and William H. Haygood; Teacher Calvin Wagar. Bishop's agent's books were audited and accepted as audited. J. S. Wagoner was elected president, with Lulu Stowell assistant. Sr. Almada Banker was elected secretary with Sr. C. A. Smith assistant. Reports of Sunday School association and Religio convention were read and adopted. Bottineau Branch requested that Bro. John H. Stowell be ordained priest and Bro. Tony Butler a teacher. Request was granted and provision made for ordination. Bottineau Branch requested the name to be changed to Dunseith Branch. Request was granted. A request from the Fargo Branch to have a semiannual district conference and that the next conference be held at Fargo some time in winter was read and granted. The time for holding next conference was left with the district officers. Moved to adjourn. J. W. Darling, secretary.

Conference Notices.

The Western Maine District will convene with the Little Deer Isle Branch, August 20 and 21, 1910. Please send all reports to Florence Wallace, Stonington, Maine.

Convention Notices.

Religio Society of the Northern California District will hold their semiannual convention at Irvington, September 6, 1910, at 2 p. m. District officers, please send your reports to me; also local secretaries, please send in your credentials as early as possible. There will be election of district officers. Pauline O. Napier, secretary.

Reunion Notices.

The reunion of the Northern Michigan District will be held at Bay City, Michigan, Carrol Park is the location, with good street car accommodations. Meals may be obtained at the restaurant near by for 15 cents each. Tents can be secured as follows for the whole ten days: 10x12, \$1.50; 12x14, \$2.00; 14x16, \$3.00. Pres. G. W. Burt, Beaverton, Michigan, requests that all those who desire tents to send one half payment to him, so he can be sure to hold enough there for all who come. Bro. J. W. Wight will be there and other good speakers. Those interested in music will please bring the Hymnal and Praises, also such musical instruments as you have and are able to bring. H. A. Doty, secretary, 116 Monroe street, Traverse City, Michigan.

Church Recorder.

NOTICE TO BRANCH CLERKS.

Members Absent from the Branch: Under this heading on the branch report should be counted and reported only those who reside at a distance from the meeting place which would make it inconvenient or impractical for them to attend the regular services of the branch by reason of such distance. These should be counted and reported each time a report is made to a conference on the regular report form.

Those members who reside near enough to attend the services with reasonable convenience but absent themselves for reasons of their own could not be properly considered absent members, but rather are subjects for the attention of the proper branch officers.

Branches do not have "scattered members," this term properly being applied only to those members who do not belong to any branch.

C. I. CARPENTER,
Church Recorder.

LAMONI, IOWA, July 18, 1910.

Correction.

In last HERALD notice was given that the conference of the Northeastern Missouri District will be held at "New Columbia" on August 17 and 18. This should have read *New Cambria*.

THE SAINTS' HERALD

ESTABLISHED 1860.

Joseph Smith, Editor; Elbert A. Smith, Associate Editor; Israel A. Smith, Assistant Editor.

Published every Wednesday. Subscription price \$1.50 per year in advance.

When payment is made, the date on yellow label always shows the time to which you have paid, or the time when your subscription expires.

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

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

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

For advertising rates apply to the business department.

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

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

Died.

SEVERY.—Mary Ellen Severy was born February 1, 1883, at Stewartville, Missouri, and died in Chico, California. She was baptized by Bro. L. A. Parkin at Santa Rosa, California, November 11, 1894, and was married to Bro. F. A. Severy May 26, 1906, at Berkeley, California, by Bro. J. M. Terry.

LANPHIER.—Sr. C. K. Lanphier, of Logan, Iowa, was born July 15, 1843, in Broom, Canada, and died July 2, 1910, at her home, Logan, Iowa. She was married to Edgar R. Lanphier October 17, 1860. To them were born eight children, four having died in infancy. The four remaining are Alberta King, of Visalia, California; Sr. May Benc and Fred Lanphier of Logan, Iowa; and Sr. Little Adamson, of Pomona, California. She was a faithful member of the church, being baptized on June 27, 1879, by Elder J. C. Johnson and confirmed by Elders J. C. Crabb and George S. Hyde. A good mother, a kind and loving sister, and a faithful loyal Saint has gone to her well-earned rest. The funeral service was held at Saints' chapel, Logan, Iowa, July 5, 1910. Funeral sermon by Elder W. R. Adams.

PLAIN.—Near Lamoni, Iowa, May 8, 1910, Sr. Sallie A., wife of Bro. William Plain, died at the age of thirty-four years. She left her husband and five young children. Family lived in Oklahoma for some years and there she was baptized by Bro. J. H. Baker. She was faithful unto death. Funeral services were in charge of Brn. O. A. Bender and D. D. Young, and Bro. H. A. Stebbins preached the sermon.

The People Making a Law.

Sir, let me say, in a somewhat broader view, passing from the historical fact and the immediate subject, that I have no faculties to apprehend what in the world is meant by the people making a law. What a popular law is we all know. We know what an unpopular law is. We know too very well what is meant by the legislature as a convention, or by a convention proper, proposing amendments of the constitution to the people and their adoption of them.

But when gentlemen talk of the people making a law, under the constitution as it is; without change of the constitution; or of uniting with the legislature to make a law which is irrevocable, I am completely mystified. The constitution knows nothing of such a thing as this. The constitution knows no way in which the people can take a power from the legislature but by acting directly on the constitution itself and amending it. It knows nothing about enactments or decrees, or ordinances of anybody, half way between the constitution and the law; neither one nor the other; in form mere statute, in effect omnipotent and irrevocable. It knows nothing of a partnership in law-making, between the people and the legislature; and it is (permit me to say) a disparaging idolatry and not a true religion, which thus confounds creature and creator, and destroys the identity and misunderstands the functions of both.

Sir, that same bill of rights which so solicitously separates executive, judicial, and legislative powers from each other, "to the end," in the fine and noble expression of Harrington, borrowed from the ancient prudence—one of those historical phrases of the old glorious school of liberty of which this bill of rights is so full—and which phrases I entreat the good taste of my accomplished friends in my eye, to whom it is committed, to spare in their very rust, as they would spare the general English of the Bible—"to the end it may be a government of laws and not of men;" that same bill of rights separates the people, with the same solicitude and the same reason, from every part of their actual government—"to the end it may be a government of laws and not of men." And what functions does it reserve or assign to the people? It makes them creators of legislatures.

It leaves to them to make and unmake the frame of the government; to establish, define, and reconstruct its great departments, and clothe them with their several powers to elect to office; to remove from office, to set and keep the whole stupendous agency in motion. And this done the people repose on their sovereignty and supervise their servants each in their several spheres of political employment. They are constituted, and they remain the fountain, the source, of all power; they dispense honor and shame; they create the public opinion which is arbitress of the state. But a legislature they are not; and the only modes known to our system by which they can or do, or ever assumed, or sought to act, on the legislature, are either by petition, remonstrance or instruction, or by changing directly that constitution itself, under which the legislature exists and has its allotment of being and of work.—Rufus Choate.

In the August Century.

The August *Century* will offer to its readers an authoritative discussion of a vital problem of the day in Dr. Washington Gladden's article on "The municipal church," which he declares is the need of the hour in every town and city. Doctor Gladden's article will discuss in detail some of the causes which make possible the common questioning of the church's efficiency to-day, and will outline a program of the organization, work, and possibilities of the municipal church.

Concerning the entrance into the spiritual kingdom there is no confusion. While some might be led to believe that there was a roval road for the great by-paths for those who wanted to come in some other way, the word of God gives no hint of such a thing. The one baptism is that which is more fully set forth in another one of Paul's letters, where he speaks of its being the believer's burial with Christ. There is only one of all of the ceremonies practiced to-day under the name of baptism which fits the meaning and purpose of the ordinance.

Just a Little Mother.

She's just a little mother in a cabin far away;
Since I kissed her in the gloaming 'tis for ever and a day.
In my dreams I hear her calling, calling o'er the weary sea,
"Come ye back to Ballyshannon, Katy dear, come back to me."

She's standing in the doorway, filling up the little space,
With the kerchief o'er her bosom and the frills around her face;
She is smiling as Our Lady smiles above the Holy Child,
And my heart runs forth to meet her, o'er the waste of waters wild.

Do you know our Ballyshannon, where the very winds are sweet
With the saltness of the sea-foam and the tang of smoldering peat?
Do you know our mists that fold us in a blanket soft and gray,
Do you know our Ballyshannon in the red-rose dawn of day?

Then you've seen the little mother, just herself, so small and old,
With a look I'm sure would warm you were you shivering with the cold,
Oh, so mirthful and so patient, she whose work is never done.
Oh, so ready with her laughter, at the rise and set of sun.

In the great house where I'm serving, folks are ever kind to me.

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Due August 1, 1914

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We have for sale fine farms and also city property in Oklahoma City. Oklahoma City is one of the fastest growing cities of its age in the United States.

We have about 135 miles of paved streets, and about 30 miles under construction.

We have recently gained the Capitol, which makes Oklahoma City the capital city. Anyone wishing to purchase business lots, residence lots, or lots in the manufacturing districts, and wishing to correspond with us, we will certainly give their correspondence special attention. We can sell property by mail as well as if the customers were here.

Our terms on city-lots, close-in subdivisions, are \$20 down and \$10 to \$16 per month at an interest of 4 per cent.

Anyone buying property in Oklahoma City now, will certainly reap good returns upon his investment, as we will have a city of two hundred thousand people in 1915.

We can refer you to any bank in the city in regard to our responsibility. Write for a free book of Oklahoma City.

DANIELS REALTY CO.

Oklahoma City is a marvel. I have seen Daniels Realty Company's holdings, and believe them to be safe and all right.

HUBERT CASE,
Kingfisher, Oklahoma.

But they do not guess my yearning for the cabin over sea.
Wage I earn and wage I send her. Yet I can not longer bide.
I must see my little mother, I must nestle at her side.

She's just a little mother in a cabin far way;
Since I kissed her in the gloaming 'tis for ever and a day.
In my dreams she's calling, calling! "Mother, darling, yes,
I'll come.

I'll go back to Ballyshannon, to my mother and my home."
—Margaret E. Sangster in the *Woman's Home Companion*
for August.

William Kent—Reformer.

A fine type of public-spirited citizen is William Kent, of Chicago and San Francisco. Mr. Kent is a philanthropist who has always backed good men, good measures and good movements and vigorously fought their opponents. Something of Mr. Kent's character and the work he has outlined for himself is described in the August *American Magazine*. The following is quoted from the article:

"Upon his graduation from Yale, in 1887, he went to Chicago, where he lived for more than twenty years. He was, from the beginning, a leader in the struggle for municipal decency. He found Chicago in the clutches of a corrupt city council, with a public too busy and too complacent to effectively object. He served as an alderman for two years, during which time with voice and pen, in and out of the council, like John the Baptist, he called the council and the people to repentance. He was one of the founders, and afterwards president of the Municipal Voters' League of Chicago, the most successful institution ever organized in America for the purification of the municipal legislature through publicity and effective assistance to worthy candidates.

"Every worthy reform enlists his sympathy, his cooperation and his pocketbook. Absolutely democratic himself, he trusts the people, and is afraid of no reform which increases the power of the people in their own government. Independent and fearless, and endowed with an unusual power of keen analysis with regard to governmental institutions and tendencies, he is admittedly one of the greatest reformers in that band of his contemporaries, who have been chiefly responsible for the moral movement throughout the country known as the 'uplift.' If he were not a reformer, he would be a writer. His literary contributions to many hard-fought political campaigns have exposed the men and issues involved with such

picturesqueness, keenness and forcefulness that the best man has won.

"Living near San Francisco for the past two years, he naturally became much interested in the troubles of that unhappy city. His last public appearance has been as a member of the Denman Committee, which has recently published a really notable report on the graft situation in San Francisco.

"Mr. Kent's wife, who is the daughter of the late Professor Thomas Thacher, of Yale University, has ever been his sympathetic adviser in all of his good works. They have a family of seven children. His friends are legion, and his life is one of the best illustrations of the possible power for usefulness of the high-minded, independent, private American citizen.

A New Role for the Church.

DOCTOR GLADDEN PROPOSES RADICAL EXTENSION OF
RELIGIOUS LIFE.

It is safe to assert that the state of the Christian Church in this country at the end of the first decade of the twentieth century is not all that could be desired. Without indulging in any pessimistic deplorings or venturing on any percentages or estimates, I am content to rest this statement on the experience and observation of intelligent men. Put this question to any Christian minister: "Is your church to-day sustaining the relation to all classes of the community which you would like to have it sustain? Has it the measure of respect from the high and the low, the powerful and the weak, the learned and the ignorant, that you would like to claim for it? If you are a pastor of a good many years' experience, do you feel that your church is gaining in its hold upon the people round about it?"

The only way to judge of the true condition of the Christian church is to bring it into immediate contact with the character of Jesus Christ. It claims to be the body of which he is the head, the organism in which he lives and through which his life is manifested to the world. The primary question is, therefore, whether its life reproduces his life. By as much as it does not must its strength be impaired and its influence annulled.

I do not wish to understate that part of our Lord's ministry in which he sought to bring men into conscious fellowship with God. That work of restoring the wayward and the disobedient to the joy of sinship and the strength of virtue was never absent from his thought. We must not undervalue this, but

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Very truly yours,

ELLIS SHORT, Pres.
J. D. BRIGGS, Cashier.

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Are you aware of the fact that the Herald Publishing House has a modern equipment, and are prepared to do any printing job you may send its way? Ask for prices and samples and surprise yourself. Nothing too big, nothing too small. All work turned out promptly.

District and Branch Presidents Take Notice.

We have just printed a reporting blank for branch officers. One blank provides for all branch officers.

No. 165 1-2 Per dozen08

THE TWO STORY BOOK.

This is a splendid book to hand inquirers. The Old Gospel is told in a fascinating story. No. 247, cloth, 50 cents.

John A. Kerr

has lived in Independence twenty years. I have many residences, vacant lots, suburban acres, from one acre up—and farms from 40 acres to 500 that I can sell for the least money that will buy them. I refer you to any bank of this city or Kansas City, as to my standing as a business man. Correspondence solicited. Office, Chrisman Sawyer Bank Building, Independence, Missouri, Bell 390—Home 8504.

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No. 126, cloth\$.75
No. 127, leather 1.00
No. 128, leather, flexible 1.50

THE SAINTS' HYMNAL

No. 108—Leatherette, each 30c; per dozen \$3.20.
No. 110—Limp Cloth, each 35c; per dozen \$3.75.
No. 111—Cloth and Leather, each 50c.
No. 114—Flexible Leather, each \$1.50.

Hurlbut's Teacher-Training Lessons

is the name of the latest edition of Hurlbut's Normal Lessons. This edition is an enlargement of the former one and takes its place.

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I would be pleased to correspond with parties seeking investment in Jackson County, Missouri, FIRST MORTGAGES, MUNICIPAL BONDS, OR INDUSTRIAL STOCKS.

Very truly yours,

J. D. Briggs

Independence, Missouri 44tf

Bible References

By Alvin Knisley

Paper cover 5 cents
Cloth cover 10 cents

Wanted.—“At once” L. D. S. help. Two bread peddlers and two bakers. Young married men preferred. A good chance for men of zeal to assist in getting the gospel introduced in a new field. Address, RIVER SIDE BAKERY, A. A. WARD. Elkhart, Indiana.

we do need to get into its proper perspective before our minds this other phase of our Lord's ministry. And there can be no doubt that his relation to the poor and the friendless was the outstanding fact of that ministry.

We are comparing the life of the church of to-day with the life of its Master. How does it compare in this respect? Is it giving an equal proportion of its ministry to social service? Do the sick and the poor and the despised in our American cities think of the churches of these cities in the same way that the same kind of people in Galilee and Decapolis used to think of Jesus Christ?

Martin Luther's idea was that the care of the sick and the poor ought to be handed over to the community instead of being provided for by the religious organizations. His expectation was, of course, that the community—the municipality or the state—would be so thoroughly Christianized that this work could be safely intrusted to it. That was the idea of the New England churches also. When the town and the church were one, the church had the philanthropic work in its hands; when the church was separated from the town, the church relinquished to the town this part of its function. But it was supposed that the political community would be so fully Christianized that the work would be properly done.

It is highly probable that the first Christian churches were municipal churches; that in every town or city was one church with several local congregations, each with its elder or leader, and all cooperating in the work of the city. The need of the hour is the restoration to every town or city of the municipal

church. It ought to include all the Christians of the municipality; every Christian organization should be represented in it.

Its claim to the philanthropic leadership of the community would not be disputed. If it is the body of which Christ is the head, that is its first business. In passing it over to the state the church has divested itself of its most vital function. The loss is lamentable, almost fatal; the weakness of the church in this latter day is largely due to it. The church must recover this function; it is not a mere matter of expediency, it is a question of life or death.

For such a service as this the municipal church would require no creed. Its simple message to the world would be: “We believe in the friendship of Jesus Christ, and we live to make it known to those who need it most.”

Nor would it need any new machinery. In most communities the nucleus of such an organization as is required already exists. There is a local Federation of Churches, or a United Brotherhood, which holds occasional union meetings, and sometimes finds it hard to justify its own existence. Let it assume this task. Let the churches commission it to represent them in this larger service to which Christ is calling them.—Rev. Washington Gladden in August Century.

Each of us has the power of making happier, sunnier, the little spot wherein our life is spent.—Archbishop of Canterbury.

Vacation Time Is Here

The present hot weather brings thoughts of where to spend your vacation.

Colorado Yellowstone Park

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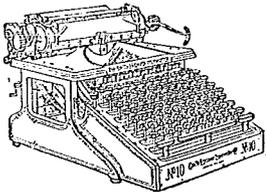
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BISHOP'S ANNUAL REPORT

Of Receipts and Expenditures of the Reorganized Church of Jesus Christ of Latter Day Saints
from January 10, 1909, to January 10, 1910.

RECEIPTS BY BISHOP.

On hand last report	\$ 5,961 28
Aid returned	5 00
Local bishops and agents	26,108 42
Bishop's office expense	3 00
Book of Mormon Translation Fund	26 55
Central Church account, offerings and rent	3,067 27
Children's Home	5,164 47
Christmas Offering	5,499 70
Church buildings	714 00
College running account	1,243 01
Consecrations	5,821 99
Danish Doctrine and Covenants translation fund.	5 00
Elders' expenses returned	107 67
Elders' families returned	53 00
Graceland College debt account	1 00
Herald Building Fund	50
Herald Publishing House	2,253 98
G. H. Hilliard, counselor	1,113 00
Home Pond, Lamoni	9 45
Independence Sash, Door & Lumber Co., dividends	80 00
Independence Sash, Door & Lumber Co., stock.	720 00
Independence Planing Mill & Supply Co., stock.	800 00
Insurance returned	7 97
Interest received	627 71
Independence Shale Brick Plant	234 96
Kirtland Hotel	15 00
Kirtland Temple repairs	40 00
Incorporated town, Lamoni, Iowa	3,000 00
Live stock	30 00
Memorial fund	3 50
Merchandise	67 99
Olive oil	3 00
Rent	1,229 58
Real estate expenses and repairs	17 40
Saints' Home	8,758 56
Surplus	3,044 36
Sanitarium	2,738 48
Taxes returned	50 28
Temple consecration fund	52 50
Tithes and offerings	30,308 65
Tracts	22 80
Zion's Religio-Literary Society	1,001 96
General Sunday School Association	1,550 00
Real estate contracts	6,016 13
Real estate	64,435 62
Bills payable	187,756 54
Bills receivable	8,649 08
Accounts	20,063 40
Total	\$398,483 76

EXPENDITURES BY BISHOP.

Aid poor and needy	\$ 11,115 34
Auditing expense	88 90
Bishops and agents	5,660 74
Bishop's office expense	3,135 38
Central church buildings	8,621 30
Children's Home	2,007 17
Church buildings—improvements	219 80
College running expense account	3,530 60
Elders' expenses	10,571 48
Elders' families	16,974 60
Ensign Publishing House	106 39
Exchange	26 48
First Presidency's office expense	804 13
Furniture and fixtures	200 29
General expense	1,372 92
Graceland College manual training account	245 66
Graceland College old debt account	360 00
Herald Publishing House	1,982 79
Historian's office expense	565 96
G. H. Hilliard, counselor	25 00
Home pond, Lamoni, labor and material	3,035 08
Independence Sash, Door & Lumber Co.	230 00
Independence Planing Mill & Supply Co.	150 00
Independence Shale Brick Plant	6,644 94

Insurance	211 36
Interest	7,505 13
Inheritance	150 00
Kirtland Home	200 00
Kirtland Hotel	301 62
Kirtland Temple	41 15
Bishop's office library	178 31
Church library	50 00
First Presidency's library	102 03
Public libraries	51 05
Live stock	137 50
Merchandise	184 36
Patriarch's office expense	355 54
Postage	82 16
Quorum of Twelve expense	16 20
Recorder's office expense	1,682 58
Real estate expense	1,455 46
Real estate improvements	1,608 60
Real estate contracts	21,355 00
Real estate accounts	22,675 95
Saints' Home	7,292 03
Sanitarium	5,868 95
Secretary's office expense	280 28
Taxes	773 69
Tracts	115 68
Typewriter	50 00
Utah Mission	112 00
Zion's Religio-Literary Society	591 74
General Sunday School Association	950 00
Bills payable	191,923 27
Bills receivable	37,005 91
Accounts	16,566 14
Balance on hand	933 12
Total	\$398,483 76

REPORT OF G. H. HILLIARD, COUNSELOR.

Receipts.

From Bishop	\$ 25 00
From other agents	615 77
From tithes, offerings, and consecrations	1,534 30
Total	\$ 2,175 07

Expenditures.

Paid Bishop	\$ 1,213 00
Paid elders' families	224 00
Paid elders' expenses	240 87
Paid agents	465 77
Total	\$ 2,143 64
Due church	\$ 31 43

REPORT OF E. A. BLAKESLEE, COUNSELOR.

Last report due church	\$ 38 75
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Expenditures.

Paid elders' expenses	\$ 10 00
Due church	\$ 28 75

ACCOUNTS WITH AGENTS.

Receipts.

Balance due church last report, \$14,570.90, less differences in balances, \$674.32	\$ 13,896 58
Received from Bishop	5,742 26
Received from other districts and agents	1,841 73
Received from tithes, offerings, consecrations, and surplus	123,679 88
Received miscellaneous	9,806 27
Due bishops and agents	372 22
Total	\$155,338 94

Expenditures.

Due agents last report, \$1,295.12, less difference in balance, \$8.40	\$ 1,286 73
Paid Bishop	25,759 92
Paid elders' families	69,727 17
Paid elders' expenses	8,744 18
Paid aid, poor, and needy	9,085 16
Paid districts and agents	1,442 32
Paid miscellaneous	12,463 69
In hands of agents	26,829 77
Total	\$155,338 94

REPORTS OF ELDERS.

Receipts.

In hands of elders last report, less settled balances and elders not reporting	\$ 873 29
Donations from Saints and friends	20,960 11
Received from bishops and agents	15,299 80
Furnished by elders	2,592 30
Total	\$ 39,725 50

Expenditures.

Expenses, traveling, etc.	\$ 37,821 93
In hands of elders	1,903 57
Total	\$ 39,725 50

STATEMENT AVAILABLE ASSETS.

January 10, 1910.

Cash, Bishop's account	\$ 933 12
Cash in hands of G. H. Hilliard, Counselor	31 43
Cash in hands of E. A. Blakeslee, Counselor	28 75
Cash in hands of local bishops and agents	26,829 77
Bills receivable	53,888 52
Accounts receivable	25,473 60
Real estate contracts	17,918 87
Building stone account	284 32
Central church, Kansas City	9,974 28
Graceland College running expense account	1,333 54
Danish Book of Mormon account	307 76
Derrick	375 00
Furniture and fixtures	1,634 38
Home Dam, Lamoni	3,025 63
Independence Planing Mill & Supply Co., stock	930 00
Independence Sash, Door & Lumber Co.	310 00
Independence Stake, assets	359 50
Kirtland Home	929 05
Kirtland Hotel, furniture and fixtures	1,692 15
Lamoni Stake, assets	282 43
Library, Bishop's office	1,178 31
Library, Church	349 53
Library, Historian's office	48 83
Library, First Presidency's office	183 65
Live stock	342 30
Memorial fund (real estate)	653 88
Merchandise	166 37
Olive oil	18 00
Postage stamps	39 18
Saints' Home	47,286 25
Sanitarium	52,442 85
Society Islands Mission	565 20
Steam engine	100 00
Supply Store	5,792 64
Typewriters	250 58
Real estate	90,212 17
Total assets	\$346,221 84

STATEMENT LIABILITIES.

Bills payable	\$127,724 72
Accounts payable	11,613 15
Due agents	372 22
Book of Mormon translation fund	828 55
Children's Home fund	14,707 80
Doctrine and Covenants translation fund	5 00
Graceland College debt account	1,166 46
Herald building fund	23 33
Herald Publishing House	673 14
<i>Sandhedens Banner</i>	1 35
Independence temple fund	1,900 70
Zion's Religio-Literary Society	916 66
General Sunday School Association	1,400 00
Total liabilities	\$161,333 08
Net assets	\$184,888 76
Total	\$346,221 84

Net assets	\$184,888 76
Net assets last report	\$152,095 80
Net gain for year	\$ 32,792 96

HOME FUND.

Receipts.

Offerings	\$ 125 41
Care and board	8,630 00
Return on repairs	3 15
Total	\$ 8,758 56

Expenditures.

Bills payable	\$ 500 00
For running expenses advanced Home committee	5,050 00
Medical services	97 85
Ice house and lease	425 00
Repairs and sidewalk	282 58
Interest	285 00
Running expenses	651 60
To General church fund	1,466 53
Total	\$ 8,758 56

ASSETS, HOME FUND.

Real estate, Saints' Home	\$ 15,455 16
Buildings and fixtures, Saints' Home	19,683 90
Real estate, Liberty Home	3,000 00
Improvements, Liberty Home	7,002 31
Furniture and fixtures, Liberty Home	1,432 45
Real estate, improvements	897 81
Live stock and implements, last inventory	1,619 50
Grain and hay, last inventory	592 73
Fruit, vegetables, and canned goods, last inventory	266 87
Accounts receivable	208 00
Due from Independence Branch	1,291 74
Total	\$ 51,450 47

Liabilities.

Bills payable	\$ 3,000 00
Accounts due as per Home Committee	1,164 22
Net assets	47,286 25
Total	\$ 51,450 47

INDEPENDENCE SANITARIUM.

Receipts.

Offerings, etc	\$ 2,738 48
From general fund	3,130 27
Total	\$ 5,868 75

Expenditures.

For finishing, furnishing, etc	\$ 4,777 29
For running expenses	1,091 46
Total	\$ 5,868 75
Net assets last report	\$ 47,665 56
Increase	\$ 4,777 29
Net assets	\$ 52,442 85

CHILDREN'S HOME.

Assets.

Real estate	\$ 2,007 17
In hands of church	14,707 80
Total	\$ 16,714 97

Receipts.

Balance on hand	\$5,961 28	Anderson, Ross, Sask, t.	425 00
December 31, 1908		Anderson, Mrs. A. J., Cal, o	25 00
A brother and sister (J. & F. T.), Io, t.	450 00	Anderson, Anna C., Io, o	1 00
A sister, Kan, t.	5 00	Anderson, Mrs. Beryl, Io, o	5 00
A sister (M. H.), Ill, t.	6 00	foreign missionaries	5 00
A sister, Io, o.	1 00	Archer, Mrs. A. V., Okla, t	1 00
A sister, Mo, o.	50	Armstrong, Mrs. W., Sask, trans. fund.	2 00
Adams, Mary, Mo., bequest	1,000 00	Armstrong, Hugh, Mich, t.	1 00
Adamson, Sr. N. J., Cal, t	2 00	Atkins, Hannah E., Colo., t.	100 00
Adamson, Marie J. T., Cal, t.	10 00	Awat, Mrs. F. E., Cal, o.	3 00
Aid Society, L. D. S., Mich, acct.	15 00	Badgro, Ellen, Ind., t.	1 00
Aldridge, Dr. J. W., Cal, o.	45 00	Badgro, Chas. and Ellen, Ind, t.	5 00
Albertson, Chas., Io, t.	20 00	Badder, H. J., Mo., acct.	3 00
Allen, Alice, Ill, t.	6 00	Badder, H. J., and wife, o.	60
Allison, Nora, Mo., t.	5 00	foreign mission	100 00
Allison, Mrs. E. A., Neb, t.	2 50	Baird, Mrs. Ella, Mich, t.	100 00
Allen, Annie, Io, s.	500 00	Bailey, O. H., and wife, Ill, s.	50
Allen, Blanche, Mo, t.	4 50	Bailey, Mrs. Geo., Mo., t.	1 00
Allen, Jessie, Mo., t.	70 00	Baker, Emily, Ind., t.	50
Allen, Mary C., Io, t.	10 00	Bailey, E. D., acct.	22 50
Amend, S. L., Okla., t.	20 00	Ballantyne, F. M., Io, t.	12 00
Amos, Annie, acct.	12 00	Baldwin, D. M., Ark, t.	2 35
Anderson, A., and wife, Kan., t.	55 00	Barker, Vera, Cal., bo.	1 42
		Barks, Carrie, o.	1 50

Barnhart, Sr. L., Mo., t.	4 00	Chrestensen, Alfred A.,	10 00	Beklund, Hulda, U. c.	1,100 00	Gray, A. T., and wife,	175 00			
Barrett, Geo. acct.	2 00	Kan., t.	10 00	Edwards, R. L., S. S. Wis.	5 00	Mo., t.	175 00			
Barwick, Murray, N. Y., t.	12 00	Christiansen, Hy., S. D., t.	10 00	consul,	North Atlantic	Graybeal, Mrs. E. V.,	Mont., o.	3 50		
Baumgartel, O. Kan., t.	5 00	Christy, Mrs. M. A., Io., c.	7 00	Fleet, t.	2 00	Griffiths, Mary, Oreg., t.	20 00			
Bath, D. L. Ill., t.	3 25	Christy, Mrs. M. A., Io., c.	7 00	Eklou, Mrs. Victor, Ill., t.	20 00	Grice, Mary, Ont., s.	1 00			
Baxter, Fannie, Mich., t.	5 00	Christy, Mrs. E. A., Colo., t.	17 20	Edwards, J. W., Ark., t.	11 00	Griffith, Lucy L., W. Va., t.	391 50			
Baxter, F. H., Mich., t.	1 00	Children's Home fund.	5,164 47	Edwards, W. J., Ark., t.	13 00	Gross, John W., and	Rachel, O.	1 00		
Beard, W. L., Io., acct.	8 77	Christmas offerings.	5,499 70	Edwards, Mrs. Evelyn, B.	C., t.	Gunsolley, Sophia Powell,	Mo., t.	10 00		
Beard, W. L., Io., t.	16 00	Clark, J. Edmund, and wife,	Mo., t.	Edwards, R. S. Wis., t.	2 00	Gurwell, Chas. A., dep acct.150 00	Haden, W. B., and family,	Mo., t.	33 25	
Beard, Edith, Io., t.	6 50	Clark, C. J., Oreg., acct.	40 00	Ekman, Andrew, Ill., o.	15 00	Hager, Susan, Kan., o.	Hain, David, and Amelia	F., Okla., t.	176 92	
Beck, Victoria, Mont., t.	5 00	Clark, John W., Ky., t.	6 00	Ekman, Andrew, Ill., t.	6 00	Hain, P. M., and wife,	Okla., t.	12 00		
Becker, J. A., O., c.	20 00	Cleary, Jennie A. H., O., o.	1 00	Elmer, Mrs. E. A., Oreg., t.100 00	Engstrom, Mrs. Kan., t.	1 00	Hall, David, Io., o. Llanely	ch.	5 00	
Beckstead, S. P., Io., t.	120 00	Clark, Lottie, Io., t.	50	Ensign Publishing House	acct.	87 44	Hall, L. A., Kan., t.	172 40		
Beebe, Sr. C. A., Io., tract	fund.	Clark, C. F., care of Ring-	ling Bros., t.	Enge, Axel T., Mo., t.	25	Engel, Axel T., Mo., c.	50	Ham, G. W., Ala., t.	2 00	
Beebe, Sr. C. A., Io., tract	fund.	Clay, William, Mo., o.	5 00	Enge, Axel T., Mo., c.	50	Epperly, James A., Ill., t.	6 00	Hamm, Margaret E., Colo., t	7 00	
Beam, Mrs. Wm., acct.	20 00	Clifford, W. J., Alta., t.	35 00	Emshie, Mrs. D. A., Wash.,	o. Llanely Ch.	1 00	Hammer, C. D., and family,	Iowa, t.	5 00	
Beam, John P., Wash., t	8 45	Cline, Albert and Emma,	Mich., c.	100 00	Ericksen, O. A., Mo., s.	5 00	Hammer, C. D. and wife,	and Stella, t.	5 00	
Bennett, Mrs. J. D., o. on	contract	Colorado, Eastern District,	C. E. Everett, agent.	425 00	English, F. L., Mo., (note)t.584 50	Evans, Sr. M. A., Mo., o.	2 00	Hammond, E. G., W. Va., o	5 00	
Benson, B. F., Ida., t.	25 00	Cobb, Dora, ret. check	10 00	English, F. L., Mo., (note)t.584 50	Evans, Sr. M. A., Mo., o.	2 00	Hammond, Nora Colo., t.	1 00		
Bergersen, C. B., and wife,	Sask., t.	Cochran, Scott, Kan., t.	50	English, F. L., Mo., (note)t.584 50	Evans, Sr. M. A., Mo., o.	2 00	Hansen, P. J., Colo., t.	5 50		
Berry, L. D., and wife,	Ky., t.	Cole, S. L., Kan., t.	20 40	English, F. L., Mo., (note)t.584 50	Evans, Sr. M. A., Mo., o.	2 00	Hansen, Laurine, estate	account	1,000 00	
Bierlein, Mrs. K. B., Mo.,	German tract fund.	Collier, W. H., Tex., t.	5 50	English, F. L., Mo., (note)t.584 50	Evans, Sr. M. A., Mo., o.	2 00	Hannah, Mrs. Mary C., Cal.	t.	8 00	
Bierly, Solomon, Ind., t.	1 50	Conley, Mrs. Frank, N. D., t	5 50	English, F. L., Mo., (note)t.584 50	Evans, Sr. M. A., Mo., o.	2 00	Hanner, Wm. N., Ky., t.	1 60		
Bills payable.	190,837 14	Connelly, Gallio C., Wyo., t.100 00	Connelly, Nora A., Wyo., t.	20 00	English, F. L., Mo., (note)t.584 50	Evans, Sr. M. A., Mo., o.	2 00	Harbottle, Alice, Neb., o.	8 00	
Bills receivable.	9,815 96	Colvin, Alonzo B., R. I., o.	3 00	English, F. L., Mo., (note)t.584 50	Evans, Sr. M. A., Mo., o.	2 00	Harder H. A., Mo., t.	153 30		
Blissman, Emma, O., t.	1 00	Condit, S. D., Ida., t.	46 00	English, F. L., Mo., (note)t.584 50	Evans, Sr. M. A., Mo., o.	2 00	Hartnell, Wm. and Polly,	B. C., t.	250 00	
Binstead, Mrs. E. E., Mo., t	4 00	Conrad, Elizabeth, Minn., t.67 00	Conrad, S. D., Ida., o acct.	23 00	English, F. L., Mo., (note)t.584 50	Evans, Sr. M. A., Mo., o.	2 00	Harrington, J. C. and Grace,	Iowa, s.	1 00
Bird, W. H. and Isabelle,	Mo., t.	Cook, Eric P., Mo., t.	12 75	English, F. L., Mo., (note)t.584 50	Evans, Sr. M. A., Mo., o.	2 00	Harris, Mary, Io., t.	10 00		
Bird, W. H. and Isabelle,	Mo., t.	Cook, Laura I., Md., t.	6 00	English, F. L., Mo., (note)t.584 50	Evans, Sr. M. A., Mo., o.	2 00	Harris, Annie, Kan., t.	3 00		
Mo., t.	2 00	Cook, R. B., Mo., t.	2 00	English, F. L., Mo., (note)t.584 50	Evans, Sr. M. A., Mo., o.	2 00	Harris, Peter, Mo., t.	20 00		
Blakely, Mrs. N. L., Ill., c.	15 00	Cook, Geo., Sask., t.	10 00	English, F. L., Mo., (note)t.584 50	Evans, Sr. M. A., Mo., o.	2 00	Harper, Frederick, and wife,	N. Y., t.	11 00	
Blakeslee, E. A., acct.	2,500 00	Coonce, Mrs. F. M., Ill., t.	50	English, F. L., Mo., (note)t.584 50	Evans, Sr. M. A., Mo., o.	2 00	Harper, Mrs. D. A., Tex., t	2 00		
Blair, W. A., and wife,	Mo., t.	Cooper, Otha, Ky., t.	50	English, F. L., Mo., (note)t.584 50	Evans, Sr. M. A., Mo., o.	2 00	Harper, Mrs. D. A., Tex., t	50		
Mo., t.	10 00	Collins, G. R., and wife,	Mo., t.	English, F. L., Mo., (note)t.584 50	Evans, Sr. M. A., Mo., o.	2 00	Harper, Edward, Io., t.	18 00		
Boatwright, Robt, Ariz., t	75 00	Mo., t.	5 00	English, F. L., Mo., (note)t.584 50	Evans, Sr. M. A., Mo., o.	2 00	Hartnell, Thos., Mich., t.	5 00		
Bogue, Mrs. N. B., Io., o.	50	Coshaw, Jas. O., New Mt., t	1 00	English, F. L., Mo., (note)t.584 50	Evans, Sr. M. A., Mo., o.	2 00	Hawley, A. B., and wife,	Mo., t.	25 00	
Bolner, Samuel, Cal., t.	150 00	Coshaw, Jas. O., N. M., o.	1 00	English, F. L., Mo., (note)t.584 50	Evans, Sr. M. A., Mo., o.	2 00	Hawkins, Chas. J., Mo., t.	2 00		
Bodl, Sr. o.	4 45	Corbett, Wm., N. D., t.	25 00	English, F. L., Mo., (note)t.584 50	Evans, Sr. M. A., Mo., o.	2 00	Hayer, B. H., Iowa, t.	10 93		
Booth, Della, Kan., t.	5 00	Cotton, Bro., Ill., ret. aid.	5 00	English, F. L., Mo., (note)t.584 50	Evans, Sr. M. A., Mo., o.	2 00	Haves, Mrs. A., Tex., t.	5 00		
Boswell, J. J. and R. A.,	Kan., t.	Corliss, J. E., Man., t.	50 25	English, F. L., Mo., (note)t.584 50	Evans, Sr. M. A., Mo., o.	2 00	Hays, L. W., Kan., t.	1 10		
Boswell, W. P., Ill., t.	84 13	Couch, Fay, N. Y., t.	7 00	English, F. L., Mo., (note)t.584 50	Evans, Sr. M. A., Mo., o.	2 00	Hays, A., and wife, Tex., t	10 00		
Bowman, Tempy, Okla., t.	20 00	Council Bluffs Branch,	kggy fund.	English, F. L., Mo., (note)t.584 50	Evans, Sr. M. A., Mo., o.	2 00	Haymond, Mrs. J. E., Mo.,t	3 26		
Bozarth, W. P., dep., t.	450 00	Couts, F. T., Alta., c.	3 00	English, F. L., Mo., (note)t.584 50	Evans, Sr. M. A., Mo., o.	2 00	Heavener, Melvina, Ill., t.	50 00		
Bradford, Mrs. L. A., Ill., t	1 25	Crabb, J. C., Io., t.	38 61	English, F. L., Mo., (note)t.584 50	Evans, Sr. M. A., Mo., o.	2 00	Head, M. H., Kan., t.	2 50		
Bradish, Rachael, W. Va., t	3 00	Craine, Etta, Cal., tract	fund	English, F. L., Mo., (note)t.584 50	Evans, Sr. M. A., Mo., o.	2 00	Henderson, A. P., Man., t.	147 50		
Brannan, Ralph, and wife,	Io., s.	Craig, C. N., Mo., t.	15 00	English, F. L., Mo., (note)t.584 50	Evans, Sr. M. A., Mo., o.	2 00	Hendrickson, Alfred, Ida., s	10 00		
Brantwait, Wm., and wife,	Mont., t.	Crane, Herbert, Mo. and	Io., t.	English, F. L., Mo., (note)t.584 50	Evans, Sr. M. A., Mo., o.	2 00	Hendrickson, B. L., Ida., c	9 23		
Britain, Mary (deceased)	Kan., o.	Crane, Herbert, Mo. and	Io., c.	English, F. L., Mo., (note)t.584 50	Evans, Sr. M. A., Mo., o.	2 00	Hendrickson, B. L., Ida., c	8 05		
Broadway, Robt, Sask., t.	15 00	Croshaw, Benj., and wife,	Ida., t.	English, F. L., Mo., (note)t.584 50	Evans, Sr. M. A., Mo., o.	2 00	Herald building fund	5 00		
Brothers, Wm., and wife,	N. Y., t.	Crocker, A. L., and wife,	Mo., t.	English, F. L., Mo., (note)t.584 50	Evans, Sr. M. A., Mo., o.	2 00	Herald Pub. House acct.	2,253 98		
Brown M. R., and wife,	Ill., t.	Crum, M. A., and wife,	Wash., o.	English, F. L., Mo., (note)t.584 50	Evans, Sr. M. A., Mo., o.	2 00	Herrick, L. M., Va., t.	13 25		
Brown, Mrs. R. S., Mo., t.110 00	00	Culver, C. E., dep.	20 00	English, F. L., Mo., (note)t.584 50	Evans, Sr. M. A., Mo., o.	2 00	Hiatt, Mary N., bequest.	75 80		
Brown, Dorothy, Colo., t.	7 15	Cummings, Wm. C., Va., t.	2 00	English, F. L., Mo., (note)t.584 50	Evans, Sr. M. A., Mo., o.	2 00	Hildreth, O. H., Io., t.	5 00		
Brown, T. S., Cal., o.	25 00	Cunningham, Mrs. Kate,	Colo., t.	English, F. L., Mo., (note)t.584 50	Evans, Sr. M. A., Mo., o.	2 00	Hicks, Theodore A., Neb., s	25 00		
Burr, A. E., Mich., t.	4 25	Cunningham, Herbert, and	wife, Pa., o.	English, F. L., Mo., (note)t.584 50	Evans, Sr. M. A., Mo., o.	2 00	Hinton, Edith, Cal., t.	25		
Button, Mrs. H. A., N. Y.,	kg. o.	Curtis, Frank, Kan., t.	1 00	English, F. L., Mo., (note)t.584 50	Evans, Sr. M. A., Mo., o.	2 00	Hinton, Gladys, Cal., t.	25		
Butts, Jane, dep.	19 40	Curtis, Harrison M., Mo., t.100 00	Curtis, Bertha, Kan., t.	50 90	English, F. L., Mo., (note)t.584 50	Evans, Sr. M. A., Mo., o.	50			
Bullard, A. J., Colo., t.	5 00	Curtis, Lillian, Kan., t.	26 15	English, F. L., Mo., (note)t.584 50	Evans, Sr. M. A., Mo., o.	2 00	Hillard, G. H., dep., t.	2,409 45		
Burlingame, Ruth A., R.I.,t	2 00	Cushman, S. F., Io., dep.	50 00	English, F. L., Mo., (note)t.584 50	Evans, Sr. M. A., Mo., o.	2 00	Hillard, G. H., Coun-	selor	1,113 00	
Cable, Judson, Conn., t.	10 50	Cushman, S. F., Me., t.	11 90	English, F. L., Mo., (note)t.584 50	Evans, Sr. M. A., Mo., o.	2 00	Hillard, G. H., memo	fund	2 50	
Cairns, Saloma, Mo., t.	2 00	Dake, Sarah A., acct.	35 00	English, F. L., Mo., (note)t.584 50	Evans, Sr. M. A., Mo., o.	2 00	Game, Ira D., and Lella,	Id., t.	10 00	
Cairns, Amy, Oreg., t.	2 00	Dallins, W. H., Tex., t.	10 00	English, F. L., Mo., (note)t.584 50	Evans, Sr. M. A., Mo., o.	2 00	Gardner, J. A., Mo., t.	7 00		
Calvert, Mrs. G. L., Kan., o	23	Dale, O. R., and wife,	Okla., t.	English, F. L., Mo., (note)t.584 50	Evans, Sr. M. A., Mo., o.	2 00	Garner, Eliza, Ill., t.	5 00		
Callahan, Jos., Tex., t.	10 00	Dallimore, Louisa B., Ida., t	1 00	English, F. L., Mo., (note)t.584 50	Evans, Sr. M. A., Mo., o.	2 00	Gaulf, Jane, Nev., t.	54 50		
California, Northern Dis-	trict, C. A. Parkin,	Dancer, Anna A., Io., s.	2,000 00	English, F. L., Mo., (note)t.584 50	Evans, Sr. M. A., Mo., o.	2 00	Gaulf, Jane, Nev., trans.	fund	5 00	
bishop	700 00	Daniel, D. E., Okla., c.	350 00	English, F. L., Mo., (note)t.584 50	Evans, Sr. M. A., Mo., o.	2 00	Gelsh, Louise, Mo., t.	40 00		
California, Central District,	A. J. Damon, agent.	Davis, Alfred B., Kan., t.	21 90	English, F. L., Mo., (note)t.584 50	Evans, Sr. M. A., Mo., o.	2 00	German, Lee, Ida., t.	5 00		
Calkins, Wm. R., Oreg., t.	3 00	Day, Sophia E., Io., t.	8 00	English, F. L., Mo., (note)t.584 50	Evans, Sr. M. A., Mo., o.	2 00	Gillaspay, James, and	Mary, Io., o.	10 00	
Calkins, Mrs. O. A., Oreg., t.	2 00	Dempsey, S., Mo., t.	35 00	English, F. L., Mo., (note)t.584 50	Evans, Sr. M. A., Mo., o.	2 00	Gen'l S. S. Assn.	1,550 00		
Campbell, Hugh G., Mich., c.191 51	00	Dempster, Alice M., Ida., t.	35 50	English, F. L., Mo., (note)t.584 50	Evans, Sr. M. A., Mo., o.	2 00	Gilbert, Sr. H. B., Cal., o	15 00		
Campbell, Jane, Ont., t.	20 60	Dehart, Mary, Cal., o.	3 70	English, F. L., Mo., (note)t.584 50	Evans, Sr. M. A., Mo., o.	2 00	Gilliland, Lorena, Ill., t.	2 00		
Campbell, H. G., dep.	2,000 00	De Grost, J. U., t.	10 00	English, F. L., Mo., (note)t.584 50	Evans, Sr. M. A., Mo., o.	2 00	Gladwin, W. S., and wife,	Wash., t.	5 85	
Campbell, H. G., Mich., t.200 00	00	Dehart, Mary, Cal., t.	2 80	English, F. L., Mo., (note)t.584 50	Evans, Sr. M. A., Mo., o.	2 00	Glenn, Jo M., Mo., t.	1 50		
Camp, Jos. H., Ill., t.	3 50	Dennis, Ruth, Ill., t.	1 00	English, F. L., Mo., (note)t.584 50	Evans, Sr. M. A., Mo., o.	2 00	Glidden, Mrs. Volney,	Ida., t.	2 00	
Campen, Jennie, Ind., o.	4 00	Dennis, Adaline, Md., dep.	15 00	English, F. L., Mo., (note)t.584 50	Evans, Sr. M. A., Mo., o.	2 00	Goldsmith, Mrs. John, Ill., t	1 25		
Carmey, Albert, Kan., t.	15 00	Dennis, Sr. A. L., dep.	15 00	English, F. L., Mo., (note)t.584 50	Evans, Sr. M. A., Mo., o.	2 00	Goeh, Wm., Okla., t.	10 00		
Carmichael, A. and Mary,	Io., t.	Deuel, Caroline, Kan., o.	5 00	English, F. L., Mo., (note)t.584 50	Evans, Sr. M. A., Mo., o.	2 00	Goddard, Iva, Neb., c.	200 00		
Casby, Ouis A., Ill., t.	10 08	Dewey, Alice, Io., Scan,	Mission.	English, F. L., Mo., (note)t.584 50	Evans, Sr. M. A., Mo., o.	2 00	Goodale, O. L., and wife,	dep.	150 00	
Casby, D. W., and wife,	Ill., t.	Dewey, Alice, Io., tract	5 00	English, F. L., Mo., (note)t.584 50	Evans, Sr. M. A., Mo., o.	2 00	Gollneck, Mrs. A. M., Wis.,	t.	1 00	
Castins, Emma C., Ill., t.	5 00	Dewey, Alice, Io., t.	10 00	English, F. L., Mo., (note)t.584 50	Evans, Sr. M. A., Mo., o.	2 00	Goss, B. E., Okla., t.	5 00		
Cato, John B. and Carrie	M., Ida., t.	Dewey, Alice, Io., o.	20 00	English, F. L., Mo., (note)t.584 50	Evans, Sr. M. A., Mo., o.	2 00				

Incorporated Town of Lamoni, Iowa, balance on contract, \$3,000 000
 Independence Branch, tract fund 11 70
 Independence Sash, Door, & Lumber Co., dividend. 80 00
 Independence Sash, Door, & Lumber Co., stock 720 00
 Independence Shale Brick Plant 234 98
 Insurance 7 97
 Independence Planing Mill & Supply Co. 800 00
 Iowa, Fremont District, Lorena Leeka, agent, 1,500 00
 Iowa, Gallands Grove District, C. J. Hunt, br., 1,146 25
 Iowa, Little Sioux District, A. M. Fyrand, agent, 3,000 00
 Iowa, Lamoni Stake, Wm. Anderson, bishop, 504 50
 Iowa, Pottawattamie District, J. A. Hansen, agt., 1,100 00
 Interest 567 71
 Jackson, T. B., and wife, Idaho, t. 10 00
 Jacobson, Andrew, Mo., t. 50 00
 Jamison, E. W., Mo., t. 2 50
 Jaques, Wm., Ont., t. 1 00
 Jew, Malissa, Ill., t. 25 00
 Jenkinson, Jas., acct., 20 50
 Jepseson, Amanda, S. D., t. 35 00
 John, Clarinda, E., Ind., t. 10 00
 Johnson, August, t. 5 00
 Johnson, Andrew, Io., Scandinavian Mission 3 40
 Johnson, Minerva, Neb., t. 1 00
 Johnson, Lydia, Io., t. 20 00
 Johnson, E. P., Ark., t. 5 00
 Jones, F. A., Mont., t. 75 00
 Jones, David G. and Mary A., Mo., t. 2 75
 Jones, Sarah P., Io., t. 2 50
 Jones, Cosie, Io., t. 20 00
 Jones, D. R., Nev., o. 5 00
 Jones, Mrs. Suth, Ill., t. 7 00
 Jones, Aseneth, Ill., t. 10 00
 Jones, Legimad, Ill., t. 10 00
 Jorganson, Sr. Chris., Cal., t. 50 00
 Kalstrup, Christian, Mo., United Order of Enoch 50 00
 Kalstrup, Christian, and wife, Mo., o Independence Temple 50 00
 Kastner, Frank, and wife, Io., t. 50 00
 Kansas, Northwestern District, J. A. Teeters, agt., 500 00
 Kansas, Northeastern District, John Cairns, agent 250 00
 Keller, Wm., Sask., o. 2 00
 Keogan, Mrs. F. J., Nev., t. 8 00
 Kelsner, Lehman, Mo., translation D. & C. into Danish language 5 00
 Keith, Janet, Mich., Temple Lot 50
 Keith, Janet, Mich., cem. 50
 Kelley, W. B., Mo., t. 15 00
 Keck, Wm., Ill., t. 25 00
 Kelley, B. L., Jr., acct., 339 50
 Kelley, Margaret, Kan., t. 10 00
 Kelley, E. L., e. 6 50
 Kelley, James M., Io., t. 50 00
 Kelley, J. S., dep. 15 00
 Kelley, James E. and Audie, Iowa, t. 18 00
 Kelley, J. S., Mo., t. 5 00
 Kennedy, John M., W. Va., t. 5 00
 Kennedy, J. A., and wife, Mo., t. 30 00
 Kennedy, D. J., and wife, Mo., t. 15 00
 Kennedy, Emma B., acct., 62 30
 Kennicut, A. B., and wife, Neb., o. 25 00
 Kennicut, Amy A., Neb., t. 64
 Kerr, Mrs. J. E., Kan., t. 1 00
 Klar, A. B., O., t. 10 00
 Klemm, R., Okla., s. 5 00
 Klump, Grace E., Neb., Scan. Mission 2 50
 Kipp, Grace E., Neb., trans. fund 1 00
 Klone, Alex., Germany, t. 9 52
 Kirtland Temple collection 40 00
 Kilbourn, Sarah C., Mich., t. 5 00
 Kilmer, Mrs. J., Mich., o. 1 00
 Kilborn, Alice, Wash., t. 3 00
 Kinney, Inez, Io., o. 3 50
 Kler, David, and wife, Neb., o. 5 00
 Kilmor, Millie J., Neb., t. 5 00
 Kirtland Hotel, return ck., 15 00
 Knapp, Mrs. M. C., Neb., t. 25 00
 Knichewsky, Louis, Ont., t. 2 00
 Knisley, Alvin, Mo., t. 6 00
 Knight, Alma L., Io., t. 5 00
 Krahl, D. J. and Grace L., acct., 389 91
 Krahl, D. J. and Grace L., Mo., t. 10 00

Krisner, Mrs. Floyd, and family, Wis., t. 4 00
 Lamb, John, Ariz., t. 5 00
 Lambert, D. J., O., t. 2 00
 Lambkin, B. S., ret. exp. 97
 Lambert, J. R., ret. loan. 100 00
 Lamkin, C. H., Colo., t. 5 00
 Lane, I. M., and wife, Io., o 10 00
 Land, Lottie, Sask., t. 5 00
 Land, Harland P., Sask., t. 1 00
 Lanning, Joel, Kan., t. 10 00
 Larson, G. P., Neb., Scan. mission 10 00
 Lawrence, Mesa, Wis., t. 1 00
 Leask, Magness, Ont., Independence temple 2 00
 Leeka Bros. Okla., t. 1,000 00
 Leeper, Helen, Io., t. 3 30
 Ledingham, John, U., t. 10 00
 Ledingham, John S., Mo., t. 10 00
 Lehman, David L., Mo., t. 65 00
 Lehman, J. M., Io., t. 10 00
 Lentell, Anna, acct., 24 00
 Lepsky, Sr., Germany, o. 24
 Leland, Andrew and Martha Wyo., t. 100 00
 Lewis, J. H., Okla., t. 1 00
 Lewis, C. G., Mo., c&s. 344 52
 L'Hommedieu, Frank, and wife, Io., t. 100 00
 Liebner, Bro., Germany, o. 47
 Lily, H. E., Kan., t. 10 00
 Live stock 30 00
 Limpus, Rank, acct. 5 00
 Lindsey, G. W., N. D., c. 10 00
 Lindsey, G. W. N. D., o. 25 00
 Lindsey, Margaret, Mich., t. 5 00
 Lipka, Bro. and Sr., Ger., o 47
 Little Sioux reunion, Io., o 10 00
 Loffy, F., Mo., t. 25 00
 Long, S. M., Ala., t. 100 00
 Long, S. M. and Lucy V., Ala., t. 1,400 00
 Longsdorf, B. O., and wife, Oreg., t. 60 00
 Loveland, Sr. N. B., Wis., t. 10 00
 Love, Mrs. John, Kan., t. 5 00
 Long, E. E., Io., c. 1 00
 McCallum, Celina, S. D., c. 2 00
 McCulley, John D., Oreg., t. 35
 McClain, Ella, Okla., t. 32 00
 McClain, Minetta, N. Y., t. 5 00
 McCulley, Nellie I., Oreg., t. 9 22
 McDonald, Lester F., Ill., t. 164 70
 McDonald, Mabel, Cal., t. 20 00
 McDonald, Edna, Cal., t. 1 00
 McGuire, B. R., N. Y., tract fund 40
 McKean, Channis, Nellie, and Annie, Ont., t. 2 00
 McKiernan, James, Io., t. 22 44
 McClain, Oral F., t. 7 00
 McLain, S. B., Kan., t. 20 00
 McLean, Isabel A., N. Y., t. 23 35
 McLeod, George T., Alta., o 3 75
 McNamara, C. D., Colo., t. 15 00
 McVay, J. W., Mo., t. 10 00
 Madison, Lena, Io., t. 18 00
 Maine, Western District, H. R. Eaton, agent 660 00
 Maine, Eastern District, R. Bullard, bishop 1,433 88
 Maine, Eastern District, S. F. Cushman, agent 478 71
 Maloney, Mrs. B. F., Io., t. 30 00
 Maluch, Bro., Germany, o. 95
 Mark, Mary A., Mo., t. 10 00
 Martin, Ella S., acct. 16 00
 Martin, W. F., Ark., t. 25 00
 Mason, Mrs. O. B., O., o. 25 00
 Mash, J. F. and N. J., Mo., t. 14 35
 Massachusetts District, M. C. Fisher, bishop 1,311 40
 Mattafall, A. D., Me., t. 10 00
 Matthisson, W. D., o. 100 00
 Matthews, Mrs. S. N., acct. 10 00
 Matthews, J. S. and A., Mo., t. 40 65
 Mauzey, F. M., Mont., t. 60 00
 McKittick, Rachael, Io., t. 40 00
 Merchandise 67 99
 Metcalf, J. W., Ky., t. 1 00
 Michigan, Western, J. J. Cornish, agent 1,400 00
 Millman, Rosella, Minn., t. 7 50
 Millman, Isabell G., Minn., t. 6 50
 Miller, Eben, Ark., t. 25 00
 Miller, Edan, acct., 302 50
 Mills, Susan, Ill., t. 2 00
 Mills, F. W. and wife, Okla., t. 8 75
 Mink, John Mark, Mo., t. 1 50
 Mober, Bro. and Sr., Io., o 3 00
 Miner, Emma, and son, Io., o 1 50
 Missouri, Independence Stake, R. May, bishop 277 50
 Missouri, Far West District, Paul, agent 75 00
 Mitchell, Elizabeth, Ind., t. 10
 Moffett, L. W., and wife, Iowa, t. 40 00

Moody, Mrs. R. C., Wis., o 5 00
 Montgomery, Belle, Ark., t. 4 00
 Montgomery, Lavinia, H., Neb., t. 19 40
 Moore, D. A., Mont., t. 27 50
 Moore, F. W., Mo., t. 3 00
 Moore, L. S. D., t. 50 00
 Morris, Polly H., O., t. 1 00
 Morrison, Grace, Mich., t. 10 00
 Morrison, Sarah, Ont., t. 3 50
 Moore's, Sister, Book of Mormon class, trans. f. 2 10
 Moxon, J. W., O., t. 3 00
 Morwick, George, Mo., t. 25 00
 Montana District, Thomas Reese, agent 166 00
 Morgan, A. M., t. 4 12
 Mullen, W. B., Mo., t. 42 25
 Mullen, Ethan I., Io., t. 1 00
 Mullen, Ira, Io., o. 5 00
 Nebraska, Western and Black Hills District, R. S. Mengel, agent 50 00
 Nebraska, Southern District, C. H. Porter, agent 388 00
 Nebraska, Central District, Levi Gamet, agent 300 00
 Nelson, Wm., Pa., t. 25 00
 Nelson, Wm., Pa., o. 10 00
 Nelson, John E., Minn., o. 2 00
 Nelson, John E., Minn., c. 20 00
 Nelson, Wm. T. and Martha A., Mo., c. 10 00
 Nelson, Mary E., Mo., t. 10 00
 Nelson, Alma, Mo., s. 50 00
 Nelson, Alma, Mo., c. 30 00
 Nelson, F. F., Cal., o. 10 00
 Nesbitt, Mrs. G. W., acct. 10 00
 Nevada District, D. R. Jones, agent 46 00
 Newberry, Philo U. and Amarilla A., Wash., t. 10 00
 Newton, O. W., Mich. and Utah, t. 25 00
 Newton, Mrs. C. J., Cal., t. 21 00
 Newton, Mrs. Jane, Mich., t. 20 00
 New York and Philadelphia District, John Zimmerman, bishop 2,539 17
 Nichols, Mrs. J. E., Tex., t. 1 00
 Nichols, John I., Mo., o. 10 00
 Llanely church 10 00
 Nickelson, Maude L., Kan., t. 5 00
 Nolan, C. A., Mo., t. 1 00
 Norris, W. R., and wife, Ark., t. 10 00
 North Dakota District, J. E. Wildermuth, agent 375 00
 Nova Scotia District, Mrs. L. Johnson, agent 73 13
 Nowak, Bro. and Sr., Germany, o. 47
 Numamaker, W. H., Jr., Okla., t. 8 40
 Oehring, Robert, Wyo., t. 17 75
 Oklahoma, Eastern District, G. H. Short, bishop 600 00
 Ogden, Mrs. B. M., Neb., o 5 00
 Ogard, A. A., Neb., o. 3 50
 Olive oil 3 00
 Oliver, Rose, dep. 40 00
 Oliver, E. V., Io., t. 2 00
 Oliver, John F., Colo., t. 5 00
 Oliver, C. L., Ky., t. 1 00
 Ontario, Chatham District, J. H. Tyrrell, agent 200 00
 Ontario, London District, R. C. Evans, bishop 4,000 00
 Otto, J. F. and Augusta, Io., o. 800 00
 Oster, Wm., Alta., t. 10 00
 Owen, Robt. and Anna, Idaho, c. 5 00
 Owen, Robt. and Anna, Idaho, t. 4 50
 Page, W. A., and wife, Mo., t. 100 00
 Parker, R. J., Mo., t. 70 00
 Parker, Edwin B. and Etta, Okla., t. 197 85
 Parker, Edwin B. and Etta, Okla., c. 40 00
 Patrick, Mrs. Ellen, Mo., t. 3 00
 Patterson, Cella, Alta., o. 25
 Pearce, Sr. M. C., Mass., t. 1,200 00
 Peters, C. J., Io., t. 31 00
 Pell, H. J., Neb., t. 30 00
 Perry, J. P., Mo., t. 135 00
 Peterson, Frank, Ill., Scan. Mission 5 00
 Perigo, Wm., Ont., t. 1 00
 Penrod, Floyd, Oreg., t. 5 00
 Phelps, Emma, Mo., t. 5 00
 Phillips, Geo. D., Ark., t. 6 25
 Pleasant, Robt. U., t. 2 00
 Plain, Christopher, Mo., c 900 00
 Pickering, W. R., Mo., t. 1,000 00
 Pickett, Elizabeth, Cal., t. 500 00
 Plumb, Mrs. P. T., Mo., t. 4 00
 Poole, Mary M., Io., t. 80 00
 Porteous, A., Sask., t. 25 00
 Post, J. H., and wife, Tex., t. 14 55
 Post, J. H., and wife, Tex., o 1 00

Post, Rexford V., Tex., t. 4 00
 Powell, Florence, Io., s. 1 00
 Powell, Vma., Mo., t. 10 00
 Powell, Mrs. Wm., Mo., t. 5 00
 Powell, Frank, Mo., t. 20 00
 Powell, Jane, Mo., t. 5 00
 Powers, Joel H., Mex., t. 3 00
 Price, D. B., Mont., o. 10 00
 Price, John D., Mo., o. 3 15
 Propst, Mrs. O. W., Oreg., o 2 50
 Propst, Mrs. O. W., Oreg., t. 2 50
 Propst, O. W., Oreg., o. 2 50
 Pratt, James, Wis., t. 1 00
 Radmall, H. J., Mo., t. 20 00
 Ransom, Emma, Tex., o. 10 00
 Ransom, Sammie, Jr., Tex., t. 60
 Rannie, B., Mo., acct. 5 00
 Ratcliff, A. L., and wife, Kan., t. 100 00
 Rawlins, C. H., Neb., t. 50 00
 Real estate contract, Io. 37 50
 Real estate contract, Mo. 82 30
 Real estate contract, Io. 75 00
 Real estate contract, Mo. 643 00
 Real estate contract, Mo. 20 00
 Real estate contract, Io. 120 00
 Real estate expense, ret. 17 40
 Real estate, Lamoni, Io. 800 00
 Real estate, Independence, Mo. 1,900 25
 Real estate, Cheltenham, Mo. 2,350 00
 Real estate, Knobnoster, Mo. 40 00
 Real estate, Laclede Co., Mo. 800 90
 Real estate, Independence, Mo. 1,188 80
 Real estate, Lamoni, Io. 1,000 00
 Real estate, Lamoni, Iowa 350 00
 Real estate, Lamoni, Iowa 20 00
 Real estate, Lincoln Co., Neb. 500 00
 Real estate, Fairbury, Neb. 349 50
 Real estate, San Diego, Cal. 400 00
 Real estate, Deloit, Io. 700 00
 Real estate, Sedalia, Mo. 3,300 00
 Real estate, Monona Co., Io. 750 00
 Real estate, Lyons, Wis. 16,711 63
 Real estate, Andrew Co., Mo. 700 00
 Real estate, Mo. 29,655 69
 Real estate, Independence, Mo. 800 00
 Real estate, Pettis Co., Mo. 5,000 00
 Real estate, Lamoni, Io. 400 00
 Reams, I. C. and L. J., Io. t. 40 00
 Redfield, Chas. H., Kan., t. 250 00
 Reed, John J., and wife, Ill., t. 1 50
 Reese, D. T., Mo., t. 20 00
 Reed, J. S. N. M., t. 15 00
 Reher, Anna, Germany, t. 95
 Reimann, Bro. and Sr., Germany, o. 1 19
 Rent 1,262 33
 Reneau, Lillie M., Neb., t. 30 00
 Reeser, Evert and Mary, Okla., t. 500 00
 Rever, H. B., Isle of Pines, t. 35 00
 Richards, P. E., Mo., t. 4 15
 Richards, E. T., Ida., t. 2 27
 Riddolls, Arthur, acct., 18 00
 Riggs, J. D., Mo., t. 15 00
 Robertson, Mrs. W. H., Ind., t. 3 50
 Rozers, John B., O., t. 5 00
 Robinson, Sadie, Mo., t. 7 00
 Robinson, W. P., acct. 200 00
 Rodger, J. B., Ill., t. 25 00
 Rodger, Zadie M., Ill., t. 3 00
 Roell, Mrs. M., Mo., t. 16 35
 Roell, C. E. A., Mo., t. 3 00
 Rohrer, H., Cal., t. 10 50
 Roseberry, Sr. B., Cal., t. 3 00
 Rosson, Wm., Mo., t. 5 00
 Roth, W. C., Mo., t. 505 00
 Roth, Anna S., Pa., o. 1 00
 Runkle, Elizabeth, Io., t. 1 50
 Runn, Robert and Paulina, Miss., t. 6 00
 Rushong, Salena, ret. loan 3 00
 Sackfield, Albert, Ill., s. 100 00
 Sacry, Wm. T. and Maggie, Mont., t. 50 00
 Saints' Home 8,756 56
 Saints' Home dam 9 45
 Salyards, R. S., Jr., acct. 5 00
 Sanitarium 2,738 48
 Sandage, Emanuel, Mo., t. 5 00
 Sanford, C. D., Ill., t. 5 00
 Sartwell, Emily, Ill., t. 20 00
 Saunders, Mrs. S. C., W. Va., t. 1 00
 Savage, Hinman W., Mich., t. 25 00
 Savage, Hinman W., Mich., c 30 00
 Savage, Hinman W., Mich., acct. 250 00
 Savage, Alice, Wash., t. 19 40
 Sawyer, Harriett M., Io., bequest 2,000 00
 Schanks, Chas. E., Ky., t. 25

Schofield, Jas. S., N. Y., t. 10 00
 Schuyler, Rose, Mont., o. 1 00
 Schmitt, Catharine, Ky., t. 9 00
 Schneidecker, Delia, Ill., t. 10 00
 Schwartz, Alice C., Ill., t. 25 00
 Seudder, I. B. and Jennie E., Neb., t. 25 00
 Schnadel, Julia, N. D., t. 2 00
 Scott, Columbus, Io., o elder's acct. 20
 Seavey, D. S., Me., t. 86 00
 Sedovics, Harriett C., Mo., t. 60
 Seifer, R. O., Mo., t. 30 80
 Severin, Hilmer T., Mo., t. 24 00
 Shaver, Helen, Oreg., t. 22 00
 Shaver, Mrs. L., acct. 39 30
 Shambaugh, B. F., Io., memorial fund. 1 00
 Shade, Chas., and wife, Okla., t. 10 00
 Shaw, Clark, Mo., t. 100 00
 Shaw, Eliza, Mo., acct. 5 00
 Shaw, Elmer, Wis., t. 3 50
 Shell, A. J., Ala., t. 37 95
 Sheldon, T. J., Mo., t. 7 26
 Shengolic, Mary L. F., Cal., t. 115 00
 Shepman, R., Io., t. 5 00
 Shower, J. D., and wife, Mo., t. 10 00
 Sills, Lake and Hattie, Idaho, t. 25 50
 Sills, Lake and Hattie, Idaho, e. 5 00
 Shumate, F. B., and wife, Colo., t. 5 50
 Short, Ellis, Mo., t. 500 00
 Shupe, Winfield and Ida May, Tenn., t. 20 00
 Simmons, W. W., Mo., t. 10 00
 Slover, F. M., Ala., o. 20 00
 Sloan, James M., Cal., e. 2 00
 Smith, Alvin, Mo., t. 17 87
 Smith, C. E., Mo., t. 5 00
 Smith, Anna E., Cal., t. 6 80
 Smith, John, Nev., o. 4 75
 Smith, John G., Ill., t. 15 50
 Smith, John, Nev., t. 50 00
 Smith, Joseph B., U., t. 5 00
 Smith, John, Nev., o. 5 00
 Llanely church 5 00
 Smith, Jessie B., Cal., t. 345 00
 Smith, Jessie B., Cal., trans fund. 50
 Smith, Frederick A., and wife, Io., t. 17 50
 Smith, Pres. Joseph, Mo., t. 2 25
 Smith, Heman C., acct. 51 45
 Smith, Henry C., acct. 20 00
 Smith, A. H., t. ret. 5 00
 Smith, Patr. A. H., Io., t. 150 00
 Smith, Harry, and wife, Mo., t. 5 00
 Smith, Jessie B., acct. 2,000 00
 Sister, A. Mich., t. 5 00
 Smith, Heman C., Adm. M. Woods estate for P. Anderson, European mis. 100 00
 Smith, P. C., Mo., acct. 75 00
 Smith, Isaac M., o acct. 40 00
 Smolnev, Bro. and Sr. Robert, Germany, o. 1 19
 Smolnev, John, Germany, t. 3 54
 Smolnev, Bro. and Sr., sr., Germany, o. 95
 Smith, Mark N., Wash., t. 30 00
 Snead, May, dep. 97 50
 Snead, May, N. Y., t. 2 50
 Snow, H. J., Mass., o. 2 50
 Snelthen, Mrs. C. C., Io., t. 50
 Smith, J. W., Minn., t. 30 00
 South Dakota District, E. Rannie, agent 500 00
 Stewart, Alice R., Kan., t. 1 50
 Stewart, Opal, Kan., t. 1 00
 Spokane District, Wash., trans. f. 6 30
 Standefer, LeRoy and Leila, Ark., t. 40 00
 Stewart, Moroni, Kan., t. 50
 Spencer, Mrs. H. B., Okla., t. 25 00
 Spurlock, C. J., Mo., t. 1 45
 Sprague, Jennie, Nev., t. 24 00
 Stephenson, P. L., Neb., t. 5 00
 Spurgeon, M. H., Kan., t. 3 00
 Stade, Henry, and wife, B. C., t. 500 00
 Stade, Henry, and wife, B. C., e. 2,000 00
 Staley, Sr. E. C., Mo., o. 2 00
 Steff, Rosina, Mo., e. 100 00
 Steff, Rosina, Mo., t. 80 00
 Stoll, Emma, Kan., t. 10 50
 Stover, L., and wife, Wash., e. 200 00
 Stephenson, Anna, Colo., t. 4 00
 Steamship agency 60 00
 Stewart, L. O., Mo., t. 7 05
 Stewart, Stella, Ind., t. 3 00
 Stewart, Matt, Ind., t. 1 00
 Stewartville reunion, Mo., o. 4 00
 Strong, Mabel O., Mich., t. 1 00
 Street, Anna, Mo., t. 4 35
 Stockton church sale 400 00

Stoker, J. E., Mo., t. 55
 Strickland, L. H., and wife, Wash., t. 65 20
 Strong, Lizzie F., Mich., t. 1 00
 Stroud, John, Neb., t. 67 10
 Stroud, John, Neb., s. 277 90
 Sturges, Clare E. and Eva, Ariz., t. 7 35
 Stubbart, May A., To., t. 10 00
 Stubbart, Jas. M. and M. A., Io., s. 1 00
 Stoker, Genevieve, Mo., t. 30
 Stoker, Mary, Mo., t. 30
 Stoker, Harry, Mo., t. 25 55
 Stoker, I. W., Mo., t. 15 00
 Stone, Frank, S. D., t. 6 25
 Summer, Lizzie, Neb., o. 500 00
 Suit, Roy, Wash., t. 7 00
 Supply Store acct. 140 00
 Sutfon, J. R. and Libbie, Kan., t. 54 60
 Swenson, Sven, Mo., t. 50 00
 Swenson, Sven, Mo., s. 30 00
 Swenson, C. A., ref. f. 1 50
 Sykes, Mrs. Geo. L., Oreg., t. 40 00
 Tainter, Mrs. E. S., Me., t. 1 00
 Talcott, Belle, S. D., trans. f. 2 00
 Tamplin, G. F., W. Va., t. 15 00
 Tappan, Lizzie V., Ind., t. 1 00
 Taylor, Mrs. A. J., Kan., t. 50 28
 Taxes 1 00
 Temple, W. C., Io., o. 2 00
 Thring, Wesley, Ont., o. 1 00
 Thorp, Nancy, Kan., t. 1 00
 Thorp, Nancy, Kan., o. 1 50
 Thorp, Mrs. Martha, Alta., t. 20 00
 Thorp, Mrs. N. J., Neb., t. 18 50
 Thompson, Mrs. Ruby, Io., o. 2 50
 Thompson, Martha E., Oreg., t. 7 00
 Thornton, Chas., Mo., acct. 10 00
 Thomas, Mrs. J. D., Mont., o. Llanely church 12 00
 Thomas, O. B., and wife, Iowa, t. 90 04
 Thomas, J. B. and M. L., Kan., t. 9 96
 Thomas, J. B. and M. L., Kan., s. 4 00
 Thomas, D. W., Io., t. 17 00
 Thomas, Julia A., Me., t. 3 00
 Titus, Harriet G., O., t. 55 00
 Tibbells, D. G., for mother, Neb., t. 3,000 00
 Toronto church acct. 1 75
 Tooze, Mrs. L. A., Oreg., t. 6 00
 Doty, Elizabeth, Mo., t. 100 00
 Trichel, Jacob, Kan., t. 1 00
 Trotter, M. A., Cal., t. 29 70
 Trotter, M. A., Cal., s. 5 00
 Tucker, Mrs. J. A., Tex., t. 10 00
 Tucker, D. E., acct. 10 00
 Tucker, D. E., and wife, O., t. 10 00
 Tuttle, Betsey A., Conn., t. 50 00
 Turpen, T. C., Cal., t. 25 00
 Twaddle, Lizzie, Nev., t. 20 00
 Ullrich, D., Germany, t. 35 35
 Unknown, St. Louis, Mo., o. 8 00
 Unknown, Stewartville, Mo., o. 2 00
 Utterback, Annie, Io., t. 10 00
 Uncufer, Juliette, Mo., o. 5 00
 Vanderwood, J. E., and wife, Mo., t. 2 00
 Vaughn, Mrs. L. A., Io., o. 3 00
 Vernon, M. A., and wife, Ind., t. 43 20
 Virginia, Western District, B. Beall, agent 100 00
 Virginia, New Hope District, Isaac Coffman, agt. 10 00
 Ward, Joseph, Okla., t. 29
 Ward, Mrs. J. R., Ill., o. 1 00
 Waldron, J. W., Mo., t. 10 00
 Wakefield, W. H., and wife, Mich., t. 2 00
 Warlick, Mrs. M. C., Ill., t. 30 00
 Warburton, Emma, U., t. 5 00
 Waterman, Wm., Mont., t. 3 50
 Waterman, Wm., Mont., o. 5 00
 Watson, Wm., Mo., t. 3 50
 Ward, F. S. and Eunice, Kan., t. 22 00
 Ward, Alice A., Neb., t. 2 50
 Warren, Sr. C., Okla., t. 18 20
 Weed, Sarah L., Neb., t. 1 00
 Weeks, Bert, and wife, Kan., t. 4 75
 Wells, Geo. H., Mo., t. 6 00
 Weeks, G. B., Kan., t. 5 00
 Wells, G. R., and wife, Io., t. 35 00
 Wellington, Martha, Colo., t. 10 00
 Weldon, G. E., Cal., t. 34 00
 Wertz, Henry, Sask., t. 7 10
 Wertz, Louise K., Sask., t. 1 00
 Wertz, Mary, Sask., L., t. 1 00
 Westervelt, Mrs. Kan., t. 1 00
 White, Sr., D. B., Mich., o. 30
 White, S., Mich., t. 15 00
 White, Ammon, ref. f. 23 00
 White, F. O., Ark., t. 250 00

White, John S., Okla., t. 5 00
 White, Susan M., Mo., t. 2 00
 White, Sarah, Mo., t. 1 00
 Whitmeyer, F. A. and C. H., Mo., t. 400 00
 Whitney, Maud Preston, Ill., t. 2 00
 Whitney, Maud Preston, Ill., o. 5 00
 Whiting, Frank, and wife, N. D., t. 10 00
 Wilder, Isabell and C. M., Io., t. 100 00
 Wilham, W. L., Ky., t. 25
 Willard, E. E., S. D., o. public library 5 00
 Willis, Robt. L., Ky., t. 1 95
 Williamson, Myrtle, Ala., t. 6 00
 Williams, Clinton, Mont., t. 10 00
 Williams, H. M., Ark., t. 10 00
 Williams, Iris, Mo., t. 75 00
 Williams, Jos. T., Mo., t. 5 00
 Williams, M. B., Mo., acct. 31 00
 Williams, Lyda, Io., t. 3 00
 Willis, Elbert E., Mo., t. 10 00
 Willis, Jennie G., Mo., t. 10 00
 Wilkinson, M. J., Io., o. 1 00
 Wilkinson, James, Io., o. 1 00
 Wilkinson, Noble, and wife, N. Y., t. 50 00
 Wittfog, J. D., acct. 5 00
 Wilson, Mrs. E. C., Okla., t. 10 50
 Wisconsin farm acct. 175 00
 Wise, Mrs. H. R., Cal., t. 14 00
 Withee, Eva C., Mo., e. 23 41
 Woodhead, Myra, U., t. 1 00
 Woodhead, Mrs. C. A., U., t. 5 00
 Wray, Saints, Colo., trans. e. of M. 1 00
 Wright, Mary L., Neb., t. 11 00
 Wright, Mary C., Mo., t. 200 00
 Wunsch, Elijah, Mo., t. 10 00
 Yates, E. E., and wife, Okla., t. 10 00
 Zion's R.-L. S., t. 1,001 96
 Total 398,483 76

Expenditures.
 Aid, Home occupants \$8,580 00
 Allen, Carrie, a. 10 00
 Allen, Arthur, f. 88 00
 Allen, Arthur, e. 20 00
 Allen, Blanche, steno. 364 00
 Allison, A., loan 5 00
 Allison, A., a. 5 00
 Amos, Anna, loan 12 00
 Anable, Mrs. A. B., acct. 30 00
 Anderson, A. C., e. 20 00
 Anderson, Peter, f. 70 00
 Anderson, Peter, ex f. 30 00
 Anderson, Peter, e. 106 25
 Anderson, William, e. 45 00
 Anderson, Peter T., f. 240 00
 Anderson, Peter, for European mission 29 25
 Anderson, Peter T., e. 40 00
 Anderson, Peter, acct. 207 00
 Arber, Joseph, ex f. 8 00
 Arber, Joseph, e. 26 00
 Arber, Joseph, f. 15 00
 Aylor, W. M., e. 30 00
 Baggerley, Mrs. H. S., a. 10 00
 Bailey, O. H., f. 40 00
 Bailey, O. H., e. 52 00
 Bailey, O. H., acct. 1 70
 Bailie, James, f. 19 99
 Baldwin, D. R., f. 10 00
 Baker, J. H., f. 15 00
 Baker, Mrs. J. M., f. 25 00
 Baldwin, Richard, e. 15 00
 Baldwin, D. R., e. 27 00
 Barnhart, D. R., acct. 5 00
 Barrows, M., a. 15 00
 Beal, A. M., acct. 25 00
 Berve, Amos, e. 15 00
 Berve, Amos, ex f. 15 00
 Binger, Charles, acct. 10 00
 Bills payable 191,963 27
 Bills receivable 37,005 91
 Blair, C. V., salary 267 00
 Blankeslee, E. A., e. 10 00
 Blanchard, Geo. S., a. 15 00
 Bogue, I. A., acct. 50 00
 Bond, M. H., e. 18 00
 Bond, M. H., f. acct. 25 00
 Boswell, Joseph, acct. 25 00
 Booker, Henry, a. 25 00
 Booker, Henry, loan 8 00
 Booker, Mrs. N. L., f. 18 00
 Booker, N. L., e. 30 00
 Booker, Alma, e. 35 00
 Bootman, W. P., e. 32 80
 Boswell, Joseph, acct. 25 00
 Bozarth, W. T., acct. 450 00
 Briggs, E. C., f. 100 00
 Briggs, E. C., e. 35 00
 Brookover, G. J., e. 124 00
 Brookover, G. J., ex f. 60 00
 Brookover, G. J., f. 20 00
 Brookover, G. J., f. 20 00
 Bruffett, Lizzie, a. 20 00
 Brush, H. A., a. 31 00
 Braun, H. V., e. 20 00
 Brooner, W. A., e. 20 00
 Brown, H. E., acct. 3 75

Bullard, R. e. 10 00
 Burrows, Melvin, a. 15 00
 Burhart, Ira J., acct. 15 00
 Burr, C. H., e. 15 00
 Bush, Lillie, e. 25 00
 Burr, A. E., e. 19 25
 Burton, J. F., e. 45 00
 Bush, George W., acct. 5 00
 Bussell, P. B., f. 50 00
 Buschlen, J. P., office work 116 67
 Buschlen, J. P., ex. 20 00
 Butterworth, C. E., e. 25 00
 California, Southern District, A. Carmichael, bp. 300 90
 Canada, R. C. Evans, bp. 23 20
 Cairns, W. P., a. 30 00
 Campbell, H. G., acct. 2,000 00
 Campbell, G. F., loan 25 00
 Carlson, C. J., jr., acct. 345 00
 Carpenter, C. J., salary 645 00
 Carmichael, J. B., f. 31 00
 Caross, Addie, a. 10 00
 Carmichael, A., aud. e. 20 00
 Carmichael, A., e. 140 00
 Castins, Emma C., acct. 27 00
 Carmichael, A. Maxwell, Recorder's Office work 116 57
 Carpenter, Blanche, Recorder's Office, work 108 00
 Carpenter, J. A., e. 15 00
 Cashman, F., a. 21 00
 Central Church, Kansas City, Mo., acct. 8,621 30
 Chatburn, T. W., e. 67 00
 Chatburn, F. J., e. 40 00
 Chatburn, T. W., ex. f. 37 50
 Children's Home 2,007 17
 Church buildings 219 80
 Clapp, J. C., e. 10 00
 Clark, Ann, acct. 125 00
 Clotfelter, Nettie, a. 40 00
 Closson, A. V., e. 45 00
 Coburn, Mrs. Emma, a. 10 00
 Cobb, Dora, acct. 10 00
 Colorado District, C. E. Everett, agent 200 00
 Cobb, U., children acct. 60 00
 Cochran, A. S., e. 12 00
 Coe, Thos. G., acct. 25 00
 Cole, Jos. C., loan 15 00
 Condit, S. D., f. 69 00
 Cooper, F. M., e. 50 00
 Cook, Ida M., a. 10 00
 Cook, M. H., e. 53 00
 Crawley, D. S., f. 94 00
 Crabb, J. C., ex. f. 75 00
 Crabb, J. C., e. 59 21
 Crawley, Mrs. D. S., a. 10 00
 Craig, James, f. 20 00
 Culbertson Mrs. A. E., a. 25 00
 Culver, C. B., acct. 130 00
 Curtis, J. F., e. 30 00
 Curtis, J. F., f. 7 99
 Curtis, J. F., ex. f. 37 50
 Cutler, W. D., a. 3 75
 Dake, Sarah A., acct. 30 66
 Daniels, Henry, a. 40 00
 Davis, J. Arthur, e. 46 00
 Davis, J. Arthur, f. 52 00
 Davis, H. N., acct. 50 00
 Davis, John, e. 150 00
 Davis, John, f. 62 00
 Davis, E. A., e. 55 00
 Davis, B. A., f. 20 00
 Davis, James T., f. 361 00
 Davis, James T., e. 84 10
 Davis, William, e. 20 00
 Davis, Mrs. Addie, a. 60 00
 Davis, J. W., e. 250 00
 Davis, J. Alfred, a. 10 00
 Dexter, W. R., salary 594 34
 Devore, L. R., e. 26 00
 Devore, L. R., f. 258 00
 Denton, Lissie, a. 20 00
 Dowling, Adaline, a. 25 00
 Dowker, D. B., f. 24 00
 Dowker, D. B., e. 26 00
 Dowker, J. A., e. 245 50
 Dowker, J. A., acct. 90 00
 Dutton, J. O., f. 12 00
 Dutton, J. O., ex. f. 24 00
 Duthridge, W. D., a. 15 00
 Ebeling, F. J., e. 55 00
 Ebeling, F. J., f. 145 00
 Elvin, R. M., e. 35 00
 Elvin, R. M., f. 40 00
 Elvin, R. M., acct. 11 95
 Emmett, Jos. J., acct. 40 00
 England, Birmingham District, J. B. Meredith, agent 113 79
 England, Manchester District, J. Dewspur, agt. 130 36
 England, London District, Richard Clift, agent 20 22
 England, Sheffield District, J. Austin, agent 14 61
 Enge, N. C., e. 44 50
 Enge, N. C., f. 105 00
 Ensign Publishing House, 106 39
 Erwin, E. A., e. 7 00
 Erwin, Emily, a. 15 00
 Ertridge, C. W., e. 10 00

Exchange	26	48
Expense, Bishop's Office	721	72
Expense, First Pres. Office	332	46
Expense, general	1,353	03
Expense, General Conference	2	50
Expense, High Council	9	09
Expense, Historian's Office	257	96
Expense, Patriarch's Office	11	70
Expense, Quorum of Twelve	16	20
Expense, auditing	8	90
Expense, Recorder's Office	229	73
Expense, Secretary's Office	155	28
Ezzell, L. H., loan	14	00
Farnfield, John C., e.	25	00
Farr, F. B., e.	95	00
Fender, Fred'k E., acct.	50	00
Fields, S. H., f.	119	00
Finn, P. A., e.	115	00
Finn, P. A., e.	15	00
Fordham, W. W., e.	35	00
Ford, Emma, acct.	75	00
Foss, J. C., e.	299	00
Foss, J. C., e.	169	76
Foss, J. C., acct.	30	75
Fry, Chas., aud., e.	20	00
Fry, Chas., e.	12	00
Fulk, C. M., a.	25	00
Furniture and Pictures	200	29
Garner, Mary J., a.	15	00
Gard, A., a.	5	00
Gard, John, acct.	5	00
Garrett, W. H., inh.	150	00
Garrett, W. H., f.	200	00
General Sunday School Association	950	00
Givens, Nancy, a.	5	00
Glen, J. M., acct.	18	00
Goble, Lucy, a.	15	00
Goss, Sr., a.	15	00
Goodale, Mary Ella, dep.	150	00
Goodenough, E. J., e.	25	00
Gold, H. H., salary	339	66
Good, Lucy M., work		
Recorder's Office	99	00
Goodrich, V. M., e.	20	00
Gowell, M. F., f.	151	00
Gowell, M. F., ex. f.	15	00
Gowell, M. F., e.	12	00
Graceland College running expense	3,530	60
Graceland College debt acct.	360	00
Graceland College manual training	245	66
Graves, Mrs. S. J., f. a.	65	00
Green, J. F., a.	30	42
Green, O. E., a.	27	00
Greene, U. W., ex. f.	37	50
Greene, U. W., e.	25	29
Greenwood, W. H., f.	59	98
Gregory, Fred, e.	25	00
Grenawalt, W. A., and Bro., acct.	100	00
Grimes, J. R., e.	35	00
Griffiths, Hattie R., f.	185	00
Griffiths, G. T., ex. f.	40	00
Griffiths, G. T., e.	25	00
Gurwell, C. A., acct.	24	00
Hackett, J., e.	24	00
Hackett, J. T., e.	55	00
Haden, W. E., e.	15	00
Halb, Jacob, e.	10	00
Hancock, Eliza, a.	10	00
Hanson, Paul M., e.	23	00
Hanson, John H., e.	40	00
Harmon, Ethel, office work	72	00
Harrington, G. B., ex. f.	70	00
Harrington, G. B., f.	67	00
Harpe, C. E., ex. f.	20	00
Harpe, C. E., f.	60	00
Harp, John, e.	46	00
Harpe, C. B., e.	18	00
Hayer, Ell, e.	10	93
Hedrick, E. W., acct.	31	00
Henson, E. L., e.	15	00
Herald Publishing House	1,982	79
Hewitt, Wm., acct.	230	00
Hlatt, Mary N., estate	17	75
Hill, John, a. and acct.	13	50
Hilliard, G. H., acct.	503	55
Hilliard, G. H., f.	100	00
Hilliard, G. H., e.	30	00
Hilliard, G. H., Counselor	25	00
Hills, I. B., e.	75	00
Holton, Thursa, a.	20	00
Holloway, L. G., e.	89	00
Holloway, L. G., f.	49	00
Houghton, Leonard, e.	20	00
Hudson, Mrs. M. A., a.	90	00
Hulmes, Alfred, acct.	25	00
Hughes, Mrs. V. J., a.	10	00
Illinois, Kewanee District, Jas. Norris, agent.	73	00
Inman, Mrs. Martha, a.	10	00
Independence Shale Brick Company	57	00
Independence Shale Brick Plant	6,587	94
Insurance	211	36
Independence Planing Mill & Supply Co.	150	00

Independence Sash, Door & Lumber Co.	230	00
Interest	7,505	13
Iowa, and Illinois, Nauvoo District, Geo. P. Lambert, Bishop	100	00
Irwin, Mrs. Emily, a.	35	00
Jarrad, Elizabeth, acct.	136	04
Jenkins, Jay, loan.	25	00
Jenkins, Rees, f.	115	25
Jenkins, Rees, e.	19	48
Jenkins, Geo., e.	33	99
Jenkins, Geo., f.	96	00
Johnk, C. C., e.	60	75
Johnson, E. P., for aged sister	10	00
Jones, Thomas, f.	128	39
Jones, Thomas, e.	40	46
Jordan, Mrs. M. D. C., loan	50	00
Jordan, A. P., a.	30	00
Juhan, Mrs. N. B., a.	347	62
Keck, F. C., e.	15	00
Keck, F. C., ex. f.	15	00
Kelley, Mary, Io., loan.	20	00
Kelley, W. H., Io., f.	517	00
Kelley, W. H., Io., e.	90	00
Kelley, Grace, steno.	123	25
Kelley, J. Stanley, salary	125	00
Kelley, E. L., jr., salary	326	00
Kelley, E. L., jr., acct.	339	50
Kelley, E. L., e.	695	59
Kelley, E. L., ex. f.	111	03
Kelley, E. L., f.	1,088	62
Kelley, W. H., Ind., f.	157	00
Kelley, W. H., Ind., ex. f.	55	00
Kelley, W. H., Ind., e.	32	00
Kelley, James E., e.	65	00
Kelley, T. C., acct.	240	00
Kelley, T. C., e.	25	00
Kelley, E. L., Hiatt estate	75	80
Kelsall, Marie M., acct.	120	00
Kennedy, Emma, a.	20	85
Kennedy, Emma, acct.	70	27
Kentucky and Tennessee, J. R. McClain, agent	125	00
Kern, J. E., a.	10	00
Kippe, Alex., e.	4	52
Kirtland Hotel	301	62
Kirtland Temple repairs.	41	15
Kirtland Home	200	00
Knisley, Alvin, e.	38	00
Knisley, Elizabeth, f.	34	00
Knisley, Alvin, f.	120	00
Knisley, Alvin, acct.	60	00
Kocher, Arthur, e.	40	00
Krahl, D. J., salary	1,303	43
Krahl, D. J., dep. acct.	560	00
Lake, Chas. H., e.	100	00
Lambert, D. F., salary	258	00
Lambert, Lena J., salary	83	93
Lambert, J. R., acct.	100	00
Lambert, J. R., e.	21	98
Landon, Clara, a.	45	00
Lane, Mrs. Ethel, acct.	19	50
Lane, Guy W., a.	5	00
Larkue, Wm. E., e.	98	50
Larkue, Wm. E., f.	265	00
Laurel Club, loan.	40	00
Layland, A. J., e.	60	00
Layland, Ella, a.	35	00
Layland, Ella, loan	6	00
Lee, John H., on contract	30	00
Lewis, Wm., e.	73	79
Lewis, Wm., f.	37	00
Lewis, Walter, acct.	15	00
Library, Bishop's Office	129	26
Library, Church	50	00
Library, First Presidency	152	75
Public Libraries	51	05
Limpus, Frank, acct.	5	00
Live Stock	137	50
Long, E. B., e.	35	00
Luff, Joseph, e.	5	00
Lundquist, David, e.	116	00
Lundquist, David, loan.	5	00
Lyons farm	139	00
McCallum, Alex, acct.	46	80
McCallum, Mrs. E. G., acct.	50	00
McCormack, Allie, steno.	7	95
McClain, Ella, Okla., a.	10	00
McClain, J. R., f.	135	00
McCoy, H. A., a. and e.	50	00
McConaughy, Jas. C., e.	46	00
McDowell, W. A., f.	130	00
McDowell, W. A., e.	15	00
McFarland, Mary, loan	5	00
McGuire, Polly, a.	10	00
McKiernan, Jas., e.	20	00
McVey, J. H., loan	20	00
Magregor, Daniel, e.	11	08
Macrae, W. S., f.	40	00
Macrae, W. S., e.	55	00
Macrae, W. S., ex. f.	45	00
Madden, S. J., e.	20	00
Madden, S. J., f.	120	00
Madison, Mrs. A. D., S. D., a.	25	00
Maloney, R. M., e.	15	00
Mannering, W. H., f.	76	00
Mannering, W. H., e.	25	00
Marks, Mrs. Julia, a.	4	00
Massachusetts District, M. C. Fisher, bishop	31	30
Mash, J. F., a.	80	05
Mash, J. F., acct.	10	00

May, J. Chas., e.	176	55
Merrill, A. M., a.	10	00
Metcall, J. W., f.	540	00
Miller, C. Ed., e.	20	00
Miller, Eben, acct.	650	69
Miles, O. B., e.	73	24
Minnesota District, Birch Whiting, agent	160	00
Mintun, J. F., e.	21	00
Mintun, J. F., acct.	30	00
Missouri, Southern District, A. M. Baker, agent	24	00
Missouri, St. Louis District, R. Archibald, agent	205	00
Missouri, Independence Stake, R. May, bishop	2,100	30
Missouri, Clinton District, Geo. W. Beebe, sr., agent	195	00
Missouri, Far West District, C. P. Paul, agent	2	00
Moler, H. E., f.	201	00
Moler, H. E., e.	15	00
Moler, James, f.	25	00
Moler, James, e.	14	07
Moore, Lloyd C., e.	22	00
Morgan, E. B., e.	108	33
Morgan, J. W., acct.	40	00
Morgan, J. W., e.	10	00
Morgan, J. W., f. a.	100	06
Morgan, Vida E., a.	55	00
Mortimer, A. E., e.	15	00
Mullen, Bri B., loan	3	00
Nebraska, Southern District, C. H. Porter, agent	150	00
New York and Philadelphia District, J. Zimmermann, bishop	16	58
Newton, Wm., e.	276	97
Oakland, Utsburg and Kirtland District, J. A. Becker, bishop	500	00
Okerlund, O. W., f.	373	20
Okerlund, O. W., e.	115	00
Oldham, Annie, loan acct.	2	50
Oliver, Rose, acct.	40	00
Page, Jerome E., e.	5	00
Page, Jerome E., f.	60	00
Page, Albert, acct.	725	00
Palmer, D. S., f.	60	00
Parker, Geo. H., a.	20	00
Paxton, J. W., f.	164	00
Paxton, J. W., e.	46	00
Paxton, J. W., ex. f.	50	00
Payne, Mrs. E. A., f. a.	82	00
Peak, W. E., f.	322	00
Peak, W. E., e.	104	70
Peak, Fern, a.	4	00
Pender, W. S., ex. f.	25	00
Persinger, Cornelius, on contract	1,330	00
Peterson, Mrs. J. W., f.	59	00
Peterson, J. W., e.	94	50
Petra, J. F., e.	15	00
Petre, J. F., f.	20	00
Pierce, F. J., e.	41	00
Pickering, W. P., e.	15	00
Pitt, F. G., e.	60	00
Plouge, James, a.	12	00
Plumb, P. T., f.	127	00
Plumb, P. T., e.	10	20
Postage	82	16
Potato acct.	184	36
Poter, W. N., e.	15	00
Pottmann, C. W., e.	5	00
Prewitt, W. H., a.	5	00
Purfurst, A. B., e.	70	02
Quick, Lee, e.	15	00
Rannie, Edward E., ex. f.	20	00
Rannie, Edward, e.	23	00
Rannie, Edward, acct.	25	00
Rannie, Edward, f.	62	00
Real estate contract, Mo.	4,500	00
Real estate contract, Wis.	15,000	00
Real estate contract, Mo.	290	00
Real estate contract, Mo.	105	00
Real estate contract, Io.	800	00
Real estate contract, Io.	403	05
Real estate exp. and rep.	1,403	05
Real estate improvements	1,615	96
Real estate improvements	25	00
Real estate, Lamoni, Io.	100	00
Real estate, Omaha, Neb.	1,200	00
Real estate, Mo.	300	00
Real estate, Mo.	200	00
Real estate, Mo.	1,000	00
Real estate, Okla.	500	00
Real estate, Utah	1,100	00
Real estate, Kensington ad. Mo.	180	00
Real estate, Nauvoo, Ill.	3,150	00
Real estate, Independence, Mo.	762	50
Real estate, Independence, Mo.	1,777	50
Real estate, Johnson Co., Mo.	6,278	00
Real estate, Independence, Mo.	108	00
Real estate, Kirtland, Ohio	200	00
Real estate, Kirtland, Ohio	517	00
Real estate, Mo.	923	45
Real estate, Mo.	200	00
Real estate, Oklahoma City, Oklahoma	350	00

Real estate, Bald Knob, Ark.	225	00
Real estate, Io.	1,975	50
Real estate, Mo.	150	00
Real estate, Mo.	100	00
Real estate, Alabama	1,400	00
Real estate, Io.	800	00
Real estate, Mo.	100	00
Reiste, S. M., e.	34	45
Renfro, D. F., f.	11	50
Renfro, D. F., f.	125	00
Repine, Ella, loan.	25	00
Riddle, M. A., a.	2	00
Riley, J. T., e.	15	00
Roberts, I. N., e.	35	00
Robertson, E. P., e.	215	00
Robinson, W. P., e.	30	00
Robinson, W. P., acct.	630	00
Robinson, W. P., f.	12	50
Ross, Mrs. C. A., a.	15	00
Roth, J. S., e.	12	00
Rudd, Vina and Lovina, loan and a.	20	00
Rushton, J. W., e.	64	00
Rushton, J. W., f.	69	07
Rushton, J. W., ex. f.	48	70
Rushon, Salena, a.	17	50
Russell, F. A., e.	31	00
Russell, F. A., aud. e.	20	00
Russell, R. C., e.	30	08
Saints' Home	6,942	53
Saints' Home dam.	3,035	08
Salyards, R. S., f.	250	00
Salyards, R. S., salary	365	00
Salyards, Joseph R., loan.	15	00
Sandy, Harvey, acct.	45	00
Sanitarium	6,178	93
Savage, H. W., e.	208	33
Sawley, F. L., e.	40	00
Sawley, F. L., f.	72	75
Scandinavian Mission, P. Mucus, agent	400	00
Schmidt, H. G., acct.	70	00
Scott, Columbus, e.	50	00
Scott, Columbus, f.	424	00
Scott, S. W., L., e.	100	00
Scott, S. W., L., ex. f.	23	00
Scott, M. R., sr. a.	135	00
Scott, Mrs. J. M., a.	10	00
Scogin, Mrs. M. B., a.	12	00
Self, R. O., e.	30	80
Self, R. O., on contract.	60	00
Seigfried, Madge Craig, f.	25	00
Shaw, Eliza, acct.	5	00
Sheehy, F. M., e.	151	00
Sheehy, F. M., f.	50	00
Sheldon, T. J., e.	92	26
Sheldon, T. J., f.	50	50
Shields, Henrietta B., a.	35	00
Shields, John, e.	20	00
Shinn, D. L., f.	20	00
Snort, Ellis, acct.	2,000	00
Siegfried, M. H., e.	21	00
Simmons, Jessie M., e.	25	00
Simmons, S. W., e.	35	00
Simmons, S. W., f.	245	00
Silvers, A. C., e.	32	00
Silvers, A. C., f.	33	00
Sitzer, Edward, a.	10	00
Slover, F. M., f.	40	00
Smart, W. H., e.	40	00
Smith, A. H., f.	354	41
Smith, A. H., e.	20	00
Smith, A. H., sickness and funeral	125	70
Smith, H., estate.	123	00
Smith, Cleo, acct.	4	50
Smith, David, e.	30	00
Smith, Mrs. R. B., a.	20	00
Smith, Edgar H., e.	25	74
Smith, E. A., e.	52	00
Smith, F. A., e.	159	50

Table listing names and amounts, including Sneed, May, acct. 184 99; Snow, C. L., f. 183 58; South Dakota District, B. Rannie, agent. 24 00; Society Islands Mission, C. H. Lake, agent. 50 00; Sparling, Henry, f. 128 00; Spurling, Henry, e. 30 00; Sprague, Ethel L., Record-er's Office. 28 19; Spurlock, C. J., a. 20 50; Standefer, W. R., a and f. 55 00; Steamship agency. 10 00; Stead, J. D., f. 163 18; Stead, J. D., e. 72 30; Steadman, E. A., e. 50 00; Stebbins, H. A., f. 300 00; Stebbins, L. O., acct. 5 00; Stewart, J. B., e. 10 00; St. John, B., e. 105 00; Stubbart, J. M., f. 105 00; Stubbart, J. M., e. 20 00; Suspense acct. 72 64; Sutton, J. R., e. 20 00; Sutton, J. R., f. 70 00; Swenson, Mrs. C. A., f. 295 00; Swenson, C. A., e. 100 00; Swenson, Swen, f. 105 00; Swenson, Swen, e. 40 00; Tankard, Ruth, steno. 5 00; Tanner, J. A., e. 15 00; Taxes. 773 69; Taylor, Thos., f. 59 98; Taylor, Mary, a. and Choctaw Texas, N. E., and Choctaw District, Ellis Short, bishop. 300 00; Therburn, G. W., e. 35 00; Thomas, Pearl, a. 25 00; Thomas, O. B., ex. f. 50 00; Thomas, O. B., f. 125 00; Thomas, O. B., e. 39 00; Thornton, Chas., acct. 10 00; Tomlinson, G. C., e. 15 00; Tracts, Arher, Jos., Io. 3 02; Tracts, Baker, A. M., Mo. 4 25; Tracts, Brown, Samuel, Va. 40; Tracts, Braun, H. V., Mo. 75; Tracts, Bullard, R., Colo. 1 00; Tracts, Bootman, W. P., Mo. 1 00; Tracts, Cooper, F. M., Ill. 1 00; Tracts, Condit, S. D., Ida. 5 25; Tracts, Case, Hubert, Okla. 1 40; Tracts, Cushman, S. F., Me. 2 00; Tracts, Eastman, Dr. 90; Tracts, Fordham, W. W., Wash. 3 00; Tracts, Farrell, R. W., Me. 1 15; Tracts, Ferris, J., Mo. 4 50; Tracts, German hymn books 10 80; Tracts, Goodson, R. J. 55; Tracts, Harper, Thomas. 35; Tracts, Harron, O. J., Mich. 2 00; Tracts, Hawn, G. E., Mo. 7 40; Tracts, Hanner, W. N., Ky. 50; Tracts, Harp, John, Tex. 30; Tracts, Hunt, C. J., Io. 1 85; Tracts, Hull, E. B., Pa. 1 00; Tracts, Howe, Geo. B., So. Africa. 35; Tracts, Jenkins, Rees, Wales. 2 05; Tracts, Kelley, J. E., Sask. 2 05; Tracts, Kirtland Temple. 1 55; Tracts, Knisley, Alvin, Neb. 1 12; Tracts, Lytle, H. S., Neb. 2 00; Tracts, Layland, A. J., Ida. 1 60; Tracts, Long, E. E., O. 1 00; Tracts, Macrae, W. S., Mo. 2 26; Tracts, May, J. C., So. Is. 50; Tracts, Mintun, J. F., Io. 4 15; Tracts, Moler, H. E., Kan. 65

Table listing names and amounts, including Tracts, McArthur, P. D. 40; Tracts, McClain, J. R., Ky. 1 15; Tracts, Macgregor, D., Me. 4 00; Tracts, Nanny, J. W., Mo. 1 15; Tracts, Olsen, Geo. F. 55; Tracts, Pierce, F. J., Mo. 2 53; Tracts, Palmer, D. S., Tex. 6 25; Tracts, Peak, W. E., Kans. 1 00; Tracts, Pickering, W. P., Mo. 3 65; Tracts, Rannie, E., S. D. 2 45; Tracts, Roberts, I. N., Va. 3 00; Tracts, Russell, R. C., Can. 3 00; Tracts, Randall, B. H., Mo. 50; Tracts, Russell, F. A., Colo. 3 00; Tracts, Stone, A. E., Pa. 1 75; Tracts, Shippy, G. M., Mich. 1 00; Tracts, Smith, Hale W., Mont. 40; Tracts, Stubbart, J. M., Ala. 1 00; Tracts, Stebbins, H. A., Io. 65; Tracts, Tomlinson, S. W., Canada. 1 00; Tracts, Thompson, J. T., Canada. 1 00; Tracts, Tomlinson, G. C., Canada. 50; Tracts, White, Bert, Mo. 50; Tracts, Wildermuth, L., Wisconsin. 1 50; Tracts, Wildermuth, J. B., Iowa. 2 60; Trusler, Mrs. James, a. 10 00; Tucker, D. E., e. 25 00; Tucker, Walter, and wife, a 25 00; Turner, Warren, E., e. 30 00; Twombly, Samuel, acct. 14 00; Twombly, Samuel, e. 12 00; Typewriter acct. 50 00; Utah mission. 112 00; United Order of Enoch. 5 00; Vanderwood, J. E., e. 30 00; Vanderwood, J. E., f. 60 00; Walters, R. T., e. 14 00; agent. 20 00; Wales, Western District, Silas Evans, agent. 121 75; Wales, Eastern District, Thos. Gould, agent. 155 84; Warnock, Mrs. M. E., a. 222 90; Warnock, Mary, a. 5 00; Wells, Gomer R., e. 194 82; Werner, Mrs. J. M., acct. 15 00; Wells, G. R., f. 429 34; Wells, L. R., loan. 10 00; Whiting, W. W., acct. 12 25; Whiting, Alonzo, f. 18 00; Wheeler, Lawrence, acct. 63 00; Whiteaker, Iva, a. and acct 25 00; White, W. A., acct. 38 90; Whiteaker, Mrs. E. J., f. 100 00; White, I. N., e. 10 00; Whiteaker, A. L., e. 20 00; Wight, J. W., ex. f. 150 00; Wight, Mrs. J. W., loan. 50 00; Wight, J. W., f. 203 35; Wight, J. W., e. 28 17; Wight, L. L., e. 30 00; Wildermuth, J. B., e. 25 00; Wildermuth, J. B., e. 35 00; Wildermuth, J. B., f. 25 00; Wildermuth, Lester, e. 23 00; Wilfong, J. D., acct. 100 00; Wilcox, Mrs. Cassie, a. 10 00; Wilcox, R. C., a. 25 00; Wilcox, Earl, acct. 6 00; Wilson, W. A. and Mae E., acct. 25 25; Wilson, Mrs. C. C., loan. 21 00; Willey, C. E., e. 4 00; Wildermuth, B. R., a. 20 00; Williams, T. W., e. 25 00; Williams, M. B., acct. 21 00

Table listing names and amounts, including Wisconsin, Southern District, C. C. Hoague, agent. 200 00; Wisconsin, Northern District, Naimur Johnson, Yates, James E., e. 15 00; Zion's Religio-Literary Society. 591 74; Balance on hand. 933 12; Total. \$398,463 76

REPORT OF GEORGE H. HILLIARD, COUNSELOR.

Table listing names and amounts, including Receipts. Akridge, James, Mo., o. \$ 50; Andrews, Blanche I., Neb., t 26 50; Alexander Reunion, Kans. o 14 30; Bootman, Chas. E., Mo., o 1 70; Boardman, M. N., Mo., o 1 00; Bishop, Sr., Mo., o. 10; Bootman, Frank, Mo., o. 1 00; Blackford, Sarah, Mich., t 3 60; Barr, Andrew, agent, Mich. 615 77; Barr, Andrew, Mich., o. 1 00; Brown, Robert, Mich., o. 50; Bradford, Ollie, Mo., o. 25; Boughan, Harry, Ill., o. 1 00; Bensing, Pauline, Ill., o. 50; Brown, Lewis, Ill., t. 50 00; Burroughs, Arthur, Ill., t. 10 00; Brown, Wm. W., Ill., t. 5 00; Bozarth, Jennie, Mo., t. 4 70; Chrestensen, A. A., Mo., t. 8 00; Campbell, H. G., Mich., o. 1 00; Carter, Neva, Ill., o. 50; Clements, Wm., Ill., t. 25 00; Cisne, Lizzie, Ill., t. 1 00; Dunseth, Ann, Mo., t. 1 00; Dunlavy, Martha, Neb., t. 3 00; Everett, John and wife, Neb., t. 10 00; Edwards, Evan, Mo., t. 20 00; Ewing, Emma, Ill., t. 1 00; Ewing, L. O., Ill., t. 5 00; Albert, Ernest, Kans., o. 1 00; Ellis, George, Ill., o. 1 50; Fairland conference, Okla. 2 10; Ferrell, Thos. K., Mo., o. 25; Gray, A. T., Mo., t. 75 00; Gray, A. T., Mo., o. 1 00; Hughes, S. C., Mo., o. 1 00; Hughes, Sr., Mo., o. 1 25; Hager, Peter G., Mich., t. 10 00; Hilliard, G. H., and wife, Mo., t. 15 00; Hilliard, G. H., and wife, Mo., c. 100 00; Holdsworth, Jesse, and wife, Mo., t. 10 00; Hart, J. D., and wife, Ill., t 20 00; Hart, J. D., and wife, Ill., o 5 00; Hilliard, David A., Ill., t. 7 00; Henry, John A., and wife, Mich., t. 10 00; Jones, George, Mo., t. 10 00; Kelley, E. L., Bishop. 25 00; Lemons, Lee, Mo., t. 5 00; Longfield, A. F., Mo., o (funeral). 15 00; Lasater, Mary, Ill., o. 1 00; Mack, Minnie, Mo., t. 5 00; Martin, Sr., Mo., o. 25; Manning, Bro., Mo., o. 25; Mull, Mima, Mo., t. 1 80; McDonald, Sarah A., Mich., t. 10 00; McTaggart, Wm., and wife, Mich., t. 5 00; Mission Branch, Ill., o. 3 00; Nunamaker, W. H., Mo., t 10 25; Nelson, Alma, Mo., o. 50; Null, Margaret, Ill., o. 25; Nowles, Fred, Ill., t. 10 00

Table listing names and amounts, including Ogden, Charles, Mo., o. 25; O'Brien, Joseph, Mich., o. 50; Paddock, Belger, Ill., o. 1 00; Quinley, J. W., Mo., o. 1 00; Quick, Frank, and wife, Mo., t. 30 00; Randall, Bro., o. 25; Rothrup, Fannie, o. 25; Reunion, Nebraska City, Neb., o. 6 50; Reunion, Joplin, Mo., o. 4 00; Reunion, Nevada, Mo., o. 3 00; Reunion, Piano, Ill., o. 15 00; Rosson, Wm., and wife, Mo., c. 100 00; Rosson, Wm., and wife, Mo., t. 5 08; Rimley, Joseph, Ill., o. 1 00; Sutherland, O. P., Mo., t. 50 00; Sutherland, O. P., Mo., o. 50; Smith, Sr. E. F., Mo., o. 9 30; Slover, James, Ill., t. 5 00; Shepherd, Charles, Mich., o 1 00; Scheidecker, Sarah, Ill., o. 1 00; Scheidecker, Delia, Ill., o. 1 00; Thompson, Mrs. 10; Trimmer, Robert A., Nev., t340 00; Tucker, Julia, Tex., t. 40 00; Upton, Sr., Ill., o. 50; Vate, R. C., Ill., o. 25; Vowels, Bro., Ill., o. 2 00; Williamson, Charles H., Mo., t. 350 00; Withe, Eva C., Mo., s. 10 00; Williams, George, Mo., t. 2 00; Westervelt, Bertha, Mo., t. 1 00; Warrensburg Branch, Mo., o. 2 70; Williams, Jerome, Ill., t. 5 00; Weston, John F., Mo., t. 2 00; Lamoni reunion committee. 5 00; Lance, Sr. 5 57; Total. \$2,175 07

Table listing names and amounts, including Expenditures. Knobnort, Sedalia & Cosby R. E., e. 13 69; Hilliard, G. H., f. 224 00; Personal and traveling, e. 215 18; Kelley, E. L., Bishop. 1,213 00; May, R., bishop. 350 00; Smith, W. F., agent. 115 77; Davis, Wm., e. 5 00; Elders' board on High Council, e. 7 00; Total. \$2,143 64; Due church. \$ 31 43

REPORT OF E. A. BLAKESLEE, COUNSELOR.

Table listing names and amounts, including Receipts. Due church December 31, 1907. \$ 75 25; Jackson, Adeline T. 50; Total. \$ 75 75; Expenditures. Blakeslee, E. A., e. 24 00; McDowell, W. A., e. 3 00; Davis, J. Arthur, e. 10 00; Total. \$ 37 00; Due church. \$ 38 75

REPORT OF E. A. BLAKESLEE, COUNSELOR.

Table listing names and amounts, including Receipts. Balance due church, December 31, 1908. \$ 38 75; Expenditures. Kelley, Wm. H., e. \$ 10 00; Due church. \$ 28 75; (Here read table on pp. 8, 9.)

Accounts with Local Bishops and Agents.

Alabama District.

Table listing names and amounts, including George O. Sellers, Agent. Receipts. Baldwin, J. W. \$ 25 00; Booker, G. G. 5 00; Booker, B. L. 10 00; Booker, R. B. 62 00; Booker, W. H. 5 00; Bass, Mrs. H. 5 00; Drake, W. H. 10 00; Harper, J. R. 20 00; Harper, Bertha D. 5 00; Harper, Maggie. 30 00; Harper, Martha. 9 00; Harper, Mrs. M. A. 1 00; Harper, N. B. 1 00; Pawkins, J. J. 5 00; McPherson, W. S. 10 00; McPherson, Mrs. M. J. 20 00; Milnard, G. W. 10 00; Odom, W. A. 20 00; Parker, W. V. 12 00; Parker, L. G. 5 00; Peacock, T. M. 2 50; Peacock, Mrs. Alice. 50; Patrick, Z. K. 5 00

Table listing names and amounts, including Raborn, Mrs. Matilda. 50; Sellers, Idella. 5 00; Sellers, S. T. 18 00; Sellers, O. M. 10 00; Sellers, L. G. 6 00; Sellers, J. D. 10 00; Sellers, J. B. 20 00; Salter, H. F. 5 00; Vickrey, E. 20 00; Vickrey, T. M. 20 00; Vickrey, J. A. 18 00; Wiggins, G. E. 15 00; Wiggins, J. E. 6 00; Total. \$ 423 50; Expenditures. Balance due agent December 31, 1908. \$ 9 50; Colman, Mrs. Mary, a. 5 00; Harp, John, e. 5 00; Stubbart, Mrs. J. M., f. 70 00; Slover, Mrs. F. M., f. 220 00; Tucker, Mrs. D. E., f. 108 00; Total. \$ 417 56; Due church. \$ 5 94

Mobile District.

Table listing names and amounts, including W. L. Booker, Agent. Receipts. Antony, Mark, t. \$ 1 00; Booker, Willis L., t. 5 00; Booker, Lafayette N., t. 2 00; Bankister, Ed and wife, t. 25 90; Bankister, Mary, t. 1 00; Courtney, Aaron, t. 4 00; Cunningham, Wm., t. 2 50; Cooper, James and wife, t. 10 00; Durgan, J. C., t. 5 00; Gidcons, Sidney, o. 50; Gidcons, Mary, o. 50; Howard, Hiram, o. 50; Howard, Andrew, o. 30; Howard, Sarena, o. 25; Long, Wm. W., o. 50; Mizell, Reuben, t. 6 00; Mizell, John, t. 5 00; Miller, Joel, and wife, t. 6 00; Miller, Albert G., t. 5 00; Miller, Eaton E., t. 1 00; Miller, Frank T. 20 00

Table listing names and amounts, including Miller, Powhattan, t. 20 00; Miller, Lester, t. 1 00; McDowell, Simon, t. 5 00; McCormack, M., t. 50; Powell, James and wife, t. 10 00; Parker, John G. and wife, t. 9 25; Parker, Glad and wife, t. 7 00; Parker, Ed, t. 3 00; Rodgers, Wm., t. 1 50; Rodgers, John, t. 1 00; Sherman, Geo. W., t. 9 50; Sherman, Billis, t. 5 00; Sherman, Daniel, t. 9 00; Sherman, John, t. 1 00; Stiner, Frank, t. 15 00; Smith, Lester, t. 9 00; Smith, Thos. L., t. 1 00; Searchiff, Frank, o. 1 00; Tillman, Oscar, t. 2 00; Young, Lottie, t. 1 50; Young, John, W., t. 5 00; Young, Arthur, t. 1 50; Young, Lonnie, t. 25; (Continued on page 9.)

Tabulated Report of Local Bishops and Agents for the Year 1909.

Districts, Local Bishops and Agents.		Last Report Due.		Received.		Received.		Received.		Paid.		Paid.		Paid.		Balance due	
Church.	Agent.	Bishop.	Other Agents.	Titlus, Offerings, Consc. Surplus.	Miscellaneous.	Bishop.	Families.	Expenses.	Aid.	Districts.	Miscellaneous.	Church.	Agent.				
Alabama, G. O. Sellers.	9 56			423 50			398 00	5 00	5 00		3 01	5 94					
Alabama, Mobile, W. L. Booker.	1 07			228 65			198 00	180 19	73 03		48 60	29 57					
Australia, George Lewis.				1,176 15	144 40		1,489 41	79 13	13 05		1 59	1,077 00					
British Isles, J. W. R. Ashton.			182 12	51 01	9 74		1,665 42	303 03	374 50		71 97	865 55					
California, Northern, Albert Carmichael.				3,476 15		700 00	970 00	203 73	73 00	8 20	238 98						
California, Southern, Fred Adam.	120 61	300 00		1,814 54	51 00		925 00	159 00			145 29	327 88					
Canada, Southern, John L. Burger.			300 00	1,088 92			350 00	63 00	87 50	800 00	7 36	335 13					
Canada, Saskatchewan, Wallace E. Nelson.				1,536 30	5 75		168 00	79 00				363 30					
Canada, Winnipeg, L. H. Carter.				2,883 40			1,203 94	77 97	115 16		17 00	489 60					
Colorado, Eastern, C. E. Everett.	160 30	200 00		2,858 91	2 22	425 00	1,209 94	43 86	23 02	141 23	6 85	50 60					
England, Birmingham, J. E. Meredith.	136 75	118 79		3,472 35	6 26		692 87	106 67	75 70	85 90	23 28	45 21					
England, Manchester, Joseph Devynth.		136 38	24 35	3,000 38				49 73	24 11	89 74	81 59	23 15					
England, London, R. Clift.		29 22	14 61	72 00				39 59	32 87	5 11							
England, Sheffield, John Austin.		14 61		215 35		154 35	40 00	20 00	1 00			215 38					
Florida, E. N. McCall.				438 70					268 00								
Hawaii, Elias E. Richards J. Durtée.				45 00		55 75		30 00									
Igaho, Northern, Myron J. Durtée.				29 60				20 00				43 95					
Illinois, Central, Luther Simpson.				377 80		100 00	216 00	97 50	39 66		2 18	145 61					
Illinois, Kewanee, C. J. Back.			5 36	1,098 35	5 00		1,096 00	105 35	314 77		5 77	216 82					
Illinois, Northern, John M. Davis.	22 15			3,819 82			1,462 00	36 00	7 00	11 43	1 45	798 22					
Illinois, Southern, John M. Davis.				856 01		161 18	415 25	61 15									
Indiana, Eastern, Wardell Christy.				225 67			96 00	42 95	102 15		5 55	21 67					
Iowa, Des Moines, John Zand.				1,369 13			1,470 00	178 94	10 00		2 31	333 18					
Iowa, Fremont, John Hilde.				1,217 91			936 00	5 00	20 00			407 82					
Iowa, Fremont, Lorena Leeka.				2,146 04		1,500 00	765 00	59 00	46 50		442 60	192 38					
Iowa, Galand's Grove, C. J. Hunt.	56 83			1,146 25		1,146 25	1,020 00	56 53			3,174 35	457 84					
Iowa, Lamoni Stake, W. M. Anderson.				8,071 81	3,210 09	3,000 00	4,117 12	96 21	1,044 51		32 52	103 81					
Iowa, Little Sioux, A. A. Hansen.				4,226 79		1,100 00	684 00	59 00	409 80		17 85	413 34					
Iowa, Pottawattamie, J. A. Hansen.				1,139 59			1,210 00	1 00	35 27		11 00	63 49					
Iowa and Illinois, Nauvoo, Geo. F. Lambert.	30 15	100 00		2,776 96		270 00	655 00	25 00	10 00		2 59	73 88	169 61				
Kansas, Northwestern, John Cairns.				576 70		500 00		178 64	175 00		111 90		50 00				
Kansas, Northwestern, John Teeters.	59 11			2,802 13	80 00	600 00	2,164 00	150 00	272 50		16 00	107 84					
Kansas, Spring River, Ellis Short.	346 66			1,596 15		1,483 88	466 00	176 80	12 00		19 19	210 70					
Kentucky and Tennessee, J. R. McClain.	8 37	125 00		1,438 71			201 89				3 46	411 57					
Maine, Eastern, R. Bullard.				1,596 15							1 79	36 45					
Maine, Western, S. F. Cushman.				1,438 71													
Maine, Western, H. R. Eaton.				735 64		660 00											
Mass. and Rhode Island, W. C. Fisher.		837 89		3,768 30		1,036 50					2 00	107 84					
Michigan, Central, Wm. F. Smith.				1,750 88							19 19	210 70					
Michigan, Northern, J. C. Goodman.			115 77	1,475 46			1,146 00	30 00			3 46	411 57					
Michigan, Southern and Northern.	23 02		25 00	1,651 47			592 00	30 00	39 25		1 79	36 45					
Indiana, Samuel Stroth.	3 71			1,149 26			887 00	67 27		25 00	8 26	190 44					
Michigan, Western, J. J. Cornish.	299 93			2,665 08		1,400 00	980 00	53 10	316 47		72 92	117 62					
Minnesota, Birch Whiting.				785 51			620 00	165 11	8 00		22 78	97 40					
Missouri, Clinton, G. W. Beebe.	1 52			165 11			715 42	62 12	183 15		15 00						
Missouri, Far West, Charles P. Faul.				793 57		75 00	2,761 50	363 00	204 00		1 10	1,496 00					
Missouri, Independence Stake, R. May.				4,657 13		277 50	6,489 24	1,288 35	2,794 32		1,503 78	3,574 82					
Missouri, Nodaway, R. K. Ross.	2,100 00	350 00		12,212 37	195 00		1,016 00		5 00		2 85	26 30					
Missouri, Northeastern, W. B. Richards.				911 90			348 00	5 00	72 92								
Missouri, Northern, A. M. Baker.	19 43			695 75			630 24	132 01	47 95			53 18					
Missouri, Saint Louis, Russell Archibald.				1,073 25	2,438 12		1,116 00	15 00	20 00		2,362 43	100 75					
Montana, Thomas Reese.		24 00		1,732 15		166 00	790 00	41 00	5 00		25 00	100 96					
Nebraska, Central, Levi Gamet.		205 00		1,239 00		300 00											
Nebraska, Northern, H. S. Lytle.				1,063 27													
Nebraska, Southern, C. H. Porter.				1,434 00		388 00	1,720 00	162 60	91 00		31 85	404 78					
Nebraska, Western and Black Hills.																	
R. S. Mengel.	87 67			338 40			330 00	35 00			2 00	9 07					
New York and Philadelphia, Jno. Zimmermann.	96 25			5,333 23		50 00	330 00	417 15	822 30		2 25	1,172 19					
New York, Western, F. J. Urdyke.		16 58		277 00		2,539 17	1,306 00	47 15				118 45					
North Dakota, Jerome F. Wildermuth.				1,807 25		875 00	1,451 00	188 33				634 00					
North Dakota, Richard C. Johnson.						73 13						14 00					
Ohio, Hubert Case.	36 51			4,309 58		3,624 50	333 50	333 50	44 50		62	169 40					
Oklahoma, Eastern, Ellis Short.				1,757 22	45 00		827 00	69 00	20 00		111 17	205 82					
Oklahoma, London, R. C. Evans.	665 57			2,001 85		2,497 00	2,497 00	96 50			7 00	413 08					
Ontario, Chatham, J. H. Tyrrell.		23 20	800 00	7,992 69	3,385 70	5,500 00	1,614 00	685 30	145 50	300 00	3,115 70	1,305 68					
Oregon, Eastern, A. J. Moore.	60 25			1,537 86		2,200 00	1,84 00	90 00	120 50		4 2	203 61					

Districts, Local Bishops and Agents.	Last Report Due.		Received.		Received.		Paid.		Paid.		Balance due				
	Church.	Agent.	Bishop.	Other Agents.	Tithes, Offerings, Consec. Surplus.	Miscellaneous.	Bishop.	Families.	Expenses.	Aid.	Districts.	Miscellaneous.	Church.	Agent.	
Oregon, Southwestern, William Smith.			19 17		496 93			344 00	62 00			1 78	108 02	80 00	
Oregon, Portland, I. Storer.			400 00		159 69		138 00	363 75	101 71			1 33	21 68	53 90	
Scandinavia, P. Mucus.					31 50										
Scandinavia, Missionary Fund.	36 21	23 06													
Scandinavia, Missionary Banner.		34 84													
Scandinavia, Sabbath School.		14 46													
Scandinavia, Book of Mormon.															
Society Islands, Metnaore.					377 38		115 92		31 33			257 79	08		
South Dakota, E. Rannie.			24 00		753 55		192 00					5 70	139 36		
Texas, Central, J. M. Nuntley.	90 84				250 15		130 75			2 50		11	129 05		
Texas, Northwestern, B. F. Renfro.	42 26	82 30			113 70		15 00						6 40		
Texas, Southwestern, D. S. Palmer.	51 56				505 90		462 00						55 46		
Utah, G. J. S. Abels.	133 65				370 50		344 00					101 47	38 38		
Virginia, New Hope, Isaac Coffman.					97 00		10 00								
Wales, Eastern, Thomas Gould.	1 60		155 84	4 87	84 89		226 45					1 17	3 29		
Wales, Western, Silas Evans.			121 75	9 74	178 85		193 55					1 82	17 55		
Washington, Seattle, B. C. Frank Holmes.	286 92				1,203 75		1,008 00					3 90	384 77		
Washington, Spokane, W. W. Fordham.	248 60				1,637 53		1,328 00					1 30	314 05		
Wisconsin, Northern, Naimor Johnson.			20 00	1 71	278 66		180 00						119 07		
Wisconsin, Southern, C. C. Hoague.			200 00		738 37		50 00						46 17		
West Virginia, B. Beall.	39 21		200 00		230 90				74 00	165 00					
			13,896 53	1,286 73	5,742 26	1,841 73	123,679 88	19,506 27	25,759 92	69,727 17	8,744 18	9,085 16	1,442 32	12,463 69	26,829 77

Note—Abbreviations used: t, tithe offering; o, offering; c, consecration; s, surplus tithing; t. f., tract fund; trans. f., translation fund; f, family allowance; ex. f., extra family allowance; e, elder's expenses; a, aid; inh., inheritance.

Accounts with Local Bishops and Agents.

(Continued from page 7.)

Young, Harry, t.	1 00	Burrows, J.	4 87
Yocom, J. C., t.	6 00	Edgeworth, P.	1 58
Total	\$ 228 65	Leberz, J.	13 15
		Middleton, V.	14
		Middleton, Sr. G.	25
		Bisker, Bro., and wife.	4 87
		Koles, A.	1 09
		Waldman, G.	1 22

Expenditures.

Due agent, December 31, 1908	\$ 1 07	Perth Branch.	
Booker, Sr. N. L., f.	198 00	Broadway, Bro. and wife.	22 16
Agent, e.	2 00	Davies, Bro., and wife.	14 61
Money orders	1 01	Millard, G. W.	5 36
Total	\$202 08	Robinson, A. F., and wife.	47 00
Due church	26 57	Robinson, Aubrey	9 74

AUSTRALASIAN MISSION.

George Lewis, Bishop.

Receipts.

Balance due church December 21, 1908	\$947-70	Scattered Members.	
Wallsend Branch t. and o.		Clarke, E. M. E., and wife	4 87
Daughters of Zion	49	Ivers, W. E.	14 61
Gregory, Ann	1 22	Ivers, C. H., and wife.	95 45
Lewis, G.	24 35	Leberz, A.	9 74
Potter, J.	8 52	Mather, Sr.	5 84
Stewart, G.	1 22	Moore, G.	12 18
Wallsend Religio Society	1 22	McLaughlin, R.	4 87
		McLaughlin, W.	25 57
		Parker, G. H.	7 31

Homesville Branch.

Ley, Harry	9 74	Building and Tent Fund.	
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Hamilton Branch.

Braddock, M.	9 74	Adelaide Branch	21 21
Birt, John	13 59	Balmain Branch	62 07
Bramston, Sr.	7 31	Hamilton Branch	27 66
Cornelius, Jas.	1 22	Mather, Sr.	73
Davies, Jone	2 44	Tuncurry Branch	17 94
Dixon, Jas.	2 44	Wallsend Branch	14 79
Davies, Eri.	1 22		
Gammidge, W. H.	2 07	Victoria District.	
Heslop, Roy	1 22	Craig, Albert	9 74
Imrie, Grace	5 48	Craig, James	26 79
Imrie, Ivy	5 48	Craig, Sr. W.	2 44
Jones, Jessie	6 82	Craig, Sr. Sarah	2 44
Jones, John	48 70	Clarke, Ernest	4 87
Jones, James	7 31	Daniels, Sr. R.	5 84
Jamieson, Thomas	97	Eden, G.	61
Sister, A.	19 48	Emmerson, Bro., and wife	11 09
Smith, Maggie	2 44	Emmerson, Charles	11 26
Williams, Ann	73 05	Emmerson, Lucy	4 87
		Prowse, Sr.	4 87
		Queensferry Branch	3 29
		Rowse, Bro.	7 31
		Squire, Bro., and wife.	58 44
		Stephenson, Sr.	4 87
		Taylor, Sr. L.	1 22
		Wooley, Ashton	9 74
		Total	\$2,868 25

Leichhardt Branch.

Elliott, Thos., Jr.	49	Expenditures.	
Ferrett, A. A.	14 61	Barmore, Sr., f.	\$ 77 92
Millard, G. W.	4 38	Davis, J. W., e.	4 87
Balmain Branch t. and o.		Haworth, W. J., f.	526 96
Blackmore, Sr.	7 12	Haworth, W. J., e.	19 48
Corbett, A. J.	25 08	Jones, Sr., a.	58 44
Donohue, Jas.	3 04	Jones, H. J., f.	288 95
Dohrn, Sr.	9 74	Robertson, E. F., e.	9 74
Daniels, Sr.	1 22	Storm, Sr., a.	4 87
Fordham, Sr.	4 49	Wells, G. R., f.	175 32
Flood, Blanche	4 87	Wells, G. R., e.	121 75
Ferritt, Nellie	8 04	Trueman, Sr., a.	9 74
Gresty, J. T.	19 48	Bank charges	2 44
Henrichs, Sr.	30 44	Exchange	1 22
Kennedy, Bro.	35 31	Stamps, etc.	5 43
Manning, Bro.	24 44	Deeds, transfers, etc.	32 75
Maders, Polly	14 31	Building and Tent Fund.	10
Maders, Sr., Sec.	2 92		
Prescott, Bro.	34 09	Victoria District.	
Sister, A.	4 87	Making affidavit	2 44
Smith, Henry	13 27	Butterworth, Sr., f.	260 55
Smith, Joseph W.	4 87	Barmore, Sr., f.	160 71
Seaberg, A.	7 31	Barmore, A. C., e.	24 35
Seaberg, Victor	1 22	Exchange	4 22
Thearle, C. A.	23 13	Total	\$1,791 25
Thorvin, Sr.	4 50	Due church	\$1,077 00
White, Bro.	9 74		
White, Rose	6 06		
Wilson, Sr.	6 70		
Wallis, R.	6 21		

Tuncurry Branch.

McLaren, C. S.	93 06	BRITISH ISLES MISSION.	
Rankin, Sr.	19 11	J. W. Rushton, acting agent.	
Taylor, J. R.	51 14	Receipts.	
Wright, John	316 55	Balance due church Decem-	
Wright, H. O.	14 61	ber 31, 1908	\$ 14 47
		Sheffield Branch, John	
		Austin, agent	5 11
		London Branch, Richard	
		Clift, agent	9 74
		North Manchester Branch.	
		Baty, Mary Jane and Ann, t.	49
		Nixon, Edwin and Eliza-	
		beth, t.	1 46
		Green, and Robinson Sis-	
		terg, t.	2 31
		Smith, John, o.	36
		Eccles Branch.	
		Heywood, Bro., and wife, t	2 59

East Manchester Branch.

Clarke, James, and wife, t	2 44
East Manchester Branch, o	24

Farnworth Branch.

Hope, David, o	73
Yates, Betsy Ellen, o	49

South Manchester Branch.

Baty, Lilly, o	12
Coun, Tom, t	49
Maddock, William, t	1 95
Towers, George, t	49

Northeastern Manchester Branch.

Schofield, James, and wife	73
Hope, Marv Jane, t	49
Topping, Fred, t	24
Waugh, James, and wife, t	2 44
Birmingham, J. E. Meredith, agent	141 23
Dewsnup, Joseph, agent	7 98
Embley, Sr., t	1 22
Fishy, G. H., t	73
Manderfield, Arthur, t	10 96
Rice, Jessie, t	4 87
Saints' Co-op. Society, t	12 18
Trapp, E. J., t	1 22
Taylor, John W., t	4 87
Taylor, Jessie, Christmas	

Offering, Wortley Branch

Sunday school	3 77
Weate, John, t	2 44
Wilson, Henry, and wife, o	3 53
Wilson, E., offering from sewing class, Exeter Branch	1 58
Warren, Lily, returned loan	9 74
Mason, Bro., balance Leeds District mis. fund	3 64
Total	\$257 34

Expenditures.

Baillie, James, e	\$ 14 61
Grenwood, Elizabeth A., f.	52 60
Greenwood, Wm. H., e	7 31
Jenkins, Rees, f.	9 74
Jones, Thomas, f.	9 74
Johnson, Bro., and Bro. and Sr. Howarth, a	6 33
Rushton, J. W., f.	66 35
Rushton, J. W., e	24 35
Taylor, Sarah, f.	26 99
Taylor, Thomas, e	32 86
Wilson, Henry, and wife, a	4 87
Postage	1 59
Total	\$257 34

Birmingham District.

J. E. Meredith, agent.

Receipts.

Balance due church Decem-ber 31, 1908	\$136 75
Eccleston, George, t	2 35
Edmund, Bro. and Amy, t.	3 65
Eccleston, W., t	4 38
Eccleston, Sr. F. C., t.	1 46
Greenwood, George S., t.	3 30
Greenwood, Joseph R., t.	6 45
Kendrick, Albert, t.	1 46
Meredith, Ad. A., t.	38 98
Meredith, John B., t.	128 70
Meredith, Beatrice A. D., t	4 87
Roberts, David, t.	61
Simpson, I. H., t.	73
Snead, Howard, t.	4 14
Smith, Herbert, t.	73
Scholefield, J., and wife, o	4 87
Taylor, John W., t.	8 77
Taylor, Sr. I.	49
Tablinor, Robert, t.	1 64
Walton, Sr. F. E., t.	2 92
Walton, C. T. F., t.	97
Walton, Charles, t.	61
Walton, G. A., t.	2 44
Walton, H. F., t.	24
Kelley, E. L., Bishop	110 13
Kelley, E. L., Bishop (Christmas Offering)	3 66
Graceland College fund	2 22
Total	\$475 50

Expenditures.

Agent's expenses	\$ 4 63
Gage, Bro., a.	6 58
Greenwood, W. H., e.	14 61
Greenwood, W. H., f.	209 94
Loyd, Will, a.	1 83
Rushton, J. W., e.	14 64
Rushton, J. W., agent.	141 23
Taylor, Sr. I., a.	14 61
Taylor, Thomas, e.	14 61
Kelley, E. L., Bishop (College)	2 22
Total	\$424 90
Due church	\$ 50 60

London District.

Richard Cliff, agent.

Receipts.

A sister, o	\$ 2 03
Cliff, Richard, and wife, t	46 51
Furness, Emma, o	49
Goulce, Wm., and wife, t.	17 20
Goulce, Wm. T., t.	3 04
Hockaday, J., and wife, t	7 67
Kemp, Sr., t.	2 19
Newton, James, t.	10 53
Oblation, London Branch.	4 87
Oblation, Enfield Branch.	4 79
Kelley, E. L., Bishop	29 22
Worth, John	97
Total	\$129 60

Expenditures.

Armstrong, W. R., e	\$ 3 90
A sister, a.	11 93
A brother, a.	12 18
Leggott, G. W., e.	22 91
Rushton, J. W., e.	22 92
Rushton, J. W., agent.	9 74
Stamps	81
Total	\$ 84 30
Due church	\$ 45 21

Manchester District.

Joseph Dewsnup, agent.

Receipts.

Exeter Branch.

Ireland, Stephen, and wife, t	\$ 1 95
Ireland, Elizabeth, t.	49
Ireland, Samuel, t.	49
Nichols, I. M., and wife, t	4 87
Pope, Elizabeth, t.	9 74
Richards, Sophy, t.	4 87
Wilson, Emily	2 44
Wilson, Henry, and wife, o	1 83

Eccles Branch.

Grundy, Joseph S., t.	1 22
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Farnworth Branch.

Bramall, Alice, t.	28
Fenny, Mary, Sen., t.	63
Fenny, William, t.	12
Harper, Joseph, t.	2 31
Hope, David, Sen., t.	3 67
Hopson, Annie, t.	1 52
Hurst, Sarah A., t.	22
Hope, Sarah, t.	08
Hope, David, jr., t.	10
Hope, Annetta, t.	08
Hope, Samuel H.	1 17
Hope, Alice, t.	4 46
Spargo, James, t.	2 66
Spargo, John, Sen., t.	71
Spargo, Sarah E., t.	42
Spargo, Eliza, t.	49
Spargo, John, jr., t.	42
Spargo, Ethel, t.	36
Yates, Betsy E., t.	18

Leeds, Burley Branch.

Bradford, Yooks mission, o	2 52
Burley Branch, o.	1 17
Horton, Samuel, and wife, t	9 74
Manderfield, A., and wife, t	5 84
Rushton, Beatrice, t.	1 71
Schofield, Annie J., t.	499 28
Wormald, Nellie, t.	11 69

Wortley Branch.

Elrby, G. W., and wife, t.	2 19
Horton, Samuel, and wife, t	4 38
Harper, Herbert, and wife, t	24 35
Meadowcroft, John, and wife, t.	73
Roume, Eliza, t.	61
Sykes, Joseph Henry, t.	4 87
Saints' Co-op. Society, t.	12 18
Taylor, Jessie, t.	36
Taylor, Sarah, o.	73

South Manchester Branch.

Baty, James, t.	6 09
Baty, Sr. James, o.	1 71
Baty, James R., t.	12
Baty, James R., o.	49
Dewsnup, Nepht, t.	16
Dewsnup, Joseph and Harriet, t.	13 47
Harris, Sr., t.	10 23
Maddock, Wm., t.	24
Maddock, William, o.	7 70
Maddock, Selina, t.	1 95
Maddock, Ethel, t.	12
Mather, Samuel F., t.	4 26
Mather, Mary, t.	4 26
Mather, Samuel F. and Mary, t.	25 57

Towers, George, and wife, t	24
Towers, Margaret A., t.	73
Towers, George, t.	97

North Manchester Branch.

Baty, Ann, o.	36
Baty, Mary Jane, o.	36
Coux, Mary H., t.	24
Coux, Tom, t.	2 68
Greenwood, Maude, t.	24
Greenwood, Elizabeth A., t	73
Gilson, W., and wife, t.	7 31
Green, Emily, t.	2 92
Nixon, Edwin, and wife, t	1 58
Smith, John, t.	24

East Manchester Branch.

Armstrong, W. R., and wife, t.	2 68
Armstrong, J. W., t.	12 18
Branch, o.	97
Clarke, James, and wife, t	17 23
Gayter, Albert, and Nelliet	1 71
King, E., and wife, t.	2 56
Kirkham, Minnie, t.	18

Northeast Manchester.

Barrington, James, and wife, t.	1 22
Mayne, Arthur, and wife, t	4 87
Mayne, Arthur, jr., t.	1 06
Schofield, James, and wife, t	1 46
Schofield, John, and wife, Sen., t.	24 35
Topping, Fred, and wife, t	2 92
Waugh, James, and wife, o	3 65

Plymouth Branch.

Mitchell, Alice, t.	9 74
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Stockport Branch.

Nadin, F., and wife, t.	2 44
Worth, Wm., o.	61

Warrington Branch.

Cank, Clara, t.	1 44
Chandler, Wm. H., and wife, t.	1 38

Wigan Branch.

Spargo, James, t.	2 44
Graceland College	6 26
Kelley, E. L., Bishop	136 36
Meredith, J. E., agent ret.	24 35
Total	\$982 25
Due agent	\$ 4 25

Expenditures.

Austin, John, agent.	\$ 43 83
Agent's expenses	5 54
Evans, Silas, agent	9 74
Fysh, A., and wife, a.	2 44
Greenwood, Wm. H., e.	47 48
Greenwood, E. A., f.	75 24
Howarth, Ed., and wife, a	10 96
Hughes, Jessie, a.	7 31
Johnson, Wm., and wife, a	11 16
Kelley, E. L., Bishop (Graceland College)	6 26
Laycock, Hannah, t.	4 87
Meredith, J. E., agent.	24 35
Mason, Emily, a.	14 61
Rushton, Beatrice, f.	320 20
Rushton, J. W., e.	39 69
Rushton, J. W., act. agt.	7 98
Taylor, Sarah, f.	299 53
Taylor, Thomas, e.	10 48
Wilson, Henry, and wife, a	23 35
Stationery	85
Postage, etc.	10 63
Total	\$986 50

Sheffield District.

John Austin, agent.

Receipts.

Austin, John, t.	\$ 2 44
Cousins, Charles, t.	22 40
Poster, Joe, t.	1 71
Holmes, G. H., and wife, t	14 12
Holmes, Wm., Sen., t.	3 65
Holmes, Simon, jr., t.	1 83
Low, Charles, t.	1 17
Mather, Mable, t.	1 46
Mather, Martha, t.	3 36
Naycor, Joseph, t.	5 78
Richardson, Herbert, t.	5 78
Rallings, Robert, t.	2 44
Smith, Sr., t.	2 55
Simpson, Henry, t.	4 14
Turner, Sr., t.	3 30
Taylor, Harry, t.	3 65
Wragg, Ernest, t.	73
Dewsnup, Joseph, agent.	14 61
Kelley, E. L., Bishop	14 61
Total	\$101 31

Expenditures.

Agent's expenses	\$ 59
Austin, George, a.	1 22
Caton, Sr., a.	23 13
Gawalt, Joseph, a.	3 04
Healing, James, a.	1 83
Marshall, Sr., a.	3 65
Rushton, J. W., e.	4 87
Rushton, acting agent	5 11
Taylor, Thomas, e.	34 72
Total	\$ 78 16
Due church	\$ 23 15

Eastern Wales District.

Thomas Gould, agent.

Receipts.

Balance due church Decem-ber 31, 1908	\$ 1 60
Evans, D. L., t.	38 96
Evans, Sr., agent	4 87
Green, Br., o.	1 22
Green, Br., and wife, o.	7 31
Gould, T., and wife, t.	7 31
Gill, Srs. B. and E., o.	2 80
Gill, Srs. B. and E., o.	1 11
Gloucester Branch, o.	2 41
Harris, Sr. A., t.	2 92
Jones, Sr. M., o.	1 01
Kelley, E. L., Bishop	155 84
Millis, P., t.	2 68
Macray, G., t.	8 52
Macray, G., o.	24
Trapp, E. J., t.	5 60
Trapp, A. T., t.	2 68
Trapp, A. T., o.	12
Total	\$247 20

Expenditures.

Jones, Mrs. M., f.	\$226 45
Bevan, Sr. F., a.	16 19
Postal orders, postage, etc.	1 17
Total	\$243 81
Due church	\$ 3 39

Western Wales District.

Silas Evans, agent.

Receipts.

Aberaman Branch	\$ 93
Bishop, James	1 71
Collins, D.	5 00
Davies, Thomas	4 42
Dewsnup, Joseph, agent.	9 74
Evans, S., and E. A.	34 09
Edwards, D.	4 75
Jenkins, Maggie	85
Jenkins, John G.	73
Jenkins, Hannah	73
Kear, Thomas	97
Kelley, E. L., Bishop	121 75
Man, E. J.	1 24
Member, A.	34 09
Port Branch	3 41
Pughshy, John	3 35
Phillips, John	10 35
Phillips, Elizabeth	49
Thomas, D.	38 96
Thomas, Roger	24
Thomas, M.	61
Thomas, T. J.	61
Thomas, W. S.	61
Williams, Daniel	2 44
Williams, Edward	27 27
Total	\$305 34

Expenditures.

Edwards, Sr., a.	\$ 17 05
Agent's expenses	1 32
Epton, Brother, a.	2 44
Ellis, Paul a.	1 22
Edmunds, D., a.	4 87
Gould, Thomas, agent.	4 87
Jones, May, f.	45 62
Jones, Thomas, e.	9 74
Jenkins, Hannah, f.	147 93
Jenkins, Rees, e.	23 50
Lewis, William e.	14 61
Rushton, J. W., e.	9 74
Simmons, Frank, a.	2 44
Trehearne, Sr., a.	2 44
Total	\$287 79
Due church	\$ 17 55

CANADA.

R. C. Evans, bishop.

Receipts.

Balance due church Decem-ber 31, 1908	\$1,055 90
Arthur Branch	6 01
Armstrong, Wm. W.	10 00
Arnold, Bowley, and wife.	37 00

Atkins, Herbert H. and wife	3 00	Dailly, Ambrose	25 00	Lake, Chester, and wife	10 00	Smith, Mary	30 00
Armstrong, William	3 00	Dobson, Robert	30 00	Leeder, May	3 00	Seempton, Mrs. Henry	05
Andrews, Martha	1 50	Dobson, R. J.	3 00	Lonsway, J. H.	23 00	Stoutenburg, Mrs. Arthur	5 00
Alexander, Henry	10 00	Dobson, William G.	1 00	Life, Henry E.	12 00	Smith, Sidney and wife	1 00
Andrews, Mrs. Wm.	2 50	Densmore, Sarah	5 00	Maddison, Alex.	3 00	Shute, Annie	5 00
Andrews, Emmerata	1 00	Dodd, Thomas	10 00	Morrison, Sarah	5 00	Schrank, Ossie	5 00
Buschlen, Charles S.	15 00	Egremont Branch	14 00	Meadows, Hannah	5 00	Sheperdson, Wm. and wife	25 00
Bigger, Richard L.	60 00	Everitt, George, and wife.	5 00	Moore, Ray	5 00	Seaton, Gwendna	1 00
Bannister, James, jr.	7 00	Elves, John	5 00	Mount, B. and wife.	7 00	Sinclair, Thos., and wife.	5 00
Bates, Wm., and wife.	3 00	Farr, Charles E.	45 00	Morris, John, and wife.	10 00	Terrybury, A. H.	1 50
Bate, James G.	10 00	Ford, Bert	24 20	Mark, Hugh, and wife.	45 00	Temple, Harriett	5 00
Beate, James Amos	35 00	Frazier, Daisy	10 00	Martin, Richard, and wife	50 00	Tovey, Florence	1 00
Butler, Archie, and wife.	30 00	Fligg, Wm. I., and wife.	50 00	Minor, Roland	20 00	Thompson, Robert G.	24 00
Baumer, Lizzie	2 00	Farthing, W. H.	17 00	Minor, Laura	1 00	Taylor, John H., and wife.	40 00
Bigger, Gerzie	10 00	Farthing, Annie Mable	2 00	Mesle, Frank	15 00	Timbrell, Thomas, and wife	500 00
Bigger, Flossie	10 00	Field, Alfred	10 00	Miller, Mary E.	5 00	Toronto Branch	17 96
Buschlen, Carrie (refund)	40 00	Frazier, Henry, and wife.	5 00	Martin, Albert, and wife.	5 00	Toronto Branch (for payment of loan on ch.)	3,000 00
Bannister, Elizabeth	200 00	Freeman, F. M., and wife.	1 00	Martin, Norman	8 00	Thomas, Frederick H.	10 00
Boyer, Grace	10 00	Fletcher, James	31 00	Minor, Eliza	5 00	Townsend, Elizabeth	1 00
Braden, Jennett	11 75	Farthing, Lillian	3 00	Mason, Peter, and wife.	1 00	Taylor, William E.	2 00
Beemer, Elizabeth	61 00	Pletcher, Fred, and wife.	20 00	Morrison, Jennie	10 00	Taylor, William J.	5 00
Burton, George, and wife.	5 00	Freeman, Lillie	10 00	Moore, Catherine	5 00	Taylor, Isaac, and wife.	10 00
Beemer, Maggie	6 00	Forest, Alex., and wife.	2 60	Morrison, Walter, o.	5 00	Tubb, F., and wife.	19 00
Bagnell, Acl B.	20 00	Fuller, Charles	10 00	Meslin, Harry	2 00	Taylor, L., and wife.	1 00
Beemer, Cecil	53 00	Franks, Mamie	1 00	McLean, A. F., and wife.	16 15	Thring, Wesley	200 00
Brigham, C. E.	300 00	Freeman, Emily	50 00	McLean, Charles	5 00	Thompson, J. T. and wife	2 10
Byers, Arthur	2 00	Gregory, Fred'k, and wife.	85 00	McKibbin, Annie	2 00	Thompson, Lizzie	2 00
Barrick, Clarence	15 00	Gerrie, Wm., and wife.	38 50	McArthur, Mrs. John	14 00	Thompson, Kate	1 00
Braden, Florence	14 00	Goods, Effie	18 00	McArthur, Mrs. John	1 00	Timbrell, Martha	6 00
Braden, Emma	5 00	Goheen, Frederick	10 00	McDonald, Clarence	20 00	Vasbinder, John, and wife	10 00
Bacon, S. H., and wife.	5 00	Gray, Annie	5 00	McDonald, Viola	7 00	Wilson, Susan	5 00
Berry, W. J.	15 00	Goodman, George	13 00	McArthur, W. E., and wife	10 00	Whitman, James, and wife	11 00
Berry, Thos., and wife.	102 00	Greenway, Laura	70 00	McArthur, Mary J.	13 00	Whittaker, Emily	6 00
Bravener, George	25 00	Granger, Frank, and wife.	25 00	McDonald, David	15 00	Waie, Walter C.	5 00
Braden, John A.	1 00	Guyer, George	10 00	McIntosh, Wm., and wife.	10 00	Warton Branch	8 85
Beckett, George W.	10 00	Gillett, Joseph, and wife.	5 00	McKenzie, Rachel	8 00	Wahl, Connard, and wife.	100 00
Blow, Arthur	6 00	Gillen, Rebecca	7 00	McDonald, Austin	20 00	Washington, George	7 50
Brieker, Lillian	37 00	Gray, Frank, and wife.	10 00	McConnell, Mary	1 00	Warren, Mrs. George	12 00
Barris, W. and wife.	2 00	Gillen, Bert	10 00	McMullen, Mrs. John	1 10	Wilson, James	17 00
Barnes, W. H., and wife.	7 00	Gozard, Wm. and wife.	10 00	McArthur, William	2 00	White, William	5 00
Brown, Mrs. William	5 00	Garard, Charles T.	4 00	McDonald, Emelia	5 50	Whitehead, J. T., and wife	115 00
Blakely, Georgina	5 00	Granger, Wm., and wife.	10 00	Norton, J. T.	2 00	Wylie, James, and wife.	10 00
Blazey, John	2 00	Griffin, George	10 00	Northey, F. H., agent.	800 00	Wheeler, Sarah	4 00
Blazey, Sarah	5 00	Gerrie, Harry	5 00	Norris, Alfred and wife.	1 50	Waterford Branch	9 85
Bannister, Wilson D.	25 00	Gerrie, James, and wife.	5 00	Owen Sound Branch	3 32	Wilson, Wellington, and wife	61 00
Bannister, William S.	40 00	Goodall, Sarah	50 00	O'Dell, Leslie, and wife.	25 00	Wood, Margaret E.	20 00
Bate, John, and wife.	10 00	Grigsby, William, jr.	1 00	Oliver, Mary	5 00	Watts, Claude	1 50
Baker, G. T., and wife.	3 00	Gozzard, Harry	2 50	Osbourne, Joseph R.	15 00	Welsh, Ernest, and wife.	5 00
Bear, Mrs. Rosie	75 00	Gray, Rose	5 00	Orbourn Branch	8 00	Whitehead, Robt., and wife	5 00
Benham, Ira I.	20 00	Grice, Annie	21 00	Peterson, Nels J.	100 00	Whitehead, Mary	1 00
Baylis, Pearl	1 00	Hailstone, Harry	5 00	Phillippin, P. H., and wife	15 00	Waters, Harry	1 00
Barnhart, Royden, and wife	60 00	Hathaway, Hazel	40 00	Prentice, Angus, and wife.	100 00	Wells, Phillip, and wife.	4 00
Bradley, Louis	3 00	Hathaway, Ira	60 00	Prentis, Margaret	2 00	Whitworth, George and wife	25 00
Bell, R. A.	165 00	Hardey, Raymond	75 00	Place, William, and wife.	55 00	Willing, Brother	5 00
Burch, Ida	7 00	Hardey, Wm. A., and wife.	56 00	Perry, Dallis	7 00	Yerks, Mary	10 00
Church, Maria	1 50	Hesson, James P.	1 00	Port Elgin Branch	14 93	Young, R.	3 00
Clavering Branch	11 02	Hamilton, Libbie	2 00	Prentis, Leslie	5 00	Young, Harry P.	10 00
Clifford, Emma	10 00	Hodath, W. and wife.	8 00	Perrin, Noble, and wife.	4 25	Total	\$13,257 49
Clark, J. V., and wife.	60 00	Hodson, Robert	10 00	Fugh, H.	4 00		
Callinan, Emma	8 00	Hathaway, May	200 00	Falmer, Burdett	5 10		
Callington, W., and wife.	2 00	Humber Bay Branch	20 00	Farks, Mrs. H.	5 10		
Crowley, Thos., and wife.	9 00	Hillis, John, and wife, jr.	5 00	Ferock, James, and wife.	15 00		
Crake, M. R.	3 08	Hiller, Marie	101 00	Perkins, D. B., and wife, c	100 15		
Campbell, Thomas	100 00	Howey, Elias	15 00	Perrin, Joseph	3 00		
Coe, William	3 00	Hannah, Melvin	10 00	Phillips, James, and wife.	22 50		
Cambridge, George	2 50	Hulbert, William, and wife	2 00	Phillips, Wilfred	5 00		
Clark, Samuel	15 00	Hayward, Mrs. Minnie	12 50	Palling, Percy, and wife.	20 00		
Childs, Albert	10 00	Hooper, Albert	15 00	Perrin, P. E., and wife.	10 00		
Campbell, Maggie	1 00	Humphries, Edw., and wife	25 00	Pugh, John and Cora	5 00		
Church, Mrs. John	1 50	Hannah, Charles, and wife	4 00	Philpot, Thos., and wife.	8 00		
Church, Susan	1 00	Hales, Lottie	5 00	Phipps, Annie	1 00		
Clark, Forbes	50 00	Hales, Richard, and wife.	1 00	Rowatt, William	50 00		
Coburn, Richard, and wife	5 00	Hales, Hodson	1 00	Randall, H. R.	30 00		
Coburn, G. O.	5 00	Hannah, Hugh, and wife	2 00	Rodwell, George, and wife.	15 00		
Cassess, Eliza Jane	20 00	Hughes, John, and wife	5 00	Rodwell, Edward, and wife	128 25		
Campton, Bertram	1 00	Hill, Elias	65 00	Rock, Harry, and wife.	20 00		
Catto, David	20 00	Howson, George	25 00	Ridley, S. T.	2 00		
Caskie, James, and wife.	70 00	Hattie, Matilda	5 00	Rouledge, John	10 00		
Charlton, Thomas	5 00	Hughes, Robert	2 00	Raison, Charles, and wife	66 50		
Campbell, R. B.	11 50	Interest	26 38	Rydall, Thomas	10 00		
Charlton, Clifford.	5 00	Judkins, Levi	5 00	Richardson, Thomas B.	5 00		
Coe, Joseph	1 00	Jordan, Perla	10 00	Rowatt, Mary	9 00		
Clatworthy, Duncan	5 00	Jullife, Mrs.	2 50	Ramsden, Zebina	2 00		
Campbell, Mrs. William	5 00	Judkins, John	5 00	Reed, William	5 00		
Church, Florence	1 00	Jack, Charles, and wife.	5 00	Reedie, Wm., and wife.	44 60		
Clatworthy, J., and wife.	10 00	Jack, William, and wife.	10 00	Ribble, Henry, and wife.	2 00		
Campbell, William	2 00	Johnson, Lizzie	5 00	Rowatt, Ernest, and wife.	25 00		
Churchers, Frederick	10 00	Johnson, Annie	1 00	Russell, R. C.	18 00		
Canada, rent and sales	254 00	Johnson, Wm. F., and wife	5 00	Rydall, Jessie	4 00		
Canadian Messenger	25 32	Jewell, Fanny	3 00	Rhodes, Norman	4 00		
Cameron Branch	2 50	King, Wm., and wife.	10 00	Swainson, Sadie	36 00		
Crump, Philip, and wife.	32 00	Konard, Nelson	10 00	Street, Lula, J., and wife.	35 00		
Chapman, Ward	6 00	Kelley, Henry, and wife.	5 00	Scott, R. J., and wife.	5 00		
Clark, Thomas, and wife.	5 00	Kilpatrick, Myrtle	10 00	Smith, Jennie	15 00		
Coats, Finley, and wife.	500 00	Kilpatrick, Matilda	10 00	Snell, Elizabeth	6 05		
Chapman, John	1 00	Kennedy, Flora	7 97	Snell, Abbie	5 00		
Crowley, Joseph M.	5 00	Kennedy, Thomas, and wife	5 00	Smith, C. R., and wife.	5 00		
Cooper, King, and wife.	25 00	Keene, Charles E.	10 00	Seaton, T. R.	5 00		
Calder, William	100 00	Kennedy, Angus	10 00	Smith, Lizzie	5 00		
Clark, Annie	25 00	Kelley, Sarah	2 00	Smith, Mary Edith	5 00		
Calder, Duncan	80 00	Knischewsky, Louis	20 00	Smith, Phoebe B.	5 00		
Clark, Mary	5 00	Kelley, D. L., Bishop (College)	23 20	Smith, W. R., and wife.	20 00		
Chown, Wm., and wife.	10 00	Lands, George, and wife.	50 00	Small, Earl	7 00		
Delhi Branch	3 00	Law, Edwin G.	115 00	Small, Harriett	7 00		
Davisville Branch	4 36	London Branch	11 45	St. Thomas Branch	1 45		
Dickout, Hiram, and wife.	100 00	Long, Fred	1 00	Stokes Bay Branch	2 00		
Dougan, James	10 00	Lise, Elbert J.	25 00	Sharer, Mrs. L.	1 00		
Derby, G. C.	10 00	Likins, S. W.	1 00	Shields, John	1 00		
Duesling, John, and wife.	25 00	Lott, George, and wife.	2 05	Shay, Helen, and wife.	10 00		
Dodd, Molly	7 00	Leeder, N. B., and wife.	135 00	Smith, H. O., (refund)	40 00		
Dodd, George	7 00	Lands, William J.	3 00				
Dixon, William W.	5 00	Laidlaw, R. G., and wife	50 00				

Expenditures.

Anderson, William, e.....	\$ 15 00
Buschlen, George, f.....	200 00
Burger, John L., agent	300 00
Buschlen, George, e.....	45 00
Davison, H. J., e.....	10 00
Dooner, Sr.	22 00
Evans, R. C., f.....	360 00
Evans, R. C., e.....	14 80
Gregory, Frederick, f.....	15 00
Gregory, Frederick, f.....	160 00
Greene, U. W., e.....	15 00
Howlett, R. B., f.....	153 00
Kelley, E. L., Bishop (for loan Toronto church)	3,000 00
Kelley, E. L., Bishop	5,500 00
Kelley, James D., f.....	24 00
Longhurst, R. C., f.....	84 00
Longhurst, R. C., e.....	23 00
Moss, William	10 00
McIntosh, John	5 00
Mortimer, J. L., f.....	268 00
Macgregor, Daniel, e.....	15 50
Norris, Alfred	25 00
Office expense	56 25
Orders, checks, drafts	15 65
Postage	42 86
Phillips, T. A., a.....	62 50
Pycock, David, e.....	10 00
Pycock, James, e.....	50 00
Russell, R. C., e.....	188 50
Russell, R. C., f.....	360 00
St. John, Louisa, f.....	308 00
St. John, Annie, f.....	202 00
St. John, Grant, e.....	10 00
Smith, H. O., e.....	75 00
Shields, John, e.....	30 00
Sanders, Sr.	5 00
Thompson, Joseph T., f.....	228 00
Thompson, Joseph T., e.....	48 50
Tomlinson, G. C., e.....	20 00
A brother, a.....	10 00
Tracts	1 03
Total	\$12,243 59
Due church	\$1,013 90

Chatham District.

Table listing names and amounts for the Chatham District, including J. H. Tyrrell, agent, and various receipts and balances.

Table listing names and amounts for the Chatham District, continuing from the previous table.

Table listing names and amounts for the Chatham District, continuing from the previous table.

London District.

Table listing names and amounts for the London District, including John L. Burger, agent, and various receipts and balances.

Table listing names and amounts for the Saskatchewan District, including Wallace E. Nelson, agent, and various receipts and expenditures.

Saskatchewan District.

Table listing names and amounts for the Saskatchewan District, continuing from the previous table.

Winnipeg District.

Table listing names and amounts for the Winnipeg District, including L. H. Carter, agent, and various receipts and expenditures.

Northern District.

Table listing names and amounts for the Northern District, including C. A. Parkin, bishop, and various receipts and balances.

Table listing names and amounts for the Northern District, continuing from the previous table.

Voshell, F. L.	60 00
Willey, Fannie	80 00
Wells, Sarah	5 00
Waters, Mrs. H. L.	2 10
Ward, G. E. and Amelia C.	32 50
Ward, Elaine	2 54
Ward, Myrtle	1 70
Ward, Byrl	73
Ward, Leig	59
Wilson, Ellen	3 00
Wille, F. W.	150 00
Wille, Nancy	15 76
York, Henry, and wife	5 00
Ursebach, L. F., and wife	5 00
Total	\$3,920 80

Expenditures.	
Anker, Wm. and Lena, a.	\$ 50 00
Burton, Mrs. Joseph, f.	473 75
Betts, P. M., insurance	14 53
Bennett, John, a.	40 00
Crumley, Mrs. C. E., f.	480 00
Crumley, C. E., e.	62 00
Cato, Ida, a.	42 00
Cardo, Ida, a.	38 00
Chester, Mrs. Joseph, a.	7 00
Daley, Emma R., a.	120 00
Earl, Mrs. C. W., f.	152 00
Frazier, A. and Kate, loan	35 00
Farr, F. B., e.	15 00
Higgins, Sylva, a.	30 00
Julian, Ben, loan	32 50
Joehnk, C. C., e.	36 00
May, J. Charles, e.	25 00
Parkin, Mrs. C. A., f.	260 00
Parkin, Chas. A., e.	113 03
Stockton taxes	17 44
Savage, H. W., e.	25 00
Smith, R. M., a.	15 00
Terry, Mrs. J. M., f.	240 00
Walsh, W. P., loan	5 00
Wiles, John F., e.	20 00
Kelley, E. L., Bishop	700 00
Total	\$3,955 25
Due church	\$ 865 55

Southern District.

A. Carmichael, bishop.

Receipts.	
Adam, Fred, t.	\$ 2 00
Adam, Fred, o.	2 50
Adam, Fred, and wife	5 00
Aldridge, Emily	10 50
Aldridge, Nellie	10 00
Aldridge, Minnie	5 00
Butts, Sarah H.	2 00
Bullard, Walter	17 70
Burkhardt, Minnie	10 00
Ball, F. A., and wife	2 50
Barker, Frank, and wife	1 00
Barker, Lulu	11 00
Brush, Susan	15 00
Burton, J. F., and wife	352 55
Burton, Frank W.	10 00
Best, Clara, o.	1 50
Best, Flora, o.	2 00
Brush, David	40 00
Cooper, R. T., and wife	15 00
Castel, Joshua O.	8 00
Cooper, Robert T.	6 00
Cooper, Lella	5 00
Carpenter, C. E.	80 00
Cucamonga Branch, obla.	6 72
Carmichael, A., and wife.	50 00
Dexter, Ida	9 00
Edwison, Elizabeth	5 00
Ebinger, Minnie	20 00
Freeman, Jennie	10 00
Green, Hermia	20 00
Howland, Gertrude	24 50
Hawker, Charlotte	1 00
Holt, Hyrum L.	10 00
Jones, A. B., and wife	1 00
Jackson, May Belle	2 00
Knowlton, Ray T.	19 00
Kittredge, C.	5 00
Kniessel, Mearl	50 00
Kelley, E. L., Bishop	300 00
Los Angeles Branch, obla.	85 64
Leippe, Elizabeth	1 00
Leippe, Frank	50 00
McFadden, Madge P.	3 00
McFadden, A. C.	1 00
Miller, James M.	5 00
Munger, W. R.	5 00
Moore, I. R., and wife	20 00
Mitchell, Sarah	1 85
Newport Branch, obla.	21 84
Purfurst, A. B.	20 25
Paulson, Nels	25 00
Pethoud, Theresa	40 00
Sister, A. (A. R.), s.	50 00
Sister, A. (A. R.), o.	2 00
Sister, A. (A. R.), t.	12 00
Ritter, Viola	3 25
Slotterbeck	1 70
Smith, Christene	8 50
Soderberg, Augusta	5 00
San Bernardino Branch, oblation	21 55
Swall, Eva	2 50
Slotterbeck, Katie	1 60
Smith, Harriet M.	3 00

Schade, William	75 00
Santa Ana Branch, obla.	12 29
Thompson, Maggie	5 00
Taylor, Mary	20 00
Thornton, Hugh	1 60
Urbita house rent	16 00
Warren, Charles S.	15 50
Wyman, George M.	7 00
Westphall, Catherine	7 00
Wixom, George H.	20 00
Wallace, Della	5 00
Total	\$1,614 54

Expenditures.	
Balance due agent Decem-	
ber 31, 1908	\$120 61
Error last report	9 00
Agent's expense	3 78
Bowiby, J. J., a.	5 00
Burton, J. F., e.	25 00
Barker, F. D., loan	25 00
Betts, Peter M., cont.	120 00
Carmichael, A., aud. exp.	47 61
Carmichael, Mrs. A., f.	280 00
Carmichael, A., e.	83 75
Gibson, William, f.	60 00
Holt, Hyrum L., a.	50 00
Milam, Frank, a.	3 00
Pender, Will S., e.	10 00
Pender, Will S., f.	180 00
Pender, Will S., extra f.	50 00
Pitt, F. G., e.	55 00
Pitt, Mrs. F. G., f.	100 00
Robles, Ruby, a.	15 00
Real estate	90 00
Smith, F. A., e.	10 00
Smith, Frederick M., e.	5 00
Taxes	15 50
Urbita house repairs	25 29
Williams, Mrs. T. W., f.	300 00
Williams, T. W., e.	15 00
Adam, Fred, agent	8 20
Total	\$1,614 54

Southern District.

Fred Adam, agent.

Receipts.	
Carmichael, A., bishop	\$ 8 20
Adam, Viola	2 00
Adam, Fred, and wife	20 00
Aldridge, Emily	7 50
Aldridge, Nellie	5 00
Aldridge, Minnie	5 00
Best, Fred N.	20 00
Bullard, Walter	10 50
Ball, Frank, and wife	11 00
Barker, F. D.	50 00
Barker, F. D., on loan	5 00
Burton, Annie E.	10 00
Burton, Frank	20 00
Barker, Lulu	1 05
Burkhardt, Minnie	10 00
Backer, Henry F.	25 00
Badham, Hermia	5 00
Carmichael, N., and wife.	11 00
Carmichael, David	1 00
Castle, Rufus P.	23 00
Clapp, Olive M.	2 00
Clark, George M.	5 00
Crumley, William	163 45
Craw, Sr. M. E.	5 00
Cooper, Robert T.	27 25
Crumley, Edna M.	16 50
Cucamonga Branch, obla.	4 75
Dana, Roswell R.	1 50
Darby, Jessie	5 00
Duntley, Ethel	6 50
Ebinger, Mina	6 00
Green, Hermia	20 00
Hawkins, Anna	1 45
Howland, Gertrude	21 00
Holt, Hiram	5 00
Kaufman, Peter	30 00
Kittredge, Richard	1 00
Knowlton, Albert	50 00
Knowlton, Raymond	10 00
Johnson, Margaret	2 50
Los Angeles Branch, obla.	29 61
MacFadden, Anna C.	11 00
Mortimer, Mrs. S. J.	1 00
Mills, Addie	1 50
Morse, Edna	1 00
Newport Branch, obla.	4 87
Paulson, Nels	20 00
Powell, H. C.	30 00
Pope, Muriel A.	18 00
Pickles, Elizabeth	5 00
Pender, Will S., loan	10 00
Pender, Will S., and wife.	30 00
Rable, Elizabeth	5 00
Reynolds, Annie D.	15 00
Reynolds, H. V.	5 00
Rent Urbita Springs house	8 00
Rent Orange Co. land	28 00
Ritter, Viola	10 15
Rockhold, Mr. and Mrs.	6 50
Schade, William	75 00
Sister, A.	33 25
Smith, Christina	13 00
Southern California District,	
o.	16 45
Smith, Harriet M.	12 00
Smith, Ella	1 50

Santa Ana Branch, obla.	6 22
Stauts, Josephine	1 50
Stauts, Katie	2 00
Salter, C. M., and wife	5 00
Swall, Estella	5 50
Swall, Ethel	3 00
Swall, Vada	2 20
San Bernardino Branch, oblation	7 97
Stauts, May	2 00
Thompson, Maggie	5 00
Taylor, Mrs. A. A.	1 00
Thornton, Hugh	10 00
Thurston, Olive	50 00
Ward, Edgar W.	60 00
Warren, Charles S.	1 00
Wetzer, Mrs. S. B.	3 00
Weatherbe, W. O.	2 00
Wagon, sale of	7 00
Williams, Elizabeth	5 00
Westfohl, Catherine	22 25
Wiles, T. B.	5 00
Wixom, George H.	15 00
Wyman, George M.	6 00
Wilson, C. C.	50 00
Total	\$1,148 12

Expenditures.	
Agent's expenses	\$ 4 50
Burton, Joseph F., f.	2 00
Betts, Peter M., (cont.)	120 00
Crumley, Charles E., e.	40 00
Gibson, William, e.	60 00
Holt, Hiram, e.	50 00
Pender, Will S., f.	190 00
Williams, T. W., f.	315 00
Taxes, church property	20 79
Total	\$820 29
Due church	\$327 83

COLORADO.

Eastern District.

C. E. Everett, agent.

Receipts.

Balance due church Decem-	
ber 31, 1908, (notes)	\$ 99 00
Akers, Mary	2 20
Bullard, E. D., and wife	10 00
Brolliar, D. B.	4 00
Bacon, Charity L.	20 00
Bozarth, John A.	10 00
Brannen, Ella	34 00
Boyd, Mary A.	1 00
Bullard, Mary E.	71 60
Bullard, F. D., and wife.	10 00
Bradshaw, Bessie I.	5 00
Bradshaw, Lewis J.	10 00
Barrett, J. H., and wife.	20 00
Branch, Talitha C.	1 00
Cramer, Hortense S.	4 00
Clarke, E. J., and wife	10 00
Cooper, E. H., and wife	10 00
Christensen, Alva H., t.	48 85
Christensen, Alva H., s.	25 00
Chark, Gilbert R.	5 00
Collipits, J. O., and wife.	40 00
Davis, Sarah A.	9 00
Duvic, Eva	20 00
Ewert, Roland	10 00
Edwards, I. C., and wife.	12 30
Elliott, Elizabeth	2 00
Everett, C. E., and wife.	50 00
Edmonds, Catherine	5 00
Fishburn, Louisa	25 00
Fishburn, E. W.	25 00
Gillespie, John, and wife.	3 00
Harris, Don A., and wife.	15 00
Hopper, F. M., and Ida M.	13 00
Hearron, Margaret I.	1 00
Hill, Lena	1 00
Huddelson, Julia	1 00
Hartley, Abraham L.	1 00
Kelley, E. L., Bishop	200 00
Kemp, Jos. S.	5 00
King, W. L.	5 00
Kennedy, Margaret	28 70
Keck, Adam J., and wife.	5 00
Kemp, Jas. A. and Carrie.	25 00
Kemp, Frances M.	5 00
Kemp, Delbert A.	10 00
Kennedy, George O. and Margaret	7 00
Korf, Leopold, and wife.	400 00
Lamb, Ethel	1 00
Liggett, C. D., and wife	450 00
Mohr, Peter	5 00
McBurney, W. S., and wife	5 00
McWilliams, Sarah E.	10 00
McQuercy, Nellie M.	8 50
McConley, Myron A., and wife	15 00
McPeters, Elizabeth	20 00
McCoy, B., and wife.	2 00
Nudd, Lillie S.	5 00
Neef, Carrie	14 00
Oliver, John F., and wife.	4 00
Oliver, John F.	60 00
People, Martha H.	22 00
Property Account	194 90
Parker, Ella L.	2 00
Richards, Emeline	3 00

Russell, Sarah A.	30 00
Roush, Belle B.	45 00
Roush, Belle, B., c.	10 00
Schal, Ina A.	6 40
Sutton, Anna	18 00
Schultz, Lydia A.	15 00
Tyson, Mrs. L. A.	3 00
Templeton, Florence P.	3 06
Trinidad Branch.	1 35
Tabor, A. E. and N. A.	59 65
Tabor, A. E. and N. A., c.	10 00
Tabor, Ellen E.	5 00
Willis, Emma E.	21 00
Wood, Lena M.	34 00
Walters, Henry, and wife	14 60
Wells, Ethel	10 00
Wolfe, W. B. and S. B.	25 80
Weiler, W. H., and wife.	11 00
Wagner, Michael J.	5 00
Weller, W. J., and wife.	50 00
Willis, Coral E., and wife.	273 55
Young, Maggie	1 00
Total	\$2,787 61

Expenditures.

Balance due agent, Decem-	
ber 31, 1908	\$160 30
Beebe, Mary, a.	35 41
Burnett, Emily, a.	28 75
Curtis, Jake D., f.	60 00
Daughman, Augusta, a.	12 00
Davis, Charles, a.	11 00
Denver Branch building fund	7 00
Expense, printing and mailing circulars	10 00
Hearron, Margaret, a.	5 00
Johnson, E. C., a.	3 00
Kelley, E. L., Bishop	425 00
Kemp, James, f.	280 00
Kemp, James, e.	5 00
Morgan, Mrs. J. W., f.	335 00
Martin, Bessie, a.	5 00
Russell, F. A., e.	6 95
Russell, Frank A., f.	232 00
Shupe, E. P., e.	5 00
Shupe, E. F., f.	330 00
Simmons, S. W., f.	256 00
Scott, Columbus, e.	31 00
Sheehy, Frank M., e.	30 00
Worthing, Grace, a.	15 00
Total	\$2,288 41
Due church (notes)	\$181 50
Due church (cash)	\$317 70

FLORIDA.

Florida District.

E. N. McCall, agent.

Receipts.

Chestnut, J. D.	\$ 4 00
Calhoun, Mary J.	1 00
Dixon, J. G.	1 35
Dixon, Samuel	8 00
Edeker, F. M.	5 00
Jones, Nancy J.	5 00
Jernigan, B. L.	5 00
Jernigan, Jeff N.	5 50
Jernigan, Laura	1 00
McArthur, J. D.	40 00
McCall, J. S.	50 00
McCall, M. M.	20 00
McCall, E. N.	57 50
Peavy, C. Brock	5 00
Peavy, Ollie, and Minnie	2 00
Peavy, Ollie	1 00
Peavy, Patsy	5 00
Peavy, W. B., f.	1 00
Smith, Nora	2 00
West, W. A.	10 00
Total	\$215 35

Expenditures.

Kelley, E. L., Bishop	\$154 35
Harp, John, e.	20 00
Slower, F. M., f.	40 00
Thompson, H. W., a.	1 00
Total	\$215 35

HAWAII TERRITORY MISSION.

G. J. Waller, agent.

Receipts.

Balance due church, De-	
cember 31, 1908	\$ 44 68
Alberts, J. J., t.	8 50
Alberts, Fanny, t.	2 50
Alberts, George, W., t.	2 50
Alberts, Georgiana, t.	2 50
Alberts, Minnie, t.	2 50
Auld, J., o.	10 00
Auld, Mrs. J., o.	10 00
Antone, Rachel, t.	3 50
Dower, Bunice, t.	13 00
Dower, Marguerite, o.	4 40
Dower, Edward, t.	2 00
Dower, Weston, t.	4 40
Dower, Walter, o.	4 40
Dower, Francis, o.	11 25
Felter, Wm. H., t.	9 75
Felter, Elsie D., t.	0 75

Friend, Chinese, o.	10
Friend, A., o.	1 65
Higgins, Katie, o.	1 30
Higgins, Phyllis, o.	1 35
Hawaiian friends, o.	20
Haina, Deborah, a.	2 00
Harbottle, Isaac, t.	50
Harbottle, Mary, t.	50
Harbottle, Gardie, o.	20
Harbottle, Nina, o.	10
Harbottle, Alma, o.	10
Harbottle, Pearl, o.	10
Ingham, Emily, t.	4 00
Ingham, Kaeha, t.	25
Ingham, Minnie, o.	25
Ingham, Helen, o.	5 00
Keawe, Robekah, t.	5 00
Klein, F. W., t.	11 75
Kahanamoku, Wm., t.	25
Klein, Walter, t.	4 00
Klein, Freida, t.	4 00
Klein, Barbara, t.	6 25
Keawe, George, o.	1 30
Kahala, Wm., o.	50
Keaulana, Moses, t.	1 00
Keaulana, Maka, t.	1 00
Kanui, Alice, t.	3 00
Kanui, James, t.	20 00
Kaohi, Ekela, o.	50
Kahanamoku, Duke, t.	1 00
Kahanamoku, Bernice, t.	25
Kahanamoku, David, t.	25
Kahanamoku, Julia, t.	50
Lewy, Annie, o.	50
Mahoe, Napahu, t.	4 00
Mahuka, Mary, t.	1 20
Mahuka, John, t.	11 00
Morris, Benjamin, t.	6 00
Mahuka, Thomas, o.	25
Mahuka, Fanny, o.	25
Milne, Alex., (friend), o.	10
Milne, John, (friend), o.	10
Moore, L., t.	1 00
Moore, L. A., t.	1 00
Moore, Madeline, t.	1 00
Moore, Nellie, t.	1 00
Moore, Marguerite, t.	1 00
Namaiaeta, Isabella, o.	2 05
Namaiaeta, J., o.	1 75
Nato, Pauline, t.	5 00
Nato, Hattie, t.	5 00
Nakuina, J., o.	1 60
Napela, Wm., t.	3 25
Napela, Annie, t.	2 25
Napela, Dick, o.	2 25
Oncha, Julia, t.	3 75
Ohuenui, P. K., o.	1 00
Pahau, Robt. K., t.	12 00
Pahau, Mary, t.	12 00
Pahau, Robt. K., jr., t.	1 75
Pahau, Lydia, t.	1 75
Piltz, Maria, t.	11 05
Poepe, Amelia, t.	4 50
Paea, Florence, t.	2 00
Paea, Henry H., t.	2 00
Poepe, Jos. M., t.	1 00
Puohau, James, t.	2 50
Puohau, Helen, t.	1 50
Pukoi, David, t.	1 00
Sharpe, Cecelia, o.	1 50
Sharp's, Cecelia, children.	65
Scott, Maria, t.	13 00
Souza, Mary, t.	50
Scott, John, (friend), o.	1 00
Thompson, Emily, t.	68 10
Thompson, Margaret E., o.	3 30
Thompson, Emily F., o.	3 00
Thompson, F. P., o.	2 00
Thompson, John C., o.	2 00
Voeller, Annie, o.	2 00
Voeller, Ruth, t.	55
Waller, G. J., t.	100 00
Total	\$483 38

Expenditures.

Haina, Deborah, a.	\$ 5 00
Kanui, G. W., a.	2 00
Mahoy and family, a.	200 10
Sher, Tin, a.	5 00
Voeller, Annie, and family, a.	40 00
Total	\$268 00
Due church	\$215 38

IDAHO.

Idaho District.

Elias E. Richards, agent.

Receipts.

Balance due church, December 31, 1908	\$ 40 75
John, Mrs. William	20 00
Richards, Edmund F.	15 00
Richards, Elias E.	10 00
Total	\$ 85 75

Expenditures.

Bronner, W. A., e.	\$ 30 00
Kelley, E. L., Bishop	55 75
Total	\$ 85 75

Northern District.

Myron J. Durfee, agent.

Receipts.

Balance due church December 31, 1908	\$ 34 35
Allen, Brenetta	5 00
Allen, William	2 00
Haabrouch, Mrs. John	12 60
McKnight, Florence	5 00
Owen, Robert	5 00
Total	\$ 63 95

Expenditures.

Bronner, W. A., e.	\$ 10 00
Layland, A. J., e.	10 00
Total	\$ 20 00
Due church	\$43 95

ILLINOIS.

Central District.

Luther Simpson, agent.

Receipts.

Balance due church December 31, 1908	\$223 05
Abbott, J. B.	6 00
Avery, Golda	1 00
Cox, Anna	1 00
Curry, Alice	1 00
Curry, Taylor	1 00
Curry, W. J.	29 00
Curry, Mary A.	1 00
Curry, M. T.	2 00
Curry, A. F.	2 00
Carr, Sarah P.	3 60
Ettinger, J. G.	30 00
Grive, David	12 00
Jones, Thos.	60 00
Jones, Sophia	2 00
Jones, Abram	5 00
Jones, William	10 00
Longden, Charles, and wife	15 00
Lufkins, Susie	1 00
Lufkins, Ardice	25
Moss, J. T.	10 00
Nowack, Fritz	5 00
Nowack, Ed	10 00
Nowack, Fred, and wife.	15 00
Oblation Pana Branch	7 46
Oblation Beardstown Branch	1 00
Oblation Taylorville Branch	15 21
Oblation, Central Illinois	12 38
Reynolds, Ed	11 00
Reynolds, Fred	6 00
Richards, W. J.	2 00
Ruppert, Mary	75
Stonger, Sarah A.	10 50
Stonger, Philip	7 00
Stonger, E. E. and wife.	42 00
Sharrock, F. M.	5 50
Seeger, Maggie	2 00
Seeger, H.	2 00
Simpson, Chas. C.	10 00
Simpson, Luther	10 00
Thurman, Elmer	1 00
Waltenbaugh, David, and wife	3 00
Total	\$600 85

Expenditures.

Burr, Chas., f.	\$216 00
Burr, Chas., e.	70 50
Bing, William	24 50
Kelley, E. L., Bishop	100 00
Lilly, Thos., a.	15 16
Postage	2 18
Smith, David, e.	27 00
Total	\$455 34
Due church	\$145 51

Kewanee District.

C. E. Ball, agent.

Receipts.

James, Norris, former agt.	\$ 5 36
Aid, Ladies'	1 00
Atkinson, John B., and wife	16 00
Brother, A.	32 20
Bath, Isaac, and wife	1 50
Bath, D. I., and wife	24 90
Barnes, and wife	37 00
Ball, Carl E., and wife	68 26
Ben, J. L., and wife	71 00
Bean, J. W., and wife	45 00
Bean, J. E.	100 00
Bryant, Tresaie	18 00
Bryant, S. J.	1 00
Bryant, Ezra T.	20 00
Bryant, Mrs. M. E.	2 00
Barnes, Mary	5 00
Bice, Katie	1 50
Bice, Lucy	1 50
Bridgeman, Adam J., and wife	8 00
Bauguess, Clara	5 00
Barnes, Ellen	8 00
Blodgett, William, and wife	8 00
Bailey, Ora, and wife	15 00
Blake, Iva	2 00

Craig, Samuel E.	41 25
Chamberlain, Ira, and wife	5 00
Cady, J., and wife.	6 00
Cole, George J.	2 00
Cole, Clauge	2 00
Cole, Amy	2 00
Constance, J. C.	20 00
Cady, Mira	3 00
Cady, John F.	4 00
Cady, Mira and John F.	5 00
Duncan, Wm. and Mary A.	20 00
Dawson, Charles, and wife	39 60
Dawson, James	40 50
Dawson, Filletta	7 00
Dillon, E. C.	3 00
Dewrose, Bernice	1 75
Dahinda Branch	2 11
Davis, C. A., and wife.	1 00
Elvin, Reuben, and wife.	10 00
Epperly, James, and wife.	10 00
Epperly, J. C.	2 00
Green, Elizabeth	10 00
Grim, Ephraim W., and wife	11 50
Gillen, Chas., and wife	5 00
Gritton, Mrs. S. C.	5 00
Gritton, Bertha	2 50
Goodale, O. L., and wife.	80 00
Gainey, Thomas, and wife.	10 00
Gimthard, Della	2 00
Gilchrist, Bernice	4 00
Gilchrist Saints	4 00
Hopkins, Burt	4 90
Hopkins, Mary	3 60
Hopkins, Maud	19 75
Hart, Cora	1 00
Heavener, Nettie I.	8 80
Horroun, Lowell, and wife.	2 25
Holmes, Chas., and wife.	100 00
Hare, Theresa	2 75
Holmes, David S., and wife	50 00
Holt, Charles, and wife.	2 00
Holmes, M. B., and wife.	200 00
Hopkins, Mary and Burt	7 12
Interest, July 1, 1909.	65
Johnson, Bert, and wife	8 50
Jones, Joseph, and wife.	9 00
James, Alice	1 00
Jones, John P., and wife	18 00
Jacob, Marion, and wife	11 00
Johnso, Clara	10 00
Joy Branch, obla.	19 69
Luker, Mattie	50
Lorence, Jacob H., and wife	20 00
Lord, James	1 00
Mehlich, Ames E., and wife	13 00
Miller, M. P., and family	5 00
Miller, Mary	4 00
Mintzer, Elizabeth	7 00
Mehlich, Mable	60
Murdock, M. D., and wife.	1 00
Munroe, Robert, and wife.	2 50
Mitchel, Nora	4 00
Maynard, Alfonso, and wife	5 00
Markwick, George W.	3 50
McIntire, Mary	3 00
McIntire, J. E.	5 00
McIntire, Henry	10 00
Needham, Alfred C.	8 70
Norris, Henry, and wife.	25 00
Norris, Richard, and wife.	30 00
Nealy, Anna	3 25
Norris, William, and wife.	5 00
Olive, Bessie	4 60
O'Dell, Grace	5 00
Palmer, Edith	3 50
Pine, George	1 50
Puffett, Mary C.	5 00
Pettifer, Sarah	1 00
Payne, E. A.	1 00
Robert, Clara LaRue	4 00
Richards, Lydia	4 00
Richards, Viola	3 00
Richards, William, and wife	7 00
Richards, Myrtle	1 00
Suman, Jennie	50
Schwerdtfeger, Louisa	45
Sade, Oral E., and wife.	30 00
Sackfield, Albert	15 00
Sweeney, Elizabeth	29 25
Sackfield, George, and wife	15 00
Stanley, George	15 00
Swanson, Louise	1 00
Thery, Joseph L., and wife	25 00
Thryon, Eliza	5 00
Trielfy Branch, obla.	5 18
Winders, F. A., and wife.	7 50
Willis, Arthur	1 00
Williams, Mrs. K.	5 00
Wakeland, W. E.	42 00
Willis, E. E.	6 00
Willsets, Thomas R.	1 00
Sale, buggy, J. D. Jones' account	5 00
Total	\$1,738 71

Expenditures.

Berve, Mrs. Amos, f.	\$250 00
Bailey, Mrs. O. H., f.	400 00
Brookover, Mrs. G. J., f.	308 00
Berve, Amos, e.	71 10
Brookover, G. J., e.	23 00
Bailey, O. H., e.	8 00
Hartcourt, Mrs. M., a.	3 30

Jones, J. D., a.	311 47
Peterson, Mrs. J. W., f.	48 00
Wight, J. W., e.	2 65
Agent's Expenses	5 77
Total	\$1,521 89
Due church	\$216 82

Northeastern District.

John Midgorden, agent.

Receipts.

Allen, Arthur	\$ 2 00
Anderson, A. H.	50 00
Anderson, Jeremiah	25 00
Anderson, Mary	25 00
Bohlander, Jennie	50 00
Butcher, Mrs. W.	4 00
Bone, Fred, and wife	52 70
Bronson, Cora	5 35
Bronson, Eli	6 00
Blakley, Mrs. N. L.	12 00
Bronson, J., and wife.	5 00
Blakley, Nellie	1 50
Burr, Chas.	1 00
Beardsley, Sr. B.	6 00
Cooper, John L., and wife.	3 50
Cooper, Sr. J. L.	3 25
Cooper, John, and Jas. Keir	30 00
Cooper, Mrs. F. M.	7 50
Carter, C. D.	8 00
Cook, Silas	3 00
Cooper, Stella	3 00
Chapman, M. F.	10 00
Darman, Edward	1 50
Darman, Wm.	10 00
Danielson, Thomas	85 00
Danielson, C. Opha	1 50
Danielson, C., and wife.	20 00
Danielson, O., and wife.	50 00
Daer, J., and wife.	10 00
Erickson, Caroline	10 00
Erickson, George	10 00
Eklof, Sr. V.	5 00
Friends	136 50
Falkner, W. M., and wife.	5 00
Fredricks, Margaret	5 00
Fairbanks, Glen	2 40
Frantz, A. R., and wife.	5 00
Fairbanks, P. G., and wife.	4 00
Fairbanks, Blanche	2 50
Faulkner, Daisy	10 00
Gregson, Carrie	8 00
Hayer, E. L.	25 00
Hole, Eliza	70 00
Hayer, Elias and wife	10 00
Hougas, Thomas	100 00
Hamilton, Mary J.	1 00
Haas, John, and wife.	25 00
Hamilton, Mamie	2 35
Heavener, Alice	10 00
Heavener, Dora	1 70
Heavener, Melvina	95 00
Howe, Martha	5 00
Hayer, Ellen	4 00
Hartshorn, C. B.	15 45
Horton, Ray	26 00
Johnson, Grace	65 82
Johnson, Ellen	40 00
Kahlen, Barbara	5 00
Kehl, Henry	5 00
Kanison, K. H.	20 00
Kilgore, Sr. R.	51 63
Leland, Jennie M.	50 00
Marshall, Joseph, and wife	10 00
Midgorden, J., and wife.	50 00
Miesenhelder, Velma	5 80
Mead, Grace	7 00
Morgan, Mr. and Mrs.	1 00
Newman, Mary	1 00
Nelson, Marcus	10 00
Olson, Cora	11 00
Oatridge, Sr. R.	150 00
Parks, Agnes	5 00
Parks, Rose J.	25 00
Pomroy, W.	2 50
Pinkerton, Wm.	29 25
Pement, P., and wife	10 00
Rogers, Abe, and wife.	20 00
Richter, Marie	20 00
Richter, Hannah	19 90
Rogers, L. D.	200 00
Richter, Adolph	50
Rogers, Luella	19 00
Richter, Rudolph	30 00
Rathbun, Jennett	4 00
Richardson, Dora	5 00
Rogers, Earl D.	5 00
Stones, Frank	103 52
St. John, Mr., and Mrs.	3 00
Sly, Frank, and wife.	20 00
Sheely, Elizabeth	10 00
Schwartz, Alice C., t.	5 00
Schwartz, Alice C., o	10 00
Selle, Sadie	5 00
Sister, A.	31 00
Sister, A.	20 00
Teal, Sabina	10 00
Teal, Nathan	1 25
Warby, Henry	1 25
Williams, Henry	2 45
Williams, Wm. N.	2 00
Wright, Fred, and wife.	9 15

Williamson, W. E.	100 00
Vicary, George	10 00
Vanderhoof, Sr. C.	1 00
Vandend, Mrs. Alva	10 00
Vincent, Sr. L.	35
Total	\$2,319 82
Expenditures.	
Balance due agent De-	
cember 31, 1908.	\$ 22 15
Allen, Arthur, f.	392 00
Cooper, Mrs. F. M., f.	224 00
Cooper, F. M., f.	36 00
Goodenough, Mrs. E. J., f.	240 00
Wildermuth, Mrs. E. M., f.	216 00
Wright, Mrs. J. W., f.	90 00
Vanderwood, Mrs. J. E., f.	300 00
Drafts	1 45
Total	\$1,521 60
Due church	\$798 22

Southern District.

F. M. Davis, agent.

Receipts.

Brown, Claud, t.	\$ 15 00
Brown, Lewis, t.	50 00
Borland, Sadie, t.	2 55
Burroughs, Arthur H., t.	10 00
Burklow, Charles W., t.	5 00
Bolls, Marina, t.	1 00
Burroughs, Lucy, t.	1 00
Burroughs, Wm. and wife.	10 00
Clements, Samantha S., t.	5 00
Dillen, Laura, t.	5 00
Dillen, Carol, t.	10 00
Davis, F. M. and wife, t.	100 00
Edmunds, Luther M., t.	15 00
Ellis, Hyrum, and wife.	10 00
Ellis, Cora, t.	5 00
Faulkner, James T., o.	50
Ferguson, Mary A., t.	1 00
Goodwin, Isaac M., t.	15 00
Goodwin, Mertie, t.	5 00
Gauger, Mr. J. R., t.	51 00
Harris, Milton E., t.	20 00
Harris, Shannon J., t.	5 00
Hoover, Lucy, t.	5 00
Hoover, Samuel, t.	32 00
Holman, Mark, t.	90 00
Kurtz, Joseph T., t.	17 00
Lambus, James W., t.	5 00
Lambus, Liza, t.	3 00
Morris, Mrs. J. A., t.	5 00
McLahan, Peter G., t.	20 00
Matheny, James, t.	5 00
Norman, Charles H., t.	5 00
Norman, Mrs. Charles H., t.	1 00
Norman, Robert E., t.	10 00
Overturf, John R., t.	10 00
Parson, Edna I., t.	10 00
Robertson, Ernest, t.	45 00
Sutton, Elisha W., t.	5 00
Sutton, William, t.	13 00
Summers, Dora, t.	5 00
Stover, James W., t.	15 00
Summers, Harmon, t.	5 00
Tucker, Pauline, t.	2 00
Ward, Josephine, t.	2 46
Webb, Parlee, t.	2 00
Warren, Elisha W., t.	1 00
Total	\$656 01
Expenditures.	
Fields, S. H., e.	\$10 50
Fields, Mrs. S. H., f.	118 00
Grace, Joseph H., a.	5 00
Kelley, E. L., Bishop	161 18
Plunk, P. T., e.	2 00
Sawley, Mrs. F. L., f.	24 00
Sawley, F. L., e.	297 25
Sparling, Henry, e.	9 15
Agent's expense	17 50
Total	\$656 01

INDIANA.

Southern District.

John Zahnd, agent.

Receipts.

Balance due church De-	
cember 31, 1908.	\$ 42 65
Baggerly, D. H., e.	2 00
Byrum, Emily, t.	5 00
Byrum, Daisy, t.	50
Baggerly, Marietta S., t.	50
Barksdale, Felix, and wife, t.	1 00
Cunningham, William, and wife, t.	1 00
Carmichael, Emma, t.	1 00
Cummings, Wm., t.	2 00
Cummings, Joseph, t.	2 50
Davis, Rose	11 87
Davis, J. W., t.	14 25
Daugherty, Jennie, t.	10
Baton, John M., t.	5 00
Fowler, Eva, t.	10 00
Fewell, James, and wife, t.	1 00
Fewell, Wm., and wife, t.	1 00
Ford, Ed., and wife, t.	1 00
Fips, Emma, t.	25

Flinn, Peter A., and wife, t.	2 01
Houston, Glenn, t.	15 00
Hyatt, B. J., t.	12 00
Harbretst, Wm. A., and wife, t.	10 00
Harbretst, Joseph D., t.	2 00
Huff, Henry A., t.	20 00
Hedrick, Elizabeth, t.	1 50
Jolley, Philip S., and wife, t.	14 50
Jaegers, E. A., t.	4 05
Jenkins, David, and wife t.	4 00
Kinneer, Flora F., t.	2 25
Miller, Alice, t.	50
Miller, Effie, t.	5 50
Miller, Myrtle, t.	75
Miller, Robert, t.	75
Miller, G. B., t.	1 00
Miles, Delta, and wife, t.	1 00
Miles, Bill, t.	5 00
Monroe, Elmore, and wife, t.	3 00
McCullough, Bessie, t.	1 00
New Albany Saints, t.	6 29
Stewart, Wm. A., t.	10 00
Tempest, Edith G., t.	11 00
Tempest, J. L., and wife, t.	5 00
Wynn, Emma, t.	1 00
Wynn, James M., and wife, t.	6 00
Zahnd, John, and wife, t.	20 00
Total	\$268 32
Expenditures.	
Dowker, Wm., e.	\$ 10 00
Dowker, David E., e.	25 00
Dowker, Mrs. D. E., f.	96 00
Goss, Sarah A., a.	30 00
Halb, Jacob, e.	7 95
Maymon, Wm., a.	10 00
McLean, Mrs. James, a.	10 00
Scott, M. R., a.	52 15
Agent's expense	5 55
Total	\$246 05
Due church	\$ 21 67

IOWA.

Des Moines District.

Wardell Christy, agent.

Receipts.

Balance due church De-	
cember 31, 1908.	\$355 89
A sister	11 45
A sister	5 00
A sister	2 00
Allen, Mary	5 00
Anderson, Jessie	1 25
Anderson, Harry	1 00
Anway, Della	3 50
Bixby, D. S., and A. J.	1 00
Ballengier, Lovina	9 00
Brown, F. A., and wife	2 00
Bacus, C. A., and wife	15 00
Buckley, Joseph	5 00
Brown, J. M., and wife	67 35
Carmer, L. B., and wife	9 00
Chandler, Ray	9 00
Chandler, Fred and Fannie	20 00
Casting, H. A., and wife	3 50
Casting, Sadie	2 00
Casting, Lizzie	6 50
Clark, Hattie	2 00
Curtis, Rosa	2 00
Cook, M. H.	50
Clark, Lucy O.	1 00
Curtis, Edward	6 00
Cushatt, Sarah	2 00
Clark, J. M.,	10 00
Carpenter, J. G., and wife	2 70
Crawford, Mary	10 00
Crawford, Mrs. J. W.	5 00
Clark, Walter	7 05
Davis, Mary	1 00
Doss, Mary	5 00
Dewey, J. H., and wife	75
Drake, Jennie,	10 00
Davis, Dave and Adda.	2 00
Emppson, J. R., and wife	1 00
Emley, Opha	5 55
Freel, Eva	1 00
Freel, Grace	5 00
Freel, Benona	15 00
Farr, W. H.	10 00
Fetters, Mary Ellen	10 00
Finney, Nelson	30 05
Flinney, L., and wife	25
Fetter, Bessie	20
Fetter, W. C.	8 00
Griffin, Lizzie	10 00
Griffin, Wm., and wife	1 75
Grows, Fannie	1 00
Gifford, Julia B.	25 80
Huffaker, Mae	8 00
Herring, Mrs. Alice	45 00
Hess, C. D., and wife	50 00
Hayer, C. F., and wife	20 00
Hartshorn, H. A., and wife	15 00
Hidy, J. C., and wife	20 00
Harvey, Mrs. Richard	75
Hall, W. D.	16 00
Hand, H. H., and wife, o.	2 00
Hidy, Flora B.	5 00
Harding, Mrs. E. M.,	10 00
Hardy, W. E., and wife	1 00
Hickman, J. C.	8 00
Heintz, Lizzie	5 00
Hampton, Odessa	1 00
Harris, Mary	10 00
Hall, John, and wife	25 00
Johnson, C. R., and wife	25 00
Jones, Mrs. E. J., and daughters	6 00
Kennell, Mary	50 00
Laughlin, J. E., and wife	50
Lane, Mabel	8 20
Lane, Fern	50
Lilley, J., and wife	25
Langdon, Mary	60
McBirnle, Samuel, and wife	4 00
Mullins, Maud	2 00
Mintun, Guy F.	1 00
Mintun, Alice	2 00
Myers, Joseph W.	100 00
Mather, J. H.	5 00
Nirk, Chas., and wife	1 00
Oleson, Ole	30 00
Park, Nancy	20 00
Park, Emma E.	45 00
Pratt, Henry, and wife	10 00
Pitche, Walter, and wife	35 00
Park, Wm. F., and wife	1 00
Powell, Florence	4 00
Perrish, Glenn	15 00
Park, R. C.	15 00
Perry, Anna	1 00
Price, Myrtle	1 00
Robertson, F. D., and wife	32 00
Robinson, James, and wife	10 00
Robinson, Nellie	25
Robinson, Anthony	6 00
Robinson, T.	50
Richeson, C. M.	5 00
Rodgers, Jeanette	1 00
Rodgers, Sarah	2 00
Reed, Mary	4 00
Rodgers, W. G.	5 00
Robinson, Thomas, and wife	4 00
Robinson, Mrs. M. J.	1 00
Ridgway, J., and wife	9 50
Shannon, C. V., and wife	18 03
Salisbury, Orman, and wife	50
Skinner, Mason	1 00
Skinner, M. B., and wife	20 00
Thornton, John	5 00
Thomason, Osmand, and wife	1 00
Veach, Martha	31 00
Wasson, Melissa	35 00
Wells, Fred and wife	65 00
Watson, H. T.	22 00
Walters, Frank, and wife	10 00
Waller, Mrs. B. N.	2 00
Wicker, Mrs. M. E.	1 00
Wicker, Robert	1 00
Yountz, Blanche	5 00
Yountz, J. S.	2 00
Young, Martha	7 00
Zimbleman, Ida	1,725 02
Total	\$1,725 02
Expenditures.	
Cook, M. H., e.	\$264 00
Cook, Mrs. M. H., f.	418 00
Christy, L. Lenor, f.	117 58
Christy, Wardell, e.	420 00
Hackett, Mrs. J. T., f.	5 36
Mintun, J. F., e.	368 00
Mintun, Mrs. J. F., f.	6 00
McKiernan, James, e.	10 00
Pressnall, Mrs. Martha, a.	25 00
Scott, C., e.	\$1,653 94
Due church	\$ 66 08

Eastern District.

John Heide, agent.

Receipts.

Balance due church De-	
cember 31, 1908.	\$ 18 58
Bessie, Mary, t.	4 00
Backner, W. H., t.	10 00
Bowman, Jesse, t.	11 00
Booth, Hermon, and wife, t.	1 00
Clark, F. S., and wife, t.	10 00
Clark, Ethelyn, and hus- band, t.	150 00
Campbell, C. A., and wife, t.	13 50
Davis, Mae, t.	5 00
Davis, Mary, t.	10 00
Dykes, C. G., and wife, t.	10 00
Douglass, Bertha, o.	5 00
Desart, C. M., and wife, t.	10 00
Elledge, Mrs. I. B., o.	10 00
Eckright, Inez, t.	25
Farr, Mrs. F. B.	10 00
Frank, B. F.	30 00
Heide, John, and wife	43 15
Heide, Clarence	30 00
Heide, B. L., and wife	15 00
Hicks, Ella S., and wife	5 00
Hodges, John G., and wife	20 00
Hale, Jacob, and wife	132 00
Haller, Charles, and wife	5 00
Hinds, Elijah	10 00
Ivle, Grace	200 00
Jackson, George	2 00
Johnson, Ida, o.	2 00
Kelsall, M. M., t.	10 80
Low and Son, o.	45 00
Low, Edwin, Sen., t.	14 96
Loveland, Leuben	8 00
Moore, L. B.	5 00
Moser, Mary, o.	5 00
McRae, John, and wife, t.	11 00
Myatt, Louisa	5 00
Nesbett, Estela	5 00
Nabb, Emery, and wife	5 00
Nedraw, Mary	4 00
Palsgrove, D. L.	49 00
Pool, Mary	23 00
Robinson, Izra, and wife	10 00
Riggs, Olive	3 00
Roush, Martha	30 00
Rust, Hattie	25
Rich, Carence	1 00
Swails, Matilda	1 00
Stoll, Wm., and wife	55 00
Smith, Rosella	1 00
Shields, Louisa	7 25
Shields, Minnie	4 00
Smith, Robert	4 00
Schrank, Lucy, o.	10 00
Schrank, F.	30 00
Sutton, Anna, t.	50 00
Seward, Mrs. G. W.	5 00
Seely, Ruth	1 00
Sartell, Emily	50 00
Welsh, Christ, and wife, o.	10 00
Wright, Ada, t.	25
Williams, W.	5 00
Weston, W. B.	10 50
Wildermuth, Mrs. J. B.	10 00
Weir, John, and wife	20 00
Total	\$1,266 49
Expenditures.	
Farr, F. B., f.	\$120 00
Hills, L. E., f.	300 00
Hosier, Bro., a.	20 00
Keisto, S. A., f.	60 00
Turner, Warren, f.	5 00
Turner, Warren, f.	216 00
Wildermuth, J. B., f.	240 00
Agent's expenses	2 31
Total	\$963 31
Due church	\$333 18

Fremont District.

Lorena Leeka, agent.

Receipts.

Balance due church De-	
cember 31, 1908.	\$585 58
Benner, Philip, and wife	5 00
Benner, John F.	5 00
Beckstead, Simon, and wife	5 00
Barber, Louisa	10 00
Brown, A. N., and wife	2 00
Beckstead, Elizabeth	30 00
Blessing, Roxanna	150 00
Beckstead, Frank, and wife	50 00
Comstock, Jas., and wife	100 00
Cline, J. B.	20 00
Dawes, Viola	9 00
Duncan, Emma	5 00
Dundson, Marian	30 00
Hittleman, Sarah	5 00
Elison, George	75
Forney, C. W.	5 00
Goode, Frank, and wife	50 00
Gaylor, Moses W.	23 00
Hall, Asbury	10 00
Kemp, George	15 00
Kemp, J. Henry, and wife	55 00
Liggett, C. R., and wife	5 00
Lentz, Gertrude	15 00
Leeka, William, estate	500 00
Leeka, R. B.	100 00
Leeka, Lorena	50 00
Leeka, Sadie	55 00
Leeka, W. Madison	50 00
Leeka, Jay	25 00
Leeka, Rachel S.	100 00
Mortimore, N. L., and wife	55 00
Moore, J. C., and wife	15 00
Newton, Mary A.	18 44
Oliver, Milton	5 00
Pace, Mary B.	2 00
Pratt, R. B.	25 00
Pace, Mamie	7 50
Roberts, C. M.	5 00
Redfield, E. B.	85 25
Requied, Elmer H.	10 00
Redfield, H. O., and wife	300 00
Roberts, Ellen	5 00
Redfield, J. P., and Lucy	15 00
Schenck, R. S.	25 00
Schenck, Marcela	20 00
Swain, Belle, o.	5 00
Stewart, Mrs. John, t.	1 00
Skank, G. F.	15 00
Skank, Ethel I.	10 00
Topham, Melinda	2 00
White, Layton	1 00
Wilcox, E. S., and Clara A.	26 00
Wilcox, Franklin B.	10 00
Wight, J. R., and wife	8 00
Total	\$2,731 62

Expenditures.

Arber, Joseph, f.	\$120 00
Arber, Joseph, e.	20 00
Fry, Charles, f.	120 00
Fry, Charles, e.	20 00
Haden, W. B., f.	288 00
Haden, W. B., e.	14 00
Hayer, Eli, e.	5 00
Kelley, B. L., Bishop	1,500 00
Lentz, Gertrude, f.	45 00
Walters, R. T., f.	192 00
Total	\$2,324 00
Due church	\$407 62

Gallands Grove District.

C. J. Hunt, bishop.

Receipts.

Deloit Branch.

Brogden, Newton H., and Rebecca	5 00
Brogden, Newton	15 00
Dillivan, Walter	2 00
Dobson, Bunice E.	10 00
Dobson, Marie	58 00
Dobson, Jennie	10 00
Wardner, Lucy A.	1 80
Hunt, Maynard C.	10 00
Hunt, Arlo L.	25 00
Hunt, Russell W.	25 00
Hillebrant, Susan E.	10 00
House rent, Deloit	24 00
Imes, Clarence and Stella	10 00
Jordan, Melissa E.	3 00
Jordan, Nora	2 00
Jordan, Melissa L.	12 25
Johnson, Jane	5 00
Lee, Vivian	2 50
McIntosh, Malinda	8 00
Myers, Agda M.	25 00
Myers, Jay G. and Ida	20 00
Myers, Merle and Bessie	20 00
Myers, Lacy O. and Myrtle	10 00
Myers, Wm. W. and Hattie	20 00
Miller, Rebecca B.	25 00
Newcomb, Heman G. and Chloe	35 00
Richardson, Mary I.	3 00
Richardson, Blair W.	2 50
Stevens, Sarah A.	1 00
Taylor, John B. and Stella	18 00
Wedlock, James A.	1 00
Wedlock, Sias F. and Cora	15 00
Winey, Carl W. and Flora	50 00
Worley, Daisy B.	2 00
Worley, Jacob and Bliza J.	8 00

Dow City Branch.

Bell, Saphrona	2 80
Butterworth, James L.	30 00
Butterworth, Raymond	2 00
Clark, Salina E.	5 00
Crandall, Nellie	2 00
Galland, William W.	1 00
Holcomb, Chauncy S.	2 00
Jackson, Alfred and Martha	5 00
Jackson, Andrew and Blanche	10 00
Jackson, Helen L.	5 00
Jackson, Bernice L.	5 00
Leise, Isabel E.	2 00
Miller, David S. and Nancy J.	75 00
Miller, Nancy J.	2 10
Rudd, Abel H. and May	5 00
Rudd, John R. and Serelda	10 50
Rudd, Vinnie	2 00
Rudd, Gladys	5 00
Rudd, Sunshine	5 00

Salem Branch.

Bullard, Johnathan	10 00
Bullard, Jas. H. and Edith	5 00
Bell, Thomas	8 00
Hall, David and Emeline	372 40
Hall, Nellie	1 50
Hall, Alva and Lulu A.	20 00
Hansen, Frederick and Mary	25 00

Cherokee Branch.

Crippen, Albert R. and Isabel	5 00
Ellis, Eleanor	5 00
Hayes, Nathan H. and Catherine	100 00
Sheldon, Zenas B.	5 00
Sheldon, Frank and Amanda	300 00

Auburn Branch.

Ashbaugh, Walter S. and Corena M.	10 00
Bean, John W. and Anna E.	4 00
Bush, George H. and Catherine	13 00
Brady, Timothy C. and Jennie	150 00
Cushman, Chester T.	5 00
Carroll, Wm. A. and Martha J.	4 00
Carroll, Martha J.	2 75
Howard, Rachel	1 00
Kindel, Mary J.	5 00
Lane, Avis C.	2 00

Reynolds, Martha J.	25 00
Roosa, Emma	5 50
Reynolds, Abel B. and Martha J.	125 00
Steel, George and Agnes E.	11 40
Skinner, Isabel M.	5 00
Wallace, Elizabeth	23 00

Lanesboro Branch.

Eyerley, John H. and Ettie	5 00
Duckett, Lora	20 00
Duckett, Ellen	10 00
Juergens, George G. and Mary	60 00
Juergens, Gerrit	150 00
Lewis, Louise A.	7 00
Salisbury, Herald and Pearl	25 00
Salisbury, Orman and Ida	5 00
Salisbury, George E.	20 00

Coleville Branch.

Anderson, Francis and Sarah	1 00
Dixon, Samuel	25 00
Hay, Thos. and Elizabeth	10 50
Hay, Elizabeth	2 00
Jordison, William C.	25 00
Jordison, John and Mary	1 50
Jordison, Richard and Agnes	10 75

Gallands Grove Branch.

Ballantyne, Robert, Marinda, and family	76 75
Baughman, Eugene A.	10 00
Baughman, Hezekiah N. and Irene	29 03
Baughman, Grace	3 00
Crandall, Mrs. A. B.	5 00
Gunsolley, George H. and Ruth	14 52
Holcomb, Oliver E. and Lizzie E.	10 00
Holcomb, Drayton A. and Floy	68 00
Keairnes, Bertha	7 50
Keairnes, Laura A.	1 00
McCord, Patrick C. and Nora	10 00
McCord, Wm. and Isabel	10 00
McCord, Hazel I.	05 00
Matheson, John B. and Anna	10 00
Pett, Howland S.	2 50
Pett, Loyd	34 00
Pett, John M. and Ella E.	20 00
Pett, Wm. and Sarah	50 00
Pitts, Carrie A.	12 50
Roundy, Sophia	18 00
Roundy, Anna	3 00

Harlan Branch.

Brewster, David	50 00
Cunningham, Ethel E.	1 00
Haskins, Joel	7 00
Swain, Irene	1 00
Soesbe, Pearl, and family	3 05

Scattered Members.

Dewey, Alice	55 00
Edson, Elizabeth B.	25 00
Vassar, Lillie	5 00

Mallard Branch.

Brimm, Nancy N.	5 00
Barker, Alex. and family	62 00
Carmichael, Sadie M.	2 00
Carmichael, Eleanor	1 25
Carmichael, C. L. and Sarah A.	30 00
Cook, Annie	1 00
Carlson, Worden J.	4 00
Fish, Joseph and Mary	5 00
Hartshorn, Manly W.	55 00
Hartshorn, Catherine	21 25
Smith, Luda E.	5 00
Truog, William	5 00
Truog, John, Sen.	40 00
Young, Emma	2 00

Total \$2,961 64

Expenditures.

Balance due agent Decem-ber 31, 1908	\$ 56 83
Butterworth, Chas. E., f.	360 00
Booth, Joseph O., a	20 00
building fund	400 00
Hunt, C. J., e.	43 53
Postage, exchange, etc.	20 35
Hunt, Charles J., f.	420 00
Hanson, Paul M., e.	8 00
Hattery, Mrs. Martha, a	1 50
Kelley, B. L., Bishop	\$1,146 25
Peterson, J. W., e.	5 00
Stationery and printing	22 25
Richardson, Mrs. M., a	14 35
Rickman, John, a	6 65
Snyder, A. H., a	5 00
Wight, Romanan, f.	240 00
Total	\$2,768 71
Due church	\$ 192 03

Lamoni Stake.

William Anderson, bishop.

Receipts.

Balance due church Decem-ber 31, 1908, notes, \$1,969.01, less \$686.03 paid	\$1,282 98
Due church December 31, 1908, cer. of dep.	100 00
Due church Dec. 31, 1908, cash	841 45
A brother (A) o.	66 00
A brother (M) o.	20 00
A sister (B) t.	6 00
A sister (H) o.	7 75
A sister (I) t.	21 60
A sister (K) t.	1 00
A sister (K) t.	1 85
A sister (R) t.	25 30
Adey, Lizzie Albia, o.	3 00
Albertson, Charles, o.	1 00
Albertson, Charles, t.	16 00
Alden, Leah, t.	20 00
Alredge, B. D., t.	3 00
Allen, Annie E., t.	92 00
Allen, Annie E., o.	15 00
Allen, Mary A., t.	2 50
Anderson, Anna C., t.	2 50
Anderson, Andrew, t.	25 00
Anderson, Daniel, and wife, t.	25 00
Anderson, Andrew, and wife, t.	10 00
Anderson, J. E., and wife, t.	100 00
Anderson, Oscar, and wife, t.	180 00
Anderson, Oscar, and wife, o.	45 00
Anderson, Oscar Kelley, t.	5 00
Anderson, Wm., and wife, t.	100 00
Angell, G. T., and wife, t.	10 00
Atkins, Ferris B., t.	1 00
Atkinson, Nellie G., t.	40 00
Atkinson, Levi, and wife, t.	10 00
Atkinson, Susannah, t.	5 15
Bailey, Sarah J., t.	2 00
Bailey, Vaughn C., and wife, t.	2 50
Ballantyne, F. M., t.	5 00
Balienger, Abigail, t.	5 00
Ballou, S. E., and wife, t.	2 00
Barker, Estella, t.	1 00
Barrows, Lucy, o.	40 00
Batten, Daniel, and wife, t.	70 00
Batten, Parley, and wife, t.	5 00
Beck, Victoria, t.	5 00
Bell, T. J., and wife, t.	32 50
Bierlein, K. B., t.	10 00
Blair, C. E., and wife, t.	20 00
Blair, Geo. W., and wife, t.	60 00
Blair, Mrs. W. W., t.	25 00
Bootman, C. E., and wife, t.	10 00
Bogue, Emma, t.	2 50
Bogue, Joseph, and wife, t.	50 00
Bouten, Mrs. S. E., t.	6 50
Bouten, Mrs. S. E., o.	11 00
Bowen, Elizabeth P., t.	25 00
Brackenbury, Chas., and wife, t.	578 00
Bradford, C., and wife, t.	5 42
Brown, Mrs. Geo. V., t.	2 00
Burk, Chas. E., and wife, t.	15 00
Butts, Nancy J., t.	3 00
Caress, Addie, t.	7 60
Carille, Isaac, and wife, t.	100 00
Carmichael, A., t.	210 00
Case, Mrs. J. M., t.	10 00
Case, Milnor, t.	2 00
Cave, Jessie, t.	17 00
Cave, Mrs. L. M., t.	6 00
Chandler, Mrs. H. M., t.	3 00
Chapman, A. H., t.	5 00
Chandler, J. Roy, t.	2 00
Chapman, C. E., t.	1 00
Chapman, J. W., t.	1 00
Church, C. F., and wife, t.	110 00
Church, Laura L., t.	95 10
Clark, Hannah, t.	10 00
Cochran, Lewis J., (deceased) t.	19 34
Clem, W. P., t.	8 35
Cole, Thos., and wife, t.	16 00
Creveling, Mellicie W., t.	1 50
Crooks, Dorcas, t.	5 00
Cudney, C. H., and wife, t.	7 00
Dancer, Alice P., t.	40 00
Dancer, Anna A., t.	800 00
Dancer, David A., t.	2 25
Dancer, Howard M., t.	1 50
Danielson, Floyd, t.	3 30
Dann, Mrs. J. A., t.	5 00
Davis, Leland, t.	2 00
Dawson, Edwin, t.	9 30
Day, Geo. W., and wife, t.	30 00
Day, Geo. W., and wife, c.	1 00
Day, Geo. W., and wife, s.	1 00
Day, Louie, t.	70 00
Denio, Evangeline, t.	1 00
Denio, Vina, t.	12 00
Dickey, Mrs. Effie, t.	1 00
Dexter, W. R., and wife, t.	4 00
Dunwoody, Mrs. J., t.	1 00
Dunwoody, Theda, t.	4 00
Dunwoody, Sarah, t.	17 00
Elvin, Robt. M., t.	6 87

Evans, J. A., and wife, t.	(mdse)	60 82
Evans, R. E., t.		1 00
Evans, W. B., t.		1 50
Feldhahn, Frank, and wife, t.		100 00
Fletcher, Dola, t.		2 00
Fletcher, Mrs. J. M., t.		11 36
Foreman, C. B., and wife, t.		25 00
Foreman, Veyletta L., t.		2 00
France, Joseph, t.		4 00
France, Mrs. Thos., t.		40 00
France, W. A., and wife, t.		40 00
Freeland, Thos., and wife, t.		10 00
Fuller, Bliza J., t.		67 08
Fuller, Bliza J., t.		2 00
Garver, John F., and wife, t.		1 30
Giles, T. J., and wife, t.		3 00
Goode, Joseph, and wife, t.		13 00
Gould, Leon A., and wife, t.		36 20
Graham, Sarah, t.		15 00
Gray, T. C., t.		50 00
Green, O. B., t.		50 20
Hall, Earl, and wife, t.		29 20
Hall, George B., t.		5 00
Hahn, Elise, t.		10 00
Harp, Edward, and wife, t.	(note)	25 00
Hartchen, Matilda, t.		45 00
Hartshorn, S. B., t.		2 00
Haskins, B. B., and wife, t.		18 00
Hatcher, Pearl, t.		5 60
Hawley, E. P., and fam., t.		30 00
Hayer, Eli, and wife, t.		39 00
Hayer, Oliver, and wife, t.		30 00
Hayer, Susie L., t.		32 50
Heide, A. J., and wife, t.		35 00
Herrick, Catherine, o.		1 50
Herrick, Catherine, o.		5 00
Hill, George, and wife, t.		10 00
Hiltnerband, George, t.		25 00
Hiltnerband, Hattie, t.		25 00
Hiltnerband, Martha, t.		2 50
Hitchcock, Catherine, t.		6 50
J. F. Hopkins, and wife, t.		10 00
Hopkins, W. A., and wife, t.		120 00
Hopkins, R. V., and wife, t.		35 00
Hougas, John, and wife, t.		95 00
Howery, George, and wife, t.		18 50
Howery, Mattie, t.		3 25
Hull, Frank, t.		13 50
Hull, Charles F., t.		9 00
Jacobson, Maren, t.		3 00
Jamison, George M., t.		4 70
Jamison, Mrs. R. J., t.		2 65
Jenkins, John, and wife, t.		60 00
Jenkins, John, and wife, o.		50 50
Jenkins, W. S., and wife, t.		77 75
Johnson, Mrs. Bertha, t.		1 00
Johnson, Nels, t.		1 50
Johnston, Mrs. Robert, o.		25 00
Jones, A. C., and wife, t.		40 00
Jones, C. H., and wife, t.		40 00
Kaestner, Henry, and wife, t.		40 00
Keen, A. L., t.		39 15
Keown, David, t.		20 00
Krucker, Rebecca T., t.		7 45
La Fraunce, Jos., and wife, t.		15 00

Needham, E. H., and wife, t	27	61
Needham, Mrs. E. H., t	9	10
Nelson, Carrie, o	4	50
Nichols, Aurelia, t	1	60
Nichols, Clara, t	2	60
Nichols, John, and wife, t	150	00
Nicholson, Gracia, t	5	00
Nicholson, Minnie B., t	50	00
Olsen, Mrs. Nellie, t	5	00
Orten, Samuel, and wife, t	10	00
Paul, W. B., and wife, t	7	80
Peat, C. J., and wife, o	23	50
Peat, C. J., and wife, t	45	00
Peters, C. J., and wife, t	5	00
Perry, Sarah, t	25	00
Phipps, W. J., and wife, t	1	00
Phoenix, Robert, o	10	00
Plain, W. G., and wife, o	10	00
Prall, O. B., and wife, t	25	00
Pratt, Susan, o	25	00
Rasmussen, Peter, t	3	50
Reed, Malinda, t	35	00
Resseguie, Lucy, t	60	00
Richards, Lucy J., t	2	00
Richardson, Retta M., t	1	00
Roberts, Jos. and Clara, t	30	00
Rowley, Samuel, t	55	00
Salyards, R. S., and wife, t	20	00
Sampson, Alice M., t	15	00
Sandage and wife, t (Wyo)	25	00
Savage, Grace M., t	15	00
Shafer, Carrie, t	15	00
Shafer, Myrtle, t	15	00
Shakespeare, Mrs. Samuel, t	10	00
Shippy, Geo. and wife, t	5	00
Simmons, Mrs. M. E., t	15	25
Smith, E. A., and wife, t	4	25
Smith, E. A., and wife, o	1	00
Smith, Jessie, o	30	00
Smith, John and Kate, t	10	72
Smith, May Bell, t	15	00
Smith, Norman, and wife, t	15	00
Smith, Ronald C., t	2	07
Snively, Mrs. H. N., t	6	00
Snively, Mrs. H. N., o	5	00
Snively, Myrtle, o	5	00
Sparks, Mrs. M. A., t	5	00
Stafford, W. H., and wife, t	130	00
(personal property)		
Stebbins, Callie B., t	3	00
Stebbins, H. A., and wife, t	5	00
Stone, A. C., t	4	00
Strauss, Jennette, t	8	55
Strong, D. W., t	28	75
Summers, Ruby, t	6	00
Sumption, Benj., and wife, t	11	00
Sumption, W. H., and wife, t	50	00
Thomas, O. B., and wife, t	40	00
Thompson, Grace, o	10	00
Thompson, Florence, t	6	00
Thompson, Laura, t	6	00
Thompson, F. L., o	5	00
Tilton, Letha, t	5	00
Traxler, M., and wife, t	8	25
Traxler, M., and wife, o	5	00
Trumble, Maud, o	10	00
Turman, Pearl, t	23	13
Turman, Joseph, t	3	50
Turbull, A. M., and wife, t	25	00
Turbull, Fred, t	1	00
Vandel, Goldie, t	3	00
Vandel, Sylvia, t	35	00
Wadley, Minnie, t	5	00
Walker, Mary J., t	2	00
Walton, Mary J., t	6	00
Walters, T. M., t	500	00
Warner, Clarence, t	3	00
Webber, Mary, t	5	20
Weedmark, John, and wife, t	10	00
White, Samuel, and wife, t	17	50
Wight, Estella, t	15	00
Wildermuth, Berta, t	5	00
Wilkinson, Fred O., t	13	50
Wilkinson, J. N., and wife, t	13	00
Wilkinson, Lehl, and wife, t	69	00
Wilkinson, Lehl, and wife, o	1	00
Wilkinson, Wm., and wife, t	15	00
Willetts, Hattie, t	13	85
Wiley, Roscoe, t	5	00
Wiley, Rufus, t	13	85
Williams, J. A., and wife, t	8	00
Williams, J. A., and wife, o	3	00
Williams, Wm., and wife, t	12	00
Williams, D. J., and wife, t	25	00
Wilson, C., o	5	00
Wilson, Wm., t	8	00
Wilson, Wm., and wife, o	8	00
Woodstock, A. D., t	2	00
Woodstock, C. B., and wife, t	5	00
Work, Orlando, and wife, t	40	00
Young, D. D., and wife, t	35	00
Young, Mrs. Frank, t	5	00
Young, Martha, t	60	00
Young, Zula, t	2	00
Interest	102	99
Stake collection, Pleasanton	1	80
Stake collection, Hiteman	3	50
Trumble, M., loan	16	00
Needham, E. H., loan	35	00
Holloway, L. G., loan	19	00
Sale of personal property, note	55	00
Sale of personal property, notes and cash	77	50

Notes from loans	91	57
Notes	1,647	50
Bills receivable	686	03
Real estate	479	50
Total	\$13,512	33
Expenditures.		
Anderson, Wm., e.	\$ 9	68
Allen, T. R., a.	60	00
Anthony, Mrs. J. R., f.	204	00
Baggerly, I. P., f.	216	00
Bennett, Mrs. J. D., a.	13	99
Bergersen, Mrs. Ellen, a.	5	83
Brantwait, E., a.	29	30
Campbell, Duncan, f.	216	00
Case, Mrs. J. M., a.	73	73
Cashman, Mrs. F., a.	7	03
Cochran, A. S., f.	216	00
Cochran, A. S., e.	1	41
Culbertson, George, a.	1	18
Dexter, W. R., e.	6	12
Evans, J. R., e.	5	00
Elvin, Robert M., f.	220	12
Evans, J. R., f.	248	00
Garner, John E., f.	67	54
Garner, Mary J., a.	69	20
Goode, Mrs. Emma, a.	10	00
Goode, Lucy, loan	10	00
Goodwin, Mrs. Nelson, a.	19	43
Gray, A., a.	1	50
Gunsolley, Laura, loan	15	00
Harp, John, f.	312	00
Hayer, Eli, f.	236	00
Hearshay, A. E., a.	12	00
Holloway, L. G., loan	32	50
Holloway, L. G., e.	3	00
Lambert, J. R., f.	216	00
Lambert, J. R., e.	60	00
Landon, Mrs. Clara, a.	286	33
Morford, Mrs. Etta, loan	46	57
Morgan, E. B., f.	216	00
McDaniel, Mary, a.	5	20
McDaniel, Mary, loan	2	00
McHarness, Ella, a.	27	25
Needham, Mrs. E. H., loan returned	45	00
Page, E. L., a.	65	00
Peterson, J. W., e.	19	00
Peterson, J. W., f.	133	00
Potter, Mrs. Rebecca, a.	5	28
Reiste, Mrs. S. M., f.	112	00
Rodger, Mrs. M., f.	120	00
Rodger, Mrs. M., a.	38	63
Shippy, John, a.	117	00
Shippy, S. B., a.	1	75
Smith, Heman C., f.	520	00
Smith, John, f.	216	00
Smith, Nettie, a.	152	26
Sparks, E. J., a.	20	00
Thomas, O. B., f.	200	00
Thomas, O. B., a.	5	00
Traxler, M., e.	1	00
Trumble, Maud, loan ret.	16	00
Turpen, M. M., f.	300	00
Wells, G. R., loan	35	00
Wells, G. R., e.	8	00
Wight, J. W., loan	15	00
Yarrington, Mrs. Emira, a	17	00
Stamps	17	00
Letter heads	3	00
Rent	53	00
Pens and ink	1	50
Drafts	24	00
Receipts	3	60
Printing cards	7	75
Envelopes	2	75
Bookkeeper	360	00
Typewriter ribbon	55	00
Safe	50	00
Freight and delivery on safe	9	24
Stove	18	00
Sundries	9	00
Linoleum and oilcloth	13	00
Chairs	9	87
Moving furniture	1	00
Coal	10	50
Library Commission	5	00
Drafts	30	00
Stake record and express.	6	30
Hauling tent	2	25
Postage, blanks, etc.	1	01
Centerville church	46	25
Kelley, E. L., Bishop	25	00
Insurance on church bldgs.	4	50
Real estate	475	00
Personal property	70	00
Notes	1,647	50
Loss on mdse.	2	46
Loss on personal property	10	00
Church house	125	71
Kelley, E. L., Bishop (r e) 479	50	00
Total	\$8,936	69
Due church (per. prop.)	\$ 80	00
Due church (cer. of dep.)	\$100	00
Due church (notes)	\$3,701	05
Due church (cash)	\$694	59

Little Sioux District.

A. M. Fyrand, agent.

Receipts.

Balance due church Decem-ber 31, 1908	\$128	67
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Adams, T. M., and wife, t.	30	00
Adams, A. H., and wife, t.	9	30
Adams, A. H., and wife, c.	25	00
Adams, W. R., and wife, t.	20	28
Adams, Mary, o.	10	00
Anderson, Mildred, t.	25	00
Askwith, Alice, t.	10	56
Baker, W. W., and wife, t.	5	00
Ballantyne, C. R., and wife, t.	30	00
Ballantyne, Jane, t.	1	00
Ballantyne, Myrtle, t.	24	00
Ballantyne, J. C., and wife, t.	10	00
Bartholomew, Mabel, t.	5	80
Beecham, Harriet, t.	4	70
Beecham, James, and wife, t.	16	20
Benson, George L., t.	30	00
Belville, M., t.	2	00
Binnall, Emma, t.	4	00
Binnall, Kate, t.	2	00
Binnall, Margaret, t.	2	00
Butler, Ann, t.	28	50
CaFall, Eliza, t.	58	70
Christy, Mrs. M. A., t.	10	00
Chambers, David, R., t.	10	00
Chambers, Josephine E., t.	10	00
Clulow, Nancy, t.	5	00
Conyers, Joseph, t.	8	80
Crabb, Charles, t.	6	15
Currie, J. A., and wife, t.	15	00
Deal, J. H., and wife, t.	10	00
Deal, Ora, and wife, t.	1	00
Deal, Leora and Coral, t.	1	50
Derry, Charles, t.	38	00
Derry, Mrs. G. N., t.	1	00
Derry, George A., t.	2	00
Fallon, W. B., and wife, t.	55	00
Fessler, Mary P., t.	26	00
Fyrand, Elsie (deceased) t.	25	84
Fyrand, Alma M., t.	8	35
Gamet, H. S., and wife, t.	51	20
Gamet, Carl, and wife, t.	25	00
Gamet, Ira D., and wife, t.	20	00
Garner, John P., and wife, t.	64	00
Gatros, Michael, and wife, t.	1	00
Gatros, Martin, t.	1	00
Gatros, Chloe, t.	1	00
Halberg, Mrs. J. A., t.	1	00
Halberg, Katie L., t.	3	00
Harper, A. F., and wife, t.	225	00
Harper, Inez, t.	13	50
Harper, Minnie I., t.	32	00
Hawley, Mary C., t.	15	00
Helstand, Wm., t.	40	00
Hight, E. S., and wife, t.	2	80
Hight, Asa, and wife, t.	10	00
Hoffman, A. E., and wife, t.	73	00
Hoyt, Cora, t.	2	00
Hupp, Frank L., t.	50	00
Hutchings, D. A., and wife, t.	7	50
Johnson, Julia, t.	3	00
Johnson, Annie, t.	1	50
Johnson, Henry, and wife, t.	50	00
Kemmis, D., and wife, t.	15	00
Kemmis, Susan, t.	40	00
Kemmis, William, t.	2	00
Kemmis, Mina, t.	1	00
Kemmis, Arthur, t.	1	00
Kenedy, C. S., and wife, t.	5	00
Kibler, S. B., and wife, t.	668	10
Kilmon, Edith, t.	90	00
Koehn, C. A., and wife, t.	5	00
Lane, Joseph, and wife, t.	14	00
Lane, John P., and wife, t.	35	00
Lane, Chas., and wife, t.	25	00
Lamb, Chas. W., t.	9	73
Langher, F. W., and wife, t.	20	00
Lewis, Earl, t.	10	00
Lukehart, Mollie, t.	1	35
Mann, John R., t.	10	00
Mann, Lou, t.	2	00
Martin, Chas. and Nellie, t.	33	98
Martin, Ruth, t.	1	23
Martin, Chloe, t.	1	21
Martin, Esther M., t.	2	00
Martole, John, t.	5	00
Mefford, Mary R., t.	8	00
Meggors, Bertha, t.	6	00
Meggors, Geo., and wife, t.	56	60
Merchant, J. W., and wife, t.	10	00
Merchant A. L., and wife, t.	25	00
Miscellaneous, t.	100	00
Motz, William, t.	20	00
McDonald, J. S., and wife, t.	18	00
McIntyre, Ammon, t.	200	00
Oslor, Minnie, t.	2	00
Oviatt, F. C., and wife, t.	50	00
Parke, E. B., t.	54	74
Parker, M. C., and wife, t.	6	00
Peasley, Mrs. S. J., t.	1	00
Peasley, S. J., and wife, t.	30	00
Peasley, Mary, t.	36	00
Peasley, Lawrence, t.	50	00
Pierce, Ethel, t.	3	00
Pitt, Sidney, and wife, Sen., t.	20	00
Pitt, Sidney, and wife, Jr., t.	10	00
Praitt, Minnie, t.	2	00
Seeley, F. J., and wife, t.	8	50
Scott, G. M., and wife, t.	12	50
Scoufield, Maud, t.	1	00
Silsby, Amy, t.	5	00

Sister, A., t.	10	00
Shearer, John, and wife, t	25	00
Smith, Louis J., and wife, t	20	00
Smith, Samuel, and wife, t	50	00
Smith, C. R. and wife, t.	100	00
Smith, A. J., and wife, t.	100	00
Strand, T. O., and wife, t.	600	00
Strand, Mrs. T. O., t.	17	21
Stuart, J. D., and wife, o.	5	00
Stuart, Annie, t.	2	00
Stuart, Wm., and wife, t.	32	00
Swain, H. D., and wife, t.	200	00
Thompson, Sarah, t (dec.)	200	00
Vredenburg, Chas., and wife, t.	65	00
Vredenburg, David, and wife, t.	15	00
Worsencroft, Martha, t.	7	50
Worsencroft, Priscilla, t.	9	55
Worsencroft, T. J., and wife, t.	21	00
West, E. S., and wife, t.	5	00
Wilder, C. M., and wife, t	5	00
Wight, Keith, t.	01	00
Yocom, Nephi, t.	10	00
Total	\$4,355	46
Expenditures.		
CaFall, Eliza, f.	\$144	00
Agent's expenses	18	00
Butts, Elsie, a.	130	00
Derry, Charles, f.	240	00
Farmer, R., (deceased) acct.	5	00
Haner, Isaac, a.	30	00
Hanson, P. M., e.	66	00
Holeton, Thurza, a.	11	00
Kelley, E. L., Bishop	3,000	00
Oliver, Clarence, a.	3	30
Shupe, Mrs. E. M., a.	65	50
Smith, W. A., f.	300	00
Boxes	9	65
Tidd, Moses, and fam., a.	130	00
White, Clark, a.	100	00
Total	\$4,252	45
Due church	\$103	01

Pottawattamie District.

J. A. Hansen, agent.

Receipts.

Balance due church Decem-ber 31, 1908	\$255	30
Adams, Euphemia	6	00
Allison, Mrs. E. A.	50	00
Altrup, Thomas	6	00
Anderson, Anna	5	00
Baxter, Matthew	15	00
Becroft, Mary	1	00
Beebe, Emma	110	00
Beebe, Angeline	20	00
Bardsley, C. B., and wife	50	00
Carlie, E. A.	17	00
Carlie, Caleb, and wife	15	00
Carlie, J. P., and wife	150</	

Expenditures.

Arber, Joseph, f.	\$105 00
Baker, J. H., f.	216 00
Baker, J. H., e.	15 00
Daugherty, M.	5 00
Hansen, P. M., e.	2 75
Hansen, H. N., e.	50 00
Hayer, Ell, e.	5 00
Hatcher, Minnie, a.	25 00
Kelley, E. L., Bishop	1,100 00
Lytle, H. S., agent No. Nebraska District	50 00
Maddison, Mrs. A. E., f.	40 00
Self, W. M., f.	207 50
Self, W. M., e.	25 00
Smith, F. A., e.	25 00
Sorensen, S. K., f.	72 00
Total	\$1,943 25
Due church	\$ 443 64

IOWA AND ILLINOIS.

Nauvoo District.

George P. Lambert, bishop.

Receipts.

Arnold, Isabelle, o.	\$ 1 00
Brown, Elizabeth, t.	5 00
Bierman, Mrs. Sena, s.	10 00
Batley, Mrs. George, t.	15 00
Conn, Clara E., t.	1 10
Calvert, Mrs. T. E., t.	6 00
Day, Bertha, t.	1 00
Dawdle, Electa A., t.	1 75
David, Addie, t.	5 00
Ellison, Eleanor, s.	50 00
Edwards, Lewis, and wife, t.	21 00
Freuburg, Rollin, t.	1 00
Freuburg, Alice, t.	1 00
Gibson, Chris, and wife, t.	10 00
Hans, Lester, and wife, t.	50 00
Hoverson, Andrew, t.	5 00
Jacobs, Alice, t.	28 00
Jarvis, Harry E., t.	98 00
Kaestner, Henry, Sen., t.	20 00
Kelley, E. L., Bishop	100 00
Kunz, Edward F., t.	5 00
Kreuger, Florence, t.	15 50
Kreuger, Florence, o.	1 00
Lawson, John A., t.	25 00
Ladies' Aid Society, Burlington, t.	4 00
Ladies' Aid Society, Ottumwa, t.	72 00
Lambert, William T., t.	145 00
Lambert, G. P., and wife, t.	1103 00
Lambert, G. P., dist. treas.	25 00
Lacey, Ethel A., t.	8 00
McKlerman, J. and Hattie, t.	4 00
Newberry, Mrs. James W., t.	75 00
Newman, Ella, t.	5 00
Ortleb, William, t.	25 00
Porter, Jennie, t.	3 05
Peters, Alice M., o.	25 00
Pitt, Henry T., t.	25 00
Parrish, Caroline, t.	5 00
Rogers, Robt., and wife, t.	11 00
Rayer, L. P., and wife, t.	50 00
Reed, Catherine, t.	2 00
Ross, Ellen, t.	2 00
Salsbury, Deo G. Sen., o.	15 00
Salsbury, H. S., t.	5 00
Salsbury, Josephine, t.	10 11
Salsbury, Mary L., t.	15 50
Salsbury, Grace, t.	1 00
Schweers, William H., t.	15 00
Scott, Annie, t.	5 00
Schroder, Sarah, c.	50 00
Stieglfried, M. H., and wife, t.	5 00
Stieglfried, Mary E., t.	114 73
Santee, Viola, t.	2 50
Santee, George L., t.	1 00
Stevenson, Grace A., t.	5 00
Sloan, Mrs. Edwin, t.	2 00
Simpson, Thomas J., t.	2 00
Spears, Jennie, t.	5 00
Vandine, Bert, and wife, t.	32 75
Vandine, Bert, and wife, s.	10 00
Wooding, Mary M., t.	21 00
Winter, Marie E., t.	10 00
Wilson, Elizabeth J., t.	10 00
Wilson, Anna and Sarah, t.	12 00
Williams, Daniel T., jr., t.	2 00
Wallace, Mary A., t.	5 80
Wright, Margaret S., t.	10 00
Wright, Margaret S., s.	5 00
Wiley, Charles B., t.	5 00
Warnock, Susan, t.	5 00
Total	\$1,306 06

Expenditures.

Balance due agent Decem-ber 31, 1908	\$ 30 15
Anderson, Andres C., f.	150 00
Cooly, Sr. M. S., a.	4 27
David, Addie, a.	16 00
Fry, Charles, f.	210 00
Lambert, G. P., bishop, e.	14 00
McKlerman, James, f.	240 00
McKlerman, James, e.	5 00
Stieglfried, Mark H., f.	300 00
Wiley, Charles E., f.	325 00

Willey, Charles E., e.	3 00
Total	\$1,294 42
Due church	\$ 11 64

KANSAS.

Northeastern District.

John Cairns, agent.

Receipts.

Balance due church Decem-ber 31, 1908	\$ 27 12
Brooks, Agnes	2 00
Bell, Emeline	20 85
Buckley, James, and wife.	55 00
Blankley, Jane	5 00
Blauser, Sarah	10 00
Cairns, John	40 00
Davis, George	10 00
Fletcher, Jennie	7 00
Fletcher, Ellen and Jennie	15 00
Gurwell, Abram L.	100 00
Green, Henry, and wife.	20 00
Green, J. M., and wife.	10 00
Gouldsmith, C. L.	2 00
Hodson, W. S.	50 00
Hayes, L. W.	1 80
Hedrick, Frank G.	16 00
Johnston, Robert, and wife	15 00
Jacobson, Charles	17 00
Love, Christina	2 00
Lonestone, Chris	10 00
Lentz, Dowell	3 30
Lucas, Edward T.	6 70
Murphy, Wm. H.	145 00
Murphy, Mrs. Wm. H.	5 00
Murphy, H. L.	1 35
Miller, J. A. and Elmira	21 55
Menzies, William	5 00
McDougal, Matilda	6 00
Potter, Hannah	13 70
Parker, Hiram	40 00
Patterson, John	12 00
Ragsdale, Emma	1 25
Robinson, George H.	30 00
Robinson, John S.	10 00
Rogers, V. F. and Mary	13 55
Smith, Arthur	100 00
Scott, Mary	2 00
Showers, J. D., and wife	100 00
Twombly, Samuel, and wife	20 00
Wise, Annas	8 00
Williams, Maud	2 00
Wiley, Mary	5 00
Wiley, Annie B.	2 00
Wolfe, Elizabeth	5 00
York, E. L., and wife.	10 00
Total	\$1,001 42

Expenditures.

Baillie, James, f.	\$ 45 00
Coburn, Emma, a.	5 00
Gowell, M. F., e.	5 00
Johnston, Norvil, a.	5 00
Kelley, E. L., Bishop	250 00
Moler, H. E., e.	328 00
Twombly, Samuel, f.	160 00
Twombly, Samuel, e.	20 00
Taylor, F. E., f.	120 00
Total	\$938 00
Due church	\$ 63 42

Northwestern District.

J. A. Teeters, agent.

Receipts.

Balance due church Decem-ber 31, 1908	\$ 59 11
Brown, Maria	55 20
Boyd, J. N., and wife.	10 00
Boyd, Arthur and Carrie.	32 80
Boyd, Bert	140 00
Bergler, Mary	15 00
Duland, E. L. and Lois.	40 00
Drovetta, Sarah	3 00
Grogg, Mary	10 00
Green, Phoebe	3 60
Mettlen, Ed. E.	3 50
Sears, Mary	20 00
Seaman, Mrs. P. M.	2 60
Teeters, Virgil and Mary.	400 00
Thompson, America	2 00
Thompson, O. Ed.	3 00
Thompson, Clarence and May	2 00
Wolfe, Mrs. T. B.	8 00
Total	\$809 81

Expenditures.

Anderson, Mrs. George, a.	\$ 30 00
Johnson, L. F., a.	35 00
Kelley, E. L., Bishop	500 00
Moler, H. E., e.	15 00
Peak, W. E., e.	20 00
Potter, W. N., e.	20 00
Robertson, E. F., e.	32 00
Daylor, E. E., e.	5 00
Teeters, J. A., e.	20 64
Twombly, Samuel, e.	60 00
Walker, Mrs. Jessie, a.	25 00
Ward, T. S., a.	25 00
Agent's expenses	2 59
Total	\$786 23
Due church	\$ 73 58

Spring River District.

Ellis Short, bishop.

Receipts.

Balance due church Decem-ber 31, 1908	\$346 66
Aid Society	11 00
Andes, B. D.	2 00
Bair, Edwin	24 35
Bird, Richard	35 00
Beagan, J. M.	5 00
Barmore, Jennie	5 00
Brewer, John	5 00
Baird, Ella, Mich.	15 00
Bird, Lotta	7 00
Bird, Clarence	5 00
Bird, Earnest	5 00
Bird, Susan	5 00
Bath, William, and wife.	5 00
Bowman, B. T.	30 00
Back, Manda	13 00
Bradley, Sarah C.	1 85
Barnett, C. H., and wife.	20 00
Bradford, O. L.	3 00
Binkley, L. F.	15 00
Boren, J. H. and Becca	10 00
Cawkins, C. E.	2 00
Connor, F. M., and wife.	100 00
Connor, Leonard	10 00
Connor, W. L.	10 00
Curtis, Laura	10 50
Chrestenson, Nellie	5 00
Carter, G. E., and wife.	35 00
Cawkins, Lottie	3 25
Carrow, S. G.	10 00
Cleggston, Carrie M.	5 00
Connor, Rebecca J.	5 00
Dickson, J. I., and wife	16 80
Davis, T. B.	10 00
Davis, J. H. and Ida.	8 00
Davis, Mariah	10 00
Deavers, A. N.	26 60
Daniels, Elizabeth	5 00
Duncan, J. N.	4 50
English, F. L., and wife.	15 00
Freeman, F. L.	1 00
Foster, Ray D.	50 00
Gray, W. A.	8 00
Gray, Seward	28 00
Graves, J. A., and wife.	1 50
Gilbert, Elmer	5 00
Gilbert, Elsworth	20 00
Hudson, J. E., and wife.	14 00
Holsworth, Martie	7 00
Holsworth, Mabel	10 00
Holsworth, Fern	5 00
Hart, Elmer	34 50
Hart, Elmer, e.	1 50
Hart, Jesse M.	22 90
Hobart, C. H., and wife.	41 00
Hobart, M. S.	20 00
Hickie, N. R.	3 00
Hayton, Victor	3 50
Hayton, Nellie	5 00
Hart, Jesse M., c.	5 00
Hart, L. and wife.	45 00
Hart, Wilbert, and wife.	20 00
Hobart, Even	5 00
Hicklin, Riley	5 00
Hillen, W. B., and wife.	22 00
Huff, S. D.	40 00
Hewes, Lizzie	11 00
Hartman, Lottie	4 25
Hayes, Renben J.	4 25
Hacker, Sr. G. A.	3 50
Jones, Ethel	10 00
Jones, H. E., and wife.	12 00
Jones, Maggie M.	5 00
Jones, John W.	20 00
Jones, R. G.	300 00
Kirk, William, and wife.	21 30
Kelley, Susan	1 06
Lee, G. W.	3 25
Lum, Virgil L.	3 00
Lees, William	2 35
Land, church rent	80 00
Laney, Maud	1 50
Leslie, Molly	1 00
Lancaster, Emmet	10 00
Martin, W. M.	45 45
Martin, R. E., and wife.	2 50
Morrel, Charley	8 50
Myers, C. O., and wife.	30 00
Mercer, Charles, and wife	10 00
Mercer, George	25 00
Mercer, Walter	25 00
Mills, P. W., and wife.	18 00
Maloney, W. S., and wife.	200 00
Merrit, Charles	7 50
McCall, L. H., and wife.	20 00
Needles, Alice	2 75
North, Frank	10 00
Now, W. B.	70 00
Nunamaker, W. H. and N. R.	15 00
Nunamaker, Mollie	1 00
Nunamaker, O. and wife.	3 10
Nunamaker, James	2 00
Nunamaker, W. R. and N. R.	5 00
Owen, Edna	9 06
Perkins, Isaac N.	1 00
Piper, Permea	10 00

Parsons, Mercy Ann	5 50
Quick, Lee, and wife.	89 00
Ross, Frankie	10 00
Ross, Emma	2 00
Ross, Ella	10 00
Randall, Curtis	7 00
Randall, Sally E.	1 00
Randall, Herman	1 00
Randall, N. J.	2 00
Randall, Charles C.	5 00
Rudd, Sr. R. D.	2 00
Rickelson, H. M.	5 00
Riley, J. T., and wife.	20 00
Simpson, Victor	50 00
Sutherland, O. P., and wife	61 70
Severine, Mary Jane	2 55
Stricklin, Minnie	55 00
Stoffer, Minnie F., on loan.	6 00
Standafer, Leroy, and wife	20 00
Sanders, J. C.	1 00
Stoffer, Minnie	15 00
Scammon Aid Society.	35 00
Simpson, Victor	35 00
Taylor, W. S.	10 00
Turner, Alexander D.	70 00
Thomas, John H.	5 00
Thurman, H. J.	10 00
Uher, John and Melvine.	25 00
Virgin, John	45 85
Ward, James	5 00
Watson, James, and wife.	178 50
Wooten, J. W., and wife.	13 00
Williams, Mark, and wife.	19 00
Williams, Sr. N. B.	17 57
Young, W. A., and wife.	2 00
Total	\$3,028 79
Due agent	\$169 61

Expenditures.

Bookkeeping, stamps, and stationery	\$ 40 00
Cherokee Co., land tax.	21 90
Cooper, Samuel, a.	20 50
Cato, Maggie, a.	70 00
Davis, John A., f.	600 00
Davis, J. Alfred, f.	70 00
Davis, Evan A., f.	360 00
Ervin, Sadie, a.	10 00
Harris, Otto, a.	10 00
Herke, Lizzie, loan.	50 00
Jenkins, George, e.	10 00
Kael, F. C., f.	224 00
Kelley, E. L., Bishop	600 00
Kerns, John, t.	111 00
Merritt, Mrs. S. A., a.	10 00
Potentiler, Charles, a.	5 00
Peck, Lee, f.	300 00
Rudd, J. M., a.	15 00
Riley, J. T., f.	300 00
Smart, Henry, e.	7 00
Short, Ellis, e.	28 00
Standoffer, W. K., f.	190 00
Smith, W. R., e.	5 00
Wilson, C. C., a.	21 00
Walters, R. T., f.	120 00
Total	\$3,198 40

KENTUCKY AND TENNESSEE.

Kentucky and Tennessee Dis-trict.

J. R. McClain, agent.

Receipts.

Adair, J. J., and wife, t.	\$146 85
Adair, J. J., and wife, c.	1 00
Adair, Turner, t.	65 00
Adair, Mollie L., t.	80 00
Alexander, Joe., and wife, t.	25 00
Alexander, Joe., and wife, o.	5 40
Booth, Malura C., t.	2 40
Booth, Malura C., c.	3 00
Booth, Emma, t.	1 00
Cook, Guy D., and wife, t.	14 50
Cook, Guy D., and wife, c.	1 00
Cook, Willie C., t.	6 00
Cobb, Iduma, t.	3 00
Christopher, Sarah E., t.	1 00
Caldwell, O. S., and wife, t.	2 00
Dickson, Rebecca A., t.	1 00
Dickson, Williard, and wife, t.	10 00
Dickson, Ida, t.	5 90
Dickson, S. E., t.	5 00
Gower, J. W., t.	30 00
Griffin, Annie, t.	3 00
Harris, E. C., and wife, t.	20 00
Jones, J. E., and wife, t.	2 00
Kelley, E. L., Bishop	125 00
McClain, Martha J., o.	1 70
McClain, J. R., and wife, t.	15 00
McClain, W. L., and wife, t.	20 00
McLadden L. M., and wife, t.	5 00
Powers, James K., t.	2 00
Peoples, Alice, t.	1 50
Pickle, Carra, t.	4 25
Roberts, Malinda E., t.	5 00
Rush, Annie, t.	10 00
Rush, Abner E.	2 00
Smith, Bidd, t.	5 00
Snow, Lilburn, t.	1 10
Snow, Rose, t.	1 74

Seaton, Cora, t.	2	50
Shupe, Ross, and wife, t.	22	60
Seagas, A. P., and wife, t.	30	00
Turnbow, W. B., and wife, t.	10	00
Williams, A. B., and wife, t.	10	00
Williams, J. W., and wife, t.	4	30
Ward, I. A., and wife, t.	10	00
Webb, B. F., and wife t.	10	00
Total	\$717	09
Expenditures.		
Balance due agent Decem-		
ber 31, 1908	8	37
Brush, Lillie, a.	5	00
Dowker, John, e.	7	19
Denton, Lissia, a.	5	00
Harp, John, e.	16	42
Kelley, T. C., e.	2	50
McClain, J. R., e.	81	27
McClain, J. R., f.	356	00
Roberts, Clyde, a.	2	00
Snow, C. L., f.	110	00
Snow, C. L., e.	68	42
Tucker, D. E., e.	1	00
Agent's expenses	3	00
Total	\$669	17
Due church	\$	47 92

MAINE.

Eastern District.

R. Bullard, bishop.

Receipts.		
Balance due church Decem-		
ber 31, 1908	88	72
Beal, O. A., and wife	2	00
Beal, Sarah A.	3	00
Beal, Lucinda J.	2	00
Beal, Ethna	5	00
Bryant, Maud	3	00
Crowley, Carrie S.	3	00
Crowley, Henrietta	1	00
Crowley, Octavia	1	00
Dobbin, Nellie	1	00
Dobbin, Ada	2	00
Eckley, Mary	1	00
Foote, Elizabeth	8	00
Faulkingham, Lewis, and		
wife	5	00
Grey, Hattie E.	4	00
Hall, Rebecca	5	00
Hall, Mary A.	5	00
Ingersoll, Carrie E.	1	35
Joy, Mary E.	1	35
Kelley, Uriah M., and wife	3	00
Kelley, Aaron M., and wife	6	00
Lansie, Harry	2	50
Lakeman, Lucretia	2	50
McDonald, Wetsy	2	00
Mitchell, B. O., and wife.	20	00
Norton, Lucy A.	10	00
Pray, Ada	53	90
Pray, Ada, c.	900	00
Reynolds, Blanche.	5	00
Reynolds, Howard	2	00
Stinson, Eva	1	00
Smith, Frank P., and wife.	4	00
Smith, Henry, and wife.	5	00
Watts, Florence B.	4	80
Wilson, Laura	1	00
Woodward, Bertha L.	10	00
Woodward, Joel L.	5	00
Wass, Nellie D.	1	50
Willing Workers, Jonesport	1	40
From Saints in Western District		
Blastow, G. W., and wife.	301	00
Phillbrick, P. X., and wife	35	00
Summerfield, Thomas H.,		
and wife	145	10
Thompson, Lafayette, and		
wife	10	00
Tainter, Emily S.	15	00
Total	\$1,684	87
Expenditures.		
Bullard, R., e.	49	00
Bullard, H., extra f.	73	99
Farrell, R. W., f.	128	00
Kelley, E. L., Bishop.	1,433	86
Total	\$1,684	87

Eastern District.

S. F. Cushman, agent.

Receipts.		
Beal, Lowell E., and wife.	\$	10 00
Beal, Ohed L.	5	00
Beal, O. A., and wife	2	00
Beal, Sarah A.	2	00
Carr, Perly	2	00
Crowley, Carrie	2	00
Crowley, Charlotte A.	1	00
Dobbins, Ada	37	00
Foss, Benjamin F.	4	00
Gray, Hattie	1	00
Hall, Rebecca	100	00
Ingersoll, Annie R.	1	00
Ingersoll, Carrie	50	00
Joy, Mary B.	2	00
Kelley, A. W., and wife.	8	00
Kelley, Ada, c.	3	60
Kelley, Lydia	1	00

Lakeman, Lucretia	50	00
Leighton, Gerlie	50	00
Lenfesty, Fred	5	00
MacDonald, Betsey J.	1	00
Mealy, Jeremiah	5	00
Norton, Lucy Ad.	7	00
Norton, Nettie M.	1	25
Reynolds, Horace F.	1	00
Reynolds, H. L., and wife.	65	00
Rogers, Cora	7	30
Rogers, Amanda	2	00
Smith, Annie	5	00
Smith, F. T., and wife.	3	00
Walker, Eliza M.	1	66
Wallace, Frank, and wife.	13	40
Watts, Florence P.	9	00
Woodward, Bertha L.	20	00
Woodward, Joel	10	00
Total	\$438	71
Due agent	\$	50 00
Expenditures.		
Greene, U. W., e.	\$	10 00
Kelley, E. L., Bishop.	\$478	71
Total	\$488	71

Western District.

H. R. Eaton, agent.

Receipts.		
Balance due church Decem-		
ber 31, 1908	\$104	20
Ames, Sophrona	12	00
Billings, Arthur	4	00
Billings, Rhoda	1	50
Billings, Pearl	7	00
Blastow, Edwin	10	00
Billings, Philip	15	79
Billings, Walter D.	5	00
Bray, Elmer	2	00
Blastow, George, and wife	15	00
Carter, Julia H.	20	00
Carter, Ervin	26	00
Carter, Samuel	7	00
Carter, Silvia	9	00
Carter, Howard	5	00
Carter, Ethur	5	00
Carter, Frank M.	5	00
Carter, Joseph B.	120	00
Carter, Judson	5	00
Colby, Abbie L.	2	00
Candage, Willie D.	6	00
Dotton, Robert	4	00
Dotton, Addie	1	00
Dotton, Willie	7	00
Eaton, Hattie	4	00
Eaton, Herbert	5	00
Eaton, Lillian M.	1	00
Eaton, John B.	1	00
Eaton, John K.	2	00
Eaton, Nathan	2	00
Eaton, Merton	5	00
Eaton, Lewis	1	00
Eaton, Elizabeth	1	00
Eaton, Charly	2	00
Eaton, Dennis M.	4	00
Eaton, Henry R.	41	00
Eaton, Emery F.	23	00
Eaton, Abbie A.	4	00
Eaton, Zelotes F.	2	00
Eaton, Emery H.	10	00
Eaton, Joseph H.	5	00
Eaton, Mary	1	00
Eaton, Daniel H.	2	50
Fletcher, G. J.	2	00
Gray, Lunetia	1	00
Grindle, Medric	1	00
Hackell, Freeman	10	00
Hackell, Jennie	3	00
Hackell, Daniel	3	00
Holman, Odessa	3	00
Holman, Jennie	5	00
Holman, Agnes	1	50
Holman, E. E.	1	00
Harvey, Bertha	3	00
Hutchinson, Mrs. Alonzo P.	1	00
Hatch, Jennie	1	00
Hatch, Abbie	1	00
Jones, Kate	30	00
Kidder, Matilda J.	10	00
Knowlton, G. H., and wife	200	00
Knowlton, Florence	35	00
Knowlton, Ethel	3	25
Knowlton, Cynthia	10	00
Nelson, Nancy	1	40
McDonald, Louise	1	00
Parker, Mary	50	00
Pickering, Mattie	1	00
Powers, Winfield	1	00
Robbins, Nellie	1	00
Robbins, Abbie	1	00
Robbins, Bert	2	00
Shepherd, Albert	10	00
Shepherd, Cornelia M.	4	00
Shepherd, Otis	8	00
Shepherd, Lewis	1	00
Stenson, Carrie	1	30
Small, Wallace A.	1	00
Sergent, Eliza	5	00
Tracy, Anna	4	25
Thompson, Gertrude L.	5	00
Towle, John J., and wife.	6	00
Tainter, Emily S.	10	00
Total	\$839	84

Expenditures.		
Buschlen, J. P., e.	35	00
Farrell, Ralph W., e.	15	00
Greene, U. W., e.	20	00
Kelley, E. L., Bishop	660	00
Agent's expenses	2	00
Total	\$732	00
Due church	\$107	84

MASSACHUSETTS AND RHODE ISLAND.

Massachusetts District.

M. C. Fisher, bishop.

Receipts.		
Balance due church Decem-		
ber 31, 1908	\$909	59
Abbott, Frank, and wife.	2	00
Abercrombie, Isabelle	6	00
Ames, Isaiah B. and Jane.	10	00
Andrews, Thomas	2	00
Arnold, Henry, and wife.	10	00
Ashton, S. C.	2	00
Baker, Alpha, and wife.	32	00
Baker, E. L., and wife.	99	20
Ball, Anna M.	2	00
Barnes, Joseph	25	00
Barnes, Michael H.	10	00
Bearse, Anna L.	13	00
Bearce, W.	10	00
Booth, Nellie	2	00
Booth, Mrs. Sarah	2	00
Bowen, Lucinda W.	15	00
Bowers, Annie M.	5	00
Bradbury, Elsie H.	35	00
Bradbury, Frances	35	00
Bradbury, William	5	00
Bradshaw, G. H., and wife.	6	00
Bradt, Dorris	25	00
Bradt, Eleanor G.	6	00
Bradt, J. H. and Clara	19	00
Bratesman, Ferdinand L.	7	00
Briggs, Mrs. Jane	5	00
Brown, Edmond M.	1	00
Bustel, F. P. and Julia	2	00
Boston friend	6	00
Carter, G. E., and wife.	15	00
Carter, Wallace R.	12	00
Chase, Abbie W.	11	00
Chase, Lydia	2	00
Chase, Lizzie	1	00
Chase, Mary	50	00
Chase, Rose	6	00
Chellin, Anna	3	00
Clough, Adelaide	7	00
Clough, Leon	1	00
Cockcroft, Myra	2	95
Cockcroft, Nellie	2	65
Cockcroft, Charles	14	00
Congdon, Bertina	20	00
Congdon, Hartwell	30	00
Congdon, Marion	30	00
Congdon, Sadie	2	20
Coombs, Margaret	6	10
Coombs, Alma M.	12	50
Davidson, Glen L.	4	00
Davidson, Nina L.	4	00
Daniels, Eloise	11	76
Danforth, Mass., Helping		
Hand Society	4	28
Donnell, Lavinia	28	00
Douglas, Charles, jr.	25	88
Dunn, Annie	8	00
Dennisport sisters	14	30
Eaton, Herbert E.	3	00
Edwards, J. L., and wife.	150	00
Eldridge, Sylvia C.	5	00
Fairclough, Mary	19	00
Fairclough, Robert P.	8	00
Fielding, Thomas, and wife	12	50
Fielding, Susannah	6	00
Fisher, E. H. and M. C.	500	00
Fisher, Lawrence and San-		
ford	34	00
Fisher, M. C., and wife.	12	00
Fraser, Allan	9	09
Fraser, Anna L.	10	00
Frost, William, and wife.	2	00
Friend, A. Providence, R. I.	2	97
Gage, Sadie	2	00
Gardner, Henry H.	4	20
Garfield, Salome	3	50
Gates, G. H. A., and wife.	5	00
Gates, Minnie	1	20
Gerrish, Clara D.	15	00
Glover, Eva D.	10	00
Gilbert, John, and wife.	5	00
Goff, Eva M.	9	24
Goff, Georgina M.	2	50
Goff, Ira A.	2	65
Goff, May B.	7	00
Gondolf, Matthias, and wife	66	75
Granger, Ann	8	00
Griffiths, Hannah	1	00
Hall, Clara	10	00
Hargraves, Elizabeth	50	00
Harvey, Agnes M.	14	30
Hatch, Frank	5	00
Haverhill, Mass. Branch.	3	00
Heap, Myra	1	00
Holmes, J. H., and wife.	10	90
Holmes, Christine	17	00

Holmes, Harry H., jr.	21	00
Howlett, E. W., and wife.	8	75
Hoxie, John C.	13	04
Humphrey, Nellie	1	00
Interest on deposits	15	81
Jackson, Martha A.	50	00
Johnson, Alice H.	5	00
Johnson, Mary B.	1	00
Johnson, Noble	1	00
Jordan, L. B., and wife.	8	00
Joy, D. F., and wife.	84	00
Joy, Ethina F.	2	50
Kelley, E. L., Bishop.	806	50
Kelley, E. L., Bishop,		
special funds	31	39
Kelley, Mary	5	14
Kimball, Rebecca B.	13	50
Knevitt, Cecil	4	50
Kozman, Harry	5	00
Kozman, Harry	4	30
Ladies' Aid Society, Fall		
River, Massachusetts.	5	00
Lawrence, S. and Mary	9	00
Leather, Annie	11	30
Leather, Emma	2	00
Leckney, J. Adolph.	12	50
Leland, B. W., and wife.	1	00
Leland, Emma	8	84
Leland, Mary G.	2	00
Lewis, Elizabeth D.	4	10
Lewis, L. H., and wife.	24	00
Lewis, Mary O.	40	00
Linnay, Thirza	200	00
Lonsdale, Clarence B.	1	00
Mass. District Sunday		
School Association	5	25
Megathlin, J. E., and wife	10	00
Miller, Elizabeth	1	00
Millward, George M.	5	00
Monks, William, and wife	12	00
Moore, Catherine	25	00
Moore, Edwin	30	00
Moore, Elizabeth L.	75	00
Moore, Thomas H.	5	15
Morris, Anna and Ellen	5	15
Mortimer, Sarah J.	10	00
Morton, Elizabeth	5	00
McKee, Myra D.	10	70
McPhee, Clara	10	00
Nelson, Alonzo E.	25	00
New Bedford, Mass., Z.		
R. L. S.	1	00
Newcombe, Lloyd and Eric	75	00
Newcombe, Lloyd, and wife	3	00
Newcombe, Owen L. and		
Hannora	70	00
Newcombe, Tamzie A.	6	50
Nickerson, Arthur S.	5	49
Nickerson, Laura D.	5	00
Nickerson, N. T., and wife	8	50
Nickerson, Nellie P.	5	00
Owers, John C.	15	00
Perry, Carrie	10	00
Perthel, Olga M.	20	00
Pierce, Nellie S.	10	00
Pierson, Laura	5	80
Pilling, John	10	00
Providence, R. I., Aid So.	1	30
Providence, R. I., Z. R. L. S.	3	83
Raymond, Franklin P.	1	00
Reed, W. H.	5	00
Reumert, Hannah Foster.	15	00
Rich, Rena	1	35
Roberts, Asa F.	10	00
Roberts, Edith and Fred'k.	8	00
Roberts, John William	5	05
Robley, George B.	10	55
Rogers, Fred C.	4	40
Rogers, Mary C.	13	00
Rogers, Mary E.	15	00
Russell, Jemima	1	00
Sanford, Ada B.	10	00
Sanford, A. L., and wife.	50	00
Sears, Bessie M.	5	50
Sears, Lucie	10	00
Sears, Nettie	6	00
Sears, Teresa T.	1	25
Shaw, Lorenzo, estate.	360	60
Sheehy, John F.	6	00
Siddall, John	2	00
Simmons, G. F. and Alice.	5	00
Sinclair, W. A., and wife.	6	00
Sisson, Elford		

Table with 2 columns: Name and Amount. Includes Webster, Able, Wentworth, Stephen, Wetmore, Edgar, Whitehouse, Lavina S., Whiton, M. C., Wholley, Nellie, Wixon, Beatrice, Wixon, Bethiah T., Wixon, Thankful W., Wood, Alta, Wood, Clara M., Wood, Cyrus W., Wood, Gertrude, Wood, Harry, and wife, Wood, Jennie L., Wood, Margaret C., Wood, Thora I., Wylie, William, Wylie, William, Yerrington, George R., Yerrington, G. W. and wife, Young, William B., Offering.

Redemption.

Table with 2 columns: Name and Amount. Includes Chase, Rose, Dobbins, F. S., Fairclough, Mary J., Glover, Eva, Howlett, Harry, Kimball, Rebecca B., McKee, Myra, Spinnett, F. J. and wife.

Total \$5,450 78

Expenditures.

Table with 2 columns: Name and Amount. Includes Bullard, Richard, Bullard, Richard, e., Davison, H. J., f., Davison, H. J., e., Farrell, Ralph W., f., Farrell, Ralph W., e., Greene, U. W., e., Kelley, E. L., Bishop, Koehler, Arthur, f., Koehler, Arthur, e., Phillips, Arthur, f., Phillips, Arthur, e., Ramsdell, Elizabeth, a., Shaw, L. C., estate, Sheehy, F. M., e., Sinclair, Alex., e., Suttill, Mabel, e., Yerrington, George S., a., Mileage, Office expense.

Total \$3,372 90 Due church \$2,077 88

MICHIGAN.

Central District.

G. W. Burt, agent.

Receipts.

Table with 2 columns: Name and Amount. Includes Balance due church December 31, 1908, Ackley, Willis W., t., Anger, Goldie, t., Angle, Nellie M., t., Angle, Orpha M., t., Angle, Orpha M., t., Angle, James, and wife, t., Armstrong, Josephine, t., Armstrong, Eliza, t., Atkinson, Geo., and wife, t., Atkinson, Geo., jr., t., Atkinson, Ben T., t., Atkinson, W. E., t., Babcock, Ira, t., Bailey, Geo. W., and wife, t., Barr, Mrs. James, o., Barnes, Frank, t., Barnes, Thos., and wife, t., Barnes, Frankie, t., Barber, Jane, t., Beck, Wm., and wife, t., Bechtel, Annie, t., Bellenger, John, and wife, t., Bellenger, Chas., t., Bellenger, Roland, t., Bellenger, May M., t., Bennett, W. M. J., and wife, t., Bennett, Eleanor, t., Bennett, Richard H., t., Blackford, Sarah A., t., Blasdel, Zella, t., Blott, E. B., and wife, t., Bovee, Abram, t., Bowlesby, Sidney, and wife, t., Bozatt, Orin, t., Breves, Freeman, t., Brintnell, Hiram, and wife, t., Brintnell, Jane, t., Brintnell, Aaron, t., Brown, Elizabeth, t., Brown, Mary A., t., Brown, Geo. E., t., Brown, John W., t., Burt, Geo. W., and wife, t., Burt, Floyd, o., Burt, Florence, o.

Table with 2 columns: Name and Amount. Includes Bushaw, Richard, and wife, t., Bushart, Geo. W., t., Campbell, Sever, o., Cann, Ammon, t., Carrick, J. R., and wife, t., Carrick, N. A., and wife, t., Chambers, Wilber, and wife, t., Chaffee, Charles, t., Clingerman, Dora, t., Clingerman, Daniel, and wife, t., Cook, Jas. A., and wife, t., Collett, Hermon, t., Cornish, Lucretia, t., Cornish, W. J., and wife, t., Cornish, James A., t., Davis, Jane, t., Demich, Elmer, and wife, t., Demery, Nettie, t., Derbyshire, Mary, t., Derbyshire, A., t., Dolson, Elizabeth, t., Douglas, Adelbert, and wife, t., Douglas, Evah, t., Drager, Fred M. A., t., Field, William A., t., Finch, Armeta, t., Flashman, Bliza M., t., Flashman, Mary B., t., Green, Mary F. E., and wife, t., Flynn, Edward, t., Fowler, Bert, o., Frank, Omer, and wife, t., Frank, Orlando, and wife, t., Frank, Alfred, t., Frank, Levi, and wife, t., Fuller, John W., and wife, t., Fultz, Emory D., and wife, t., Gamble, Louisa, t., Gamble, Jennie, t., Garbet, Wm. H., t., Gilliland, Wm., and wife, t., Goodwin, Mrs. C. M., t., Goodwin, Mrs. C. M., o., Goheen, Israel, and wife, t., Gorton, Fern, t., Grant, Floyd M., t., Grant, J. A., and wife, t., Grant, Alma B., t., Greer, Mary Jane, t., Great, Michael E., t., Griffin, Nancy, t., Hall, Henry, t., Hascom, Isadore, t., Hanson, Christopher, t., Harder, Addie M., t., Harder, Fred Z., and wife, t., Harder, Nevada M., t., Harder, Ralph A., t., Harder, Eugene, t., Harder, Howard W., t., Harper, Thomas E., and wife, t., Healey, Welcome, and wife, t., Heminway, Marshal, and wife, t., Heminway, Minnie, t., King, Wm., and wife, t., Husted, Grace, t., Jack, George, t., Janson, Cora E., t., Janson, Cora E., o., Janson, Elsie O., t., Janson, Hannah, t., Johnson, Annie, t., Joslyn, Alice, t., Jubb, Ida, t., Kier, Thomas, t., Kilburn, Susan, t., Kinsie, Alvin, and wife, t., Kinsie, Alvin, t., Koyl, Geo., and wife, t., Koyl, Minnie, t., Lake, Charles, t., Lake, Victoria, t., Leighton, Bessie, t., Lent, John, t., Lent, Geo., and wife, t., Leverton, Anna, t., Leverton, Joseph, t., Leverton, Minnie, t., Leverton, Minnie, o., Mann, Jacob, and wife, t., Manning, David, and wife, t., Merritt, Boydon, t., Merritt, Chancy, and wife, t., Merritt, Elzabeth, t., Merritt, Iva M., t., Methner, Frank F., and wife, t., Methner, Fred F., t., Mogg, Elizabeth, t., Mogg, Ortressa, t., Mogg, John, and wife, t., Monroe, T. M., and wife, t., Moran, Joseph, and wife, t., McCaule, Mrs. S. A., t., McCann, Emma, t., McCollum, Charles, t., McCollum, Eddie, t.

Table with 2 columns: Name and Amount. Includes McCormick, Mable, t., McGuire, Robert B., t., McGuire, Thomas, and wife, t., McIntosh, Matilda, t., McKinnon, David, t., McKnight, Geo., and wife, t., McQuaid, Ethel, t., Nabb, Wm., and wife, t., Newberry, Alfred, t., Nichols, Augusta, t., Nichols, Ernest M., and wife, t., Norton, Ezra, and wife, t., Norton, Otto, t., Norton, Pearl, t., Notter, Nettie, t., Oesch, Christ, t., Oesch, Samuel, and wife, t., Orton, James, and wife, t., Orton, Madora, t., Osborne, Ellen, t., Owens, Henrietta, t., Owens, Henrietta, o., Paul, Charley, o., Pendleton, Samuel T., and wife, t., Perry, Robert, and wife, t., Peterson, Leo, t., Peterson, Fred, and wife, t., Peterson, Geo., and wife, t., Peterson, James B., t., Peterson, Chas. A., and wife, t., Peters, Caroline, t., Phelps, Lydia, t., Phelps, Glau R., t., Phelps, Levi and Annie, t., Phelps, Levi, t., Phelps, Alvin, t., Phillips, John, and wife, t., Phillips, Grace M., t., Provost, Jennie, t., Provost, Sam'l, and wife, t., Proper, Elmer, t., Pushman, Sophia, t., Pyer, Fred, and wife, t., Ranney, Geo. A., and wife, t., Ramster, John, and wife, t., Reeves, Edward, and wife, t., Roberts, Mary M., t., Richardson, Henry, t., Roberts, Henrietta, t., Roberts, Henrietta, o., Roe, Ephraim, and wife, t., Rosevear, Jos., and wife, t., Rouse, Wellington, and wife, t., Sharkey, John, and wife, t., Sheffer, Jos., and wife, t., Spurge, Robert, t., Shenkel, Fred, t., Sheehen, Edward, t., Shoults, Tacle, t., Shoults, Mary Jane, t., Smith, Arthur C., t., Smith, Hyrum, t., Smith, Emma, t., Smith, Mrs. Plan., t., Smith, J. A., t., Smith, Jacob L., t., Stark, Noel, and wife, t., Stewart, John, and wife, t., Stocks, Elizabeth, t., Stocks, William, Sen., t., Stocks, William, Sen., o., Stoutenburg, Jacob L., and wife, t., Summerfield, M. A., and wife, t., Sylvester, Geo., and wife, t., Svrbrook, Edna, t., Tesman, Chas., and wife, t., Thomas, Frank, and wife, t., Thomas, Frank, and wife, o., Tower, Thomas N., t., Tower, Elizabeth, t., Tilman, Mary Ann, t., Tilman, Richard, and wife, t., Tilman, Jos., and wife, t., Umphrey, Mathew, t., Vennard, William, t., Wall, Mary, t., Wall, Mary, o., Wallace, W. T., t., Ward, Robt., and wife, t., Weaver, Geo., and wife, t., Welch, E. B., t., Wheeler, O. J., and wife, t., Whitford, Elizabeth, t., Whitford, Thomas, t., White, E. S., and wife, t., White, Glenn, and wife, t., Willis, Thomas E., t., Willis, Ellen, t., Wittner, Alfred, and wife, t., Yager, D. R., t., Yager, Francis, and wife, t., Yerington, Esfer, t., Yoder, Edward L., t.

Table with 2 columns: Name and Amount. Includes McCormick, Mable, t., McGuire, Robert B., t., McGuire, Thomas, and wife, t., McIntosh, Matilda, t., McKinnon, David, t., McKnight, Geo., and wife, t., McQuaid, Ethel, t., Nabb, Wm., and wife, t., Newberry, Alfred, t., Nichols, Augusta, t., Nichols, Ernest M., and wife, t., Norton, Ezra, and wife, t., Norton, Otto, t., Norton, Pearl, t., Notter, Nettie, t., Oesch, Christ, t., Oesch, Samuel, and wife, t., Orton, James, and wife, t., Orton, Madora, t., Osborne, Ellen, t., Owens, Henrietta, t., Owens, Henrietta, o., Paul, Charley, o., Pendleton, Samuel T., and wife, t., Perry, Robert, and wife, t., Peterson, Leo, t., Peterson, Fred, and wife, t., Peterson, Geo., and wife, t., Peterson, James B., t., Peterson, Chas. A., and wife, t., Peters, Caroline, t., Phelps, Lydia, t., Phelps, Glau R., t., Phelps, Levi and Annie, t., Phelps, Levi, t., Phelps, Alvin, t., Phillips, John, and wife, t., Phillips, Grace M., t., Provost, Jennie, t., Provost, Sam'l, and wife, t., Proper, Elmer, t., Pushman, Sophia, t., Pyer, Fred, and wife, t., Ranney, Geo. A., and wife, t., Ramster, John, and wife, t., Reeves, Edward, and wife, t., Roberts, Mary M., t., Richardson, Henry, t., Roberts, Henrietta, t., Roberts, Henrietta, o., Roe, Ephraim, and wife, t., Rosevear, Jos., and wife, t., Rouse, Wellington, and wife, t., Sharkey, John, and wife, t., Sheffer, Jos., and wife, t., Spurge, Robert, t., Shenkel, Fred, t., Sheehen, Edward, t., Shoults, Tacle, t., Shoults, Mary Jane, t., Smith, Arthur C., t., Smith, Hyrum, t., Smith, Emma, t., Smith, Mrs. Plan., t., Smith, J. A., t., Smith, Jacob L., t., Stark, Noel, and wife, t., Stewart, John, and wife, t., Stocks, Elizabeth, t., Stocks, William, Sen., t., Stocks, William, Sen., o., Stoutenburg, Jacob L., and wife, t., Summerfield, M. A., and wife, t., Sylvester, Geo., and wife, t., Svrbrook, Edna, t., Tesman, Chas., and wife, t., Thomas, Frank, and wife, t., Thomas, Frank, and wife, o., Tower, Thomas N., t., Tower, Elizabeth, t., Tilman, Mary Ann, t., Tilman, Richard, and wife, t., Tilman, Jos., and wife, t., Umphrey, Mathew, t., Vennard, William, t., Wall, Mary, t., Wall, Mary, o., Wallace, W. T., t., Ward, Robt., and wife, t., Weaver, Geo., and wife, t., Welch, E. B., t., Wheeler, O. J., and wife, t., Whitford, Elizabeth, t., Whitford, Thomas, t., White, E. S., and wife, t., White, Glenn, and wife, t., Willis, Thomas E., t., Willis, Ellen, t., Wittner, Alfred, and wife, t., Yager, D. R., t., Yager, Francis, and wife, t., Yerington, Esfer, t., Yoder, Edward L., t.

Table with 2 columns: Name and Amount. Includes Expensures, Burt, G. W., f., Burr, G. W., e., Burr, A. E., f., Burr, E., e., Cooper, Sr., a., Dowker, William, f., Davis, William, e., Grant, J. A., f., Loomis, Sr., a., Smith, David, f., Teal, Sr., a., Yager, Henry, a., Total \$1,564 00 Due church \$210 70 Eastern District, William F. Smith, agent, Receipts, Bailey, J. J., and wife, t., Bailey, Francis, t., Bailey, Frank, t., Bennett, Walter, and wife, t., Bennett, R. D., and wife, t., Benedict, Andrew, and wife, t., Benedict, F. O., t., Benjamin, Jennie, t., Becker, Mary, t., Becker, Mary, o., Bopra, Silas, t., Bopra, Mary, t., Bopra, David, and wife, t., Bopra, Margaret, t., Binder, Fred, and wife, t., Binder, Lewis, and wife, t., Brown, Robert, jr., t., Brown, Naoma, t., Brown, Maggie, t., Brown, John, t., Brown, Elsie, t., Brown, Robert, Sen., t., Brown, Mary, t., Brown, Ida M., t., Brown, Thomas, and wife, t., Brooks, Stacy D., t., Breakie, Isabel, t., Breakie, Allen, t., Bradford, Sarah, t., Burgett, John W., and wife, t., Burns, Geo. H., and wife, t., Campbell, Thomas, t., Cadow, Fred, t., Cadow, Kathryn, t., Chapman, Ben, t., Cline, Cynthia, t., Claus, John, and wife, t., Clark, Geo., and wife, t., Collins, Wm., and wife, t., Collins, Frankie, t., Collins, Ether, t., Conklin, Wm., t., Day, Mary, t., Day, Maggie, t., Davis, Wm., and wife, t., Davis, J. W., t., Davis, Eliza, t., Davis, Wm., t., Daunt, Bertha, t., Daunt, Robert, t., Derby, Ella, t., Diem, E. R., and wife, t., Diem, Robert, t., Dickinson, Joseph, t., Dowker, Wm., and wife, t., Drager, Fred A., t., Eastman, Ray C., t., Evison, Rachel, t., Farley, John, t., Farley, Nora, t., Fetting, Albert, t., Fetting, Mary, t., Fetting, August, Sen., t., Frisbie, R. A., and wife, t., Frisbie, Nelson A., t., Gault, James, and wife, t., Gault, Clyde, and wife, t., Grice, J. R., and wife, t., Grice, W. M., t., Green, C. K., t., Gray, Amos, t., Harriman, J. B., and wife, t., Hawn, O. J., and wife, t., Harrison, W. O., and wife, t., Heard, Frank, t., Hilliard, G. H., counselor, t., Hodgins, Henrietta, t., Hunter, Edward, t., Hunter, Jennie, t., Hunter, Jennie, o., Hattnell, Elizabeth, t., Henry, John, and wife, t., Hinton, Mrs. John, t., Hodgins, Mrs. J. O., t., Hinton, Mrs. Edward, t., Irwin, Pearl, t., Ihrke, Albert, and wife, t., Jones, Allen J., and wife, t.

Total \$1,775 65

Jones, Walter, and wife, t.	20	00
Kearns, Christopher J., t.	1	50
Kearns, John, t.	1	00
Kile, Henrietta, t.	1	00
Krause, Fred, and wife, t.	35	00
Lakin, Geo., t.	10	00
Ledsworth, Albert, and wife, t.	5	00
Ledsworth, Calvin, and wife, t.	5	00
Liddy, Ralph, t.	2	70
Ledsworth, C. G., and wife, t.	7	70
Liddy, Frank W., and wife, t.	5	00
Lively, Herbert, and wife, t.	5	00
Lively, Henry, and wife, t.	1	00
Lorenzen, Celia M., t.	3	00
Mack, Rebecca, o.	1	25
Maxwell, Mrs. E., t.	5	00
Maedel, Wm., and wife, t.	4	00
Mason, Mrs., t.	50	00
Mason, Harman, and wife, t.	7	00
Mead, James, t.	6	00
Meyers, J. W., and wife, t.	2	00
Moore, Mrs. Alex., t.	1	00
Moore, John L., t.	1	00
Moore, John H., t.	25	00
Movell, Malisa, o.	15	00
Movell, Ellis, o.	10	00
Movell, Enos, t.	05	00
Movell, Enos, o.	10	00
Movell, Vern, t.	05	00
Movell, Malisa, t.	1	15
Moran, Jerry, t.	15	00
Miller, Thos., and wife, t.	2	00
Muir, John, t.	4	00
Muir, Henry, t.	4	00
McDonald, Peter, t.	5	00
McGeachy, Mary, o.	45	00
McGeachy, Mary, t.	10	00
McGeachy, Thos., o.	35	00
McGeachy, Thos., t.	25	00
McGeachy, John, t.	25	00
McIntosh, Arthur, t.	10	10
McInnis, Margaret, o.	2	00
McInnis, Grace, t.	3	00
McKenzie, Mrs. Geo., t.	1	00
McKenzie, Geo. E., and wife, t.	40	00
McTaggart, Mrs. Wm., t.	3	50
O'Brien, T. H., and wife, t.	10	00
Orme, Robt., and wife, t.	14	00
Orme, Robt., and wife, o.	50	00
Orme, Leslie B., t.	15	00
Pangman, Orin, t.	2	00
Pangman, Chas., t.	25	00
Pangman, Geo., t.	75	00
Pangman, James, t.	2	00
Parker, H. F., t.	5	00
Paton, Geo., t.	5	00
Pearson, Nelson, t.	1	00
Plato, Jason, and wife, t.	80	00
Phetteplace, B. F., and wife, t.	21	00
Phillips, Lewis, and wife, t.	5	00
Poppellwell, Wm., t.	3	00
Provost, L. R., and wife, t.	5	00
Provost, Mary, t.	5	00
Rawson, Thos., and wife, t.	5	00
Reeves, James, t.	3	00
Rippberger, C. C., and wife, t.	4	85
Rohde, G. C., t.	10	00
Rushon, Wm. J., and wife, t.	1	00
Rushon, Sarah, t.	1	00
Salonimer, Philip, t.	13	00
Sampson, Mrs. Geo., t.	2	00
Sage, Wm. F., t.	5	00
Schaar, Vincent, and wife, t.	17	00
Scheuble, M. E., t.	5	15
Sherman, Margaret, t.	4	41
Sherman, W. J., t.	3	00
Sheuvelt, Mrs. Mary, t.	1	00
Shir, Anna B., t.	1	00
Shafflower, Simpson, and wife, t.	10	00
Shaw, Martha, t.	2	55
Skinner, Geo., and wife, t.	5	00
Smith, W. L., and wife, o.	1	00
Smith, Eunice, t.	5	00
Smith, W. F., and wife, t.	5	00
Somes, Mary, t.	5	50
Stark, Dora, t.	8	00
Stinchouse, Moses, and wife, t.	25	00
Stith, Geo., and wife, t.	1	50
Stewart, Henry, and wife, t.	5	50
Summers, Anna, t.	5	00
Sutton, Fred, and wife, t.	4	00
Surbrook, Amos, t.	1	00
Surbrook, Harry, and wife, t.	4	00
Swiss, Fred'k., and wife, t.	31	00
Sweet, Jane, t.	2	00
Sweet, J. L., t.	6	00
Sweet, Mrs. B. A., t.	2	00
Taylor, D. M., t.	5	00
Tedford, Chas., t.	25	00
Thompson, Orville, t.	50	00
Terry, L. A., t.	5	00
Tree, Frank, and wife, t.	9	00
Trémain, Elizabeth, t.	50	00

Trescott, Alex., and wife, t.	5	00
Ward, Lincoln, and wife, t.	10	00
Ward, John, t.	1	00
Weaver, R. D., t.	16	50
Whitford, C. C., and wife, t.	1	90
Whitford, L. D., t.	1	00
White, Anna, t.	1	40
Williams, Bert, and wife, t.	2	00
Winters, Clayton, and wife, t.	2	00
Wilson, Maad Bailey, t.	10	00
Weaver, Isalah, t.	15	00
Wesley, Howard, and wife, t.	3	00
Wood, Robert, and wife, t.	1	25
Woodward, Sarah, t.	1	50
Wortz, Ezra, t.	15	00
Wyman, Eugene, t.	1	50
Yager, Michael, and wife, t.	2	00
Young, Thos., o.	50	00
Young, Thos., t.	45	00
Young, Mandy, t.	10	00
Yoder, Edward, t.	1	00
Zapfe, Gus, t.	5	30
Total	\$1,591	08

Expenditures.		
Barr, Andrew, f.	\$108	00
Bailey, J. J., f.	108	00
Davis, Wm., f.	210	00
Davis, Wm., e.	15	00
Etzenhouser, R., f.	240	00
Hawn, O. J., f.	216	00
Hawn, O. J., e.	15	00
Wight, J. W., f.	264	00
Stationery and postage	3	46
Total	\$1,179	46
Due church	\$	411 57

Northern District.

John C. Goodman, agent.		
Receipts.		
Balance due church December 31, 1908	\$	23 02
Aldread, Wesley, and wife, t.	27	50
Allen, Chas., t.	2	55
Allen, James, t.	26	00
Atkinson, Thomas P., t.	63	00
Atkinson, Mildred E., t.	7	00
Atkinson, Roy, t.	5	00
Armstrong, Thomas, and wife, t.	10	00
Albertson, Elizabeth, t.	6	30
Barney, Wm. A., t.	14	00
Bartley, Wm., t.	1	30
Bashaw, Mary, t.	50	00
Blackmore, Edward, and wife, t.	1	00
Blackmore, George L., t.	15	43
Boszor, Francis E., t.	1	50
Brearley, Mat, and wife, t.	5	00
Burch, Chas., and wife, t.	2	00
Burden, Julia, t.	7	45
Carpenter, James A., t.	1	00
Carpenter, Elizabeth, t.	3	00
Carpenter, James Wm., t.	8	50
Cavayley, Sarah J., t.	6	00
Cook, Ernest, t.	20	00
Cornish, J., agent	25	00
Western District	25	00
Crawford, Florence, t.	2	00
Derenzy, Albert, t.	2	50
Derenzy, Will, and wife, t.	12	00
Dudley, Andrew, and wife, t.	5	30
Dudley, Leonard, t.	20	00
Dudley, Leonard, o.	50	00
Dudley, Jane, t.	80	00
Ecker, George H., t.	11	50
Ellis, Lucian, and wife, t.	5	00
Emans, Mary Ann, t.	10	00
Emans, Wm. H., t.	1	00
Ferguson, Robert, and wife, t.	4	50
Ferguson, Alex., t.	4	40
Gagie, Katherine, t.	4	00
Goodman, John C., and wife, t.	73	65
Goodman, Margaret, t.	2	00
Grace, John, and wife, t.	1	00
Grossett, Billy R., t.	2	00
Harper, Albert, and wife, t.	10	00
Harper, Noble, and wife, t.	2	00
Harper, Noble, and wife o.	3	00
Hawley, Wm., jr., and wife, t.	5	00
Heaverland, Louisa, t.	25	00
Heaverland, Louisa, o.	25	00
Hendricks, Lou, L., t.	25	00
Hendricks, Jeannette, t.	25	00
Herbert, Wm., and wife, t.	1	00
Hoover, John P., and wife, t.	5	00
Hugill, Josephine, t.	5	00
Hunt, Thomas, and wife, t.	22	50
Hunt, W. G., t.	15	00
Keeley, Martha J., t.	1	00
Kessick, W. H., t.	3	50
Kessick, Rose, t.	3	50
King, Sophronia, t.	10	20
Kinney, Bunice, t.	40	00
LaFayette, Chas., o.	90	00
LaFone, John, t.	8	50

Laur, Montroville, and wife, t.	10	00
Lusk, Chas., and wife, t.	12	40
Miller, Martha, t.	1	00
Moran, John, and wife, t.	10	00
Morey, Herbert, and wife, t.	11	00
McArthur, Alex., t.	1	00
McArthur, Lula, t.	2	00
McAllister, Coda, t.	2	00
McClain, Wm., and wife, t.	2	00
McClain, Wm., and wife, o.	5	00
McClain, Clara, o.	1	00
McClain, Lewis A., t.	2	15
McClintock, Ed., and wife, t.	50	00
McWain, Emily J., t.	2	00
McWain, Almira, t.	1	55
Norton, Willis A., o.	1	50
Odell, Ellsworth, t.	1	50
Parks, Chas., and wife, t.	12	50
Pushman, Alex., t.	1	00
Pushman, Alex., o.	1	00
Randall, Alvin E., and wife, t.	6	76
Rea, Thomas and wife, t.	5	00
Russell, Joseph J., and wife, t.	8	00
Russell, Verna, t.	10	00
Russell, Muriel, t.	10	00
Schoolcraft, Anson, and wife, t.	8	25
Shay, Claudia, t.	1	00
Shelton, Emma A., t.	1	00
Snelling, Geo. F., and wife, t.	5	75
Small, Mary J., t.	3	50
Small, Maria J., o.	50	00
Smith, Ellen, t.	50	00
Starkes, Arthur, and wife, t.	2	00
Starkes, Arthur, and wife, o.	1	00
Sutton, Clara, t.	40	00
Temple, Cora, t.	50	00
Thomas, Geo. W., t.	10	00
Thomas, Eliza A., t.	7	00
Washburn, Alfred, and wife, t.	12	00
Washburn, Geo. D., t.	1	00
Whiteford, Gladys, t.	2	35
Whiteford, David M., t.	30	00
Wiggins, Johnathan, t.	30	00
Wooden, Aner, t.	7	60
Wooden, Oral, t.	1	50
Wooden, Minnie, t.	3	00
Wooden, Anna, t.	3	00
Total	\$699	49

Expenditures.		
Blackmore, J. H., f.	\$340	00
Blackmore, J. H., e.	30	00
Burden, Julia, a.	5	00
Bartley, Wm., a.	34	25
Hanson, J. H., f.	216	00
Lambkin, B. S., f.	36	00
Stationery and postage.	1	79
Total	\$633	04
Due church	\$	36 45

Western Michigan and Northern Indiana District.

Samuel Stroh, agent.		
Receipts.		
Balance due church December 31, 1908	\$	3 71
Coldwater Branch		
Blote, Eva, t.	\$	3 50
Corless, J. Dean, and wife, t.	10	00
Corless, Starr, and wife, t.	7	00
Corless, Elvin, t.	1	00
Corless, Hiram, and wife, t.	7	00
Crandall, Roscoe, and wife, t.	5	00
Farris, Katie, t.	2	00
Fay, Lorenzo, t.	10	00
Johnson, Melvin, and wife, t.	15	00
Kelley, Delancy, and wife, t.	1	2
Lockerby, Cornelia, t.	1	00
Murphey, Carrie, t.	2	00
Parker, Jessie, t.	2	00
Stroh, Sam'l and wife, t.	10	00
Stroh, Sam'l, and wife, t.	1	00
Sweet, Mark, and wife, t.	1	00
Capitol City Branch		
Barrs, S. A., and wife, t.	8	00
Cook, Nellie, t.	50	00
Dexter, Joseph	2	00
Daley, Desde, t.	50	00
Fraser, Jas., and wife, t.	10	00
Fraser, Millie B.	1	50
Fraser, Ada N.	50	00
Evant, Josephine, t.	1	00
Glassbrook, E.	50	00
Herr, Mrs. J.	25	00
Kutt, John J., and wife, t.	3	00
Larkin, Carrie, t.	2	00
St. John, George	25	00
St. John, Nelson	25	00
Smith, Richard, t.	25	00
White, Malinda, t.	2	00
Alto Branch.		
Dygart, Loran A., t.	33	00
Dygart, Mrs. Chas., t.	5	00
Ellis, Macy, t.	1	30

Ellis, Wm., and wife, t.	1	25
Ellis, Btta, t.	6	30
Ellis, Catherine	25	00
Ellis, Ellen	25	00
Ellis, Melvin G., and wife	50	00
Buchanan Branch.		
Burgoyne, Ida, t.	2	75
Bell, Bertha	20	00
Exner, Iva	50	00
Kiefer, John W., t.	5	20
Kiefer, Lena, t.	1	75
Kiefer, Lena	2	95
Most, Sarah	1	00
Richardson, H. A., t.	9	00
Richardson, Bessie	9	00
Robings, Roxey, t.	16	80
Riley, Verna	75	00
Shook, John, t.	8	00
Shook, Joseph	3	35
Shook, Caroline, t.	1	00
Knox Branch.		
Cannon, Glenna, t.	18	50
Cannon, Fred W., and wife, t.	10	00
Lohse, Bertha, t.	3	00
Prettyman, Mary, t.	6	00
Prettyman, J. Burt, t.	80	00
Pierson, Mollie, t.	2	00
Scattered Saints.		
Ackley, W. W., t.	\$	5 00
Boyer, Geo. W., t.	12	35
Buckley, Walter P., and wife, t.	1	00
Daley, Alvecia J., t.	10	00
Friend to the work, t.	7	00
Glidden, Volney, and wife, t.	10	00
Tanner, Amy	1	50
Tonn, Clarence B., and wife, t.	2	00
Tritt, J. A., and wife, t.	25	00
Ward, Asa A., and wife, t.	25	00
White, Loren A., and wife, t.	7	00
Wilhelm, Andrew J., and wife, t.	150	00
White, Laura, t.	2	00
Wismer, Catherine, t.	2	00
Yeager, Geo., and wife, t.	10	00
Yourn, Mabelle, t.	5	00
Belding Branch.		
Butler, Sarah	50	00
Davis, Vivia, t.	30	70
Davis, Vere, t.	3	50
Davis, A. V., t.	1	00
Gaver, Wm. T., and wife, t.	20	00
Hill, Nathan A., and wife, t.	12	50
Hill, Leo, t.	3	00
Hill, Leo, t.	50	00
Lavery, Jerome, and wife, t.	8	00
Sparta Branch.		
Bushor, Mary, t.	2	00
Erhart, J. J., and wife, t.	2	00
English, Carrie, t.	10	00
Field, Fred T., and wife, t.	10	00
Lankneet, Richard, t.	25	00
Norton, Mary I., t.	20	00
Stickney, Mary, t.	1	00
Gallen Branch.		
Allcott, Catherine, t.	\$	5 00
Allcott, Catherine, t.	1	00
Bakesee, E. A.	17	00
Babcock, Margaret	15	00
Butler, Frank	20	00
Clark, Lydia, t.	9	25
Clark, Lydia	3	75
Clark, Leslie B.	50	00
Clark, Winnie G.	1	30
Collings, George	25	00
Green, Chas., and wife, t.	25	00
Green, Chas., and wife	5	75
Green, Bessie, t.	50	00
Green, Bessie	1	55
Green, Bernice	1	70
Green, Oia, t.	2	00
Green, Ella	1	75
Green, Eubella	15	00
Glover, Dora, t.	50	00
Glover, Dora	50	00
Harner, Permelia	3	00
Hooper, Mary, t.	12	00
Hooper, Mary	5	00
Keen, Emma W., t.	4	50
Keen, Emma W.	1	75
Lawton, Blha	60	00
Mathews, Esther	5	05
McKnight, Agnes	2	25
McKnight, John W.	25	00
Royce, Belle, t.	45	00

Clear Lake Branch.

Bailey, E. Jane, t.	18	05
Bailey, Florence, t.	7	50
Bailey, Ada, t.	12	60
Bailey, Carrie	60	
Benjamin, Allen, and wife, t	5	00
Benjamin, Allen, and wife	1	70
Baker, Julia, t.	4	00
Barrison, Lell	15	00
Chapin, Pearl	2	00
Calmis, R. M., and wife,	40	
Davis, Ella, t.	8	00
Davis, Enoch	1	00
Davis, Vere	2	00
Emerick, Bessie	1	50
Emerick, Mary	50	
Housman, Nettie, t.	5	20
Housman, W. W., t.	5	00
Housman, Rebecca, t.	4	50
Huss, Addie, t.	5	00
Landis, Anna, t.	2	50
Lords, Harriet, t.	5	00
Lords, Harriet	30	
Lords, Roy	10	
McMurrey, Vine	1	00
Meeks, Curtis	50	
McElhenie, Ralph, t.	5	00
Porter, Chas.	7	50
Smith, Priscilla	14	91
Smith, Peter, t.	1	50
Smith, Peter	1	00
Smith, Lulu	50	
Smith, Wayne	50	
Storey, Otto H., and wife, t	25	00
Storey, Alice	35	
Shook, John	05	
Teeters, D. Benton, t.	27	00
Teeters, Susan	2	25
Whistler, Della	2	50

Marcellus Branch.

Goodenough, Amanda, t.	5	00
Goodenough, Vernie, t.	5	00
Goodenough, Muriel, t.	5	00

Hartford Branch.

Earl, Francis, t.	2	00
Pearson, Maggie, t.	1	00
Total	\$1,152	97

Expenditures.

Kelley, Wm. H., e.	\$	10	00
Moler, H. E., f.	67	00	
Moler, H. E., e.	3	00	
McKnight, John W., f.	154	00	
Agent's expenses	8	26	
Stroh, Samuel, f.	264	00	
Stroh, Samuel, e.	25	52	
Scott, S. W. L., e.	5	75	
Scott, S. W. L., f.	402	00	
St. John, B., e.	23	00	
Total	\$962	53	
Due church	\$190	44	

Western District.

J. J. Cornish, agent.

Receipts.

Balance due church Decem-ber 31, 1908	\$209	93
Adams, Catherine E., t.	4	00
Amador, Ada, t.	1	00
Ammerman, Nettie, t.	5	00
Anness, Geo. W., and wife, t	1	00
Anness, Geo. W., and wife, o	50	
Barlow, Ira, t.	50	
Barnard, Herbert E., t.	10	00
Bennett, John E., and wife, t.	600	00
Boomer, Alpheus M., t.	2	00
Boomer, Alpheus M., and wife, t.	2	50
Boyer, Elizabeth A., t.	4	00
Brackenbury, Fred S., and wife, t.	14	00
Brackenbury, Josie M., t.	7	00
Bright, Bra, t.	25	
Bunting, Rena, t.	1	50
Burkholder, Minnie M., t.	20	00
Burkholder, Abbie M., t.	25	00
Burkholder, John M., t.	25	00
Bushor, Mary, t.	5	00
Carnes, John, and wife, t.	5	00
Cole, Nellie P., t.	2	00
Cornish, J. J., sen. t.	26	47
Cornish, Mary J., t.	4	79
Cornish, Bertha, t.	4	10
Cornish, Rosetta, t.	21	75
Cornish, J. J., jr. t.	5	71
Cornish, Leotis M., t.	71	
Cudney, Laura, t.	1	70
Cudney, Simon D., t.	4	00
Curtis, Lucy J., t.	2	50
Davis, Jas., and wife, t.	3	00
Decker, Elmer, and wife, t	1	00
Decker, Owen, t.	10	
Desbro, Armenia C., t.	5	00
Doherty, Gracie B., t.	8	15
Doty, Byron H., and wife, t	4	50
Doty, Homer A., and wife, t	10	00
Dunshee, Dwight, and wife, t.	34	00
Ellis, Wellington D., jr., t	12	
Ellis, Clara V., t.	25	
Ellis, Julia A., t.	05	

Ellis, Alvin R., and wife, t	2	00
Emmerson, Lillian C., t.	2	00
Emmerson, Walter, and wife,	1	50
Emmett, John, t.	7	50
Francis, Anna, t.	2	25
Frees, Luella J., o.	3	20
Frees, C. Arthur, and wife, t	6	05
Genson, Julia C., t.	3	50
Graham, Elva A., t.	3	25
Graves, Frances L., t.	2	50
Green, Willard E., t.	12	50
Green, Augusta A., t.	50	
Hanson, Mary, t.	2	00
Hartnell, Guy, o.	08	
Hartnell, Sarah A., t.	25	00
Hastings, Fred W., o.	50	
Hastings, Fred W., and wife for 1908, t.	10	00
Hastings, Carrie, o.	50	
Hastings, Donna M., t.	1	00
Hastings, Varian M., t.	3	00
Hastings, Lano A., o.	1	00
Hastings, Lano A., o.	1	00
Hastings, Sheldon D., t.	3	00
Hastings, Sheldon D., o.	50	
Heaviland, Edward, and wife, t.	4	00
Hill, Kita, t.	1	00
Hoffman, Elizabeth I., t.	12	00
Hoover, John L., and wife,	30	00
Hoover, Susanna, t.	30	00
Hutchinson, Mark C., t.	8	00
Johnson, Alvah B., t.	10	00
Kapnick, Roland, t.	6	70
Kapnick, Lyle, t.	3	60
Kapnick, Willie, t.	7	00
Kapnick, Waldo, t.	40	
Keith, Ellen A., t.	25	
Kelso, Adda T., t.	2	00
Keith, Jannett, t.	2	00
Kenyon, Robt., and wife, t	5	00
Kilmer, Gertrude, t.	6	50
King, John B., t.	5	00
King, John B., o.	5	00
Kinney, Hyrum M., sen. t.	3	00
Kinney, Hyrum M., jr., t.	15	00
Kinney, Ruth, t.	10	00
Knickerbocker, Steve, t.	85	
Lacure, Lewis M., t.	2	00
Lacure, Lewis M., o.	50	
Lambkin, Byrnie S., and wife, t.	4	90
Lathwell, Warren F., and wife, t.	2	00
Lewis, Squire, and wife, t	25	00
Loudan, Annie, t.	5	00
McCullough, Mariah, t.	3	25
McCuaig, Farquer D., and wife, t.	1	00
Mead, William R., t.	15	00
Milks, Martha B., t.	2	50
Milks, Martha B., o.	2	80
Miller, Althea, t.	55	
Miller, John, and wife, t.	1	00
Miller, Dora M., t.	3	00
Morrison, Robert, t.	5	00
Nelson, Fannie, t.	60	
Nelson, Horatio E., and wife, t.	11	99
Nephew, Martha, t.	1	00
Nephew, Geo., and wife, t	5	00
Nephew, Orin D., t.	3	00
Nichols, James H., t.	3	50
Peck, Gertie, t.	5	00
Pennells, Nina, t.	3	00
Polack, Otto, t.	5	00
Polack, Frank, t.	50	00
Polack, Matilda, t.	5	00
Pollard, Adam, t.	5	00
Reynolds, Mary, o.	2	00
Reynolds, Chas. and wife, o	1	00
Reynolds, Chas., and wife, o	2	00
Reynolds, Phoebe, o.	50	
Richardson, Jessie K., t.	50	
Rockwood, Jas. H., and wife, t.	15	15
Rockwood, Jas. H., and wife, o.	4	80
Roth, Carrie L., t.	3	00
Sabin, Alonzo D., t.	5	00
Sabin, Hannah, t.	5	00
Saunders, Frances E., t.	2	65
Saunders, Florence M., t.	2	35
Saunders, Byron O., and wife, t.	11	00
Saunders, Byron O., t.	1	00
Saxton, Hannah, t.	2	00
Schrau, Dik, t.	1,000	00
Schrau, Allen, t.	30	00
Sessions, Charles L., t.	13	00
Shelley, Buel, and wife, t	2	00
Shelley, Geo. E., t.	20	00
Shelley, Geo. E., and wife, t	6	00
Shelley, Ina, t.	1	00
Sherman, Chas. H., and wife, t.	1	70
Sherman, Minnie, t.	35	00
Shippy, Alma M., t.	3	00
Shippy, Albert A., t.	3	00
Shippy, A. A., and wife, t	50	
Shippy, Sarah, t.	60	

Skinner, Alice, t.	1	00
Smith, Jennie E., t.	10	00
Smith, Mary, t.	2	25
Smith, Ray E., t.	5	00
Smith, Ray E., and wife, t.	9	00
Slight, Charles J., t.	2	00
Slight, Sarah B., t.	2	00
Stafford, Priscilla, t.	2	00
Teal, George H., t.	5	50
Teal, George F., t.	1	50
Teal, George F., and wife, t	5	00
Tebbitts, Reuben, t.	1	00
Tucker, John, jr., t.	25	00
Tucker, Alice, t.	5	00
Turner, A. B., and wife, t.	3	00
Tuttle, Ellen, t.	5	35
Tuttle, Aden A., and wife, t	10	16
Tuttle, Aden A., t.	4	00
Tuttle, Wm. A., t.	6	18
Wakefield, Wm. H., and wife, t.	1	00
Walrath, Ruth A., t.	35	00
Walters, Andrew, and wife, t	2	00
Walters, Mary, t.	1	00
Ward, Carrie R., t.	2	00
Warden, John, and wife, t.	5	00
Warden, Mary A., t.	12	00
Webster, Isaac D., t.	1	50
Wethrell, Amanda, t.	9	77
Yakes, Hannibal, t.	10	00
Total	\$2,965	01

Expenditures.

Barlow, Ira, a.	\$	25	00
Biglow, Elijah, a.	85	00	
Cornish, J. J., e.	33	10	
Cornish, Mrs. J. J., f.	320	00	
Campbell, Jas. F., a.	25	00	
Davis, Mrs. Jas. F., f.	300	00	
Ellis, Mrs. W. D., f.	360	00	
Ellis, W. D., e.	20	00	
Green, Mrs. Frank, a.	45	00	
Goodman, John C., agent	25	00	
Northern District	1,400	00	
Kelley, E. L., Bishop	119	47	
Lacure, Louis and Pilbeam, a.	2	92	
Georgie B., a.	70	00	
Identicals	9	00	
Error in last report, Martha Schreut, credited twice	70	00	
Ranlett, Charles, a.	9	00	
Welch, Thankful, a.	8	00	
Total	\$2,847	49	
Due church	\$117	52	

MINNESOTA.

Minnesota District.

Birch Whiting, agent.

Receipts.

Albertson, Roseltha, o.	\$	5	00
Barner, F. G., t.	1	00	
Barnhard, Abraham, o.	2	50	
Bustad, Ole, t.	10	00	
Craven, Susie Belle, t.	50		
Conference, Minn. District, o.	5	18	
Dobson, Mrs. James, o.	1	00	
Ericson, O. A., and wife, t	10	00	
Fraze Sunday School, o.	5	00	
Griffin, W. C., t.	12	00	
Gould, Hallie M., t.	7	00	
Gould, Nina, t.	5	00	
Gould, Iva, t.	8	60	
Hawley, Lucy M., t.	18	60	
Hawley, Lucy M., o.	5	00	
Horne, Bert G., o.	12	00	
Hastings, C. J., o.	2	00	
Horne, Ida, t.	25	00	
Herring, W. J. R., t.	25	00	
Harpster, Ottilla, t.	30	00	
Jepson, Kate, t.	15	00	
Kelley, E. L., Bishop	160	00	
Keith, Drucilla, t.	15	00	
Keith, Drucilla, o.	1	00	
Kidder, Lovell, and wife, t	5	00	
Kimber, C. R., and wife, t.	17	40	
Lundeen, Charles, t.	20	00	
Martin, P. W., t.	24	58	
Murdock, O. B., and wife, t	150	00	
Murdock, John, o.	2	00	
Martin, T. J., and wife, t.	5	00	
Murdock, Jennie, t.	1	00	
Murdock, R. E., and wife, t	35	00	
Murdock, Lucia, t.	15	00	
Nelson, John E., t.	6	00	
Olson, Mrs. Andrew, t.	10	00	
Smith, Henry C., o.	5	00	
Smith, Henry C., t.	1	40	
Sloan, Saul, and wife, t.	40	00	
Tomason, H. M., t.	5	00	
Whiting, Floyd, t.	5	00	
Whiting, Violet, t.	50		
Whiting, A. W., and wife, c	100	00	
Whiting, A. W., and wife, t	10	00	
Whiting, Raymond, o.	2	25	
Whiting, L. and wife, t.	10	00	
Wolfe, Mrs. G. B., t.	1	00	
Wise, Mrs. Harry, t.	1	00	
Wise, Mrs. Harry, o.	1	00	

Whiting, Ellen, o.	5	00
Total	\$915	51

Expenditures.

Balance due agent Decem-ber 31, 1908	\$	1	52
Insurance, Audubon church	16	20	
Johnson, Brother, a.	8	00	
McCoy, H. A., e.	10	00	
Peak, W. E., e.	27	50	
Smith, J. W., f.	60	00	
Smith, J. W., e.	19	00	
Swenson, Swen, f.	80	00	
Swenson, Swen, e.	7	00	
Whiting, Birch, f.	300	00	
Whiting, Birch, e.	96	61	
Whiteaker, A. L., f.	180	00	
Whiteaker, A. L., e.	5	00	
Stamps and stationery	7	58	
Total	\$818	41	
Due church	\$97	10	

MISSOURI.

Clinton District.

G. W. Beebe, agent.

Receipts.

Balance due church Decem-ber 31, 1908	\$	16	82
Andes, S. C., and wife	25	00	
Andes, J. W., and wife	2	50	
Beebe, G. W., and wife, o.	1	00	
Beebe, G. W., and wife, a.	4	70	
Brunson, M. D., and wife	4	40	
Brunson, Dollie	1	00	
Bruce, Anna	50		
Budd, Pleas	10	00	
Beebe, Lenora	2	45	
Beebe, Bessie	75		
Bellville, Sarah	1	00	
Bunch, Sr. W. J.	2	60	
Billingly, Hazel	5	00	
Bass, Julia A.	5	00	
Crane, W. P., and wife	30	00	
Cool, Fred, and wife	2	00	
Chesem, Stephen, and wife	20	00	
Dennis, M. A.	5	00	
Dempsey, Albert	15		
Evans, M. A., o.	2	00	
Glick, Alvin, and wife	15	00	
Gabler, R., and wife	25	00	
Glen, Anis	5	00	
Gouldsmith, J. B., and wife	14	50	
Gillmore, Amanda	50		
Gotf, E. M.	1	00	
Holingsworth, M., and wife	2	00	
Hatfield, B. S.	4	10	
Hulse, W. J., and wife	4	00	
Kelley, E. L., Bishop	195	00	
Lyon, L. A., and wife	32	50	
Locking, A. M.	5	00	
Leeper, A. S.	5	00	
Lowe, Dora	10	00	
Lowe, W. H., and wife	36	20	
Lyle, C. C.	10	00	
Lukenbill, Edna	5	00	
Lloyd, Anna	15	00	
Mitts, Albert	5	00	
Mitts, L. J.	4	00	
Martinson, E. S.	5	00	
Mannerling, Lura	2	00	
McCormick, T. L., and wife	10	00	
McCormick, T. L., and wife, o.	11	00	
McElwain, W. J.	2	00	
McElwain, John W.	1	00	
McElwain, Warren, and wife	2	00	
McDowell, Rosa	1	00	
Niles, G. S., and wife	1	00	
Penick, R. C.	5	00	
Palmer, Daniel (for calf)	5	00	
Peters, C. J., and wife	91	00	
Faxton, A. A.	1	00	
Fax			

Expenditures.

Beebe, Abigail, f.	\$190 82
Beebe, G. W., e.	57 12
Curtis, J. F., e.	1 50
Elliott, Maud, a.	5 00
Frost, Henry, a.	39 00
Hood, Elmer, a.	15 00
Jenkins, George, e.	1 50
Jenkins, Mrs. George F.	211 00
Palmer, Daniel, a.	25 65
Ramsell, M. S., a.	53 50
Reynolds, W. E., (repairs on church).	15 00
Silvers, A. C., e.	2 00
Silvers, Lucy, f.	231 28
Stephenson, Flora, f.	82 32
Wedlock, P. E., a.	45 00
Total	\$975 69

Far West District.

C. P. Faul, agent.

Receipts.

Balance due church Decem- ber 31, 1908	\$371 47
Arney, Addie	3 00
Anders, Sam M.	10 00
Angenstein, John, and wife.	50 00
Adams, Sr. J. W.	50 00
Atkinson, Elsie T.	20 00
Alma Branch oblation	2 45
Barnhouse, Clara	1 00
Babbitt, L. L.	8 00
Bush, Annie	5 00
Bush, Frances	5 00
Bean, B. L.	293 50
Binstead, Sr. E. E.	4 00
Cato, J. N. (note)	75 00
Constance, Sam H.	27 00
Constance, Ida	1 50
Constance, Willie B.	47 00
Cosby, Lulu	1 00
Cravens, Joseph D.	30 00
Cravens, Elsie M.	7 00
Christensen, P.	10 00
Daniels, R. B., t.	45 00
Daniels, R. B., c.	5 00
Dice, Ben J.	200 00
Daries, John	20 00
Dodge, Dwight D.	30 00
Ethridge, Chas. W.	5 00
Ehlers, Arthur	26 00
Elvert, Jay C.	100 00
Faul, Chas. P.	50 00
Foster, Dora B.	3 00
Foster, Onie	2 00
Fairbank, Sr. J. M.	7 00
Fairbank, Chas. B.	50 00
Foster, Levi	5 00
Franklin, J. M.	31 50
Flanders, J. D., Sen.	25 00
Ferguson, L. F.	10 00
Graham, David	5 00
Far West Branch, obla	6 15
Hinderks, Henry G.	51 00
Hinderks, Mary H.	18 00
Hinderks, Temme H.	48 04
Hinderks, T. T., and wife.	20 00
Hinderks, Moses	1 00
Heckendorf, Frank	10 00
Head, Sr. M. J.	39 60
Head, A. W.	2 00
Howard, J. H.	10 00
Hovenga, John E.	60 00
Holmes, Lillie	5 00
Hamann, William, Sen.	20 00
Hamann, Dora	5 00
Hamann, Charles, and wife	30 00
Hamann, Henry, and wife.	240 00
Hines, Stonwall J.	26 00
Hovenga, Trinke	15 00
Hawkins, Mary C.	5 00
Hartshorn, F. G. and Annie	300 00
Johnson, Sr. Tyleke	5 00
Johnson, Henry H.	5 00
Johnson, August	10 00
Johnson, Guy	1 00
Jones, Robert	2 00
Koger, Giles B.	136 00
Knechtel, Fred	200 00
Norborne Branch, obla	75 00
Lee, Ed.	7 00
Lewis, Carrie M.	3 00
Lewis, Emma B.	20 00
Lewis, Zenos J.	32 50
Lewis, Ann	50 00
Lewis, J. B., and wife.	20 00
Lehman, Sr. E. C., (now Egel)	152 00
Lehman, Donnie	5 00
Merchant, Elva M.	1 00
Moore, Zilla	5 00
Mauzey, Tom J.	6 00
Mauzey, George W.	50 00
Mewison, B.	20 03
Milligan, May	20 00
Middleton, John	45 50
Nesser, Arnold, Jr.	1 00
Olson, Peter W.	1 00
Pickering, W. P., and wife	1 25
Plepergerdes, John	1 80
Ranes, J. H., and wife.	50 00
Roberts, I. N., and wife.	10 00
Roberts, I. N.,	33 00

Sheldon, N. V.	50 00
Snider, Nellie	11 00
Snider, Jake H.	300 00
Summerfield, George	6 00
Schmidt, D. J.	1 00
Simmons, Samuel H.	60 00
Snider, Julia	201 20
Uphoff, Caroline.	10 00
Uphoff, Tillie	15 00
Uphoff, Carrie	2 00
Uphoff, Fred, Sen.	10 00
Uphoff, Addie	15 00
Vorles, Martha	10 00
Weitlich, Frank	1 00
Wilke, Maggie	10 00
Worden, William	5 00

Saint Joseph Branch.	
Archibald, Helen	4 00
Burlington, Belle	5 00
Burlington, Belle, c.	10 00
Best, G. W., and wife.	21 60
Best, G. W., and wife, c.	4 25
Bear, J. L.	2 00
Brackenbury, Viola	1 05
Christiansen, L.	25 00
Christiansen, George	50 00
Clay, William	5 00
Curtis, Nancy J., o.	75 05
Ehrler, Lucile	25 25
Ehler, August, o.	30 30
Ehrler, Frieda	30 30
Ehler, Emma	30 30
Ehrler, Sophia	50 50
Ehler, Sr. August, o.	30 30
Goff, A. D.	1 00
Goben, Ora	1 00
Hale, T. E.	25 00
Hill, W. E.	5 00
Isleib, C. H.	150 00
Jones, R. C.	11 60
Leach, George	6 00
Ladies' Aid	1 72
Morton, Chas., and wife.	6 50
McCormack, E. E., and wife.	350 00
McNutt, F. J.	10 00
McNutt, Hugh	10 00
McNutt, Lena	5 00
Phillips, Thomas	1 00
Rogers, F. I.	1 00
Rapp, Fred	5 00
Richardson, A. A., and wife	2 00
Richardson, Clyde	30 30
Richardson, Pearl	25 25
Scott, Nellie	5 00
Smith, Mary	5 00
Spillman, Robert	1 00
Tilden, Sr. J. P.	9 65
Taddicken, H. B., and wife	15 15
Oblation	110 74
Kelley, E. L., Bishop (Sanitarium)	2 00
Total	\$4,930 60

Expenditures.

Books for agent	1 10
Bootman, W. P., e.	20 00
Carter, Mary, a.	30 00
Coss, Ira, a.	11 25
Kelley, E. L., Bishop (note)	75 00
Deitch, Mary, a.	20 00
Davis, John, f.	230 00
Farr, F. B., f.	126 00
Hovenga, Luppe, a.	43 00
Garlish, Sr. a.	6 00
Goodrich, V. M., f.	444 00
Goodrich, V. M., e.	35 00
German Mission	25 25
Henson, E. L., f.	540 00
Henson, E. L., e.	18 00
Harpe, C. E., e.	19 75
Hall, a.	10 00
Hayes, Mary B., a.	30 00
Keck, F. C., f. a.	116 00
Lewis, William, f.	300 00
Lewis, William, e.	80 00
Lewman, Grace, a.	21 00
Pickering, W. P., f.	201 00
Parker, Brother, a.	20 00
Pickering, W. P., e.	10 00
Purifurst, A. B., e.	125 00
Roberts, I. N., f.	216 00
Roberts, I. N., e.	30 00
Swensen, Swen, f.	125 00
Swenney, Clara, a.	7 75
Summerfield, W. E., f.	120 00
Shool, Sr., a.	5 00
Sheldon, T. J., f.	297 50
Sheldon, T. J., e.	30 00
White, Ammon, f.	46 00
Total	\$3,434 60
Due church	\$1,496 00

Independence Stake.

Roderick May, bishop.

Receipts.

Balance due church Decem- ber 31, 1908	\$1,070 64
Abrahams, Neis, t.	50 60
Adams, Charles, t.	7 50
Ahrens, Louis, and wife, t	12 00
Adkins, Asa, and wife, t.	3 00

Allen, Vernie, t.	50 00
Allen, Mary, f.	2 00
Allen, Dave and Carrie, t.	10 00
Anderson, B. M., and wife, t.	100 00
Anderson, Marie, t.	7 00
Anderson, Anthon, t.	50 00
Anderson, Peter, t.	405 00
Anderson, Louise, t.	200 00
Arber, Joseph, t.	2 00
Arber, Mrs. Joseph	2 00
Arber, Joseph A., o.	25 25
Arber, Archibald, o.	10 00
Atkins, Reuben, t.	20 00
Arnold, George F., t.	20 50
Babb, Mrs. Jeannette, t.	20 50
Badder, Henry, and wife, t.	1 00
Badder, Henry, and wife, o	1 00
Bailey, Edith, t.	1 00
Bailey, George M., t.	5 00
Bailey, Mrs. May, t.	1 00
Bailey, George W. A., t.	70 00
Bailey, Mrs. Allen, t.	34 85
Balling, W. and Carrie, t	9 00
Balling, Sarah E., t.	5 00
Banks, Joseph, t.	8 00
Banks, Mrs. Birdie, t.	4 00
Blatt, Minerva E., t.	4 50
Barrett, Geo. and Alice, t.	3 50
Barto, Mrs. Jeannette, t.	4 00
Barto, Herbert, t.	5 00
Barto, Harry G., t.	85 85
Barron, Chas. S., c.	7 00
Blankenship, Dora, t.	4 00
Blankenship, J. A., t.	277 50
Braidwood, Mrs. Julia, t.	11 10
Beal, Vernon, t.	20 05
Beal, Alonzo, and wife, t.	11 10
Becket, W. T., t.	37 00
Bellmore, Lydia, t.	2 00
Bennett, Jas., and wife, t	92 50
Benner, Millie, t.	5 00
Brendal, Norine, t.	10 00
Brendal, Viola, t.	5 00
Bird, William, t.	15 15
Bootman, Herbert, t.	15 00
Borbridge, A. W. and E., t.	250 00
Brocow, Royal, t.	24 10
Brother, A., o.	1 00
Brocker, John T., o.	20 00
Brown, Frances, o.	5 00
Brose, Philip, and wife, t	15 00
Boyd, Newton, t.	10 00
Bozarth, Alice, t.	3 00
Budworth, W. W., t.	50 50
Bullard, W. D., and wife, t	108 00
Burners, George, t.	2 00
Bushley, Mrs. A. A., t.	15 00
Bushnell, W. A., and wife, t	5 00
Campbell, Okie, t.	3 00
Campbell, Willis, t.	30 00
Catlin, Cora B., o.	5 00
Carson, Chas. D., t.	7 00
Carstensen, Sarah, t.	5 00
Chatburn, Helen, t.	17 00
Chatburn, Mrs. T. W., t.	3 73
Clark, Susana, t.	5 00
Clark, Anna, t.	11 30
Clark, Anna, c.	12 60
Clark, Anna W., t.	10 00
Crayne, May, t.	16 50
Crayne, Chas. E., t.	3 00
Crayne, Robt., t.	20 00
Clemensen, Jas. F., t.	36 00
Cleveland, Fred, and wife, t	5 00
Crick, Viola, t.	75 75
Crick, David H., t.	100 00
Crick, Mrs. J. V., o.	3 00
Crick, Mrs. Leticia, t.	10 00
Christensen, Charles, t.	5 00
Christensen, Carrie, t.	29 30
Criswell, Mrs. P. M. G. t	10 00
Criley, Alice, t.	5 50
Cockerton, J. M., t.	6 91
Conoly, Robt. C., t.	12 00
Coleman, Anna, t.	10 00
Coleman, J. A., t.	10 00
Coleman, Martha, t.	25 20
Cook, Hattie T., t.	62 00
Cook, Mary E., o.	28 89
Cook, P. E., o.	5 61
Cook, Margie, t.	10 50
Cook, Lillie, t.	2 30
Cook, Bessie, t.	20 00
Cook, Bessie, o.	3 85
Closson, Andrew V., t.	2 00
Clow, Robert, t.	50 00
Clow, Robert, o.	6 61
Cooper, Mrs. Mell A., t.	6 50
Cox, Andrew J., t.	7 25
Cox, Frank W., t.	3 52
Crow, David, and wife, t.	119 77
Crull, W. L., and wife, t.	3 00
Curtis, W. A., t.	5 00
Curtis, John T., t.	50 20
Daniel, Arthur, and wife, t	67 40
Davis, Ewan V., o.	1 00
Davis, M., and wife, t.	2 00
Davis, Eliza, t.	13 12
Drawn Emma, t.	1 25
Dean, W. H., and wife, t.	10 00
Deputy, Calvin, t.	6 00
DeTray, Mrs. George, t.	50 00

Devore, L. R., and wife, t.	3 00
Dickinson, Mrs. Caroline, t	21 36
Dick, Valentine, t.	3 35
Bobie, F. T., t.	5 00
Donaldson, Carl, t.	3 00
Donaldson, Bertha, t.	5 00
Dooley, Mrs. Ernest, t.	10 50
Doty, Kate, t.	1 00
Durfee, Mrs. M. J., t.	100 00
Duroy, Sr. C., t.	2 50
Eason, Zeno L., t.	6 78
Eastwood, G. W., t.	45 00
Edwards, William, t.	10 00
Edwards, Charles, t.	3 20
Edwards, Martha, o.	2 50
Emmett, Jos., and wife, t.	4 00
E. Brother	50 50
Etzenhouser, Rudolph, t.	100 00
Etzenhouser Bros., t.	75 53
Etzenhouser, Mrs. M. A., t.	2 30
Etzenhouser, Virgil, t.	8 00
Ely, John, and wife, t.	12 00
Erison, C. H., t.	1 00
Emmons, Mrs. A. M., t.	3 00
Faler, Sarah, t.	14 40
Fann, Elizabeth F., t.	7 40
Farr, Mrs. Nellie, f.	21 20
Farrer, Emily B., t.	10 92
Frankenberg, Fred, t.	4 50
Faussett, Alfred A., t.	4 20
Fender, Annie, t.	5 00
Fender, America, t.	312 00
Fender, Fred, t.	35 00
Fleeharty, Clara, t.	5 00
Fletcher, George W., t.	9 50
Ferguson, Martha, o.	5 00
Ferguson, Thomas, t.	100 00
Ferks, Joseph A., t.	12 00
Frick, George, t.	27 99
Frick, Bertha, t.	5 19
Frick, Roland, t.	1 85
Flickenger, Ellen, t.	2 00
Friend, A., t.	3 00
Fowler, Louis A., t.	25 00
Flower, Anna, t.	2 25
Flower, Anna, o.	2 00
Garrett, W. H., t.	14 30
Gray, Marjora, t.	18 00
Graham, Mina, t.	1 00
Gearhart, Bliza, t.	4 65
Gerber, Ralph, t.	50 00
Gerber, Theo., t.	11 00
Gerber, Theo., o.	32 00
Gerber, Fred, t.	50 00
Gerber, Clara, t.</	

Holden Ladies' Aid Soc. o	15 10
Hoffman, Jay, t.	75 00
Hough, Daniel, t.	62 00
Hulmes, Mary B., t.	14 80
Hughes, Violeta, t.	1 50
Hughes, Violeta, o.	1 00
Huckle, Elizabeth, t.	2 00
Huckle, Elizabeth, o.	6 00
Hulse, Stella, t.	5 00
Hughes, Violet G., t.	9 30
Hutton, A. J., t.	5 00
Hulmes, George H., t.	40 00
Hutchinson, William, t.	43 00
Holden Christmas offering	26 05
Inman, George, t.	8 30
Isaacs, Mary, t.	700 00
Isaacs, Frank, t.	50 00
James, M. E., t.	20 00
James, Mrs. M. D., t.	9 60
Johnson, J. T., o.	1 30
Johnson, John, t.	1 00
Johnson, Mrs. Bettie, t.	1 00
Kelley, T. C. and wife, t.	84 05
Keplinger, J. L., t.	2 00
Kenworthy, Albanus t.	19 10
Kelley, E. L., Bishop	2,100 00
Keplinger, Jacob, and wife, t.	3 00
Keplinger, Jacob, and wife, c	1 50
Kerr, Lillian, t.	1 00
Kemp, Robt. and wife, t.	35 00
Kough, Mrs. Mary, t.	82 60
King, Sarah A., t.	7 30
Knisley, Mrs. Elizabeth, t	16 94
Kirby, Joseph, c.	27 50
Kirby, Joseph, t.	19 50
Koehler, J. A. and wife, t	88 00
Kolleschning, Max J., t.	21 00
Kuntz, Paul, t.	3 20
Larson, Enoch, t.	40 00
Largent, Bessie, t.	10 00
Lanscott, Rufus, o.	10 00
Larson, Andrew, t.	7 00
Layton, John W., t.	1 00
Layton, John W., o.	1 00
LaRue, Rachel, t.	5 00
Layton, J. L., t.	40 00
Lentell, Thos., and wife, t	6 60
Lentell, Wm., t.	15 00
Lee, Vernon V., t.	20 00
Lentell, M. W., t.	40 00
Lentell, John, o.	1 00
Lewis, Wm., and wife, t.	26 00
Lloyd, Julia, t.	14 10
Lloyd, E. W., and wife, t.	44 00
Lloyd, Millie, t.	12 30
Lloyd, John W., t.	5 00
Ludwig, Earnest, t.	11 00
Luff, Amelia, t.	32 00
Luff, John W., t.	40 70
Madden, Silas, and wife, t.	55 00
Macrae, Mrs. W. S., t.	1 50
Martin, Catherine, t.	3 00
Mauzey, Thos., t.	6 75
Marvel, Philip N., t.	10 00
Matthews, Mrs. S. N., t.	2 00
Mathison, Willard C.	10 00
Matthews, S. N., t.	10 00
Meggors, Henry, t.	10 00
Messenger, W. T., t.	48 00
Messick, Hattie, t.	125 00
Milliard, Clarence N., t.	15 00
Miller, Mrs. Luduska, t.	2 20
Mills, Henry R., t.	100 00
Miller, Guy, and wife, t.	1 00
Morris, Eva, t.	10 00
Morris, L. M., t.	5 00
Money-maker, Kate, t.	1 00
Muse, Mrs. Margaret, t.	1 00
Moler, Martha, t.	5 00
Mrs. Andrew J., t.	5 00
McIntosh, Alexander and wife, t.	28 00
McIntosh, Alexander, jr., and wife, t.	10 75
McWithy, Fred, t.	3 50
McIntosh, Katherine, t.	10 00
McKim, Burton, t.	7 00
McKim, Burton, o.	2 00
McDonald, Mrs. Milliard, t.	5 00
Needham, Albert, t.	5 00
Nesbit, Bina, t.	6 50
Newland, Z. L., t.	5 00
Netter, Geo., t.	22 00
Newton, Thos., t.	20 00
Nichols, Sarah S., t.	18 40
Norman, V., t.	2 00
Nunn, Joshua C. and wife, t.	62 00
Oleson, Samuel, t.	15 00
Owens, Wm. W., t.	25 00
Page, Jas., t.	7 61
Peacock, Hannah, t.	100 00
Peck, Frank and Lillie, t.	50 11
Petre, Elmer E., t.	45 75
Peterson, Peter, t.	56 00
Peterson, Bert, t.	50 00
Price, John D., t.	1 00
Price, John D., o.	3 00
Pooler, Emma May, t.	4 50
Pooler, Wm., t.	18 50
Pooler, Chas., t.	5 00
Pooler, Susie, t.	20 00
Ravell, Wesley, t.	20 00
Reed, Sallie, t.	15 00
Resch, Orestas, t.	35 00

Resch, B. Frank, t.	1 00
Resch, Henry, t.	2 00
Resch, Harry, t.	10 69
Richards, Moda, t.	20 00
Riddold, A. G. B., t.	6 10
Roell, Mrs. Margaret, t.	4 00
Robertson, Margaret, t.	15 50
Robertson, Mrs. J., t.	1 00
Roell, C. F. A., o.	5 00
Robinson, Mrs. J. A., sr., t.	4 00
Roberts, Ada, o.	7 00
Rogers, Samuel, t.	46 00
Roberts, Samuel, and wife, t	15 00
Roberts, Horace, and wife, t	20 50
Rosson, Wm., t.	5 70
Roberts, J. W., t.	2 00
Robinson, Mrs. H. H., t.	1 50
Roberts, Jess A., and wife, t	42 79
Robinson, John A., and wife, t.	28 90
Rudd, J. F., t.	47 40
Rush, Willis, t.	2 00
Rudolph, Carl, t.	35 00
Sandy, Walter E., t.	44 50
Sandy, Walter E., c.	50 00
Savage, J., o.	7 00
Savage, Mrs. J., t.	5 00
Sandy, Harvey, t.	14 50
Savage, Walter, t.	3 00
Savage, Frank, t.	25 60
Shaver, Lois, t.	7 00
Shaw, Vern, t.	25 00
Shaw, Mrs. M. A., t.	15 00
Sandy, Seth, t.	52 68
Sachala, Anna, t.	12 00
Smart, Mrs. Margaret, t.	12 00
Stratton, J. H., t.	1 00
Stratton, Zetella, t.	2 00
Stratton, Irene, t.	1 00
Scarcliff, F. C., t.	8 00
Selbe, Mrs. Livy, t.	10 60
Selbe, Christopher, t.	9 00
Steel, Frank, t.	1 20
Steel, Mary, t.	9 40
Stewart, Mrs. Ida H., t.	12 50
Sterrett, W. G., t.	20 00
Steel, J. W., t.	7 40
Scendion, Frank, t.	7 50
Sears, John, t.	10 00
Shiflet, Nancy, t.	1 00
Smith, Carrie, t.	10 00
Smith, Lyman, t.	30 00
Smith, Francis C., t.	2 00
Smith, Harry C., t.	10 00
Smith, Alvin, t.	18 64
Smith, Benj. C., t.	100 00
Shimel, Alexander t.	100 00
Smith, Mrs. Emma, t.	5 10
Skinner, Ruth, t.	5 00
Smith, Tessie, t.	32 00
Shirk, D. W., t.	2 70
Six, Carrie, t.	10 00
Smith, R. G., and wife, t.	10 00
Skinner, Mrs. W. O., t.	1 00
Sister from Missouri, t.	14 00
Smith, Clifford, t.	28 00
Shimel, Phillip, t.	100 00
Strickland, Mrs. N. F., t.	5 00
Smith, Catherine, t.	10 00
Koel, Gertrude, t.	2 00
St. John, Elmer, t.	5 00
Stodgrass, J. A., t.	16 85
Slocum, Elsie, t.	6 20
Slover, Francis M., t.	25 20
Short, Ellis, o.	25 00
Short, Ellis, c.	1,000 00
Scott, B. J., and wife, t.	2 95
Shoup, Samuel, t.	6 00
Shore, Maggie, t.	3 00
Stoll, Emma, t.	6 50
Stout, Myrtle, t.	1 00
Spout, Sister, t.	1 00
Spurlock, C. J., t.	4 25
Tankard, Ruth, t.	33 40
Tannchill, Allen, t.	6 00
Taylor, G. W., t.	2 10
Taylor, Maria, t.	2 10
Taylor, Mary H., t.	1 20
Trego, A. V., t.	25 00
Tresler, Jas., and wife, t.	17 00
Tillery, William, t.	1 00
Thompson, G. F., and wife, t	13 00
Thompson, Bernard, t.	5 02
Thompson, A. J., t.	44 25
Thomas, John, t.	135 00
Thompson, Henry B., t.	25 00
Thompson, Laban, t.	12 50
Thompson, Frank O., t.	20 00
Tucker, Daniel, t.	20 00
Tucker, Edward, t.	20 00
Tucker, William, t.	5 00
Turnour, Jules, t.	50 00
Tucker, John, t.	100 00
Thrutchly, Minnie, t.	5 00
Uncafer, Mrs. Julia, o.	5 00
Vickery, J. J., t.	10 70
Vickery, J. J., o.	10 00
Victory, William, t.	1 20
Vincent, Mrs. Anna, t.	1 25
Warkny, F. C., t.	4 00
Wadden, Mrs. S. O., t.	1 00
Walden, Thoo., t.	7 90
Walwyrath, Wm., and wife, t	7 90
Ward, Esther, t.	5 00

Ward, Mrs. Kate, t.	1 00
Waygood, Marie, o.	5 00
Wax, Lucia, t.	10 00
Weeks, Bert, o.	1 00
Weedmark, Heman, t.	23 00
Weir, Sadie, t.	1 60
Weston, J. F., and wife, t	13 50
Weiler, C. and Sallie, t.	2 25
Williams, M. T., and wife, t	10 00
Williams, Pearl, t.	7 50
Wilfong, James D., t.	90 00
Williams, Drue, t.	10 00
White, Mark S., t.	58 17
White, Ammon, t.	25 05
White, Valentine, t.	15 00
Wiggins, Jos. and Jennie, t	25 00
Whiteaker, Mrs. Anna, t.	60 00
Wolfe, Lillian, t.	5 00
Yarrington, Tracy, t.	3 00
Young, Roscoe, t.	18 00
Zerr, Chas., and wife, t.	20 00
Room account	8 75
Rent account	26 00
Osage street property, (sale lumber)	2 00
Orchard Home account	9 55
Real estate commission	10 50
Graceland College	56 37
Etzenhouser property acct.	2 51
Children's Home fund	2 50
Langley church account (Ada Roberts)	1 00
Sanitarium fund	75 82
Branch Oblations.	
Armstrong	12 02
Chelsea Park	18 25
East Independence	8 86
Englewood	8 69
First Kansas City	49 97
Fourth Kansas City	19 99
Grandview	10 86
Holden	64 30
Independence	355 17
Lee's Summit	9 85
Malvern Hill	8 10
Orchard Home	1 00
Post Oak	13 07
Second Kansas City	22 11
Warrensburg	1 63
Total	\$15,928 01
Expenditures.	
Ashbaugh, Charles, a.	77 50
Ashbaugh, Mrs. Eva, a.	8 60
Babeock, Daniel, a.	60 94
Biana, Mrs. Nieta, a.	8 85
Blankley, Mrs. A. J., a.	23 05
Bernard, Peter, a.	15 00
Booker, Henry, a.	5 95
Burch, Ellen, a.	16 00
Rush, Geo. and Mary, a.	22 10
Cairns, Wm. P., a.	25 00
Chapman, Mrs. May, a.	10 00
Clemensen, Jas. F., a.	17 80
Cleveland, Mrs. Charlotte, a	15 00
Cook, Mrs. E. J., a.	5 00
Cook, Mrs. Ida G., a.	6 00
Crowley, Mrs., a.	4 25
Doty, John, and wife, a.	24 00
Dungee, J. F., and wife, a.	253 61
Erwin, G. D., a.	32 71
Foulks, Chas. M., a.	44 55
Gard, John, a.	9 00
Gard, James, a.	1 70
Gard, Mrs. Samuel, a.	9 70
Gaulter children, a.	3 00
Green, Carrie H., a.	10 00
Green, James, a.	191 33
Gibbons, Kelley, a.	13 60
Givens, Mrs. Daniel, a.	12 25
Hancock, George, a.	10 00
Harrison, Mrs. Mary J., a	15 00
Harcourt, Lavonia, a.	7 40
Haynie, R. D., a.	57 50
Herman, Mrs. A. B., a.	15 00
Holmes, J. B., a.	81 99
Horton, George, and wife, a	103 57
Hudson, Margaret, a.	10 00
Inman, Mrs. John, a.	25 00
Johnson, Mrs. Bettie, a.	25 00
Johnson, Mrs. H. C., a.	21 00
Kay, Mrs. Nannie, a.	30 20
Kelley, E. L., Bishop	277 50
Kennedy, Mrs. Emma S., a	12 13
Kern, Mrs. Nora, a.	20 00
Ladies' Aid Soc., Indep.	14 45
Lamb, Sr. N. R., a.	1 00
Lane, G. H., a.	5 00
Layland, Jordan, a.	217 50
Lehmer, Mrs. E., a.	32 60
Mash, J. S., a.	9 27
McCarty, Louis, a.	8 00
McCarthy, Eula D., a.	15 45
Merrill, A. M., a.	251 54
McGeo, Ella, a.	9 25
Mitchell, Rebecca, a.	43 75
Morrow, Mrs. Clara, a.	25 75
Niles, Mrs. Lillie, a.	12 50
Oldham, Mrs., a.	4 00
Petre, Mrs. J. F., a.	25 00
Phillips, Mrs. S., a.	13 35
Price, Maud, a.	10 00
Phillips, Frank, a.	5 00
Foot, Christmas donation to	44 60

Ravell, Dora, a.	3 50
Riddle, Harvey, a.	3 00
Rogers, E. L., a.	10 00
Roshong, Mrs. Selena, a.	11 20
Rogers, Phillip, a.	2 75
Ross, J. A., a.	28 00
Rowley, Ellen, a.	10 00
Ruid, Mrs. H. A., a.	35 06
Rushton, W. T., a.	7 00
Rush, W. R., a.	19 60
Scarcliff, Elizabeth, a.	91 50
Smith, W. R., a.	20 00
Smith, Mary K., a.	20 00
Simpson, Emma, a.	59 60
Smith, Mrs. Edith, a.	6 00
Spurlock, Chas. J., a.	100 25
A sister (S), a.	11 36
Strong, Julia, a.	8 00
Taylor, John, a.	28 25
Taylor, Maria B., a.	10 00
Trainer, Virginia, a.	3 00
Thomas, Clarence, a.	35 00
Tangh, E. O., a.	1 00
Venton, James, a.	50 00
Walls, Nancy, a.	47 50
Warnock, Mrs. Minnie, a.	29 25
Warner, Clarence, a.	8 00
Wilson, W. A., a.	20 51
White, Sarah, a.	13 25
White, George, a.	30 00
Wilcox, G. W., a.	35 00
Bishop's Office Expense.	
Rent	82 50
Typewriter	37 50
Bell telephone	35 55
Stationery	90 57
Printing	44 50
Office fixtures	5 80
Salaries (bookkeeper and stenographer)	436 50
Postage	57 37
Telegrams	85 00
Drayage	3 50
Water company	9 30
Stove	8 00
S. N. Matthews	9 60
Bullard and Gray	1 50
W. T. Goodman	2 50
Coal oil	85 00
Coal	15 18
W. H. Bird (labor)	1 00
Ice company	4 35
J. E. Stanley	11 00
Box rent	1 90
Presidency's Office Expense.	
Rent	15 00
Bell telephone	5 00
Stamps	7 00
Stationery	6 75
Chair caster	05 00
Furniture	11 78
Bookcase and table	10 00
Supplies	2 20
Stamped envelopes	10 62
Postal cards	1 00
Home telephone	28 20
Smith, Edgar, f.	256 00
Bond, M. H., f.	209 50
May, R., f.	336 38
Kaler, John, f.	460 00
Chatburn, T. W., f.	216 00
Closson, A. V., f.	420 00
White, I. N., f.	340 00
T. C. Kelley, f.	316 00
Kemp, Henry, f.	240 00
Smith, I. M., f.	40 00
Parsons, A. H., f.	300 00
Aylor, W. M., f.	220 00
Smith, H. O., f.	272 00
Slover, F. M., f.	160 00
Moler, James, f.	275 00
Grimes, J. F., f.	90 00
Garrett, W. H., f.	233 36
Harrington, G. E., f.	465 00
Luff, Joseph, f.	285 00
Scott, B. J., f.	369 00
Curtis, J. F., f.	105 00
Kitt, P. F., f.	80 00
Kelly, Mrs. B., f.	80 00
Smith, W. R., f.	400 00
May, J. Charles, f.	176 00
White, Ammon, f.	25 00
Osage street property	135 50
Third Kansas City	108 70
South River boulevard	2 05
Orchard Home	9 78
Graceland College fund	81 20
May, R., e.	312 87
Garrett, W. H., e.	47 45
Scott, B. J., e.	182 41
Harrington, G. E., e.	246 25
Parsons, A. H., e.	146 00
Smith-Whiting, e.	210 00
Scarcliff, P. C., e.	3 60
White, I. N., e.	32 40
Bond, M. H., e.	38 00
May, J. Charles, e.	36 00
May, J. Charles, e.	98 00
Arber, Joseph, e.	3 00
Hilliard, G. H., e.	1 16
Smith, Joseph, e.	1 16
Lambert, J. R., e.	8 00

Bozarth, J. E., e.....	11 80
Keup, Henry, e.....	10 00
Pitt, F. G., e.....	70 00
Savage, H. W., e.....	93 90
Savage, H. W., e.....	8 25
Savage, H. W., e.....	50
Interest account.....	11 50
Sanitarium account.....	
General Stake Expense.....	
Sugar Creek mission.....	26 50
Post Oak Branch.....	1 07
W. H. Garrett.....	1 20
Grandview Branch.....	1 00
Rubber stencil.....	30
Telephone tolls.....	5 00
Bates City church.....	75
Malvern Hill.....	55
R. May.....	24
Fourth Kansas City Branch.....	5 00
W. H. Pease.....	30 27
Ensign Publishing Co., adv.....	56 34
W. S. Brown expenses.....	
Third Kansas City Branch.....	1 50
stereo, entertainment.....	65
Jack Totty.....	5 00
F. C. Warnky.....	18 86
Bates City ch. insurance.....	25 00
Bates City ch., real estate.....	4 25
Telegrams and postage.....	9 98
Team expense.....	28 16
Christmas offering.....	1 50
Stake reunion (1908).....	
Brick plant.....	
Total.....	\$12,353 19

Due church (Mound.....	
Grove Cem. acct.).....	\$1,582 01
Due church (accounts.....	
and bills receivable).....	\$55 75
Due church (cash).....	\$1,487 08

Nodaway District.

R. K. Ross agent.....	
Receipts.....	
Balance due church De-.....	
cember 31, 1908.....	\$197 60
Black, Elizabeth.....	4 40
Bond, W. S.....	50 00
Clester, W. H.....	125 00
Fannon, E. S.....	50 00
Ford, J. T.....	100 00
Hill, R. F.....	2 00
Hawley, Alma.....	50 00
Ivie, T. A.....	25 00
Ivie, Tena.....	1 00
Jacobson, A.....	15 00
Jensen, A.....	150 00
Kalstrup, Christian.....	25 00
Lorenson, R.....	30 00
McCord, A. E., and wife.....	10 00
McClison, Maren.....	25 00
Nelson, Bertha.....	2 00
Nelson, C. C.....	70 00
Nelson, Sr. J. R.....	1 00
Nelson, Marie.....	2 00
Nelson, Mary.....	5 00
Ross, I. M.....	25 00
Ross, R. K., and wife.....	100 00
Torrance, Caroline.....	35 00
Winslow, J. E.....	5 00
Woodhead, Wm.....	2 00
Wholford, Sarah.....	2 50
Total.....	\$1,109 50

Expenditures.....	
Anderson, Peter, f.....	\$480 00
Day, George, f.....	90 00
Day, George, 1908, f.....	30 00
Harpe, C. E., f.....	200 00
Black, Elizabeth, a.....	5 00
Wells, Gomer R., f.....	126 00
Agent's expenses.....	2 00
Total.....	\$1,023 00
Due church.....	\$86 50

Northeastern District.

Wm. B. Richards, agent.....	
Receipts.....	
Bvers, Paul, t.....	\$ 27 80
Brodie, Jane, t.....	1 00
Barnett, J. W., t.....	5 00
Binder, A. H., and wife, t.....	20 00
Birch, F. M., and wife, t.....	5 00
Chapman, W. C., o.....	5 00
Cochran, Rose, t.....	5 00
Cochran, Rose, o.....	1 55
Chapman, Willie Mae, o.....	25
Chope, Rose T., t.....	5 50
Chope, Frank, t.....	3 00
Deckstader, F. A., and wife, t.....	4 50
Deckstader, F. A., and wife, o.....	2 00
Davis, Ellen, t.....	3 50
Edmunds, Miles, o.....	11 00
Edmunds, Chas., and wife, o.....	2 00
Edmunds, Chas., and wife, f.....	3 00
Edmunds, Daniel, and wife, t.....	10 50
Frey, G. W., and wife, t.....	52 25
Frey, G. W., and wife, o.....	1 00
Fassnacht, John, and wife, t.....	25 00

Foster, Jane Ann, t.....	10 00
Graupner, Eva M., o.....	5 00
Holvey, Ruth, t.....	25
Holvey, Ruth, o.....	1 25
Hicklin, W. T., and wife, t.....	20 00
Hill, Corinne, o.....	15
Hill, Alice, o.....	15
Hill, Marie, o.....	15
Jones, Richard B., and wife, t.....	30 00
Jones, Margaret, t.....	13 71
Joyce, Mayme, t.....	10 00
Jones, Sr. E. J., t.....	5 00
Julius, Jacob, and wife, t.....	1 00
Keown, Chas., and wife, t.....	5 00
Keown, William, and wife, o.....	5 00
Lilly, John, and wife, t.....	1 00
Lewis, Lewis, and wife, t.....	6 00
Lewis, Lewis, and wife, o.....	75
Miller, Elizabeth, t.....	23 00
Miller, Freddie, t.....	2 10
Moss, Harriet, o.....	3 00
Mussell, F. T., and wife, t.....	4 40
Mussell, Frankie, t.....	6 00
Minshall, Emma, o.....	75
Mason, Annie, t.....	5 00
Macrae, W. S., t.....	2 50
Miller, O. R., t.....	55
Palfrey, Frederick, t.....	30 10
Palfrey, Louise, t.....	25 80
Perry, Thos., t.....	1 00
Pilkinton, Mary Ann, t.....	2 00
Richards, Wm. B., and wife, t.....	10 00
Rogers, Catherine, t.....	2 60
Richards, Wm. M., and wife, t.....	5 50
Reesman, Florence, t.....	15 00
Surridge, Ivor, and wife, t.....	10 00
Surridge, Maggie, t.....	14 50
Surridge, Maggie, o.....	3 50
Surridge, Mariah, t.....	3 50
Sagaser, Nelson, t.....	10 00
Sharp, Ola, t.....	5 00
Stanford, Alice E., o.....	2 00
Salyer, Jas. W., and wife, t.....	5 00
Thomas, Mary, and Emily, o.....	2 00
Tucker, Daniel E., and wife, t.....	30 00
Thomas, Ed. E., and wife, t.....	10 00
Vaughn, W. T., and wife, t.....	96 87
Williams, John T., and wife, t.....	2 00
Williams, Hattie, t.....	11 00
Bevier Branch oblation.....	40 00
Northeast Missouri District oblation.....	6 08
Total.....	\$695 71

Expenditures.....	
Balance due agent De-.....	
cember 31, 1908.....	\$ 19 43
Macrae, W. S., f.....	548 00
Miller, O. R., e.....	5 00
Tanner, James, a.....	72 00
Agent's expenses.....	2 85
Total.....	\$647 28
Due church.....	\$ 48 43

Southern District.

A. M. Baker, agent.....	
Receipts.....	
Balance due church De-.....	
cember 31, 1908.....	\$ 35 00
Atkinson, Rebecca.....	25
Atkinson, J. C.....	2 00
Bateman, Melissa.....	3 00
Bronner, Martha.....	10 00
Bronner, Hibble.....	1 00
Bradley, Sr. R. M.....	6 50
Boardman, M. M.....	10 00
Bootman, C. E.....	16 10
Bishop, Luke.....	1 40
Davis, George A.....	50 00
Duemler, A. W.....	1 00
Davis, Corda.....	3 00
England, Jennie.....	5 75
Donaldson, Sr. L. W.....	5 00
Fritz, H. J.....	3 00
Frisbie, Sr. P.....	3 00
Freeman, Leona.....	5 00
Graff, Mary.....	5 00
Graham, John A.....	253 00
Graff, Lizzie.....	2 00
Graff, Lewis.....	100 00
Glascner.....	1 00
Hues, S. C.....	50
Huntsman, George A.....	24 75
James, Brother.....	1 50
Kelley, E. L., Bishop.....	24 00
Hocutt, W. C.....	10 00
Lindermuth, E. E.....	6 50
Luchsinger, Louise K.....	3 00
Moser, Fred.....	17 00
Marshall, Allie.....	1 00
McCon, Katie.....	1 25
Jordan, Tom, and wife.....	5 00
Hubble, A. R.....	10 00
McCray, Mary E.....	5 00
Martin, Albert.....	50
Poort, K.....	12 50

Pierson, Benj.....	63 20
Peck, J. A.....	2 00
Quinley, J. W.....	37 10
Quick, C.....	10 00
Quinley, J. M.....	2 00
Priest, C. E.....	10 00
Simpson, Bertha.....	41 50
Thomas, D. W., and wife.....	5 00
Thayer, Earl.....	5 00
Vandiver, Mary.....	8 50
Total.....	\$327 25

Expenditures.....	
Baker, A. M., f.....	\$371 24
Baker, A. M., e.....	94 51
Baldwin, D. R., e.....	12 50
Bootman, W. P., e.....	28 00
Sister from Bois D'Arc, Mo., a.....	2 00
Baldwin, D. R., f.....	10 00
Cook, May Beckley, a.....	9 00
Campbell, Mattie, a.....	20 00
Fletcher, A. J., a.....	4 25
Irwin, Sr. Emily, a.....	15 00
Plumb, P. T., f.....	249 00
Total.....	\$815 50
Due church.....	\$11 75

St. Louis District.

Russell Archibald, agent.

Receipts.....	
Balance due church De-.....	
cember 31, 1908.....	\$ 19 62
Archibald R., t.....	15 00
Atkins, Mrs. Elizabeth, t.....	10 00
Barker, C. W., and wife, t.....	20 00
Barracough, E. L., t.....	23 50
Barracough, Geo. F., t.....	100 00
Beard, John, t.....	60 00
Beard, John, c.....	60 00
Beebe, Geo. W. and Jane, jr., t.....	16 00
Betts, Joseph E., Sen., t.....	40 00
Bourgeret, Maria, t.....	10 00
Bourgeret, Mary, t.....	5 00
Brown, W. S., t.....	10 00
Burgess, H. C., t.....	24 00
Burgess, S. A., t.....	5 00
Cook, Ivor, t.....	10 00
Cooke, Noah N., t.....	30 00
Crudus, Anna, t.....	5 00
De Jong, Anna, t.....	7 00
Doss, Ray N., t.....	5 00
Elliott, T. J., and wife, t.....	20 00
Fairhurst, Alma, t.....	10 00
A friend, o.....	15
Geeson, H. C., t.....	33 40
Guthrie, Wm. A., t.....	46 36
Jacobs, J. E., t.....	5 17
Jacques, Rachel, t.....	10 00
Joerndt, Louis, t.....	25 00
Johnson, Marion, o.....	1 00
Kelley, E. L., Bishop.....	205 00
Kemple, Belle, t.....	3 00
Lloyd, John M., t.....	50 00
Mantle, Eliza J., t.....	5 00
McDonald, Mary, t.....	5 00
Molyneux, John, t.....	5 00
Coal Hill Branch, oblation.....	9 06
Owens, Leonard W., t.....	1 00
Owens, Mary M., t.....	10 00
Raddford, I. P., t.....	4 30
Reeves, Geo., t.....	25 00
Richardson, A. C., t.....	3 00
Remington, C. J., t.....	76 45
Remington, Roy, t.....	40
Roberts, Henry, and wife, t.....	25 00
St. Louis Branch, oblation.....	72 41
St. Louis Mite Society, t.....	4 50
Smith, Louis, t.....	20 00
Tandberg, Esther, t.....	35
Tandberg, Mable, t.....	42
Tanner, Mrs. J. A., t.....	11 00
Thomas, Stella, t.....	3 00
Trowbridge, G. S., t.....	38 60
Underwriker, Lorena, t.....	3 00
Vandel, Geo. M., t.....	5 00
Volz, Ruth, t.....	20 00
Webber, Mrs. M., t.....	10 80
Whitesides, Mary, t.....	40
Whitesides, Willie, t.....	10
Whitesides, Mrs. Wm., t.....	2 00
Whiting, Mary E., t.....	1 00
Wild, James, t.....	25 00
Wilson, Jas. F., and wife, t.....	30 00
Winkle Terra Cotta Co., rent.....	88 12
Winkle Terra Cotta Co., real estate sale.....	2,350 00
Total.....	\$3,736 11

Expenditures.....	
Braun, H. V., e.....	\$ 24 00
Kelley, E. L., Bishop, for real estate sold.....	2,350 00
Madden, S. J., e.....	40 00
Madden, S. J., f.....	240 00
Paxton, J. W., e.....	51 00
Paxton, J. W., f.....	176 00
Schaefer, Mrs. Anna, a.....	47 00
Spang, Henry, e.....	12 50
Spang, Henry, f.....	256 00
Spang, Henry, o.....	12 43
St. Louis, City of, taxes.....	12 43

Tanner, J. A., f.....	444 00
Total.....	\$3,652 93
Due church.....	\$83 18

MONTANA.

Montana District.

Thomas Reese, agent.

Receipts.....	
Balance due church De-.....	
cember 31, 1908.....	\$100 10
Beck, Josie, t.....	10 00
Dungan, I. M., and wife, t.....	15 00
Eukes, Eliza, t.....	10 00
Esgar, Eliza, t.....	5 00
Ellison, John E., and wife, t.....	100 00
Emmons, M. V., t.....	10 00
Fullerton, Grace and Arthur, t.....	2 00
Foster, Z. D., t.....	10 00
Green, Sr. A. J., t.....	24 85
Johnson, Jessie, t.....	2 00
Johnson, Mable, t.....	1 75
Johnson, Hattie Ann, t.....	33 50
Johnson, John, t.....	33 25
Jemison, J. F., t.....	15 00
Jenkins, Ann, t.....	50 00
Leibold, Robt., and wife, t.....	5 00
Moore, D. A., t.....	50 00
Reese, Sr. O. L., t.....	6 80
Reese, Thomas, and wife, t.....	51 00
Raymond, Mary H. o.....	5 00
Raymond, Mary, H., t.....	22 00
Spragg, G. A., and wife, t.....	10 00
Sund, Carrie, t.....	10 00
Smelser, Mattie, t.....	2 00
Schuyler, Rosa, t.....	1 00
Staffanson, Beulah V., t.....	2 00
Staffanson, Jacob, and wife, t.....	105 00
Staffanson, Dora, o.....	3 00
Staffanson, Dora, t.....	2 00
Whitney, Sadie, t.....	3 15
Whitney, Neil, C., t.....	6 60
Williams, Clinton, t.....	10 00
Wash, Joseph P., t.....	60 00
Wycoff, J. P., and wife, t.....	42 25
Total.....	\$832 25

Expenditures.....	
Baldwin, D. R., f.....	\$200 00
Condit, John H., f.....	90 00
Hills, L. B., e.....	25 00
Kelley, E. L., Bishop.....	166 00
Reese, Thomas, e.....	3 10
Smith, Hale W., f.....	54 00
Smith, S. S., e.....	15 00
Smith, F. A., e.....	15 00
Smith, I. M., f.....	144 00
White, Susan M., a.....	20 00
Total.....	\$732 10
Due church.....	\$100 15

NEBRASKA.

Central District.

Levi Gamet, agent.

Receipts.....	
Balance due church De-.....	
cember 31, 1908.....	\$ 2 96
Barton, Hester.....	12 00
Bender, Geo. W., and wife.....	12 00
Bender, Dwight.....	1 00
Babb, Viola.....	11 00
Butler, N. S., and wife.....	7 00
Blalock, Henry.....	1 00
Bangs, Dela.....	1 00
Brumbaugh, Nellie.....	5 00
Crook, Bertha.....	2 50
Coon, Joseph, and wife.....	1 00
Davidson, Bertha.....	7 00
Downey, Emery, (note).....	100 00
Derry, Melvina J.....	10 00
Fretz, Edwin.....	10 00
Gatenby, Fred S., and wife.....	15 00
Gamet, Lillie.....	2 00
Gamet, Eliza A.....	22 00
Hutchins, Chas. N.....	25 00
Hutchins, Ann.....	11 20
Jackson, Joseph, and wife.....	25 00
Knapp, M. L.....	5 00
Larson, John P.....	254 00
Lewis, Lorrinda.....	300 00
La Haye, Nelson.....	3 15
Moore, William S. and wife.....	65 65
Moore, Mariel E.....	5 00
Manchester, Frank J.....	5 00
Myers, J. L., and wife.....	25 00
Moore, Nina.....	50
Nies, John, and wife.....	20 00
Naah, John.....	10 00
Palmer, Mrs. William W.....	4 00
Pretryman, Charles W.....	50 00
Schrunk, John F.....	10 00
Stoner, Mrs. E. A.....	150 00
Sprague, William.....	20 00
Slonsecker, Blanche M.....	10 00
Outhouse, Francis H.....	10 00
Vanalystne, Louise.....	1 00

Williamson, Georgia	20 00
Williams, Chas. E., and wife	2 00
Total	\$1,251 96

Expenditures.

Gamet, Eliza A. f.	\$300 00
Kelley, E. L., Bishop	300 00
Peak, W. W. e.	25 00
Prettyman, Mrs. C. W., f.	225 00
Smith, Mrs. Lillie, a.	5 00
McKee, Wm., Bonesteel	25 00
church debt	25 00
Smith, Mrs. J. W., f.	205 00
Smith, J. W., e.	16 00
Total	\$1,161 00
Due church	\$ 90 96

Northern District.

H. S. Lytle, agent.

Receipts.

Balance due church December 31, 1908	\$ 88 36
Ahlstrand, Ed R., and wife	35 00
Black, John A., and wife	1 00
Coffeen, C. C., and wife	37 50
Case, Emogine	2 00
Condit, D. S. and wife	10 00
Cobb, Sadie S.	25 00
Chapin, Harvey F., and wife	8 00
Chapin, Elizabeth	25 00
Case, J. Frank	9 00
Case, James, and wife	2 00
Deards, Mrs. C. H.	74 00
Edwards, Ann	3 00
Francis, Stephen, and wife	3 50
Farley, Mary A.	5 00
Funkhouser, Joshua, and wife	2 00
Greenslit, Wallace, and wife	15 00
Gunsolley, Albert, and wife	20 00
Gatrost, Isaac	5 00
Huff, James, and wife	25 00
Hill, Wm. N., and wife	60 00
Hicks, Addie	68 00
Hicks, Margaret	3 50
Hineine, Silvia E.	1 00
Hagen, Sigward C., and wife	10 00
Hipp, Charles	20 00
Hansen, J. A. agent	50 00
Jensen, Sr. J. P.	1 00
Keck, Elizabeth	15 00
Kilmer, John	10 00
Koupal, Marie	13 20
Leach, Mortimer L., and wife	50 00
Lowe, Walter, and wife	10 00
Lindsey, Lena	3 50
Lytle, Ivan B.	2 00
Lewis, Ira C., and wife	80 00
Madsen, Chas., and wife	8 00
Marmoy, Samuel E., and wife	1 00
McCaig, Fannie	1 00
Marsh, Eliza	3 50
Marney, Lloyd	5 20
McCoy, Alary	1 00
Murie, Geo., and wife	20 00
Montgomery, Lovina H.	36 07
Peterson, Mike, and wife	15 00
Preston, Minnie S.	121 40
Pierson, Maude	3 50
Rac, Rumel	8 50
Rumel, Nicholas M., and wife	9 50
Ranne, Alma E.	7 55
Rowen, Harriet	1 00
Scott, Harlan A., and wife	65 00
Stoff, Mary	10 00
Stoff, Arthur	30 50
Self, Carl T., and wife	1 00
Schafer, Frank R., and wife	12 00
Stoff, Will, and wife	19 50
Suttles, Mammie	25 00
Smith, Darrel	5 00
Smith, Zera	60 00
Satterheld, Rachel	438 00
Smith, Bessie A.	5 50
Withee, Eva	111 50
Wallace, Grace	9 00
Weed, Jennie	10 00
Youtz, Blanche	2 00
Total	\$1,753 63

Expenditures.

Anderson, A. C., e.	\$ 11 00
Baker, J. M., f.	300 00
Baker, J. M., e.	20 00
Jones, Susan F., a.	10 00
Lytle, H. S., f.	403 00
Lytle, H. S., e.	80 00
Rannie, Ed., f.	279 00
Sutton, J. R., f.	450 00
Sutton, J. R., e.	5 60
Trusler, Mrs. James, a.	81 00
Total	\$1,630 60
Due church	\$ 114 03

Southern District.

C. H. Porter, agent.

Receipts.

Balance due church December 31, 1908	\$133 63
Allen, Lillie A.	10 00
Anderson, A. P.	12 00
Anderson, Mrs. P. B.	12 00
Anderson, Hanna K.	5 00
Armbruster, Wm. and Carrie	50 00
Barrett, Jennie	3 00
Brolliar, Emma	1 00
Brolliar, Florence	2 00
Brolliar, Samuel	26 00
Blodgett, Caleb	5 00
Burgess, Almon, and wife	10 00
Burgess, Robert E.	5 00
Collins, A. Dwight	11 00
Cox, Alice	2 00
Crisman, Morris, and wife	83 25
Diefendorf, Rena, and family	10 00
Dibble, Nellie	9 00
Dibble, Jessie	5 00
Dunlavy, Martha	9 00
Durkee, Charles T.	5 00
Durkee, John, and wife	12 00
Echternacht, Henry	30 00
Echternacht, Frank, and wife	21 00
Ervin, Nancy J.	15 00
Everett, Geo., and wife	48 00
Faunce, Ruby	100 00
Foreman, Wm. A.	10 00
Fisk, Mary	1 00
Pitten, Annie	56 00
Gouldsmith, Zara	3 00
Graf, David	25 00
Graf, Adaline	25 00
Grubb, Wm. E.	25 00
Grubb, Stella A.	1 00
Hillman, E. R.	2 00
Hillman, E. C.	7 00
Hillman, John T.	21 00
Hillman, Mrs. John T.	2 00
Hillman, Reuben L.	45 45
Hillman, Leroy F.	4 00
Holcomb, Z. B., and wife	10 00
Hurshman, C. F.	100 00
Jarrad, Rachel	20 00
Johnson, George W.	100 00
Keller, Henrietta	5 00
Keller, Julia	5 00
Meyer, Joseph S.	37 20
Meredith, Mary	1 00
Mock, Ethel P.	3 00
Orr, Margaret S.	3 60
Parr, Amy	100 00
Porter, Carrine	11 00
Porter, Laura A.	5 00
Porter, Chas. H.	57 60
Savage, Sarah	8 00
Savage, Oscar	2 00
Savage, Wilber	2 00
Sarratt, L. M., Amos	8 00
Sarratt, L. M.	30 00
Spanswick, Wm. T., and wife	25 00
Spear, Frances	2 00
Spear, Della	3 00
Strickland, Sarah A.	10 00
Sutherland, Mrs. M.	5 00
Trask, Edith	1 00
Thompson, Gustavus	164 45
White, Henry	5 00
White, Robert	10 00
Waldsmith, Mrs. J. W.	5 00
Woolsey, Emaline	10 00
Wycoff, Jessie	5 00
Kelley, E. L., Bishop	150 00
Total	\$1,717 63

Expenditures.

Engel, N. C., f.	\$140 00
Engel, N. C., e.	3 00
Fisk, Mary, a.	50 00
Moore, Henry N., commission on sale of church property	15 00
Porter, C. H., f.	300 00
Porter, C. H., e.	50 00
Perrin, James, a.	52 00
Self, W. N., f.	100 00
Sutton, J. R., e.	18 00
Waldsmith, J. W., f.	180 00
Agent's expenses	7 85
Taxes	9 00
Kelley, E. L., Bishop	388 00
Total	\$1,312 85
Due church	\$404 78

Expenditures.

Engel, N. C., f.	\$140 00
Engel, N. C., e.	3 00
Fisk, Mary, a.	50 00
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Agent's expenses	7 85
Taxes	9 00
Kelley, E. L., Bishop	388 00
Total	\$1,312 85
Due church	\$404 78

Western Nebraska and Black Hills District.

R. S. Mengel, agent.

Receipts.

Balance due church December 31, 1908	\$ 87 67
A sister	5 00

A sister	1 85
Barkdoll, Viola	6 00
Barkdoll, Ralph	4 00
Barkdoll, Lorence	85 00
Baskins, Nora	9 00
Craton, Charles A.	35 00
Campbell, Mrs. Alice	2 00
Diehl, John	35 00
Diehl, Katherine	5 00
Dickey, E., and wife	50 00
Fulmer, Mrs. Lillie	10 00
Goddard, Ira	10 00
Godfrey, A. B. and C. M.	8 50
Hart, Bert E.	6 50
Kipp, Grace E.	2 60
Mengel, Mrs. W. R.	18 15
Mengel, Pearl	5 00
Pierce, O. D.	60 00
Pierce, Eliza	5 00
Rutter, Nancy	2 00
Stivits, C. F. and wife	30 00
Stoddard, W. A., and family	15 00
Sumner, I. C. and Janie	8 45
Sale, Mrs. C. E.	2 00
Wagoner, Geo.	1 50
Total	\$426 07

Expenditures.

Agent's expenses	\$ 2 00
Grimes, Mrs. J. F., f.	240 00
Grimes, J. F., e.	10 00
Kelley, E. L., Bishop	50 00
Kelley, Mrs. J. E., f.	90 00
Kelley, J. E., e.	25 00
Total	\$417 00
Due church	\$ 9 07

NEW YORK AND PENNSYLVANIA.

New York and Philadelphia District.

John Zimmermann, bishop.

Receipts.

Balance due church December 31, 1908	\$907 25
Philadelphia Branch.	
Angus, A. D.	\$ 30 00
Angus, A. D., o.	10 00
Bortell, Sarah	2 00
Copeland, Gertrude	10 00
Cable, Judson	3 50
Desjardines, P. o.	77 00
Kelley, E. L., Bishop	7 00
Engel, Susan	3 00
Fowler, Robert E.	3 00
Freeland, Jennie	25 00
Fowler, Robert E., c.	5 00
Found, Ruth A.	3 00
Frass, Sarah	3 00
Fry, Wm. E., and wife	40 00
Fry, Wm. E., and wife, c.	20 00
Fry, Orrin K.	7 00
Fry, Lillie K.	29 00
Hopkins, Sarah A.	1 00
Hietrick, Olive	1 00
Hietrick, W.	8 75
Hiller, John V.	21 00
Harrison, Alma	50 00
Harrison, Wm.	48 00
Matthews, Mary	2 00
Maddonett	10 00
Morris, G. G.	1 00
Montgomery, Ira	29 00
Milligan, N. B.	20 00
Philadelphia Branch	
oblation	117 86
Roth, Anna	11 00
Rittenhouse, Elizabeth	2 00
Shaw, Daniel T., and wife	40 00
Shaw, Rosabel	19 00
Shaw, Evangeline	10 29
Sunshine Band	10 00
Sunday school	37 39
Smith, Walter W.	2 00
Zimmermann, Anna	15 00
Scott, Charles	8 70
Scott, Charles, c.	10 00
Zimmermann, John	4,000 00
Kelley, E. L., Bishop	9 58

Brooklyn Branch.

Brooklyn Branch	50 54
Buttery, Homer	10 00
Baty, Geo., and wife	10 00
Craig, Paul	62 15
Haan, Violet E.	2 50
Lester, Stephen	8 00
Lester, Stephen W.	6 50
Lester, Agnes	6 50
Lindley, Ralph	10 00
Potts, George, and wife	100 00
McGuire, Benj., and wife	20 00
Squires, Elizabeth	1 00
Squires, Eph., and wife	10 00
Tyson, Elizabeth	1 50
Whitnell, Elizabeth	8 00
White, Rachel	20 00

Seranton Branch.

Bishop, Lot	2 00
Seranton Branch oblation	19 90
Engle, Annie	2 00
Hawkins, E. J.	14 00
James, David	5 00
Jones, Tallie T.	15 00
Jones, Ann	1 00
Lewis, Walter	6 00
Lewis, Wm. J.	2 00
Lewis, Walter, c.	2 00
Morris, Geo., and wife, c	26 00
Morris, Geo., and wife	10 00
Thomas, John J.	3 00

Blk Mills Branch.

Atkinson, Wm.	2 00
Carter, Mary E.	6 25
Carter, Jonathan	5 00
Carter, Joseph, jr	5 00
Carter, Emma	4 50
Cooling, Samuel	2 00
Blk Mills Branch	34 07
Halmes, Oscar	1 00
Knopp, Lillian	7 37
Lawrence, John	117 20
Lawrence, Ruth	31 00
Mann, Goldie	3 00
Mann, Emma J.	5 00
Matthews, Dora	12 00
McLaughlin, C.	5 50
White, Wm.,	10 10
Total	\$6,257 06

Expenditures.

Barnes, a.	2 00
Buttery, Ernest	25 00
Bacon, H. H., a.	15 00
Buschlen, John P., e.	5 00
Carr, Henry, a.	90 00
Christy, Anna, a.	4 00
Diegel, C., a.	18 00
Farnfield, J. C., e.	25 00
Greene, U. W., e.	5 00
Greene, U. W., f.	384 00
Hull, E. B., e.	86 00
Hull, E. B., f.	144 00
Joehnk, C. C., e.	55 00
Kelley, E. L., Bishop	2,539 17
Kelley, W. H., e.	45 00
Leary, a.	2 00
Lightcap, Sr., a.	2 00
Lewis, Wm., a.	30 00
Lewis, Wm., f.	40 00
Meek, Alfred a.	117 80
Milligan, N. B., a.	26 00
Morris, Ellen, a.	335 00
Painter, a.	1 00
Pluncket, Wm., a.	74 50
Stuart, a.	1 00
Stephan, a.	1 00
Shaw, Daniel T., a.	40 00
Sheehy, F. M., e.	35 00
Stone, A. E., e.	131 15
Stone, A. E., f.	300 00
Smith, W. W., f.	458 00
Stationery	25 00
Thompson, Christina, a.	61 00
Young, William, a.	6 00
Total	\$5,084 87
Due church	\$1,172 19

Western District.

F. J. Updyke, agent.

Receipts.

Balance due church December 31, 1908	\$ 68 95
Burton, Hattie, t.	3 00
Blair, Eliza, t.	5 00
Booker, Alma, o.	1 00
Booker, Julia, t.	5 00
Darmer, Sally, t.	5 00
Doty, Walter, t.	5 00
Davis, Jed, t.	50 00
Doty, Mrs. Charles, t.	5 00
Grismold, E. M., and wife, t	6 00
Loveland, Ed., t.	50 00
Lewis, L. H., and wife, t	10 00
Loomis, Lena J., t.	10 00
Parmer, Jessie, t.	1 00
Stephens, M. M., t.	6 00
Surdam, M. A., t.	8 00
Surdam, T. J., t.	13 50
Surdam, Rosa, t.	5 00
Rathbun, Floyd, t.	5 00
Rathbun, Geo. L., and wife, t.	2 00
Updyke, Elrey, t.	75 00
Updyke, F. J., and wife, t	50 00
York, Charles, t.	10 00
Total	\$345 95

Expenditures.

Booker, Alma, f.	216 00
Updyke, F. J., e.	11 50
Total	\$227 50
Due church	\$118 45

NORTH DAKOTA.

North Dakota District.

Jerome E. Wildermuth, agent.
Receipts.

Balance due church December 31, 1908	\$781 08
Brown, Elvira	20 00
Brother, A.	100 00
Baker, Wm. H.	3 50
Coney, Frank	50 00
Coney, Frank	25 00
Coney, Emily	30 00
Darling, Joseph W.	7 00
Darling, Josephine	20 00
Davis, Edwin R.	10 00
Davis, Lattie B.	20 00
Dahl, Ole	18 00
Frie, Arthur	1 00
Homes, Mrs. H. L.	9 00
Helsler, Mrs. Henry	10 00
Howers, Charles	5 00
Howers, Mary E.	240 00
Kennicut, Earnest W.	35 00
Keck, J. C.	2 00
Keck, Jay	10 50
Langton, Mrs. James	7 00
Langton, Lovina	1 00
Langton, Jessie	25 00
Langton, Fern	125 00
Leitch, Thomas	150 00
Leetun, W. H.	5 00
Lively, W. H.	1 50
Moffit, Mrs. George	11 50
Murry, Wm.	5 00
McPhail, Eliza	5 00
Massor, Samuel	10 00
McClelland, J. Chas	100 00
Nash, Sr. Rhoda	2 00
Palmer, Carrie B.	100 00
Rasmussen, Michael	10 00
Rogers, Sr. Ida	10 00
Stowell, Frank	15 00
Stowell, Salu	25 50
Stowell, G. W.	7 50
Shockow, Mrs. Wm.	40 00
Spaulding, Frank G.	15 00
Spaulding, Charles J.	100 00
Sparling, Wm.	65 00
Smith, Charles A.	16 00
Sheriff, Lily	20 00
Stowell, Mrs. Hannah	5 00
Stowell, John A.	150 00
Thompson, Wm. D.	50 00
Thompson, John W.	17 50
Wildermuth, Jerome E.	15 00
Wagoner, James S.	10 00
Wagoner, J. M.	25 00
Wager, Calvin J.	1 50
Wager, Ada M.	7 00
Wheeler, Clara B.	25 00
Weddie, Elmer	10 00
Wilcox, Alex	10 00
Young, Rachel	10 00
Zimmerman, Elizabeth	10 00
Total	\$2,588 33

Expenditures.

Houghton, Leonard, f.	\$340 00
Kelley, E. L., Bishop	375 00
Peak, W. E., f.	346 00
Peak, W. E., e.	34 00
Sparling, Wm., f.	198 00
Sparling, Wm., e.	38 83
Wildermuth, J. E., e.	65 50
Wildermuth, J. E., f.	292 00
Whiting, Alonzo, f.	275 00
Total	\$1,964 33
Due church	\$ 624 00

NOVA SCOTIA.

Nova Scotia District.

Lols G. Johnson, agent.

Receipts.

Balance due church December 31, 1908	\$ 9 50
Dimock, John W.	10 00
Dimock, John W.	3 00
Hyatt, Mrs. John	5 00
Hyatt, Kenneth	20 00
Johnson, Leander	15 00
Johnson, Mrs. Leander	1 00
Johnson, Mrs. Edwin	25 00
Johnson, I. Boyd	15 00
Wood, Mrs. Bertie	5 00
Wood, Wilfred	10 00
Total	\$ 93 75

Expenditures.

Buschlen, J. P., e.	\$ 10 00
Farrell, R. W., e.	10 00
Kelley, E. L., Bishop	73 13
Postage for year	62
Total	\$ 93 75

OHIO, PENNSYLVANIA, AND WEST VIRGINIA.

Kirtland, Pittsburg, and Ohio

Districts.

J. A. Becker, bishop.

Kirtland District.

Receipts.

Abbot, Jane	\$ 7 50
Ahlstrom Martin, and wife	2 00
Akron Ladies' Aid Society	1 17
Ashtman, Charles	5 00
Atwood, Frank L.	5 50
Atwood, F. W.	5 65
Atwood, Loyd	25 25
Badgley, Sr.	1 00
Baldwin, John, Sen., and wife	382 50
Baldwin, R., and wife, o.	25 25
Baldwin, W. J., and wife, t	5 00
Barber, Mina, t.	7 00
Barstow, George, t.	50 50
Beck, Carl, and wife, t.	15 00
Becker, Mrs. J. A., t.	11 11
Benbow, Carrie Viola, t.	1 20
Benbow, Susie, t.	2 20
Bowers, J. K., t.	1 00
Brockway, F., and wife, t.	5 50
Brockway, F., and wife, o.	3 00
Brockway, Bessie, t.	7 00
Buchanan, Matilda, t.	7 00
Burdick, G. Leon, and wife, t.	15 56
Burdick, Wm. F., and wife, t.	53 00
Calloun, Mrs. John, t.	2 00
Carlisle, Belle, t.	7 75
Carlisle, John, t.	9 00
Carlisle, James, and wife, t	7 00
Clark, Sr. D. C., t.	1 25
Cleveland Z. R.-L. S., t.	86 86
Conneautville, Z. R.-L. S., t	10 10
Corey, Leonard, t.	2 00
Corey, T. A., t.	05 05
Cozadd, E. B., t.	2 05
Cozadd, Mary, t.	7 00
Cramer, Annie, t.	3 00
Cramer, Bryan, t.	05 05
Cramer, Chas., and wife, t.	2 00
Cramer, Hazel, t.	4 50
Cramer, Dora, t.	1 50
Cramer, J. H., and wife, t.	1 00
Culp, Harry, and wife, t.	10 00
Darst, T. H., and wife, t.	3 50
Davidson, Lawrence, t.	30 00
Diekerhof, Harriet, t.	10 00
Ebeling, Minnie, t.	9 50
Ellwood, Wm., and wife, o.	10 50
Erter, John, t.	15 00
Farnfield, Mrs. J. C. t.	3 00
Fedderson, Miss T. C., t.	2 00
Fischel, Agnes, t.	50 50
Flack, Ella, t.	10 10
Gale, Thomas, and wife, t.	20 00
Gale, Thomas, and wife, o.	3 00
Garwood, U. L., and wife, t	12 00
George, Alma O., t.	2 50
George, W. C., and wife, t.	3 90
Gillespie, J. B., and wife, t	10 00
Gillespie, Mary, t.	11 00
Givens, Susie, t.	5 00
Gordan, Alexander, and wife, t.	6 25
Gordan, Mary, t.	1 70
Grant, Mary, t.	6 25
Greene, Mildred, t.	1 00
Hanna, Mrs. C., t.	2 00
Hardin, Iona, t.	10 00
Harper, Mary, t.	6 50
Harper, Pearl, t.	10 00
Hartz, Charles, t.	95 95
Hartz, Joseph, and wife, t	9 00
Hartz, Perry C., t.	3 25
Haynes, F. T., t.	45 00
Headley, M. H. and wife, t	3 03
Hollinbaugh, Sarah C., t.	3 75
Hollinbaugh, Harry, and wife, t.	40 00
Hollinbaugh, Samuel, t.	4 70
Holman, L. S., and wife, t	1 00
Hosettler, Adn., t.	4 00
Hosettler, Wm., and wife, t	2 00
Hulmes, B. F., and wife, t	50 50
Jones, David J., and wife, t	9 50
Jones, David H., and wife, t	11 00
Jones, David H. and wife, o.	50 50
Jones, David R., and wife, t	22 00
Jones, Eleanor G., t.	80 80
Jones, Hannah, t.	14 75
Jones, Jacob, and wife, t.	1 00
Jones, Jacob P., and wife, t.	3 00
Jones, Jacob P., Sen., t.	3 00
Jones, Jennie May, o.	9 75
Jones, John C., o.	2 75
Jones, Morgan G., t.	15 00
Jones, Morgan J., t.	10 00
Jones, Thomas J., and wife, t.	14 50
Jones, Mrs. V. M., t.	13 00
Judd, James, t.	2 00

Keck, C. B., and wife, t.	3 05
Kelsey, Floyd, t.	50 50
Kelsey, Mrs. Frank, t.	50 50
Kelsey, Ira, t.	25 25
Kelsey, Mary, t.	10 10
Kelsey, William, t.	10 10
Kirtland District reunion association	9 39
Klar, A. B., t.	45 00
Kling, Martin, and wife, t	125 00
Kozman, H. H., t.	15 45
Lewis, D. W., and wife, t.	20 00
Lewis, John, and wife, t.	10 00
Logsdon, Alva, and wife, t.	8 50
Lucas, Mrs. C. A., t.	5 00
Mackenzie, Margaret, t.	20 00
Manchester, A. R., and wife, t.	45 00
McConaugh, Ella, t.	1 00
McDowell, Delos, and wife, t.	11 23
McDowell, George, and wife, t.	6 98
McDowell, Lamont, and wife, t.	1 00
McFarland, Nellie, t.	1 00
McKenzie, V. S., and wife, t	32 00
McNiel, J. A., and wife, t	65 00
Miller, Eben, t.	1 00
Miller, Sr. M., t.	2 00
Minkler, Robert, and wife, t	24 00
Moore, Elizabeth, t.	2 50
North, Fannie, t.	6 00
Neville, John, t.	6 00
Oblations, Akron Branch	15 47
Oblations, Baldwin Branch	10 51
Oblations, Cleveland Branch	31 91
Oblations, Conneautville Branch	3 07
Oblations, joint reunion association	18 67
Oblations, New Philadelphia Branch	24 62
Oblations, Sharon Branch	10 29
Oblations, Temple Branch	14 26
Oblations, Youngstown Branch	15 04
Ogden, Ella, t.	50 50
Ovenden, Sr. E., t.	9 00
Overholt, E. M., t.	1 00
Parsons, Martha, o.	1 00
Pappe, Ethel, o.	2 00
Phare, J. J., t.	3 60
Powell, Frances M., t.	5 00
Proper, A. W., and wife, t.	1 75
Proper, D. H., and wife, t	10 00
Redder, Mrs., t.	3 00
Rhodes, Herbert, and wife, t	26 50
Rice, Emma, t.	2 00
Richardson, Andrew, and wife, o.	1 50
Richardson, Frances E., o.	2 00
Richardson, Frances J., o.	1 25
Richardson, Geo., and wife, o.	1 25
Richardson, John A., o.	3 50
Richter, George, t.	50 50
Robson, Evangeline, t.	51 65
Robson, George, t.	10 00
Robson, John, and wife, t	19 00
Robson, Robert, t.	27 00
Romig, Anna, t.	1 57
Romig, Anna, o.	5 75
Romig, Charles, and wife, t	2 50
Russell, Jennie, t.	5 00
Russell, Melzine, t.	5 00
Ryhal, John C. and wife, t	5 00
Ryhal, Lamont, and wife, t	6 00
Ryhal, Myrten, and wife, t.	8 70
Ryhal, Myrten, and wife, o.	80 80
Ryhal, Ransom W., and wife, t.	30 00
Schmidt, E. P., and wife, t	18 00
Schmidt, E. P., and wife, o.	1 00
Schmidt, George, t.	5 00
Semler, Orin, t.	5 00
Senior, Mary, t.	1 55
Sharon Z. R.-L. S., t.	1 15
Sharon Sunday school, t	12 00
Shepard, Jane, Arthur, and Lewis, t.	2 00
Snyder, Godfrey, t.	2 00
Steffe, Mrs. Frank, t.	3 00
Steward, W. E., o.	3 00
Stone, Cora, t.	2 00
Stone, Mabel, t.	2 00
Stonebrook, Clara, t.	1 00
Stottler, Silas, and wife, t	4 50
Strachan, Mrs. Ann, t.	4 00
Thomas, I. Z., t.	13 75
Thomas, T. U., and wife, t.	24 00
Thomas, Ula, t.	12 25
Thomas, Viola, o.	1 00
Thompson, Margaret, t.	1 50
Tibbitts, Sr. W. A., t.	8 25
Titus, Harriet G., t.	7 00
Titus, J. P., and wife, t	49 00
Topping, J. W., t.	9 00
Warner, C. E., t.	34 00
Warner, Clarence F., and wife, t.	34 00
Warnock, Miss L., t.	10 00
Watkins, Ethel, t.	50 50

Watkins, James, and wife, t	1 00
Webbe, B. A., and wife, t	39 50
Webbe, F. C. and wife, t	10 00
Webbe, Mrs. R. B., t.	6 00
Welch, May, t.	5 00
Wellhouse, Margaret, t.	1 00
Williams, J. A., and wife, t	2 50
Wilson, E. W., and wife, t.	10 00
Whitcomb, Sadie, t.	4 00
Young, Chloe P., t.	2 50
Young, J. N., t.	2 75
Pittsburg District.	
Aldridge, Minnie, t.	2 50
Aldridge, Russel, t.	50 50
Anthony, Abner, t.	4 55
Anthony, Bessie, t.	25 25
Anthony, Frank, t.	10 10
Anthony, George, t.	80 80
Anthony, Grace, t.	05 05
Anthony, Harry, t.	1 00
Anthony, Olive, t.	25 25
Ashton, Palmer, t.	30 30
Bahanna, Carrie, t.	1 00
Barker, Arthur, o.	1 00
Barker, Emma, t.	1 00
Barnes, Eliza, t.	10 00
Barnes, Henry, t.	2 00
Barret, George, t.	5 00
Beam, Eunice, t.	6 00
Benner, Mary, A., t.	1 00
Black, Wm., and wife, t.	10 00
Black, Agnes, t.	15 60
Blair, John H., and wife, t	105 60
Booher, J. R., and wife, t	2 00
Brewster, Manilla, t.	02 02
Brewster, Mary S., t.	3 00
Brewster, William M., t.	2 75
Burke, Charles, t.	5 00
Chambers, Lillie E., t.	50 50
Craig, Annie, t.	50 50
Craig, James, and wife, t	2 00
Collin, John t.	5 95
Curry, Earl R., t.	10 00
Curry, Ebenezer, t.	3 00
Curry, Lemuel F. P., t.	13 50
Curry, Nannie, t.	3 50
Davis, Catherine, t.	1 10
Daugherty, Nettie, t.	1 55
Daw, Elizabeth, Sen., t.	4 50
Dobbs, A. G. B., t.	1 25
Dobbs, Annie, t.	7 25
Dobbs, Gomer, t.	25 25
Dobbs, Gordon, t.	50 50
Dobbs, J. Frank, t.	2 00
Dobbs, Jasper N., t.	1 10
Dobbs, Jennie, t.	25 25
Dobbs, Lillie M., t.	50 50
Dobbs, Lovina B., t.	15 00
Dobbs, Martha, t.	10 10
Dobbs, Nannie J., t.	25 25
Dobbs, Nina, t.	2 75
Dobbs, Rosa, t.	75 75
Dobbs, William A., t.	1 00
Dobbs, W. H., t.	4 50
Downs, Thos., and wife, t.	5 00
Duffy, Clyde, t.	25 25
Duffy, Cora, t.	25 25
Duffy, Earl, t.	25 25
Duffy, Eva, t.	1 00
Ebeling, F. T., and wife, t.	2 00
Ebeling, Joseph B., and wife, t.	15 00
Edwards, A. H. D., and wife, t.	156 25
Edwards, Joseph, t.	9 00
Elder, Annie, t.	50 50
Forsythe, J. F., and wife, t	1 00
Gambal, Lillie, t.	1 25
Gill, Annie, t.	1 00
Givens, Cread, t.	1 00
Givens, Martha, t.	2 00
Glassford, Edith, t.	10 00
Graker, Helen, t.	10 00
Greenwood, James, t.	75 75
Hadfield, Thomas S., and wife, t.	4 00
Hall, G. W., t.	10 10
Hall, Samuel, t.	30 30
Harding, Walter, and wife, t	6 00
Harris, Mary, t.	2 10
Henderson, Nellie, t.	

Table listing names and amounts for various individuals and churches, including Lucas, Emmet, and wife, t 9 00; Lucas, Wm., and wife, t. 6 00; Lydick, Dora, t. 25 25; Martin, Chester A., t. 57 00; Martin, Chester A. and wife, t. 5 00; Martin, John W., t. 12 00; Maxon, Joseph, t. 2 00; McMillen, John, and wife, t. 7 00; Moore, James, and wife, t. 1 00; Nickison, Alberta, t. 01 01; Oblations, Payette City Branch 8 40; Oblations, Pittsburg City Branch 25 72; Oblations, Steubenville Branch 49 79; Oblations, Wheeling Branch 50 50; Oliver, John F., t. 12 25; Oliver, Norman, t. 2 55; Pace, J. G., and wife, t. 29 70; Perrie, Emma A., t. 8 85; Phillips, Laura B., t. 2 50; Phillips, Zella Ruth, t. 31 31; Raisbeck, James, and wife, t. 3 00; Randall, Ella, t. 1 00; Redcar, Arebel, t. 6 00; Richards, Wm., and wife, t. 5 00; Scott, George, and family, t. 46 00; Serig, Louis A., and wife, t. 52 30; Serig, Louis, Jr., t. 10 10; Shepard, Alice, t. 1 90; Shepard, Arthur, t. 2 00; Shepard, John, and wife, t. 8 00; Shotten, Wm., and wife, t. 2 25; Stinson, Robert, and wife, t. 20 00; Tarr, O. J., and wife, t. 18 82; Teagarden, Margaret J., t. 3 45; Thomas, Clarence, t. 17 25; Thomas, E. H., t. 23 17; Thomas, Lydia, t. 50 50; Thomas, Myron E., t. 12 00; Thomas, Myron E. and wife, t. 3 00; Treadway, Susan, t. 5 00; Ullom, L. D., t. 20 00; Wayt, Ellen, t. 1 00; Wayt, Joseph, t. 1 00; Wensyl, Mary, t. 2 50; Wilcox, Charles J., t. 1 00; Wilcox, Ida, t. 7 00; Winship, George, t. 1 00; Winship, Jesse B., and wife, t. 1 50; Winship, Kate, t. 25 25; Winship, Mary, t. 1 00; Winship, Robert, and wife, t. 9 00; Winship, Sam'l, and wife, t. 5 00; Yocum, Elean, t. 2 00; Yocum, Isaac B., t. 2 50; Yocum, Oliver, t. 25 25.

Ohio District.

Table listing names and amounts for Ohio District members, including Altman, Samuel, t. 4 00; Betty, Iva, t. 50 50; Beatty, M. L., t. 50 50; Beeler, Martha, t. 25 25; Beens, Anna, t. 25 25; Bennington, Lida, t. 9 50; Bennington, M. L., and wife, t. 11 00; Betz, Catherine, t. 15 00; Blerly, Alice, t. 25 25; Bowen, Harriet, t. 6 00; Bowen, Laura, t. 50 00; Braddick, Rachel, t. 2 00; Clark, Curtis W., t. 7 00; Clements, Herbert B., t. 5 00; Cook, Jennie, t. 6 00; Coon, Alice, t. 1 00; Coon, Andy, t. 1 25; Cooper, Charles, t. 2 00; Countryman, Mabel, t. 5 00; Countryman, W. H., t. 5 00; Crabtree, Elijah, t. 50 50; Crabtree, Ellen, t. 95 95; Crabtree, Ida, t. 1 00; Crabtree, J. P., t. 1 00; Crabtree, Nancy, t. 50 50; Crabtree, Sarah Ann, t. 1 50; Culp, Rufus, t. 2 20; Curtis, Mary, t. 1 00; Curtis, Rebecca, t. 1 00; Davidson, Mary J., t. 4 00; Davis, Addie, t. 4 00; Davis, Carrie, t. 75 75; Douglas, Nola, t. 1 00; Duffner, Arena, t. 2 00; Duffy, Jimmie, t. 50 50; Duffy, Tommy, t. 50 50; Edwards, Addie, t. 5 00; Elchorn, Elizabeth, t. 25 00; Ellis, J. W., t. 1 50; Ervin, Arthur, t. 25 25; Ervin, Lehi, t. 25 25; Ervin, Phoebe, t. 2 75; Eversman, Edith, t. 5 00; Eversman, Geo., and wife, t. 4 00; Eversman, Nora, t. 1 00; Foster, Charles, t. 30 30; Frederick, Catherine D., t. 20 00; Frederick, Catherine D., t. 2 00.

Table listing names and amounts for various individuals and churches, including French, A. E., t. 2 50; French, Mrs. A. E., t. 2 50; Gabriel, Margaret, t. 50 00; Gallagher, Sarah, t. 4 50; Gibson, William, t. 5 00; Hammerstein, Flora, t. 5 00; Hanna, Mrs. S. D., t. 10 00; Hanna, D. J., t. 10 00; Hiser, Nettie, t. 10 00; Jeffers, Elizabeth, t. 15 00; Jenkins, Anna, t. 32 00; Kirkendall, A. B., and wife, t. 18 00; Kriebel, A. W., t. 5 00; Kriebel, Edna, t. 5 00; Kriebel, Edna, t. 5 00; Kriebel, S. B., t. 13 00; Landrum, Effie, t. 5 00; Lewis, Jennie, t. 5 00; Lewis, Mrs. L. C., t. 20 00; Long, Esther and Katie, t. 5 00; Long, Lyman, and wife, t. 4 00; Martin, Mamie, t. 50 00; Mathews, J. E., t. 12 50; May, Bertha, t. 5 00; May, Frances, t. 1 50; Merrick, Andrew J., t. 7 50; Miller, J. B., t. 8 00; Miller, Mary, t. 1 00; Miller, Sarah, t. 5 00; McLaughlin, Effie, t. 7 00; Nichols, Margaret, t. 6 00; Nichols, Kate, t. 5 00; Nieman, Frank, t. 1 00; Nieman, Harry, t. 1 00; Noble, Lulu, t. 5 00; Noble, Lulu, t. 5 00; Obla., Ohio district conf. 13 70; Obla., Columbus Branch 41 15; Obla., Highland Branch 1 50; Obla., Ironton Branch 9 29; Obla., Middletown Branch 16 60; Pleasant Valley Branch 15 32; Pleasant Vales Mills Branch 21 29; Pollock, Rosa, t. 5 00; Powell, Rebecca, t. 5 00; Robinett, C. C., t. 2 50; Robinett, Maggie, t. 5 00; Rogers, Joseph L. C., t. 1 00; Rowe, Harry, t. 1 25; Rowe, Mary, t. 3 25; Rowe, Stephen, t. 1 00; Schafenberg, Charles, t. 1 75; Schmidt, Ida, t. 1 45; Schmidt, Thressa, t. 1 00; Sinner, A. B., t. 1 00; Sisler, James, t. 14 95; Sherman, Albert, t. 2 00; Sken, Addie, t. 25 00; Smith, H. K., t. 5 00; Smith, H. K., o. 50 50; Smith, J. C., t. 4 00; Stanley, Rosetta, t. 1 00; Stern, Nathan, and wife, t. 5 00; Stone, Lizzie, t. 2 00; Tharp, Mary A., t. 8 20; Thomas, Callie, t. 50 50; Vale, Sr. Lute, t. 50 00; Vance, J. L., t. 1 00; Warn, C. H., t. 5 00; Wheaton, Nathan, t. 2 75; Williams, Charles T., t. 2 25; Williams, Clara, t. 2 00; Williams, David, t. 2 00; Williams, G. E., and wife, t. 5 00; Williams, Jane, t. 14 00; Williams, Jeannette, t. 1 00; Williams, John, t. 16 00; Williams, Joseph, t. 10 10; Williams, Thomas, t. 3 50; Wilson, Hannibal, t. 5 00; Wilson, Henry, t. 50 50; Wilson, Mary, t. 5 00; Woods, Alice C., t. 10 00; Woods, I. P., t. 55 00; Wren, Edith, t. 5 00; Wren, Elizabeth, t. 25 25; Williams, Mary, t. 25 25.

Expenditures.

Table listing expenditures for various churches and individuals, including ber 31, 1908 \$36 51; Baldwin, R., e. 32 00; Baldwin, R., f. 216 00; Becker, J. A., e. 110 00; Becker, J. A., f. 325 00; Brown, Samuel, e. 2 00; Brown, Samuel, f. 180 00; Cragg, James, f. 5 00; Debs, Gomer, a. 24 00; Ebelling, F. J., e. 30 00; Ebelling, F. J., f. 30 00; Farnfield, J. C., e. 5 00; Farnfield, J. C., f. 216 00; Fryman, Melvina, a. 4 50; Greene, U. W., e. 27 00; Griffiths, G. T., e. 55 00; Griffiths, G. T., f. 384 00; Hanna, Flora, a. 15 00; Hollibaugh, J., e. 10 00; Jeffers, S. J., e. 9 00; Jeffers, S. J., f. 117 50; Kelley, W. H., e. 17 00; Kelley, W. H., f. 224 00; Lake, J. H., f. 276 00.

Table listing names and amounts for various individuals and churches, including Long, B. B., e. 22 00; Long, B. B., f. 360 00; McConaughy, J. C., f. 272 00; Miller, C. Ed., t. 288 00; Pappé, Josephine, f. a. 5 00; Russell, R. C., e. 10 00; Roberts, I. N., e. 10 00; Smith, G. A., f. 120 00; Stubbart, J. M., f. 280 00; Thomas, T. U., f. 192 00; Tucker, D. E., f. 144 00; Wilcox, Mary A., a. 15 00; Wilson, E. W., Kirtland Hotel 25 00; Typewriter 30 00; Stationery and printing 11 25; Office desk 27 50; Postage 15 00; Express orders 5 52; Express 1 18; Total \$4,150 18; Due church \$159 40.

OKLAHOMA.

Oklahoma District.

Hubert Case, agent.

Table listing receipts and expenditures for Oklahoma District, including Balance due church Decem-ber 31, 1908 \$73 60; Ballinger, E. L., and wife, t. 25 00; Ballinger, E. L., and wife, s. 5 00; Bowers, A. E., t. 1 00; Bartels, Mary, t. 1 00; Berry, T. N., and wife, t. 58 25; Bower, Annie, and wife, t. 1 00; Ballard, John, and wife, t. 10 00; Blakesley, C. H., and wife, t. 18 00; Butler, Amanda, t. 10 00; Bly, Delcie, t. 7 50; Carter, S. G., and wife, t. 25 00; Clesson, G. F., and wife, t. 61 60; Carter, O. L., and wife, t. 4 00; Colner, Fannie, t. 5 00; Craven, C. J., and wife, t. 10 00; Craven, E. S., t. 1 00; Craven, Claude, t. 1 00; Craven, Mabel, t. 50 50; Dower, A. A., t. 4 00; Dillon, Ed., and wife, t. 45 00; Doggett, H. L., t. 45 80; Farmer, W. H., and wife, t. 17 00; Grim, Jennie, t. 1 00; Godson, Byrd J., t. 10 95; Godson, W. S., and wife, t. 37 37; Gray, C. W., and wife, t. 45 00; Hall, Rosa, t. 2 00; Hughes, Mattie, t. 10 85; Jones, Ida, t. 5 00; Klemm, R., and wife, t. 5 00; Lecka, C. O., t. 100 00; Mannering, J. R., and wife, t. 15 00; Maloney, Mrs. R. M., t. 15 00; Moldrup, M., and wife, t. 70 00; McGeorge, T. L., and wife, t. 10 00; McGeorge, T. R., t. 50 50; McCullough, J. B., and wife, t. 8 00; McKnight, E. T., and wife, t. 10 00; Newack, Fred, t. 20 00; Newcover, W. C., and wife, t. 18 00; Plain, Christopher, t. 75 00; Platt, H. V., and wife, t. 5 00; Powell, T. P., t. 5 00; Patton, S. C., and wife, t. 10 00; Patton, W. I., and wife, t. 15 00; Patton, S. J., t. 40 00; Potts, Mary, t. 2 50; Rowland, H. K., and wife, t. 200 00; Rowland, Rex, t. 5 25; Ross, J. B., and wife, t. 10 00; Reser, J. W., and wife, t. 5 00; Sorden, Daniel B., t. 10 00; Sorden, Ruth, t. 10 00; Sorden, L. M., and wife, t. 100 00; Sheppard, C. T., t. 5 00; Sumner, Bessie, t. 1 00; Scott, Jephtha, t. 20 00; Stelle, G. M., and wife, t. 33 00; Stelle, Sarah, t. 10 00; Swain, G. A., and wife, t. 19 00; Sweet, G. L., and wife, t. 50 00; Spencer, Rosa, t. 2 50; Smith, C. L., and wife, t. 50 00; Pennery, T. C., and wife, t. 125 00; Trevey, Mrs. J. E., t. 5 40; True, W. M., and wife, t. 25 00; True, Mabel, t. 2 00; Taylor, H. C., and wife, t. 20 00; Vredenburg, Mrs. A. M., t. 50 00; Vredenburg, Grace M., t. 75 00; Vansickle, E. J., t. 2 00; Vickrey, J. D., t. 8 00; Winslow, Eunice, t. 5 00; Waltz, S. F., t. 13 80; Proceeds sale of Redmoon church 45 00; Total \$1,875 82; Expenditures: Box, Zora, a. \$10 00; Case, Hubert, e. 26 00.

Table listing names and amounts for various individuals and churches, including Chatburn, T. W., e. 10 00; Chase, A. M., e. 15 00; Case, Hubert, f. 457 00; Chase, A. M., f. 192 00; Grimes, J. F., e. 5 00; Jordan, May, a. 10 00; Maloney, R. M., f. 440 00; Page, J. E., e. 5 00; Yates, J. B., f. 485 00; Yates, J. B., e. 8 00; Agent's expenses 7 00; Total \$1,870 00; Due church \$205 82.

OKLAHOMA.

Eastern District, formerly Northeastern Texas, Indian Territory, and Choctaw Dis- tricts.

Ellis Short, bishop.

Receipts.

Table listing receipts for Eastern District, including Adamson, Peter, jr. \$1,025 00; Bailey, Earl D. 20 00; Bayless, W. A. 3 00; Bowers, Benton, and wife 5 00; Brannon, Sarah A. 5 00; Brannon, J. P. 2 00; Chaney, Cornelia 3 00; Christian, C. C. 10 45; Erwin, B. C. 10 00; Goodman, W. S. 5 00; Hamil, Leemon 75 75; Jackson, J. J. 10 00; James, O. L., and wife 225 00; James, Belle, o. 35 00; James, Pauline, o. 1 00; Kelley, E. L., Bishop 300 00; Kelley, J. B. 2 65; Kelsoe, S. N. 10 00; Montague, Nellie 2 50; Marchbank, Nathaniel 5 00; McClain, J. B. 2 50; Perkins, Grandpa 2 00; Peacock, William W. 10 00; Peterson, L. 1 00; Reed, Flora 3 00; Robinson, W. N. 250 00; Stephens, J. C., and wife 23 00; Sullivan, D. C. 5 00; Watson, John 5 00; Wooten, A. L. 10 00; Wilson, Jack 10 00; Total \$2,001 85.

Expenditures.

Table listing expenditures for Eastern District, including Balance due agent Decem-ber 31, 1908 \$685 57; Aylor, W. M., e. 10 00; Bailey, Earl D., e. 26 50; Bussell, P. B., e. 10 00; Erwin, E. A., f. 360 00; Jackson, J. W., f. 175 00; Simmons, Jesse, f. 292 00; Short, Ellis, and Earl D. Bailey, e. 50 00; Total \$1,589 07; Due church \$412 78.

OREGON.

Eastern District.

A. J. Moore, agent.

Receipts.

Table listing receipts for Oregon Eastern District, including Balance due church Decem-ber 31, 1908 \$60 25; Amend, J. H. 12 50; Amend, Mrs. J. H. 17 50; Amend, C. L., and wife 8 40; Amend, Fannie 25 00; Austin, M. B. 10 00; Becker, Carl, and wife 10 00; Bartimus, Sr. 50 50; Carson, Minda 10 00; Clark, C. J. 10 00; Calkins, D. A. 5 00; Condon Mite Society 24 26; Christman, Morris 8 50; Dams, Mary 16 00; Dams, Mollie 39 50; Dunlap, Nettie 10 00; Engle, C. W. 1 80; Edwards, Jane 5 00; Glengar, Mary 10 00; Holmes, Mary 22 00; Lasley, A. B. 50 50; Moore, Huldah 22 20; Merryman, H. B. 220 00; Minor, C. E., and wife 200 00; McCulley, Nellie I. 5 00; Portland Aid Society 2 00; Rice, Mary J. 10 00; Russel, M. H. 20 00; Smith, William, and wife 5 00; Thorpe, Sr. S. A. 5 00; Thorpe, T. A. 5 00; Thorpe, Mrs. W. F. 1 00.

Thorpe, W. F.	10 00
Wilson, William, and wife 10 00	
Wallace, E. A., and wife.	3 00
Witberly, W. W.	3 00
Total	\$598 11

Expenditures.

Billings, Sr., a.	110 50
Condit, S. D., f.	88 00
Chatburn, Frank, e.	15 00
Moore, Lula, f.	96 00
Moore, A. J., e.	75 00
Walls, Mr., and wife, a.	10 00
Total	\$394 50
Due church	\$203 61

Portland District.

L. Stover, agent.

Receipts.

Appleman, Maggie, t.	6 25
Becker, Carrol, and wife, t.	15 00
Barker, Walter,	10 00
Balding, Carrol S., t.	1 00
Chapman, Thos., and wife, t.	57 20
Crawford, Robt., and wife, t.	2 00
Clark, Clarence J.	6 00
Cook, Marcus H., t.	10 25
Calkins, David H., t.	2 00
Calkins, William R., t.	1 00
Dodge, Jessie, o.	1 00
Dodge, Rachel, o.	50
George, Ana, t.	50
Harvey, Mary H., t.	7 00
Harvey, John P., t.	2 50
Haze, Agnes, t.	1 00
Jones, Christina F., t.	1 55
Jones, Harry A., t.	2 40
Livingston, Bell, t.	3 35
Livingston, Clark, t.	5 00
Lofton, Mrs. Lu, t.	5 00
Lasley, Ames, E., o.	5 00
Pearson, George, t.	3 00
Russell, W. H., t.	5 00
Shippy, Lewis B., t.	3 00
Strickland, Lewis H., t.	1 00
Walling, B. E., and wife, t.	1 50
Walling, Mattie, t.	50
Willing Helpers' Society, t.	2 19
Total	\$159 69

Expenditures.

Condit, S. D., f.	138 00
Total	\$138 00
Due church	\$ 21 69

Southwestern District.

William Smith, agent.

Receipts.

Balance due church Decem-ber 31, 1908	\$ 19 77
Buell, Ophelia	70 00
Baker, A. A.	17 00
Boyd, Laura M.	13 00
Buell, Florence	5 00
Christensen, Lena	130 00
Croy, S. H.	14 00
Dygart, Frank	6 25
Greek, W. A.	28 65
Gimlin, B. L.	5 40
Gill, Susan	22 00
Hansen, Olive, and family	10 00
Hansen, Sylvia B.	10 00
Humes, Nellie	5 00
Minard, Mabel	5 00
Murray, S.	2 00
Smith, William	59 70
Smith, Agnes	33 20
Smith, Lila	4 63
Smith, Eunice	1 00
Stitt, David E.	10 00
Weekly, Verna	32 00
Williams, Lucy	11 00
Williams, Dale	1 95
Williams, Delmar	15
Total	\$516 70

Expenditures.

Chatburn, F. J., f.	\$344 00
Chatburn, F. J., e.	2 00
Clapp, Joseph C., e.	40 03
Smith, Fred A., e.	20 00
Stamps and money order fees	1 78
Total	\$407 78
Due church	\$108 92

SCANDINAVIAN MISSION.

Peter Muceus, agent.

Receipts.

Isackson, Carl A., t.	\$ 80
Jonsson, Gust, t.	2 30
Pedersen, Maja, t.	5 40
Johnson, Hannah	1 25
Kelley, E. L., Bishop	400 00
Total	\$409 85
Due agent	\$ 80 00

Expenditures.

Balance due agent Decem-ber 31, 1908	\$ 23 06
Anderson, P. T., e.	20 25
Muceus, Emma, f.	317 75
Muceus, Emma, f (1908).	46 00
Muceus, Peter, e.	78 90
Okerlind, Oscar, e.	2 56
Exchange of money	1 33
Total	\$489 85

Mission Fund.

Peter Muceus, agent.

Receipts.

Collections	\$ 18 00
Nygaard Aid Society, Bidsvoid	13 50
Total	\$ 31 50
Due agent	\$ 53 90

Expenditures.

Balance due agent Decem-ber 31, 1908	\$ 34 84
Hall rent	35 56
Advertising	14 50
Sending tracts	50
Total	\$ 85 40

Sandhedens Banner.

Peter Muceus, agent.

Receipts.

Balance due church Decem-ber 31, 1908	\$ 36 21
Subscriptions	72 32
Donations	87 92
Total	\$196 45

Expenditures.

For printing	\$148 65
Postage, stamps, and paper	30 62
Total	\$179 27
Due church	\$ 17 18

Book of Mormon.

Peter Muceus, agent.

Receipts.

Balance due agent Decem-ber 31, 1908	\$ 14 46
Due agent	\$ 14 46

SOCIETY ISLANDS MISSION.

Metuaore, agent.

Receipts.

Sisters of Makatea	\$ 16 75
Sisters of Tarona	9 00
Christmas offering, Takarao District	8 00
Hotu, t.	3 90
Christmas offering, Tupuai	19 80
Uraheheta, t.	50
Christmas offering, Aratika	4 10
Christmas offering, Kaukura	10 60
Sisters of Tiona	3 00
Matahira, t.	3 25
Tetupala, t.	17 30
S. S. convention, o.	1 00
Maevatua, t.	1 00
Tetupapa, t.	1 00
Nautaua, t.	6 75
Teiho, t.	6 30
Teroromaihiva	12 00
Purua	1 00
Hotu	1 30
Taruia, t.	1 00
Tanenui, t.	3 25
Roo, t.	2 25
Tiraha, t.	1 50
Tupurua	50
Taroi, t.	1 00
Blia, t and o.	14 60
Haua, t.	1 00
Mahuru, t.	9 50
Tetuatua, t.	1 30
Tanenui, t.	2 25
Paia, t.	1 00
Tetupapa, t.	1 60
Turatahi, (money ret.)	6 75
Taroi, t.	4 75
Tara, of Makatea	51 75
Sisters of Tiona	5 90
Haua, of Amanu	50
Tanepa, t.	50
Tahua, t.	1 25
Teapai, t.	1 00
Havaiki, t.	30
Meka	20
Aro, t.	2 25
Peura, t.	2 25
Mihi, t.	4 50
Keauri, t.	30
Hio, t.	1 00
Teupui	2 25
Teroromate, t.	1 00
Moo, t.	1 00
Puturua	2 25
Teotahi, t.	4 50
Tapu, t.	2 25

Maro, t.	2 25
Teata	2 25
Haorea, t.	1 00
Teapapia, t.	4 50
Teanumu, t.	2 25
Tanenui, t.	2 25
Turatahi, t.	46 00
Tehei, t.	7 80
Tetuarere, t.	3 10
Tehuru, t.	3 10
Rua, t.	1 80
Sisters of Tikahau, o.	1 00
Tahania, t.	1 80
Teurailaea, t.	1 00
Rereao, t.	30
Roo, t.	40
Tevaite, t.	30
Marere, t.	1 30
Marere, (money returned)	5 00
Taihia	5 00
Tara, t.	6 75
Afai, t.	50
Marama, t.	1 10
Kanoho, t.	4 50
Teaua	4 50
Yeta, t.	2 25
Takotua, t.	2 25
Vairau	1 10
Urapuni	1 60
Terei	2 25
Tane a Pou	17 00
Teaua	5 30
Hiti	22 50
Tehaurai	4 50
Mai	2 25
Taribauroa	2 25
Tarubihiti	2 25
Hio	2 25
Marama	2 25
Puturua	2 25
Manarii	2 25
Papaitepai	2 25
Nautua	6 75
Tevivi	2 25
Makino	90
Rahiri	90
Terei	45
Teapa	6 75
Marama	22 50
Teahua	6 75
Peura	2 25
Paatoro	2 25
Bebe	4 50
Mai	2 25
Tetuaoho	2 25
Teehu	2 25
Sisters of Tarona, o.	1 90
Sisters of Takume	1 50
Vairau	9 00
Oriori	45 00
Puturua	4 50
Manarii	2 25
Teauaurii	2 25
Teotahi	2 25
Tetubihiti	2 25
Mauna	2 25
Tevivi	2 25
Talo	40 20
Turatahi	4 00
Timiaha	8 00
Patetepa	4 00
Huri	1 00
Sisters of Tarona	9 80
Urapuni	18 00
Mafaua	9 00
Nuihau	11 25
Turatahi, (money returned)	2 25
Tarau	2 25
Sisters of Manihi	12 80
Tehina	2 90
Vairarii	60
Naki	1 20
Teua	1 00
Teirika	1 00
Manu	1 00
Naki	3 00
Peau	8 50
Tehina	1 00
Puahi	4 00
Tari	2 00
Tetua	2 50
Teairiki	2 20
Turatahi	1 00
Afai	1 00
Tapuni	1 00
Tupui	3 00
Hotu, agent	4 00
Sisters of Manihi	7 20
Matahira	1 00
Urarui	6 75
Natua	3 70
H. Tane	1 60
Temai	5 10
Ierua	3 20
Tealefa	80
Tauru	1 10
Tetui	3 30
Teava	5 88
Korikori	3 70
Temaunu	2 40
Btetiera	2 30
Teupoo	1 60
Faaril	1 60

Tepava	1 60
Unu	5 90
Teura	6 18
Ponemiti	1 80
Matafia	1 00
Teapehu	8 00
Teumere	1 00
Tiraha	2 20
Hiti	15 00
Tetui agent	9 30
Roo	2 00
Hilala	50
Honotama	50
Roo a Talhia	2 25
Tapairu	1 80
Taia	6 75
Matahira	90
Tarona and Tiona o.	15 50
Aro	9 00
Tavi	4 50
Tetuarere	4 50
Teuraivaea	2 25
Hiripa	50
Hanotama	50
Tane	1 70

Total t and o Chili money	\$905 70
American money	\$377 38
Total money rec'd. from books sold, Chili money	\$113 40
American money	\$ 47 25
Total Chili mon.	\$1,019 10
American money \$	424 63

Expenditures.

Postage	\$ 10 35
Stationery	8 95
Tapuni Aporo, a.	11 40
Tai, fares and a.	25 00
Turatahi, fare on vessel	4 00
Account book for Metuaore Mission house, printing room, etc.	88 88
Translation of extracts for tract	4 50
D. M. Pohemiti, l.	2 20
Vaiarea, a.	2 20
Medicine for sick	7 25
Turatahi, loan	4 00
Printing plant	207 90
Stationery	4 90
Temakehu, a.	1 00
Notices of dep. of vessels.	6 75
Freight and duty on printing plant	17 70
John Hawkins, aid and burial expenses	71 15
Joseph Burton, f.	45 65
Metuaore	37 15
C. H. Lake, f.	232 54
Printing of S. S. books and tracts	134 05
Total Chili mon.	\$1,018 87
Total Am. money	\$424 55
Due church, Chili money	\$ 23
Due ch., Am. money \$	08

SOUTH DAKOTA.

South Dakota District.

Edward Rannie, agent.

Receipts.

Balance due church Decem-ber 31, 1908	\$ 90 84
Bierlein, John, and wife, t	200 00
Bierlein, John, and wife, o	200 00
Brower, Sarah B., o.	1 00
Crosley, Anna, o.	1 00
Dougherty, Edward C., t.	10 00
Farber, J. B., t.	10 00
Grant, E. P., t.	25 00
Hughes, Lena, o.	1 75
Horr, M. A., and wife, t.	30 30
Horr, M. A., and wife, o.	3 00
Knight, Mary, t.	3 00
Kelley, E. L., (Bishop)	24 00
Kelsey, Elizabeth, o.	2 00
Lillick, Martha, o.	2 00
McCallum, Celia, t.	40 00
McCallum, C. Rodney, t.	2 00
Mosher, Cornelia, t.	20 00
Perrin, Joseph W., t.	5 00
Rooker, Benson C., t.	10 00
Stone, Edward, t.	8 50
Shulte, Lizzie, o.	15 00
Shulte, G. H., and wife, t	100 00
Turner, Carson, t.	15 00
Talcott, Bell, o.	2 00
Willard, Erwin E., t.	24 50
Willard, Nellie, t.	12 50
Zerkelback, Albert, t.	10 00
Total	\$868 39

Expenditures.

Agent's expenses	\$ 5 70
Holloway, Mrs. L. G., f.	72 00
Knisley, Mrs. Alvin, f.	24 00
Knisley, Alvin, e.	7 00
Kelley, E. L., Bishop	500 00
Madison, Mrs. A. B., f.	96 00

Rannie, Edward, e.....	24	33
Total	\$729	03
Due church	\$139	36

TEXAS.

Central District.

J. M. Nunley, agent.

Receipts.

Balance due church Decem-ber 31, 1908	\$42	26
Allen, Rebecca	25	25
Allen, Tom	1	00
Bryant, Jim Lewis	50	50
Beley, M. L.	10	10
Dotson, Exa	75	75
Dotson, Harry B.	1	00
Dotson, Sallie	1	00
Davidson, Tom C.	10	00
Dotson, William A.	10	00
Dunman, A. B.	1	00
Gray, Henry D.	2	00
Gray, Mary E.	1	00
Higginbotham, David B.	15	00
Hill, Ella	1	00
Hartman, Elias W.	20	00
Hobbs, John Thomas	10	00
Hay, Lila May	50	50
Hobbs, Nancy	25	25
Hay, Samuel R.	20	00
Hay, Sallie A.	6	00
Hay, Vida	50	50
James, Frank A.	5	00
Jones, Ora	05	05
Kincy, Abbs	1	00
Mitchell, C. M.	3	50
Mitchell, Merrill	25	25
Mitchell, Martha E.	25	25
Norcross, Aaron	15	00
Nunley, Adam Martin	5	00
Nunley, John M.	40	00
Norcross, Saleta O.	2	00
Pressley, Rebecca	1	00
Sherrill, Carl A.	10	00
Schuster, Carl E.	19	00
Squires, Martha J.	2	00
Sikes, V. H.	1	00
Vanceave, Albert	7	00
Vanceave, Ira	05	05
Vanceave, Levy Gilbert	5	00
Vanceave, Lena L.	20	20
Whitehead, Lizzie	1	00
Total	\$262	41
Expenditures.		
Hay, Mrs. Maude, f.	\$105	75
Nunley, Mrs. B. A., f.	25	00
Squire, Mrs. M. J., t.	2	50
Postage	11	11
Total	\$133	36
Due church	\$129	05

Northwestern District.

B. F. Renfroe, agent.

Receipts.

Bates, E., and wife	\$14	55
Fisher, Mary	3	30
Halcomb, Bettie	2	20
Herron, Bell	1	50
Renfroe, Martha	1	60
Skinner, Tom, and wife	10	55
Skinner, F. F., and wife	10	00
Skinner, Ira	3	00
Skinner, Roy	17	00
Tucker, Julia	50	00
Total	\$113	70
Expenditures.		
Due agent	\$82	30
Renfroe, B. F., f.	15	00
Renfroe, B. F., e.	10	00
Total	\$107	30
Due church	\$64	40

Southwestern District.

D. S. Palmer, agent.

Receipts.

Balance due church Decem-ber 31, 1908	\$51	56
Adams, O. L.	60	00
Albright, Ettie	5	00
Applewhite, Minnie	7	00
Baccus, Lizzie	4	50
Barber, Kate	4	00
Barber, Everett	25	25
Benson, J. W., and wife	40	00
Callahan, Kate	1	00
Callahan, Joseph	16	00
Callahan, Lizzie	50	50
Davenport, Velma	05	05
Davenport, Jane	25	70
Davenport, Armenia	50	50
Davenport, William	4	00
Davenport, Jessie	05	05
Edwards, Lizzie	6	30
Edwards, Josie	1	30
Edwards, Eva	25	00
Forester, C. J., and wife	26	00
Gifford, Ruth	8	55

Galbreath, George	10	00
Hay, Virginia	5	00
Hodges, Minnie	2	85
Hodges, Estie	6	00
Hodges, Cora	5	00
Hodges, Vercey	1	50
Hodges, Gentry	6	00
Hodges, Vernon	1	50
Hodges, Sr. F.	1	55
Haight, Josie	80	80
Jackson, Edward	80	00
Johnson, Vida	5	00
Johnson, O. D.	28	80
Johnson, Jim	10	00
Kuykendall, Lena	1	00
Langford, Mary	3	25
Lewis, Nettie	10	00
Menclaba, Librada	50	50
McLara, Florie	1	25
McRae, Minnie	5	00
McRae, Ed. N.	1	00
Minear, Hattie	50	50
Neal, Elma	16	50
Neal, Julia	5	50
Pike, Elijah	5	20
Paulger, W. H.	11	25
Paulger, W. H., and wife	23	40
Ready, Pearl	2	00
Stapleton, Fannie	25	25
Secrest, Monroe	27	00
Sibley, C. S.	2	50
Whitney, Artie	25	25
Wallas, Sr. W. G.	15	00
Total	\$557	46
Expenditures.		
Mannerling, Mrs. W. H., f.	\$162	00
Mannerling, W. H., e.	5	35
Palmer, Mrs. D. S., f.	300	00
Palmer, D. S., e.	34	65
Total	\$502	00
Due church	\$55	46

UTAH.

Utah District.

Gerard J. S. Abels, agent.

Receipts.

Balance due church Decem-ber 31, 1908	\$133	65
Abels, Gerard J. S.	35	00
Bawdidge, Mrs. Minnie	3	00
Barton, Hugh J.	10	00
Benson, Emma	10	00
Coy, John	5	00
Coy, Sarah	10	00
Carlson, Ellen Anderson	15	00
Cooper, Jane D.	3	00
Carter, Aaron, and family, o.	5	50
Carter, Jane	1	00
Carter, Maggie	1	00
Condit, Mrs. S. D.	5	00
Davis, Edward M.	5	00
Dykes, Pauline M.	5	00
Ecklund, Hilida	5	00
Ekman, Anna	5	00
Gardner, Lorenzo	15	00
Hodson, Rebecca	50	50
Hedlund, John E.	15	00
Humphries, Mary, o.	50	50
Johnson, Ole	20	00
Johnson, Oscar	20	00
Laudie, Margaret E.	7	00
Littlewood, Sarah	4	00
Lorenson, Hans, and family	40	00
Larson, Mrs. M. C.	40	00
Mangum, Mrs. M. E.	3	00
Nazer, Edward and family	6	00
Pettif, Jane	15	00
Pleasant Grove rental	20	50
Strausbach, Mrs. D. A., o.	1	00
Toombs, Ann, o.	1	00
Wilson, Jeff D.	10	00
Wardle, James, and family	50	00
Wardle, Allan	10	00
From a Saint	10	00
Total	\$524	65
Expenditures.		
Curtis, J. F., e.	\$30	00
Chatburn, T. W., e.	5	00
Curtis, J. F., f.	200	00
Holloway, L. G., e.	5	80
Holloway, L. G., f.	144	00
Rep. Pleasant Grove chapel 10	46	92
Taxes	46	92
Stationery and stamps	2	30
Telephone expenses	2	35
Agent's expenses	39	90
Total	\$486	27
Due church	\$38	38

VIRGINIA.

New Hope District.

Isaac Coffman, agent.

Receipts.

Brother, A.	\$25	00
Evaman, Noah	50	00
Coffman, Isaac, and wife	10	00
Davis, A. W., and wife	10	00

Martin, Mrs. Alice	2	00
Total	\$97	00
Expenditures.		
Kelley, E. L., Bishop	\$10	00
Roberts, I. N., e.	87	00
Total	\$97	00

WASHINGTON.

Seattle and British Columbia District.

Frank Holmes, agent.

Receipts.

Balance due church Decem-ber 31, 1908	\$286	92
Allen, Helen, t.	3	00
Adams, A. J., and wife, t.	5	00
Aid Soc., Seattle Branch, t.	17	00
Anderson, Anna, t.	3	00
Briggs, Mrs. H. A., t.	3	57
Butterfield, T., and wife, t.	10	00
Berringer, Jacob, and wife, t.	10	00
Burwell, Jessie, t.	2	00
Burrell, Lettie, t.	3	25
Beal, C. W., t.	16	00
Buckley, Anna E., t.	5	00
Clark, Charles L., t.	90	00
Christensen, Mrs. James, t.	4	00
Clark, Mrs. Mary, t.	50	00
Crum, S., t.	10	30
Clark, Mrs. Nellie, t.	5	00
Dunlap, May, t.	8	00
Davis, Thos. R., t.	9	00
Davis, D. W., Sen., t.	18	00
Davis, D. W., jr., t.	5	00
Dancer, Mrs. W. H., t.	12	00
David, E. E., t.	1	60
Drier, Ferdinand, t.	20	00
Estus, Ellen, t. (deceased)	7	00
Emslie, Wm., and wife, t.	50	00
Gorburt, A. W., and wife, t.	10	00
Gorburt, Moroni, t.	05	05
Good, Melissa, t.	9	00
Gladwin, W. S., and wife, o.	9	20
Hastings, Agnes, t.	27	00
Holmes, John W., t.	10	00
Hartnell, Richard	50	00
Haze, Agnes, o.	2	00
Haze, Agnes, t.	2	00
Insee, Evan	5	00
Kinghorn, S. G., and wife.	10	00
King, Mrs. L. T.	40	00
Matson, Ben	5	00
Mercer, Mrs. Margaret	20	00
McMullen, Isaac, and wife 23	25	25
McMullen, Geo., and wife 12	00	00
Premo, P. W., and wife.	101	50
Premo, Annie L.	50	50
Phipps, Eunice M.	6	00
Quigley, Mrs. D. F.	5	00
Rhoades, J. E., and wife.	8	00
Rhodes, Leonard, t.	25	00
Raine, J. S., and wife.	5	00
Stade, Henry and Mary, t.	175	00
Sanders, John N., t.	80	00
Smith, Mrs. Alice, t.	100	00
Vater, W. H., and wife, t.	15	00
Willing Helpers, t.	3	03
Williams, Mrs. H. B., t.	2	50
Williams, Effie, t.	7	50
Ward, Hattie, t.	2	50
Ward, Jessie J., t.	34	00
Watrous, Roselle, t.	30	00
Total	\$1,400	67
Expenditures.		
Agent's expenses	\$5	90
Bergstrom, Emil, and wife, a.	17	00
Davis, Mrs. Mary E., f.	96	00
Johnson, Mrs. William, f.	380	00
Johnson, William, e.	10	00
Eng, N. C., f.	125	00
Sheehy, F. M., f.	50	00
Smith, Fred A., f.	303	00
Smith, Fred A., e.	15	00
Stead, J. D., f.	54	00
Stead, J. D., e.	25	00
Thorburn, George W., e.	25	00
Total	\$1,705	90
Due church	\$384	77

Spokane District.

W. W. Fordham, agent.

Receipts.

Balance due church Decem-ber 31, 1908	\$248	60
Agents, Mason D.	3	50
Allen, Mary E.	33	00
Allen, Elizabeth	5	00
Allen, J. R., and wife, s.	10	00
Allen, J. R., and wife	5	00
Allen, Thomas L.	16	40
Anderson, Gus	25	25
Atkinson, Wm. E., and wife 17	40	00
Bell, James B. and Emma.	225	25
Berry, Mrs. E. B.	1	00
Berry, Minnie	1	00
Brewer, W. J., and wife.	20	00
Butler, Clarence A.	10	00

Browning, Frederick	22	00
Chapman, Joseph, and wife	1	00
Clark, C. J., and wife.	5	00
Clark, Louis	10	00
Clarry, Lettie	2	00
Cliason, John, o.	5	00
Packenhall, J. H.	4	00
Faulkner, J. L.	25	50
Faulkner, Jane	25	50
Faulkner, Maud	25	50
Faulkner, Walter	27	50
Fordham, M., and wife	45	53
Fordham, W. W.	45	53
Fry, H. S., and wife.	10	00
Fry, Harry S. J.	5	00
Fry, Pearl N.	5	00
Fells, Sophrona	1	00
Gilmore, A. A., and wife.	21	00
Gilmore, Maud	2	25
Gilmore, Pearl	2	25
Gilmore, Asa	50	50
Gilmore, Galen	5	50
Gordon, Geo., and Myranda.	15	00
Hanson, H. P., and D. M.	25	00
Hoisington, Frank, and wife	50	00
Holmes, Almec D., o.	2	00
Holmes, Frank	45	00
Holmes, Mrs. D. M., o.	1	00
Holland, Ella M., o.	2	00
Hower, J. O., and wife.	15	00
Jenkins, H. P., and wife.	1	00
Jenkins, H. P., and wife.	5	00
Kellum, Ada	10	00
Kennedy, Almecda	3	00
Lull, Celia W., o.	2	00
Lull, Celia W.	15	00
Martin, Jerome W.	53	10
McCalmont, Alice J.	5	00
McDole, Dana S.	62	00
McDole, Robert	18	75
Oblation, Spokane Branch	1	25
Oblation, Spokane Branch	70	34
Olsen, Christina	2	00
Owen, Robert and Anna	5	00
Owen, William R.	5	00
Powell, Nathan and Ida.	5	00
Richards, Evan	40	75
Runkle, Maud Elsie	2	00
Sheldon, James O. and Martha E.	70	00
Sheldon, James O. and Martha E., o.	2	00
Sheldon, Lloyd P.	35	35
Sheldon, W. T., and wife, o.	1	00
Sheldon, W. T., and wife	10	00
Sheldon, N. V., and wife	1	00
Smith, Doris	1	50
Stedrosky, F. A., and wife	124	70
Summers, Mary	10	00
Taylor, Mary L., o.	2	50
Tomlinson, Jane	10	00
Tomlinson, Mary	26	00
Turnbow, Benj. R.	20	00
Turnbow, John E.	5	00
Turnbull, Hattie	5	00
Turnbull, Icymina	1	00
Turnbull, Mary Jane	15	00
Turnbull, Oliver	19	88
Turnbull, Phoebe	2	00
Van Eaton, J. H., and wife	10	00
Van Eaton, Claire	10	00
Winegar, Jas. and Clara, o.	25	00
Winegar, Jas. and Clara	5	00
Winegar, Thomas H.	5	00
Worthington, Eliza</		

Frederick, Catharine, t.	8 55
Greene, Ida, t.	1 00
Greens, Daniel E., t.	10 00
Justed, Lottie, t.	10 00
Kidd, Mary P., t.	20 00
Leason, Eliza J., t.	10 00
Ross, Maybell, t.	5 00
Ross, Joseph, t.	2 00
Ross, Sarah J., t.	1 00
Ross, Katie, t.	50 00
Shinn, Frank L., t.	10 00
Smith, Frank, t.	1 50
Smith, Louella, t.	5 00
Williams, Lucinda, t.	9 66
Williams, Laura, t.	5 00
Wilson, Emma R.	5 00
Total	\$270 17

Expenditures.	
Brown, Samuel, e.	\$ 58 00
Godbey, Mrs. G. H., f.	50 00
Griffith, G. T., e.	10 00
Kelley, E. L., Bishop	100 00
Thomas, O. B., e.	6 00
Total	\$224 00
Due church	\$ 46 17

WISCONSIN.

Northern District.

Nalmer Johnson, agent.

Receipts.

From Lester Wildermuth,	
former agent	\$ 1 71
Barns, Mrs. W. T.	2 75
Colbert, Orlando	40 00
Colbert, Leroy and Leda	62 66
Ganoce, Orin D.	20 00

Hook, Archie and wife	12 00
Hook, Teddie	3 80
Hooker, John W.	1 00
Johnson, Nalmer and Cora	75 00
Johnson, Edna M.	25 00
Johnson, Bertha L.	20 00
Kelley, B. L., Bishop	20 00
Knapp, Orin A.	20 00
Longsdorf, John and Lucy	10 00
Longsdorf, Annie	1 00
Richardson, Perry and Isa-	
bell	5 00
Runkel, Augusta E.	9 50
Shedd, M. O.	15 00
Wildermuth, Mrs. D. R.	1 00
Total	\$300 87

Expenditures.	
Agent's expenses	\$ 1 80
Wildermuth, Lester, f.	180 00
Total	\$181 30
Due church	\$119 07

Southern District.

C. C. Hoague, agent.

Receipts.

Balance due church Decem-	
ber 31, 1908	\$ 85 54
Askin, Sarah	70 50
Andrews, Samuel	10 00
Anderson, Isaac, estate	29 30
Anderson, J. W.	25 00
Bettner, Mary	6 00
Bettner, Mildred	4 00
Brown, Ira and wife	4 00
Brown, Mrs. Ira	5 00
Brott, William, and wife	1 00
Brockner, Mabel	5 00

Ball, Fred M., and wife	10 00
Dutton, O. N., and family	20 00
Dutton, Julius N.	15 00
Dreyer, Joseph	20 00
Dreyer, Fred V.	10 00
Davenport, Philip, and wife	5 00
Davenport, Mrs. Philip, o	1 00
Davenport, Mrs. Philip	1 00
Davis, Mrs. Porter	2 00
Dahlem, Olive M.	3 00
Edwards, John	10 00
Edwards, Mrs. Jane	5 00
Endsby, Albert	1 50
Ellis, W. R.	10 00
Ellis, Elizabeth A.	10 00
Ellis, A. Lincoln, and fam.	10 00
Edgington, Eliza, o.	2 00
Freeman, O. F.	1 00
Freeman, Evah	1 00
Gaylord, C. E.	50 00
Gaylord, Martha	1 00
Gratz, August and wife	1 00
Hudson, Alberta	5 00
Harwood, Esther	1 00
Houck, Mrs. M.	22 00
Hield, Norman B., jr., o.	2 00
Hoague, C. C. and wife	107 25
Hoague, Charles C., jr.	3 75
James, Mary, o.	25 00
Kishner, Mrs. Floyd, and f.	42 00
Kimball, W. L., and wife	20 47
Kimball, Ormond G.	10 00
Kimball, Lawrence W.	10 00
Kimball, Russell M.	10 00
Lennox, Elmer, and wife	3 00
Loveland, Nancy	40 00
Lighty, Fred, and wife	10 00
Miller, Clara	1 50

Montgomery, Frank	5 00
Montgomery, Fannie	1 00
Montgomery, Norman	1 00
Mathews, William	1 50
Noble, Hannah	5 00
Ott, Harlow S., and wife	5 75
Oates, Thornton	30 00
Orton, Mrs. J. C.	1 00
Pendleton, J. T., o.	3 50
Pendleton, J. T., o.	5 00
Pendleton, Rosella F.	20 00
Pennock, Lucretia	5 00
Pearce, Clara, o.	1 00
Robinson, Randall	2 00
Robinson, Helen	4 50
Roberts, H. L., and wife	5 00
Rounds, Isabella	8 00
Stevens, H. D., and wife	15 80
Spease, John	10 00
Spease, Lizzie	1 00
Sperry, Ida M.	25 00
Swenson, Lorinda	4 00
Spencer, Thomas E.	2 00
Williams, Agnes	1 50
Whiteaker, J. W.	5 00
Whiteaker, Mrs. J. W.	5 00
West, Alvin	4 00
Kelley, E. L. Bishop	200 00
Total	\$1,073 91

Expenditures.

Brookover, George J., f.	\$140 00
Dutton, J. O., f.	216 00
Dowse, Richard, a.	165 00
McDowell, W. A., f.	290 00
Robinson, W. P., f.	262 50
Total	\$1,073 50
Due church	\$ 41

RECEIPTS AND EXPENDITURES OF ELDERS, FOR YEAR ENDING DECEMBER 31, 1909

NAMES.	Due Church Last Report	Receipts			Total		Balance Due Church
		Bps. and Agts.	Individuals	Furnished by Self	Receipts	Expenditures	
Allen, Arthur	\$ 7 34	\$ 20 00	\$ 301 58	\$ 1 77	\$ 330 69	\$ 330 69	
Anderson, Peter		40 00	116 89	69 25	226 14	226 14	
Anderson, William		60 00	163 22		223 22	220 08	3 14
Anderson, A. C.	15 80	31 00			46 80		46 80
Anderson, Peter T.		25 00		10 25	35 25	35 25	
Arber, Joseph	4 00	49 00	67 30		120 30	81 40	38 90
Aylor, W. M.		40 00	134 80	6 95	181 75	181 75	
Baker, J. H.		45 00	4 50	56 02	105 52	105 52	
Baker, A. M.		94 00	50 45		144 45	144 45	
Baggely, J. P.			6 50	22 55	20 05	20 05	
Bailey, J. P.		20 00	6 50	10 69	105 75	105 75	
Bailey, O. H.		60 00	134 36		194 96	133 84	61 12
Baillie, James		20 00	15 12	57 38	92 50	92 50	
Baldwin, R.	5 35	57 00	130 23		192 58	184 20	8 38
Baldwin, D. R.	13 58	102 47	36 50	9 90	162 45	162 45	
Baker, J. M.	2 00	20 00	58 45	10 33	90 78	90 78	
Beebe, G. W.	8 72	57 12	7 82		73 66	73 66	
Becker, J. A.	11 84	110 00	82 59		204 43	204 43	
Berve, Amos	20 42	86 10	40 10		146 62	146 62	
Blackmore, J. H.		30 00	37 17	8 16	75 33	75 33	
Bond, M. H.		106 00	5 26	10 40	121 66	121 66	
Booker, Alma	4 00	35 00	131 05		170 05	162 56	7 49
Booker, N. L.	9 20		133 80	33 86	176 86	176 86	
Boottman, W. P.		100 80	140 05		240 85	209 40	31 45
Braun, H. W.		70 00	10 43	48 16	128 59	128 59	
Brooner, W. A.	2 11	60 00	61 20	65 00	183 31	177 67	10 64
Brookover, G. J.	7 06	80 00	56 00		187 06	102 80	84 76
Brown, S.		124 00	102 08	39 24	201 32	201 32	
Bullard, R.		60 00	187 24	19 83	299 20	299 20	
Burt, G. W.	22 13	70 00	40 00	05	125 81	125 81	
Burr, A. E.		85 76	59 76		92 01	92 01	
Burr, C. H.		32 25	63 50	6 04	155 04	155 04	
Burgess, R.		85 50	16 00	8 19	24 19	24 19	
Bussell, P. B.		40 00	17 60		57 60	57 60	
Buschlen, George		45 00	56 55	17 15	118 70	118 70	
Butterworth, C. A.			86 93	34 82	121 75	121 75	
Butterworth, C. E.		43 85	149 77		193 12	192 12	1 00
Campbell, Duncan			19 85	17 57	36 92	36 92	
Carnichael, A.		223 75	1 00		224 75	224 75	
Carpenter, J. A.			4 75	39 75	44 50	44 50	
Case, Hubert	5 59	13 50	150 45		169 34	168 95	5 59
Chase, A. M.		15 00	73 10		88 10	73 10	15 00
Chatburn, F. J.		62 00	118 00	35 85	205 85	205 85	
Chatburn, T. W.		62 00	35 00		117 00	109 70	7 30
Christy, W.		117 58	50 81		168 39	168 39	
Clapp, J. C.		60 00	25 00		72 00	64 00	8 00
Closson, A. V.		50 00	65 62	87 41	203 03	203 03	
Cochran, A. S.		13 41	2 02		15 43	15 43	
Condit, S. D.	9 55	204 12		45 00	258 67	258 67	
Condit, J. H.				33 30	33 30	33 30	
Cook, M. H.		78 00	81 52	9 54	169 06	169 06	
Cooper, F. M.		86 00	69 30		155 30	135 20	20 10
Craib, J. C.		53 61	33 72		87 33	87 33	
Craig, James		20 00	18 00		38 00	37 00	1 00
Curtis, J. F.		61 50	217 96		279 46	266 40	13 06
Crumley, C. E.		62 00	113 90		175 90	175 90	
Davis, James			43 65	21 74	65 39	65 39	
Davis, John		150 00	58 45	8 55	217 00	217 00	
Davis, E. A.		55 00	87 80	1 68	144 48	154 48	
Davis, J. Arthur		51 00	26 00	9 00	86 00	86 00	
Davis, John Alfred			7 95		7 95	7 95	
Davis, William	6 16	45 00	146 37		197 73	144 95	52 78
Davis, J. T.		84 10	16 00		99 10	87 00	12 10

NAMES.	Due Church Last Report.	Receipts.			Total		Balance Due Church
		Bps. and Agts.	Individuals.	Furnished by Self	Receipts	Expenditures	
Davis, J. W.		250 00	129 54	66 95	446 49	446 49	
Davison, H. J.		85 00	181 92		216 92	183 92	
Day, George W.		15 55	15 55		15 55	12 48	33 00
Derry, Charles		2 00	95 85	23 92	121 77	121 77	3 07
Devore, L. R.		26 00	39 79		65 79	65 79	
Dowker, William	20 41	10 00	46 03		76 44	64 56	
Dowker, D. E.		30 00	94 60		124 60	124 60	11 88
Dowker, J. A.		33 19	56 56	35 44	125 19	125 19	
Dutton, Jasper O.		24 00	158 22		182 22	154 36	27 86
Ebeling, F. J.		69 50	33 43		102 93	96 15	6 78
Earle, C. W.			45 45		45 45	45 45	
Ellis, W. D.	30 26	20 00	96 37		146 63	96 90	
Elvin, M. M.		35 00	4 50	3 64	43 14	43 14	
Enge, N. C.		87 50	106 90	3 95	198 35	198 35	49 73
Erwin, E. A.		7 00	44 10	12 15	63 25	63 25	
Etzenhouser, R.	21 91		93 03		114 94	85 07	29 87
Ethridge, C. W.	12 36	10 00	24 70		55 38	55 38	
Evans, R. C.	1 80	114 80	132 20	8 32	248 80	246 35	2 45
Farnfield, J. C.	7 00	65 00	76 55		148 55	141 25	7 30
Farrell, R. W.	02	50 00	74 00		124 02	118 35	5 67
Farr, F. B.		110 00	146 40		256 40	254 40	2 00
Fields, S. H.	8 10	39 66	60 43		108 19	97 90	10 29
Flinn, P. A.		15 00			15 00	12 49	2 51
Foss, J. C.		112 77	37 29		150 06	150 06	
Fry, Charles		67 00	52 05	25 20	144 25	144 25	
Gamet, Levi			115 75		115 75	115 75	
Garrett, W. H.		47 20	5 00		52 20	15 35	36 85
Garver, J. F.	5 28		60 85		66 13	60 44	5 69
Goodrich, V. M.		55 00	335 75		390 75	344 96	45 79
Goodenough, E. J.		40 00	76 75		116 75	82 29	34 46
Goodman, J. C.			1 60	15 65	17 25	17 25	
Grant, J. A.			7 86		7 86	7 86	
Gregory, Fred		65 00	81 65		146 65	141 65	5 00
Greene, U. W.	19 30	192 29	158 75		370 34	350 77	19 57
Greenwood, W. H.		60 88	24 10		84 98	84 98	
Griffiths, G. T.	5 15	90 00	113 75		208 90	193 90	15 00
Grimes, J. F.		50 00	114 17		164 17	148 08	16 09
Haden, W. E.	7 49	29 00	89 75		126 24	121 96	4 28
Hanson, Paul M.		102 00	111 21		213 21	213 21	
Hansen, H. N.		50 00	19 20	25 37	94 57	94 57	
Harp, John		87 42	10 00		97 42	75 25	22 17
Harpe, C. E.		49 75	118 95		168 70	153 86	14 84
Harrington, G. E.		182 41	29 42		211 83	188 56	23 27
Hawn, O. J.		15 00	118 40		133 40	133 40	
Halb, Jacob		17 95	20 83		38 78	36 93	1 85
Haycr, Eli		20 93	30 02		50 95	50 95	
Henson, E. L.		33 00	96 68		129 68	125 96	3 72
Hills, L. E.	3 03	100 00	70 25		173 28	152 61	20 67
Holloway, L. G.	1 16	88 80	12 15	36 91	139 02	139 02	
Houghton, Leonard		20 00	117 44	14 54	151 98	151 98	
Howlett, R. B.	4 44		19 90	10 18	34 52	34 52	
Hunt, C. J.		43 53	89 58		133 11	133 11	
Hull, E. B.		16 00	20 25		36 25	35 93	32
Humes, Ira			7 50		7 50	6 95	55
Jackson, J. W.	5 63		9 45	33	15 41	15 41	
Jeffers, S. J.		9 00	17 75	16 65	43 40	43 40	
Jenkins, Rees		45 41	38 15	31 53	115 09	115 09	
Jochmk, C. C.	5 35	159 20	67 17		231 72	219 62	12 10
Jenkins, George	4 11	45 49	96 41		146 01	121 19	24 82
Johnson, William	9 95	10 00	80 00	10 38	110 33	110 33	
Jones, Thomas		40 46	23 98		64 44	57 69	6 75
Kaler, J.			21 93		21 93	21 93	
Keck, F. C.			115 10	26 22	141 32	141 32	
Keeler, E.	9 55		118 50	11 00	137 05	137 05	
Kelley, T. C.	19 13		129 28		148 41	127 65	20 76
Kelley, J. E.	17 47	230 00	83 60		331 07	276 56	54 51
Kelley, W. H., (Iowa.)		105 00	50 00	34 07	189 07	189 07	
Kelley, W. H., (Mo.)	3 00	49 00	29 73	10 27	92 00	92 00	
Kemp, Henry		13 00	56 00		69 00	69 00	
Kemp, James		5 00	25 70	3 50	34 20	34 20	
Knisley, Alvin		45 00	116 30	8 17	169 47	169 47	
Koehler, A.		75 00	80 95		155 95	135 95	20 00
Lake, J. H.	1 49		14 51		16 00	16 00	
Lambert, J. R.	6 80	95 98	55 35		158 13	158 13	
LaRue, W. E.		98 50	168 35		266 85	243 85	23 00
Layland, A. J.		110 00	138 05	2 00	250 05	250 05	
Leggott, G. W.		17 05		9 74	26 79	26 79	
Lewis, William		203 79	40 16		249 95	214 65	35 30
Long, E. E.		57 00	99 01		156 91	146 95	9 96
Longhurst, R. C.		53 00	51 35		104 35	95 88	8 47
McClain, J. R.		81 27	8 50		89 77	89 77	
McConaughy, J.		46 00	95 70		141 70	117 73	23 97
McDowell, W. A.	24 70	15 00	116 17		155 87	147 90	7 97
Macgregor, Daniel		26 58	45 65		72 23	70 23	2 00
McKernan, James		31 00	82 55		113 55	108 30	5 16
McKnight, J. W.			61 46		61 46	59 80	1 66
Madden, S. J.	12 90	60 00	109 76	16 89	190 55	190 55	
Maloney, R. M.		15 00	67 90	31 05	113 95	113 95	
Mannering, W. H.		30 35	64 01	20 92	115 28	115 28	
Metcalfe, J. W.			38 56	23 83	62 39	62 39	
Miller, O. R.		78 24	112 75		190 99	169 44	21 55
Miller, C. Ed.		20 00	160 85		180 85	175 00	5 85
Mintun, J. F.		28 92	120 85		149 77	147 02	2 75
Morgan, E. B.		108 35	44 30		152 55	110 00	33 55
Moler, H. E.		33 00	150 91		183 91	151 58	32 33
Moler, James			51 98		70 54	70 54	
Moore, A. J.	4 40	14 07	26 10	25 90	127 00	127 00	
Moore, L. C.	87	22 00	52 81		75 68	47 33	28 35
Mortimer, J. L.	8 55	65 00	194 05	19 80	287 40	287 40	
Muceus, Peter		78 90	17 85		96 75	96 75	
Newton, William		276 97	5 43		282 40	203 35	79 05
Okerind, C. W.		117 30	94 94		219 19	219 19	
Parkin, C. A.		113 03	68 55	6 05	181 58	181 58	
Parsons, A. H.	1 97	228 50	31 01		262 48	250 52	11 96
Palmer, D. S.	12 55	84 65	50 15		97 35	96 00	75
Paxton, J. W.	5 00	102 00	87 72		194 72	188 40	6 32
Peak, W. E.		221 20	44 45		265 65	262 05	12 70

NAMES.	Due Church Last Report	Receipts			Total		Balance Due Church
		Bps. and Agts.	Individuals	Furnished by Self	Receipts	Expenditures	
Pender, Will S.	60 00	10 00	71 00		141 00	141 00	
Peterson, J. W.	46 49	104 50	126 98		277 97	231 48	46 49
Petre, J. F.		15 00	46 07	5 56	66 63	66 63	
Phillips, A. B.		35 00	90 40	1 67	127 07	127 07	
Pickering, W. P.	3 47	25 00	44 70		73 64	73 64	
Pierce, F. J.	7 15	41 00	12 72		60 87	56 27	4 60
Pitt, F. G.		185 00	128 10	86 10	399 20	399 20	
Plumb, P. T.		34 20	60 85		95 05	88 85	6 20
Porter, C. H.		50 00	54 31	2 94	107 25	107 25	
Pretzman, C. W.		10 00	164 05		174 05	168 58	5 47
Prock, J.		50 00	124 76	17 60	192 36	192 36	
Quick, Lee	10 78	15 00	168 31		194 09	157 95	36 14
Rannie, Edward		41 65	93 71		135 36	135 36	
Reiste, S. M.		34 45	59 76		94 21	94 21	
Renfrog, B. F.		10 00	1 00	39 15	50 15	50 15	
Riley, J. T.		15 00	71 00	79 90	165 90	165 90	
Roberts, I. N.	28 63	182 00	4 90		215 53	211 62	3 91
Robertson, E. F.		276 00	83 01	64	360 25	360 25	
Robinson, W. P.		30 00	87 13	19 84	136 97	136 97	
Roth, J. S.		12 00	89 00	7 23	108 23	108 23	
Rushton, J. W.	1 00	95 70	105 90	8 39	210 99	210 99	
Russell, R. C.		234 50	203 68		438 18	431 71	6 47
Russell, F. A.		31 00	34 03	53	65 56	65 56	
Salyards, R. S.			18 26	8 56	26 82	26 82	
Sawley, E. L.	20 37	43 50	81 07		144 94	123 01	21 93
Scott, S. W. L.		6 75	95 15		101 90	101 90	
Scott, C.		103 50	104 53		208 03	196 65	11 38
Self, W. M.		25 00	22 25		47 25	41 07	6 18
Self, R. O.		30 80	19 47		50 27	50 27	
Sheehy, F. M.		241 00	73 00	44 81	358 81	358 81	
Sheldon, N. Y.							
Sheldon, T. J.		122 26	35 65		157 91	150 65	7 26
Shields, John		50 00	106 19		156 19	151 61	4 58
Shippy, G. M.	7 69	30 00	104 63	7 98	160 30	160 30	
Shupe, E. F.		15 00	95 65	9 75	120 40	120 40	
Simmons, S. W.	7 50	35 00	75 45		117 95	113 75	4 20
Simmons, Jesse M.			79 98	49 12	129 10	129 10	
Silvers, A. C.		34 00	63 47		97 47	87 47	10 00
Siegfried, M. H.		22 00	52 32		77 23	77 23	
Skinner, W. O.				18 00	18 00	18 00	
Slover, F. M.			181 58		181 58	170 84	10 74
Smith, W. R.		34 30	42 44	8 22	84 96	84 96	
Smith, Isaac M.	14 50	30 00	25 65		304 15	283 40	20 75
Smith, David	5 05	57 00	35 35		147 40	146 00	50
Smith, H. O.	10 02	155 00	124 75		280 77	249 77	40 00
Smith, Joseph W.		75 00	33 35	8 83	117 18	117 18	
Smith, Edgar H.		25 74	90 96		116 70	110 20	6 50
Smith, G. A.			3 00	10 55	13 55	13 55	
Smith, W. W.		50 00	109 60	14 40	174 00	174 00	
Smith, Joseph		128 87	32 64		161 51	161 51	
Smith, Elbert A.		52 00	53 00		105 00	105 00	
Smith, John		108 09	17 95	107 57	233 61	233 61	
Smith, James M.		25 00	76 90		101 90	92 78	9 12
Smith, Heman C.		271 97	73 05		345 02	341 08	3 94
Smith, Hale W.	14 19	56 00	207 38	40 21	317 78	317 78	
Smith, S. S.		94 55	223 60		318 15	314 30	3 85
Smith, W. A.			95 80		95 80	95 80	
Smith, P. A.	40 82	249 50	237 12		527 44	497 03	30 41
Smart, W. H.		47 00	69 35		116 35	107 40	8 95
Snow, C. L.		68 42	6 67		75 09	69 75	5 34
Sorenson, S. K.		5 40		13 66	19 06	19 06	
Sparling, William		38 83	68 09	100 00	207 43	207 43	
Sparling, Henry	3 38	60 00	129 35	2 89	195 62	195 62	
St. John, B.		82 50	65 40	4 90	152 80	152 80	
Standefor, W. R.			12 50	22 50	35 00	35 00	
St. John, S. G.		10 00	96 01	9 47	115 48	115 48	
Stead, J. D.	25 41	97 30	90 60	4 64	217 95	217 95	
Stedman, E. A.		50 00	12 50	9 39	71 89	71 89	
Stebbins, Henry A.			38 65		38 65	38 65	
Stone, A. F.		53 15	28 05	14 05	95 85	95 85	
Stubbart, J. M.	7 85	20 00	94 40	15 33	137 58	137 58	
Sutton, J. R.		43 60	96 95		140 55	139 90	59
Swenson, C. A.		45 00	4 31	9 76	59 07	59 07	
Swenson, Swen		47 00	123 46	1 63	172 09	172 09	
Tanner, J. A.	10 94	15 00	186 97		212 01	205 03	7 88
Tanner, P. B.		5 00	13 63	9 22	27 85	27 85	
Taylor, Thomas	1 51	101 66	13 50		116 67	113 34	3 33
Teters, J. A.			7 95	37 17	45 12	45 12	
Terry, J. M. A.			208 85		208 85	197 20	11 56
Thompson, J. T.		48 50	131 11		179 61	164 81	14 80
Thomas, T. U.			78 03	1 00	79 03	70 03	
Thomas, O. B.		45 00	48 20		93 20	93 20	
Thorburn, G. W.	51 25	60 00	93 85		205 10	179 14	25 96
Tomlinson, G. C.		35 00	84 89	38 17	158 06	158 06	
Tucker, D. E.		25 00	176 85		201 85	141 41	60 44
Turner, Warren E.		35 00	44 05		79 05	59 19	19 86
Turpen, M. M.			25 21		25 21	25 21	
Twombly, Samuel		38 00	25 19		63 19	62 36	83
Vanderwood, J. E.		30 00	83 85	7 35	113 85	105 82	8 03
Vandercaave, Albert			6 40		13 75	13 75	
Waldsmith, J.			52 50	3 13	55 63	55 63	
Walters, R. T.		14 00	135 82		149 82	139 11	10 71
Wells, G. R.		5 00	350 49		355 49	346 63	8 86
White, Ammon	12 25		99 00		111 25	107 63	3 62
White, I. N.		40 00	56 67	10 71	107 38	107 38	
Whiteaker, A. L.		25 00	15 96	26 58	67 54	67 54	
Whiting, Alonzo		5 00	50 25	36 15	91 40	91 40	
Whiting, Birch		96 61	6 45		103 06	103 06	
Wight, J. W.		45 82	271 62		317 44	311 43	6 01
Wight, L. L.		30 00			30 00	30 00	
Wildermuth, L. O.	67	35 00	43 61		79 28	72 08	7 20
Wildermuth, J. E.		87 00	121 51		208 51	208 51	
Wildermuth, E. M.		5 00	17 13	9 62	31 75	31 75	
Wildermuth, J. B.		35 00	72 20	33 28	140 48	140 48	
Wiles, C. E.		10 00	77 65	2 45	90 10	90 10	
Wiles, J. P.		30 10	143 95		174 05	162 30	11 25
Williams, T. W.	2 20	193 37	59 20		254 77	254 77	
Yates, James B.		23 00	149 19		172 19	167 19	5 00

NAMES.	Due Church Last Report	Receipts.			Total.		Balance Due Church	
		Bps. and Agts.	Individuals	Furnished by Self	Receipts	Expenditures		
Gowell, M. F.		27 00	42 80	12 39	82 19	82 19		
Barnore, A. C.	10 10	24 35	94 05	16 70	145 20	145 20		
Haworth, W. J.		36 00	7 50	18 25	61 75	61 75		
Macrae, W. S.	14 00	62 50	56 03		132 53	132 53		
Potter, W. N.		45 00	43 57	45 93	134 50	134 50		
Pycok, David		10 00	14 64		24 64	24 64		
Jones, J. H. N.		2 35	04 14	9 18	75 67	75 67		
Total		\$ 873 29	\$15,299 80	\$20,960 11	\$ 2,592 30	\$39,725 50	\$37,821 93	\$1,903 57

SAINTS' HOME FUND.

Receipts from January 10, 1909, to January 10, 1910, by Presiding Bishop.

Offerings.

Adams, A. H., and wife, Io.	3 00
Adamson, Marie J. T., Cal.	1 00
Armstrong, Mrs. Walter, Sask	1 40
Barrett, Geo., Mo.	1 00
Barrett, Geo., Mo., on acct.	2 00
Butts, Sarah H., Cal.	50
Calkins, Wm., R., Ore.	1 00
Daer, J. A., and wife, Ill.	5 00
Engel, Susan	1 00
Frew, Agnes, Neb.	2 00
Goff, H. L. (orf carriage)	
Iowa	48 92
Keith, Janet, Mich.	25
Keir, David, and wife, Neb.	3 00
McCutley, Nelle I., Ore.	1 85
Mehlich, Mabel, Ill.	6 20
Newcombe, O. L., and wife, Mass.	5 00
Tabbner, H., Eng.	1 79
Welch, Mary E., O.	50

Miscellaneous.

Dancer, Alice P., Io., on lease	40 00
Morgan, W. T., for care	
Erma Morgan, Cal.	50 00
Return on check for sewer repairs	3 15
Total	\$178 56

Saints' Home Fund.

Receipts and Expenditures from February 23, 1909, to February 11, 1910, by Treasurer, Home Committee.

Receipts.

Offerings.

Due church last report.	\$ 78 57
Aldredge, B. D., Io.	1 00
Case, George, Io.	5 00
Case, William	2 00
Hayer, L., Io.	40 00
Miller, David, and wife, Io.	10 00
Stowers, I.	15 00
Miscellaneous	1,338 96
E. L. Kelley	5,050 00
Total	\$6,540 53

Expenditures.

Paid for running expenses	\$5,974 02
Due church	566 51
Total	\$6,540 53

INDEPENDENCE SANITARIUM.

Receipts from January 10, 1909, to January 10, 1910.

Offerings.

Arkansas.

Meyers, A. S.	\$ 1 00
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California.

Adamson, Marie J. T.	1 00
Brown, Hannah	7 50
Ballard, Mrs. Lottie	10 00
Butts, Sarah H.	50
Domonoske, Arthur	5 00
Flory, Jos.	5 00
Flory, Isaac T.	2 00
Flory, Lennie and Mabel	2 00
Grimes, Nancy	5 00
Kelley, J. M.	60 00
Miller, J. M.	50
Newport Branch	10 00
Richardson, Jas. and Isabella	10 00
Smith, Jessie B.	12 50
San Francisco Sisters' Aid Society, package bedding	
Shinn, Mrs. Hulda	10 00
White, Lythe E.	1 00

Canada.

Armstrong, Mrs. W.	\$ 2 00
Armstrong, Mrs. Walter	2 00
Anderson, Mrs. E. B.	1 00
Kelley James E. and Audie	2 00
Perth Branch	10 89
Sandage, Caroline	10 00

Colorado.

Brolliar, D. B.	5 00
Chambers, Marion	5 00
Hamil, Margaret E.	1 00
Milgate, A. S.	5 00
Wray Saints	28 40

Idaho.

Hobson, Betsy	2 75
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Illinois.

Adder, J., and wife	5 00
Aledo Sisters' Aid Society	5 00
Bath, Isaac, and wife	75
Brush Creek Branch and Zion's Hope S. S.	5 07
Daer, J. A., and wife.	10 00
Edmunds, Luther M.	5 00
Goldsmith, John	1 00
Haas, Anna, and Melvina Heavener	50 00
Herbert, Geo.	10 00
Horton, F. L.	16 50
Johnson, Grace E.	50 00
Jones, Jos. L., and wife.	50
Jones, J. F.	1 00
Matthews, J. A.	12 00
Marshall, Joseph, and wife	5 00
Norris, James, agent	22 45
Quick, Ada, and Luella Rogers	25 00
Sartwell, Emily	10 00
Schwartz, Alice Cary	15 00
Smith, John G.	1 00
Whitney, Maude	1 00

Indiana.

Ward, Asa A., and wife.	1 00
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Iowa.

Adam, A. H., and wife	5 00
A brother by A. M.	20 00
Byrando	20 00
Ballantyne, Inez	19 96
Barnum, Mrs. L.	1 50
Boone Mite Society, four sisters	8 00
Burch, Hannah	1 50
Burlington Ladies Aid Society, 2 cushions and 12 quilts.	25 00
Comstock, Jas., and wife.	25 00
Council Bluffs Ladies' Aid Society	50 00
Council Bluffs Aid So., bedding	50 00
Danielson, M. J.	25 00
Davis, Mrs.	10 00
Deweey, Alice	5 00
Eagle Grove Sunday school	3 11
Frederickson, Mrs. P. W.	5 00
Gillaspey, Jas. and Mary	5 00
Hartchen, Matilda	5 00
Hardy, Sr., and Sr. Flora	
Hidy	1 00
Hillebrant, Mrs. E.	5 00
Imes, Clarence and Stella	2 00
Ladies' Aid Society, box of goods.	
Lamon, Second Quorum of Deacons	2 50
Lamon, Sisters	90 00
Logan, M. D. S. Aid Society	50 00
Melton, Mrs. Malinda	1 00
Miller, David, and wife.	10 00
Meyers, Myron and Sarah A.	5 00
Newlin, J. A.	5 00
Peasley, S. J., and wife.	2 50
Pottawattamie District	50 00
Rasmussen, Katie	20 00
Roberts, Jesse	10 00
Shannon, Pearl	2 00
Shenandoah Sunday school	14 00
Stephenson, Jennie	2 60
Taber Saints	6 pillow cases
Tabbot, J. W.	1 00
Temple, W. C.	1 00

Minnesota.

Alto Sunday school and Aid Society	7 25
Cline, Mrs. A.	7 00
Fraser, Millie	2 00
Goodenough, Amanda	50
Glidden, Volney T., and wife	10 00
Goodenough, Vernie	50
Green, C. H.	5 00
Goodenough, Muriel	1 00
Keith, Janet	25
McDonald, Sarah A.	10 00
Rogers, Mabel and Mrs. Joseph Stickney	7 00
Touchatt, Cora	50
Thomas, Bro. and Sr.	3 00
Ward, Asa A., and wife.	1 00

Missouri.

Archibald, Russell, agent.	51 00
Albion, Nora	5 00
Archibald, Helen	2 00
Barto, H. L.	1 20
Bass, Mrs. W. W.	1 00
Badder, H. J.	5 00
Bishop, Mr. and Mrs. John Braidwood's, Mrs. J. M.	50 00
Sunday school class	15 00
Barracough, Geo. P.	25 00
Beebe, Mrs. G. W.	1 00
Bond, Mrs. M. H.	2 00
Chapman, Alice	4 50
Chatburn, Jonas, and wife	2 00
Clay, William	5 00
Crawford, N. M.	22 00
Frey, G. W. and wife	5 00
Gaylor, Eleanor B.	25 00
Griffiths, Bernice	1 00
Gunsolley, J. F.	1 50
Haines, J. E., (Sanitarium title)	6 00
Hansen, Mrs. P. M.	5 00
Harrington, G. Leonard	5 00
Heffner, Lizzie	2 00
Itoth, E. W.	5 00
Hilliard, J. A., and wife.	20 42
Hilliard, G. H., counselor, list as follows:	
Brown, Lewis	5 00
Burroughs, Arthur	2 50
Burroughs, Lester, and wife.	1 00
Cisne, Clements, Wm.	1 00
Henson, John	1 00
Brown, Cloyd	1 00
Brown, M. W.	1 00
Slover, J. W.	1 00
Cisne, Lizzie	1 50
Hoover, Lucy	50
Brown, Wm. W.	50
Granger, Sr. J. R.	1 00
Cherries sold	2 00
Hill and Martin	1 50

Nebraska.

Armstrong, Mrs. J. W.	10 00
Derry, C. H.	1 00
Derry, Melvina J.	5 00
Frew, Agnes	2 00
Keezer, Mrs. E. N., bedding and rugs	
Keir, David and wife	2 00
Kipp, Grace B.	5 00
Inman Branch	63 30
McGrew, Sr.	1 00
Myers, Bro., and wife	2 00
Preston, Minnie S.	121 40
Strickland, Mrs. Alice	1 quilt.
Suttles, Mamie	10 00
Weed, Sarah L.	9 00
Ward, Alice A.	1 00

New Mexico.

Sheppard, Mrs. E. A., center piece.	
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Nevada.

Tremmer, Mabel	1 11
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New York.

Button, Mrs. H. A.	5 00
Schofield, Jas. S., and wife	5 00

North Dakota.

Dewitt, Mrs. Cora	1 00
Dewitt, Muzett	1 00

Ohio.

Betz, Catherine	5 00
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Oklahoma.

Adamson, Peter, Jr.	20 00
Craven, Alice J.	5 00
Robinson, W. N.	125 00

Oregon.

Calkins, Wm. R.	1 00
Propst, Mrs. O. W.	1 00
Griffiths, Mary	5 00
Lasley, A. B., and wife.	5 00

Pennsylvania.

Philadelphia Willing Workers' Society	55 00
Sharon, Daughters of Zion	19 25

Maine.

Tainter, Mrs. E. S.	2 00
Cook, Laura I., Maryland.	50

Massachusetts.

Bachelor, Inez M.	2 60
Clark, Mrs. Ardelia M.	2 50
Lewis, Mary	1 00
Sears, T. T.	50
Newcombe, O. L., and wife	5 00
Spinnett, J. F. and wife.	21 00
Sears, Teressa	2 00
Sanford, Ada B.	2 00
Siddall, John	1 00
Wylie, Wm.	5 00

Michigan.

Alto Sunday school and Aid Society	7 25
Cline, Mrs. A.	7 00
Fraser, Millie	2 00
Goodenough, Amanda	50
Glidden, Volney T., and wife	10 00
Goodenough, Vernie	50
Green, C. H.	5 00
Goodenough, Muriel	1 00
Keith, Janet	25
McDonald, Sarah A.	10 00
Rogers, Mabel and Mrs. Joseph Stickney	7 00
Touchatt, Cora	50
Thomas, Bro. and Sr.	3 00
Ward, Asa A., and wife.	1 00

Minnesota.

Alto Sunday school and Aid Society	7 25
Cline, Mrs. A.	7 00
Fraser, Millie	2 00
Goodenough, Amanda	50
Glidden, Volney T., and wife	10 00
Goodenough, Vernie	50
Green, C. H.	5 00
Goodenough, Muriel	1 00
Keith, Janet	25
McDonald, Sarah A.	10 00
Rogers, Mabel and Mrs. Joseph Stickney	7 00
Touchatt, Cora	50
Thomas, Bro. and Sr.	3 00
Ward, Asa A., and wife.	1 00

Missouri.

Archibald, Russell, agent.	51 00
Albion, Nora	5 00
Archibald, Helen	2 00
Barto, H. L.	1 20
Bass, Mrs. W. W.	1 00
Badder, H. J.	5 00
Bishop, Mr. and Mrs. John Braidwood's, Mrs. J. M.	50 00
Sunday school class	15 00
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Beebe, Mrs. G. W.	1 00
Bond, Mrs. M. H.	2 00
Chapman, Alice	4 50
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Clay, William	5 00
Crawford, N. M.	22 00
Frey, G. W. and wife	5 00
Gaylor, Eleanor B.	25 00
Griffiths, Bernice	1 00
Gunsolley, J. F.	1 50
Haines, J. E., (Sanitarium title)	6 00
Hansen, Mrs. P. M.	5 00
Harrington, G. Leonard	5 00
Heffner, Lizzie	2 00
Itoth, E. W.	5 00
Hilliard, J. A., and wife.	20 42
Hilliard, G. H., counselor, list as follows:	
Brown, Lewis	5 00
Burroughs, Arthur	2 50
Burroughs, Lester, and wife.	1 00
Cisne, Clements, Wm.	1 00
Henson, John	1 00
Brown, Cloyd	1 00
Brown, M. W.	1 00
Slover, J. W.	1 00
Cisne, Lizzie	1 50
Hoover, Lucy	50
Brown, Wm. W.	50
Granger, Sr. J. R.	1 00
Cherries sold	2 00
Hill and Martin	

South Dakota.	
Lettie Dunn	2 00
Sweden.	
Lawrence, Hannah	23 00
Texas.	
Schreier, Fred	2 50
Tennessee.	
Kelley, T. C.	4 00
Utah.	
Alexander, James	1 00
Warburton, Emma	1 00
Washington.	
Stone, Mrs. A.	5 00
Total	\$2,738 48

CHILDREN'S HOME FUND.

Receipts from January 10, 1909, to January 10, 1910.	
Australia.	
Robinson, A. J.	\$ 6 27
California.	
Adamson, Marie J. T.	1 20
Butts, Sarah H.	50
Ivington Sunday school	4 00
Miller, J. M.	50
Smith, Jessie B.	12 50
Tulare Sunday school.	4 26
Colorado.	
Rocky Mountain S. S.	5 00
Wray Saints	1 00
England.	
W. Maddock	1 00
Illinois.	
Daer, Bro. and Sr.	5 00
Gunn, Wm. H.	1 00
Johnson, Christina.	1 00
Jones, Jas. L. and wife.	50
Mehlich, Mabel	6 90
Norris, James	5 50
Schwartz, Alice Cary	10 00
Indiana.	
Fish, Maude M.	5 00
Iowa.	
Adams, A. H., and wife.	2 44
Anderson, Wm., bishop.	10 00
Hall & David	25 00
Kenney, Shirley and Kenneth	1 00
Newlin, J. A.	5 00
Second Quorum of Deacons	7 50
Wagner, George	2 50
Kansas.	
Curtis, Sr. F. A.	1 00
Kerr, Mrs. J. E.	1 00
Maine.	
Powers, Joel H.	2 00
Maryland.	
Cook, Laura I.	50
Massachusetts.	
Bradbury, Wm., and wife	1 00
A friend, by M. C. Fisher	1 06
Newcombe, O. L., and wife	5 00
Wood, Clara and Thora	50
Michigan.	
Alto Sunday school and Aid Society.	7 25
Asch, Lizzie	46
Chine, Mrs. A.	7 00
Keith, Janet	50
McKenzie, Archibald, and	

wife	5 00
Moran, Jerry	5 00
Moran, Jerry	95
South Boardman S. S.	3 78
Thomas, Bro. and Sr.	3 00
Minnesota.	
Jepson, Kate M.	5 00
Missouri.	
Aellson, Nora	5 00
Barracrough, Geo. F.	25 00
Fourth Kansas City S. S.	7 15
Franklin, Faye, Eva, Beryl, and Leslie	2 30
Morgan, D. J.	3 00
Peters, C. J.	10 00
Uphoff, Caroline	1 00
Nebraska.	
Frew, Agnes	1 00
Keir, David, and wife	2 00
Kipp, Grace E.	5 00
Lambson, Mrs. M. J.	2 00
Lytle, H. S., agent	10 00
Nevada.	
Gault, Jane	10 00
Jones, Allen	50
Jones, Bernice	25
Jones, Atherton	25
Jones, Eddie	25
North Dakota.	
Wheeler, Clara	2 50
Pennsylvania.	
Black, Wm.	3 00
Engel, Susan	1 00
Philadelphia Sunday school	6 00
Philadelphia Sunday school, primary dept.	3 00
Philadelphia Willing Workers' Society	100 00
South Dakota.	
Perrin, Ruby, and Alta, Hugh, and Edge	1 00
Vaughn, Sarah A.	5 00
Texas.	
Nicoll, I. M., Thelma, and Ethel	3 00
Schreier, Fred	2 50
Utah.	
Condit, S. D.	1 00
Warburton, Emma	1 00
Washington.	
Seattle Sunday school	10 00
Stone, Mrs. A.	5 00
Wisconsin.	
Davis, Charles	4,755 70
Stevens, Mr. and Mrs. H. D.	3 00
Wyoming.	
Mahoney, Willie and Tommy (deceased)	2 50
Total	\$5,164 47
Receipts by Mrs. M. E. Hulmes, General Treasurer, Daughters of Zion Society, from March 30, 1909, to April 4, 1910.	
Balance on hand March 30, 1909	\$190 00
Interest on deposit certificates	6 52
California.	
Daughters of Zion local, San Francisco	2 00
York, Sylvan and Charley, Ukiah	1 00

Illinois.	
Brunson, for Marion Hiel, deceased	1 00
Iowa.	
Young, Mrs. Joseph S., Ed-dyville	1 50
Kansas.	
Sunday school, Topeka	3 34
Michigan.	
Daughters of Zion local, Freesoil	4 00
Missouri.	
Daughters of Zion local, Bevier	11 20
Nevada.	
Trimmer, for Mable, deceased	3 66
New York.	
Holmes, Mrs. Wm., Sen., Cohocton	1 00
Ohio.	
Daughters of Zion local, Kirtland	3 00
Pennsylvania.	
Collected by Daughters of Zion local from Philadelphia Branch	23 85
Collected by Daughters of Zion local, Philadelphia	4 25
Kelley, Mrs. James, Scandia	25
Texas.	
Hodges, Bro. Exie, Pipe Creek	2 00
Total	\$258 57
Deposit certificates on interest	161 24
Deposit certificates on interest	64 29
Cash deposited in bank	33 04
Total	\$258 57

KANSAS CITY, MISSOURI,

CENTRAL CHURCH

ACCOUNT

Receipts.	
Sale of church lot	\$450 00
Water bill return	3 64
Rent	341 60
Offerings.	
Barnett, G. W.	5 00
Bean, Benjamin	10 00
Blie, E. J.	3 00
Burden, Lucy L.	5 00
Central Church S. S.	18 78
Cleveland, C. S.	1 00
Cox, Earl	1 50
Crick, Wm.	500 00
Dempsey, S. C.	10 00
Diggle, S. C.	50 00
Diggle, Mrs. S. C.	10 00
Edwards, Henry	5 00
Fleming, Mrs.	1 00
Gray, Mayora	1 00
Hidy, Geo. H., and wife.	5 00
Hitchcock, F. P.	50 00
Howden, Jos., and wife	1 00
Jeffords, John	5 00
LaMar, Mrs. J. C.	3 00
LaRue, Rachel	5 00
LaRue, W. E.	5 00

Loosemore, Mrs. Henry	1 00
Moir, Sarah	1 00
Messick, A. A., and wife.	5 00
Mitchell, Mrs. C. C.	1 00
Pickering, W. R.	1,000 00
Rambo, W. C.	2 00
Rehward, C. F.	5 00
Richards, Louise M.	1 00
Riggs, Mrs. D. M.	5 00
Salander G. W.	1 00
Salander, Roy	25
Sandy, Harvey	5 00
Sandy, Lott.	10 00
Sandy, Seth	10 00
Sandy, W. B.	10 00
Short, Ellis	500 00
Stetum, Mrs. G. B.	50
Strickland, Mrs. N. F.	2 00
Swanson, Mrs. A. A.	5 00
Walker, Mrs. J. M.	5 00
Warkny, F. C.	10 00
Winn, Mrs. D. F.	1 00
Winning, Robt.	1 00
Zerr, Chas., and wife	5 00
Total	\$3,077 27
Due church January 10, 1910.	\$9,964 20

Expenditures.

Balance due church January 10, 1909	\$4,420 25
Advertising	5 00
Abstract, lot sold	6 00
Bills payable	7,000 00
Collection fees (rent acct)	6 00
Insurance	30 00
Interest	887 60
Janitor work	25 00
Repairs	561 25
Water bills	100 45
Total	\$13,041 55

BALANCE SHEET

THE "STANDARD" PUBLISHING HOUSE.

(Australia).

December 31, 1909.

Receipts.

Balance on hand from 1908.	\$323 53
Receipts from all sources	3,851 52
Total	\$4,175 10

Expenditures.

Paid out for stock, wages, etc.	\$3,936 12
Balance at bank	238 98
Total	\$4,175 10

Assets.

Stock	\$840 11
Plant	860 98
Bills receivable	147 66
Bank balance	239 08
Total	\$2,096 72

Liabilities.

Agency stock	193 38
Bills payable	196 44
Balance, being excess of assets over liabilities	1,706 90
Total	\$2,096 72
Net assets	\$1,706 90
Net assets last report	\$1,240 10
Gain for year	\$ 460 71

THEIR GOD IS GOLD.

BY CHARLES FLEISCHER.

A curious question, the answer being so obvious: Because these nations are not, in any vital sense, really Christian.

Note the contrast with the so-called heathen peoples, all of whom, excepting Japan, are unarmed, and therefore easily victimized by the armies and navies of marauding Christendom. And Japan has caught the contagion of martial fever from too close contact with "Christian" civilization!

I shall not soon forget a scene in our Twentieth Century club in Boston one Saturday afternoon about ten years ago. We were being addressed, in excellent English, by a cultured Chinese woman, Dr. Yamei Kin, who appealed to us as representatives of the western world not to force China to resume arms, her people having passed ages beyond the barbarism of war.

The irony of the situation impressed me deeply and helped me to realize again the emptiness of the western vaunt of superiority over peoples who have long since lost the savage defects which still disgrace the splendid qualities of the younger races of the world.

Let me offer another bit of personal experience. About seven years ago I was a member of the conference on peace and arbitration at Lake Mohonk, New York. There were present so many professional fighters from our army and navy (among them Richmond P. Hobson, the ridiculous American Cato, whose monomaniacal cry is "Japan must be destroyed, else she will destroy us"), and so warlike were the utterances of practically all the speakers, that I was moved at last to exclaim impatiently, "Is this a conference on peace, or is it a council of war?"

There is no need to ask why all Christian nations are armed

to the teeth, when even a Lake Mohonk peace conference plainly apologizes to the Devil for even seeming to believe in the feasibility of peace.

The fact is that the rulers and the people of Christendom are only "fooling" about it. They are not really Christian. They do not believe in peace, nor have they any serious intention of treading too closely upon the heels of the Prince of Peace, or of embodying, in the individual spirit and in the practice of nations, the teaching of the Jew Jesus: "Love one another."

Pessimistic? No; but I hate hypocrisy. And I would like to have Christendom cease to make Christian profession, which it has no intention of giving worth through practice.

Pessimistic? No; on the contrary, I am invincibly optimistic. I hail with the deepest joy the establishment of The Hague tribunal, the organization of the interparliamentary union, and all the practical discussions of peace and arbitration by men who are not dreamers nor avowed idealists.

The "Christian" nations will never disarm, from the teeth downward, until peace commends itself to them, not as a spiritual ideal, but as a practical necessity. Then, out of that necessity (the impossible burden of growing armaments and the ever-present menace to commerce) the hard-headed westerners, whose god is gold, will some day make a shining virtue—which, doubtless, they will then have the hardihood to exalt and exhibit as an original discovery, proceeding to convert to the "new" ideal even the oriental nations, who need not preach because they practice "peace on earth."

INDIAN PERSONAGES OF DISTINCTION.

AN IRIQUOIS ARCHÆOLOGIST.

He signs his letters "Arthur Q. Parker," but in his own home he prefers to be called "Ga-wa-so-wa-neh." In English this means "Snowslide" and is the name given him in infancy on the Indian reservation.

Mr. Parker is proud of the fact that he is a hereditary chief of the ancient Iroquois. He openly proclaims that despite a college education and long association with whites his whole heart and interest are bound up in the people from whom he sprang—"the Romans of the New World," as he calls them.

It is this attitude and its resultant zeal, says the *Book-keeper*, which have made Mr. Parker a success as state archaeologist of New York, the position he has held with honor for four years.

In New York State there are six Indian reservations containing about five thousand full-blood redskins. These people still maintain a nominal national independence and are self-governing, thus being able to keep alive their ancient customs and religion.

Not until the State decided to appoint a state archaeologist and Ga-wa-so-wa-neh—or Mr. Parker—won the office by virtue of his well-nigh perfect civil service examination did New York really begin to have a place on the archaeological map.

From the moment he undertook the work progress was marked. By virtue of his Indian ancestry he had access to much that had been denied former investigators. Scarcely had he been appointed before he uncovered a village and stronghold of the Erie Indians which had been previously unknown.

He has recorded hundreds of folks tales, translated the rituals of Indian secret and social societies, made photograph records of their ceremonies and songs, photographed their mysterious rites and delved into the secrets of their fraternities. The collection of relics he has gathered, now stored at the state museum at Albany, is one of the finest of its kind.

And all this when he is not yet thirty. Born on the Cattaraugus reservation in 1881, when still quite young Mr. Parker was moved to one of the suburbs of New York. His mother is of Scotch-English ancestry and was for a long time a teacher in the Thomas Indian school, where she had Mr. Parker's father for a pupil and was afterward married to him. The latter is a full-blooded Indian, coming of a long line of chiefs, among whom was General Ely S. Parker, the military secretary to General Grant.

It was from his father that young Parker inherited his affection for the Indian race, and later when he took up the study of anthropology under Prof. Frederick W. Putnam, of Harvard, it became his irrepressible ambition to tell the true story of the people whose "history has been written only by their enemies," as he says. Mr. Parker has written several volumes for the state library and given numerous illuminating Indian lectures.

Mr. Parker's wife was an Indian maiden and a member of the Shenaki tribe.—*The Indian's Friend*, July, 1910.

) the (") capitalizer."

) to the) editor of) the) world:) there is no more real different necessity for two kinds of letters—capital and small ones—than there is for two different kinds of figures or for divergent forms of punctuation marks.

) nominally we have an alphabet of 26 letters; actually all are confronted with, and every schoolma'am must teach and each pupil must learn to write, 52 alphabetic outlines, of which the 26 logically superfluous ones are by far the most cumbersome and difficult to make for the youngsters.) the unnecessary characters offer the greatest basis and temptation to indulge in senseless pen-flourishing and related phenomena of illegibility.

) on any kind of typewriting machine, although on an average only one stroke in 30 is for a capital letter, 30 per cent of the keyboard is sacrificed for capitals.) the mechanical and other problems which each maker of such machines must meet and master to equip his contrivance with 26 capitals go far to make the machine more expensive, harder to learn and slower to operate than it ought to be.

) the same statement applies also to the machines which type-compose matter for the printing of books and newspapers.) regulation of capital letters from all "body-type" composition (using instead a | or a) as a "capitalizer") would conduce to simpler and cheaper machines and cases, facilitate type-composition and cleaner proofs.

) nothing that is here said antagonizes letter-forms which sign-painters find necessary in their business or which printers must use for headings and displayed type-composition.) but for every-day use by every-day people small letters adaptedly used will answer all purposes, and amply.

) what useful purpose is served by 26 capital letters which will not be fully as well served by one capitalizer?) in the interest of an effective short cut in education and of the saving of time, study and labor on the part of each one concerned, it could be very reasonably urged that the 26 small letters are the ones to which instruction should be restricted in school and college.

) projects affecting the visible representation of thought often limit their applicability to one language only; but) germany would find that an introduction of the (") namer-strich" and) france that her adoption of the "trait de nom" would prove as beneficial as the use of the "capitalizer" would be to the people of the) u.) s.) a.) s.) w.

) perth.) amboy,) n.) j.,) june 10.

—*New York World*.

THE SAINTS' HERALD

Official Publication of the Reorganized Church of Jesus Christ of Latter Day Saints

Entered as second-class matter at Lamon post-office.

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



"There shall not any man among you have save it be one wife; and concubines he shall have none."—Book of Mormon, Jacob 2: 36.

VOLUME 57

LAMONI, IOWA, AUGUST 3, 1910

NUMBER 31

Editorial

PERSONAL ASSURANCE OF THE TRUTH.

In his work entitled, *Power and Personality in Speaking*, Grenville Klieser, formerly instructor in public speaking at Yale University, says: "No one thing will add so much to a man's power in speaking as the conscious possession of truth."

On the same subject, Cardinal Newman says: "What is so powerful an incentive to preaching as the sure belief that it is the preaching of the truth."

A great fact is set forth in these two utterances. The powerful preacher is the one who thoroughly believes in the message that he is engaged in presenting. But we may extend the thought beyond the pulpit and apply it to those who are interested in the everyday work of living their religion. Those who are thoroughly convinced of the truth and value of the gospel of Jesus Christ will be successful in living it and will be a power for good in the hands of God.

We see Peter on the Day of Pentecost standing up to preach the first great sermon under the commission, "Go ye into all the world, and preach the gospel to every creature." Peter is the exponent of Christianity, the advocate of Jesus. But see, he is to address Jews,—thousands of them. These are the men who have crucified Jesus. Judging from a human standpoint a single ill-advised word may precipitate a massacre. We say it is a time for diplomacy. But God knows and the disciples know that it is a time for more than diplomacy. For that reason have they kept their mouths closed and have waited for the promised endowment of power from on high.

Peter, clothed with that power, proceeds to deliver an address that judged by immediate results is one of the most powerful sermons ever delivered. Peter has been only a poor fisherman, yet he dominates the multitude. He presents Jesus as the Christ and the Son of God. He plainly accuses the Jews of crucifying him with "wicked hands." The force of his attack is such that he overbears their prejudices, breaks down their defense, and convicts them before the tribunal of their own hearts, so that when his sermon is ended three thousand of them are repented and ready for baptism.

What was the secret of Peter's assurance as he stood before that idly curious yet potentially dangerous mob and realized the possibilities of that day? We have our answer when we reflect that Peter had tested the Christian religion. He knew of the doctrine of Christ. He was filled with the divine assurance that had been poured out upon him and his associates at the Pentecostal meeting, just as Jesus had predicted that it would be. He knew that he was the Son of God and that he had died for men. He knew that those men must repent and be baptized. He knew that if they would repent they would receive the gift of the Ghost. He realized the absolute truth of every promise that he was required to utter, every commandment that he voiced.

Turning our scrutiny to the membership of the church at Jerusalem immediately following the Pentecost we find that they were strikingly successful in living their religion. They were of one heart and one mind. God added to their numbers daily. They had implicit confidence in the gospel that they had espoused, so much so that they placed everything upon the altar, even selling their possessions when required to do so and distributing to those who were in need.

Paul explained the situation later when he said that the gospel came not "in word only, but also in power and in the Holy Ghost, and in much assurance."

The restored gospel came to the people in later times in a similar manner. One of the songs that the Saints used to delight in singing began like this:

"We as the living witnesses declare the word to you,
And bear our testimony that what we teach is true;
Beware how you receive it, do not yourselves deceive,
For God himself revealed it; we know what we believe."

In order to preach or to live the gospel now we need the same abiding assurance that our fathers had that it is indeed the eternal truth. That assurance can be obtained in the same way in which it was obtained of old. The promise is still in force: "If any man will do his will, he shall know of the doctrine."

This assurance may be obtained in a twofold way. Peter had listened to the preaching of the gospel. He had examined its tenets and had tested them for

H. O. Smith
711 So. Fuller ave.

himself. He found them reasonable and logical. They appealed to his intelligence. He was intellectually convinced.

But Peter also received a further assurance of a spiritual nature that satisfied him concerning certain things that were beyond the reach of his mental research. For instance, when questioned by the Master, he could say, "Thou art the Christ, the Son of the living God." And Christ said, "Flesh and blood hath not revealed it unto thee, but my Father which is in heaven." Peter was converted both intellectually and spiritually. He had received a divine assurance even prior to the Day of Pentecost, and that assurance must have been repeated with added force on that day.

Peter's experience was peculiar to himself; other men may receive similar experiences, differing as their natures differ, yet of equal value in being sufficient for their personal needs. If they will study the gospel and obey it they will find that more and more it meets the approval of their intelligence; and they will also be entitled to receive spiritual assurances in some form or other requisite to establish them in the faith, providing they desire such evidences with sufficient ardor to ask for them and live worthy of their reception.

ELBERT A. SMITH.

EUROPE TO OUST MORMONS.

BERLIN, July 24.—(Special cablegram.)—Germany has taken the lead in what would be an international movement against Mormonism and Mormon missionaries. For several years missionaries sent out from America and England have been working diligently upon the continent. Recently Mormonism has grown to such an extent in European countries that the governments took cognizance of protests from various churches.

The campaign to drive Mormonism out of Europe will be systematic. Those who profess to be members of the church will not be molested so long as their religious observances do not interfere with the civil or criminal laws of the country in which they reside. Only the missionaries, who are accused of under tactics in preaching their doctrine, will be ordered to leave the countries.

Of the twenty-one Mormon missionaries whose expulsion from Germany was ordered by the Prussian minister of the interior, there are three young American students who may be allowed to remain. The other eighteen have until Monday to leave German territory.

The police to-day assembled the Mormon missionaries. The three young Americans had, in the meantime, appealed to Charge d'Affairs Irwin Laughlin of the American embassy. Mr. Laughlin, in the absence of Ambassador Hill, requested the foreign

office to cancel the orders of expulsion for the young American students until a further investigation could be made. This delay will likely be granted.

Herr Dalwitz, the Russian foreign minister, who has expelled the Mormon missionaries, did not act hastily. It is understood that the French, Italian, Franco-Austro-Hungarian and other governments stand ready to continue the prosecution if it is necessary. It may not be necessary, for word from the foreign capitals said that a number of foreigners who had established themselves as Mormon missionaries had already fled.

Mormonism has attained a stronger hold in Germany and England than many Americans believe. Missionaries first came across the Atlantic many years ago. At first, meetings of the proselytes were held in the home of a member of the new church. Gradually churches have been built and communities had sprung up.

Although the missionaries disclaim polygamy, the civil authorities say that it exists to an alarming extent in some of the Mormon settlements. It was this phase of the matter, together with the growing power of the Mormons, that caused the authorities to take drastic action.—*Omaha Bee*, July 25.

A grade teacher, after having a medical examination in her room, recently wrote the following note to the parents of a certain little boy: "Your little boy, Charles, shows signs of astigmatism. Will you please investigate and take steps to correct it?" to which she received a note in reply, saying: "I don't understand exactly what Charles has been doing, but I have whalloped him to-night, and you can whallop him to-morrow, and that ought to help some."

The Daily Parable.

As a ruin the cloudy heaven,
Shakes to the wind's wild shocks;
To the echoing bolts of the leaven,
As a wreck the ocean rocks;

And the storm on earth careering
Seems, with its thunderous roll,
The laugh of a monster jeering
At the dreams of the human soul.

But behind the ephemeral thunder
Smiles the eternal sun,
Whose glory provokes no wonder,
Since only a common one.

O Truth, so close at our portals,
With silent but constant sign,
When shall we learn, dull mortals,
The common is divine?

—Henry Austin in *July Century*.

Elders' Note-Book

MINISTERIAL ASSOCIATION.

Under the above title, I wish to express a few thoughts about ministerial associations. From my experience and observation in reference to the Protestant ministry, I divide them into two classes. A percentage of them are honorable men and give our people fair treatment, but by far the greater number will do us all the harm they can; all the mean, little, low down tricks they can think of they will do. Misrepresentation is a common weapon and some of them will lie to accomplish their end.

The Saints in the branches have not seen much of these things, but the missionary out on the firing line is the one that knows by experience what they will do. They run up against the real thing, a live wire that burns. There is such a close resemblance between them and the Pharisees that it is easier to find the common points of agreement than those of disagreement. The Pharisees were the people that went to church, did the praying and preaching and read the scripture, and they were the bitter enemies of Christ and his work.

Who is it gives us fair treatment? The nonbeliever is always our best friend when our enemies assail us. It is the class of men we find in the ministerial associations that blind the eyes of the public and cause them to reject the truth as stated in Doctrine and Covenants 45:4: "They turn their hearts from Me because of the precepts of men." The best thing for us to do with them and their associations is to let them alone. There is no more need for it in our work than there is to join some secret society in order to carry on the work of the gospel. They will do with us as the spider does with the fly, draw us into their clutches and then let us down good and hard.

As men, we should treat them just exactly right, with all the courtesy that is due them according to the golden rule, but it should end there. We can not work with them without compromising the truth. The advertising we can get out of trying to get in, or being put out after we are in, is not worth the time and trouble it takes. A far better advertisement is a consistent, honorable life in harmony with the teaching and example of Jesus Christ. We can do more good without them, and when God is on our side we are a mighty army, and he will be on our side if we put our full trust in him.

EDWARD RANNIE.

"The man who has never had any 'ups and downs' will not enjoy heaven when he gets there."

"Any man can preach what humanity likes to hear, but to preach what humanity needs requires backbone—and religion."

Original Articles

LEADERSHIP.



ELDER GOMER R. WELLS.

"Wherever there is true prophet leadership, there is true brotherhood."

"We thank thee, O God, for a prophet
To guide us in these latter days;
We thank thee for sending the gospel
To lighten our minds with its rays."

Thus do the Saints sometimes sing in prayer meetings. There are many to whom this sentiment seems strange. They would accuse us of man worship or pity us for being priestridden. That is a hasty conclusion. Such critics have not studied our principles.

"We thank thee, O God, for a prophet"—what does it signify? It means leadership. It stands for the highest type of organization. Wherever there is true prophet leadership, there is true brotherhood.

Let those who doubt it turn to the pages of history wherein God was directly concerned in uplifting the human race. Prophet leadership is seen in every movement. It is God's way, and "His ways are one eternal round."

In foreshadowing the restoration and conversion of latter day Israel, he says he will make a new covenant with them. This requires leadership now as it did

when he brought Israel out of Egypt, "which covenant they broke."

When the British people sing, "God save our king," and bare their heads as he goes by, does that reveal man worship or does it show respect for government and the principle of leadership for which the king stands? It must be the latter, for in the next breath they sing, "Britains never, never will be slaves."

The Americans own no king but God in their national anthem. They sing, "Our fathers' God, . . . author of liberty, to thee we sing. . . Great God, our king."

If this be not lip service and represents a great national ideal, we would like to ask, What, then, does the President of the United States stand for? Does he not represent the principle of leadership? When we cheer his approach and do him honor are we guilty of man worship? or do we not thereby respect leadership and good government?

It is easy to sing the national anthem with patriotic fervor, but it is not so easy to answer the question, How can the divine King "reign over us" in fact except it be by God appointed leadership? If it be not in that way, then we sing a hollow sentiment; his reign is only theoretical. Perhaps the thought is after all borrowed from the good book. It is a beautiful ideal to talk about and sing, but what is there in it that would preclude good citizens as church members singing of a Moses man who stands as leader to the most unique movement of modern times—unique because it represents the Bible plan, and claims to be organized by divine command and sustained from the same omnipotent source. We, too, can sing with true fervor, the same national anthem, because we are willing that God's rule should be real and not theoretical.

Unless this nation will love righteousness more and get into closer touch with their King, he can not rule in fact—it is only a make-believe. The American has a grand and noble ideal—that of being free. But until he is free from the political boss, and the "machine" that runs the elections in far too many States, he is not free. Even when that is righted, he is yet in bondage unless he can get the power of the gospel into his life and then be free from the higher standpoint. Jesus says, "The truth shall make you free"; "If the Son shall make you free, ye shall be free indeed." The more of truth we live by, the greater the freedom.

As a church, we respect civil authority and believe with Paul that rulers and magistrates, "the powers that be," rule permissively until He comes whose right it is to reign. President Joseph Smith believes this, and so did his father. As leaders of men in a divine movement, neither of them ever presumed to take charge of a conference of the church in an arbitrary manner. The records show that the father

of the present incumbent was directed to obtain the consent of the church assembled before presiding. The honored son of a noble sire has strictly observed the same rule. God's appointed servant, but He will the same rule; being God's appointed servant, but He will not force him upon the people. He represents divinely appointed leadership agreeably to the consent of the people. Thus the principle of common consent was from the first established in the church of latter days. It is a principle that has always been an essential part of true priesthood. Said the first Joseph, "Amen to that man's priesthood" who presumes to use the keys or functions of the same except in harmony with this divine principle of common consent. It then becomes priestcraft.

It would be a proud record indeed if our civil government had been as free from "bosses" and the corruption thereof as has been our church during the last fifty years of prophet leadership. It is pertinent to ask: Which more clearly represents a composition of the will of God merged into the consent thereto of a willing free people, the church or the state?

GOMER R. WELLS.

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LEAVES FROM LIFE.

AUTOBIOGRAPHY OF ELDER I. M. SMITH.

In a little log cabin in Johnson County, Illinois, some four miles west of where Tunnel Hill now stands, I first saw the light of this world, on the 23d day of May, 1853. Tunnel Hill is forty-five miles north of Cairo. I was born in that part of Illinois known as "Lower Egypt."

To my father and mother were born fourteen children, eleven of them are still living. The first child died before he was a year old as also did the two youngest. I was the second child born to them, hence am the oldest of the eleven now living. As a child I was sickly until after I was two years old; after that, however, I was quite fleshy, and was large for my age, but was never rugged and strong. My parents were uneducated, but seeing the necessity of giving their children at least a common school education, they sent us to school, when much of the time we were really needed at home to help do the work. Schools in that country, then, were far inferior to what they are now; and what was worse than that, I did not always take advantage of my limited opportunities, hence my education is quite limited. My environment was not of a character to broaden my mind and give me high ideals; my standard of right and wrong was not, in every respect, what it should have been.

We lived in the back woods, and our neighbors, with few exceptions, were poor and uneducated like ourselves; church and Sunday school influences had

but little to do, if anything at all, in shaping the lives of myself and young associates. My Sundays, at least many of them, were spent on the creeks, on the bluffs, and in the woods; and while my intimate associates, as a rule, were respectable, the places we frequented often brought us into contact with that which was not at all elevating. Profanity, vulgarity, and sneers and scoffs at religion were altogether too common and they made their impression upon our young mind and soul, and that for the worse; they lowered our ideals of purity, they lowered our morals,



ELDER I. M. SMITH.

"I wish to exhort the young men who are entering the ministry to consecrate themselves to God and to his service, in word, in thought, and in act."

and they strangled, for the time being, all the higher aspirations of our soul. Such associations and influences are bound to bear fruit in any boy's life, and the fruit will always be bitter.

My parents were honest, moral, and well-respected. They always taught their children to shun bad company, but like many other parents, they were not always successful in enforcing their teaching. Their teaching was not altogether lost on my life, even though I did not always obey them. I was like a great many other boys; often thought I knew more than my parents, took my own course and had to suffer the consequences. Notwithstanding all that, I had great respect for my parents, because of their honorable, upright lives; and I am sure that the principles of right which they taught me had an uplifting

influence on my life. When I was in my ninth year, the spring of 1862, my father joined the church, being baptized by William H. Kelley. I can well remember when he was baptized, though I did not see the baptism, but so limited was my understanding of such things, I did not even know what baptism was, nor did I have the remotest idea what it was for, and yet I was nearly nine years old. But I was not in "Zion" or in any of "her stakes"; not even in a branch of the church. Ignorance is ignorance, though, wherever it is; and I was certainly as ignorant concerning the gospel as a boy of my age possibly could be. My father had belonged to the old church before I was born. My grandfather and grandmother had belonged to the old church too, as did also many of his relatives, long before he did. They had joined the church when my father was only a boy. My father, although he had belonged to the old church, had never tried to teach the principles of the gospel to his children, hence I have sometimes thought that I must have inherited faith in the gospel from my father and my grandparents, for even after my father had come into the Reorganization, we had no branch of the church there, no Sunday school and no books or papers to teach the little ones the principles of the gospel. My father always advised me to be honest and truthful, read the Bible, think for myself, and do that which is right; and that was about the extent of the religious instruction I received. But I had great confidence in my father, and still have, hence I had confidence in his religion and in the church to which he belonged.

I made no study of religion, however, until I was fifteen years old. At that time, Bro. Benjamin H. Ballome came to our place, and as he and my father talked a great deal on religious subjects, I became much interested. He loaned me the Book of Mormon, The Kingdom of God, by John Taylor, and some other works, all of which I read with much interest. But still I had that erroneous idea that religion was not intended for boys; just for grown people. My father subscribed for the HERALD and while it came I read it, more or less, and I was really a believer in the gospel. There was no church there of our faith and no preaching. I heard no preaching after Brother Ballome was there except one sermon preached by Brother Hilliard, until after I was twenty-one years old.

The winter after I was twenty years old, I taught my first school, and then having money of my own, I decided to learn something of the church. Looking up some of the old HERALDS I found the address, wrote to Brother Joseph, and in due time received a copy of the HERALD. I subscribed for the HERALD, sent for the Book of Mormon, Doctrine and Covenants, Holy Scriptures, Voice of Warning, and a complete set of tracts, and then began reading. This was

in the summer of 1874, hence I was then twenty-one. In August of that summer, Bro. J. C. Clapp came and preached twelve sermons. I heard most of them and was anxious to be baptized; but he gave no public invitation. I did not have the courage to go to him and ask him to baptize me, and so I let that opportunity slip, but in December, 1874, Brn. G. H. Hilliard and I. A. Morris came in there and held a series of meetings, and on the day after Christmas, Aunt Rhoda Kelley, one of my uncles, my mother, oldest sister, and myself were baptized by Brother Hilliard. My health at that time was very bad; I was suffering from nasal catarrh and from throat and bronchial troubles. My condition was considered quite critical, in a sense, for there was danger of the affliction extending to my lungs. A few days after I was baptized I asked the brethren to administer to me, and after they had done so, Brother Hilliard said to me, "You are not going to die now. You will live to preach this gospel." And Brother Morris added, "Yes, that will be your work, preaching the gospel." I was timid, awkward, bashful, of a stammering tongue, and in poor health, and from a human viewpoint that prediction seemed unreasonable, and yet there was an influence accompanied it that caused me to believe it, and I took courage.

That was thirty-four years ago and I have been preaching the gospel more than thirty years of that time.

The next spring after I was baptized, March, 1875, I attended a district conference at Brush Creek, Wayne County, Illinois; my first conference and my first meeting with the Saints in an organized branch. Nothing worthy of special mention occurred, until we met in social service on Sunday afternoon. Then Bro. B. H. Ballome (the same one whom I have already mentioned) got up and bore his testimony; he said there was some calamity coming upon the Saints, but he did not know just what it was, but said it would be severe. He exhorted the Saints to be prepared for it, and said, "I know it will come, for it has been shown to me by the Spirit." That was the first time I had ever heard anyone get up in a prayer and testimony meeting and speak in prophecy, and it seemed very, very strange to me.

The following summer, about three or four months after that conference, Brother Ballome, his wife and two children, and old Bro. Nathan Morris, and a number of his family, died of smallpox. Brethren Ballome and Morris were both elders. Being young and inexperienced in the work at that time, that prophecy and its immediate fulfillment made a deep and lasting impression upon my mind. In August, 1875, the Tunnel Hill Branch was organized and I was ordained teacher, but the next year, 1876, and I think it was in August, too, I was ordained priest, but for some cause I never received any positive

knowledge of my call to either of those offices. I believed then and I still believe that I was called, but I did not magnify my calling, I suppose, and I never could say that I knew my call was from the Lord.

In the fall of 1878, Bro. G. H. Hilliard was holding a series of meetings in the Tunnel Hill Branch and he said to some of the Saints that Bro. I. M. Smith ought to be ordained to the office of elder, and when this was told me I said, "No, not until I can receive a knowledge from God for myself that it is the Lord's will." My desire was to serve the Lord in whatever office he wanted me to labor; but having accepted two ordinations without any positive knowledge, it seemed to me that it would be presumption of the rankest kind for me to accept an ordination to the eldership without a knowledge for myself, hence I decided to take that stand, and did take it. During that series of meetings, a day was set apart for the Saints to meet, fasting and praying for light regarding a fuller organization of the branch. We did so and when Brother Hilliard got up in that meeting and said the Spirit indicated to him that Bro. I. M. Smith should be ordained an elder, the Spirit of the Lord rested upon me in power and it seemed to penetrate every fiber of my being, and although I heard no audible voice, I was made to know, beyond a doubt, that the Lord required me to accept that office. I felt assured that it was the Lord's will and I accepted the ordination in November, 1878, and feeling sure, as I did, that the Lord had called me to preach the gospel, I immediately commenced to do so.

I had no appointment from either district or General Conference, but I went to work just the same, laboring under the direction of the branch and district officers. I would study all week and then go out and preach on Sunday evening and frequently on Saturday evening, too. In March, 1879, at the conference of the Southeastern Illinois District, they passed a resolution that Bro. I. M. Smith should devote his entire time to preaching the gospel in that district. Not being in attendance at that conference this resolution was a great surprise to me when notified of its passage, as I had not been consulted beforehand and was not even thinking of such a thing. While it was a great surprise to me, it was certainly a pleasant surprise, for my acquaintance with the Saints in the district was limited, and it pleased me to know that they had that much confidence in me. As I had been practically devoting my entire time to the work, ever since my ordination, it was a pleasure to have the whole district standing by me officially, in my effort to magnify my calling. My labor under district appointment continued until the spring of 1883, stopping only to earn money for personal expenses when I ran short.

In March, 1883, I was married to Malinda M.

Kelley, a sister of T. C. Kelley, who is well known to the church. She was a noble, intelligent Latter Day Saint, also a good wife. Had she lived, my life might have been better and more useful, but she had had two spells of lung fever before we were married and, shortly after our marriage, consumption set in and she never recovered. In November, 1884, her suffering ceased and she passed over on the other side. One child had been born to us, but she died before the death of her mother; hence when my wife died, I was again left alone.

After going to school a few weeks to brighten up I taught two winter terms of school, five months each, preaching under district appointment during the summer when not teaching, and preaching locally on Sunday when teaching. In April, after finishing the last term of school, 1887, I attended the General Conference at Kirtland, Ohio. This was the first General Conference I ever attended, and I there received my first General Conference appointment. My field of labor was the Southeastern Illinois District, the district in which I was born and grew to manhood, where I first heard and obeyed the gospel, and where I was ordained and had been preaching for nearly nine years. In November of that same year I was married again, but this marriage was an unhappy one, and proved to be one of the saddest experiences of my life. As the fruit of that marriage, however, I have one daughter, now Mrs. Gertrude Arthur, of Little Blue, Missouri, who has been and is now a great comfort to me. My labors in the Southeastern Illinois District, under the General Conference appointment, continued for five years, Bro. J. W. Gillen being in charge. Of my experiences while in this field, I think of but little that would be of sufficient importance to put on record, hence I shall not burden the reader with any lengthy details.

During the time in the summer of 1888, in June, Bro. J. W. Gillen and G. H. Hilliard ordained me to the office of seventy, and I was enrolled in the first quorum, the only quorum there was at that time. After being ordained to this office I began to attend the General Conferences oftener than I had before, and as a result became better acquainted with the ministry and also with the general workings of the church. At the April conference, 1892, I asked for a new field of labor. I had been preaching in that one district for nearly fourteen years, part of the time as a local elder, and part of the time under the district appointment, and five years under General Conference appointment, and I felt that a change would be better for me and also better for the work in that district. My request met with favor in the Quorum of Twelve and I was assigned the Southern Michigan and Northern Indiana District. There I labored for three years, very pleasantly, for me, and I believe for the work, Bro. E. C. Briggs being in charge.

My experiences while there were not of that nature that would interest and edify the general reader. My appointment for 1895 was the Eastern Mission, Bro. W. H. Kelley was in charge, and so I labored under him for the next three years. The first year in that mission I labored in Ohio, Western New York, and Pennsylvania. The next year, my labors extended farther east; did tent work with Brother Robley, on Cape Cod; attended the reunion at Poquonnac Bridge, in Connecticut, and then went into Maine. The next year my labors were in the same territory, much so at least, only I did not go so far to the east as Maine.

One experience of that year might be of interest to some. The latter part of February, 1898, I attended conference at Providence, Rhode Island. On Sunday evening, at the close of the conference, a prayer meeting was announced for the next morning, many of the Saints not being able to get started for their homes until the afternoon. The prayer meeting in prophecy, tongues, and interpretation of tongues, was certainly a Pentecostal outpouring of the Holy Spirit. I shall attempt to tell only that which relates to myself in this paper. I had been undecided as to whether I should attend the General Conference that spring or not. On my way to the prayer meeting that morning, I had decided that I would not go. During the prayer meeting, Sr. Hattie Griffiths spoke in prophecy, and after speaking to Bro. Richard Bullard she turned to me and said, "Verily, thus saith the Spirit unto you, my servant, Isaac Smith, it is my will that you meet with my people in General Conference at Independence, Missouri, and there you shall be blessed, and you shall be sent to another mission; and while you may feel within your heart that you would rather not go, yet you shall be blessed in that mission." She spoke more, assuring me that the Lord would care for and protect my loved ones and telling me to trust him and not doubt. I can't remember just how the latter part of that prophecy was worded, hence I shall not attempt to state it verbatim.

Feeling sure that this prophecy was of the Lord, I attended the General Conference and sure enough, I was sent to another mission, Southwestern Iowa. Although I had been told that I should be sent to another field of labor, and was expecting it, I felt hurt because I could not go back to the East, but I labored in Southwestern Iowa for the next three years, and I can truly say I was never more blessed in all my ministerial work than I was in that mission. Why didn't I want to go? Was it rebellion? Whether it was rebellion or not, I went direct from conference to my field of labor and went to work, and I still feel glad that I was ever permitted to labor in that field.

One experience while in that mission I wish to

relate, hoping it may be of some benefit to others who may be hungering after a chosen walk with God. I can not give the date, as it has entirely slipped my memory. It was at a conference of the Fremont, Iowa, District, held at Shenandoah, Iowa. On Sunday afternoon we had sacrament and social service and at the beginning of that service, there came over me such a feeling of hunger for God to come into my soul as I had never before experienced. I seemed to be in absolute darkness, spiritually, with the last ray of hope almost extinguished and such a longing for a word of comfort from my heavenly Father! It seemed to me that unless that word of comfort and assurance came, I could never again go out and try to preach the gospel; that I must stop, leave my field, and do something else. My very soul seemed crushed within me. I sat there and cried like a child while others were bearing their testimony and telling of the comfort and peace they were receiving from the gospel, but for me there was no peace. I seemed cut off and shut out from God, and yet I was pleading, begging for recognition. After this had continued for half an hour or more, I should judge, Bro. Henry Kemp got up and spoke in prophecy assuring me that the Lord had accepted my work and that I should be greatly blessed in preaching the word in the future and that my life should be spared for years, to labor for the Master. With these words of prophecy came the assurance that the Lord was actually speaking to me by his Spirit through his servant. Darkness, doubt, and fears, all fled from my soul and then there came such joy and peace as I have seldom experienced. This experience, I believe to be the strongest assurance I have ever had of the divinity of the gospel of Christ. "Blessed are they that do hunger and thirst after righteousness, for they shall be filled," had been running through my mind during all that hour of suffering and now I knew that that statement of our Savior is absolutely true. The fact that I know there is that within the gospel of Christ which satisfies the longings of my soul is to me the strongest assurance of its divinity I have ever experienced. When the Lord's people become sufficiently hungry for spiritual food, I know he will feed them, but while their souls are satisfied with husks, with the things of this world, it would be useless to give them that which belongs only to the children of light. They would not appreciate it, neither could they use it wisely.

But I am digressing too far. In making out my report March 1, 1901, I asked to be sent back to Western Iowa for the next year, but for some reason, those in authority thought best to give me another change of field, and so I was assigned to Maine. At the suggestion of the minister in charge, Bro. H. J. Davison and I exchanged work for a few weeks of this year, he assisting me in Maine and I assisting

him in Nova Scotia. My work in Nova Scotia was among the Saints and was quite pleasant to me, but it is certainly a hard work for the man who tries to push out into new fields. Brother Davison surely deserves great credit for the many, many long years he has spent in that field, under such discouraging and trying circumstances, as do also the few Saints living there. My work in Maine that year was not all pleasant, but on the other hand it was not all unpleasant. Taking the year's work as a whole, I was fairly well satisfied with it and believe that good was done for the cause.

The following year, 1902, I was again assigned to the Eastern mission, but that year I did not go to Maine. I labored in the Massachusetts District, and was fairly successful, I thought, in a way, but not in making converts. At the conference of 1903, I was again assigned to Southern Michigan and Northern Indiana, and was kept there for two years. My labors in that district at this time were not as pleasant and satisfactory as they had been when there ten years before. After arriving in the district I soon found that the spirit of contention and division was making much trouble in some places, and as usual this leaven of contention was spreading, and was affecting the spirituality of the Saints in many places in the district. Bro. Asa S. Cochran was president of the district, if I remember correctly. A more patient, forbearing, God fearing man I have never labored with in all my ministerial experiences. All the missionaries in the district stood together with him, battling against that spirit of contention, but our success was anything but flattering. I wish to say, however, that there are some noble Saints in that district who stood by the work as brave soldiers of the cross, while Satan was trying so hard to destroy the work.

Brother Cochran was president of the district, the greater part of the burden fell on him, yet he never faltered in his labor of love for the little flock placed under his care. I left the Southern Michigan and Northern Indiana District the spring of 1905, not feeling at all flattered over the result of my two years' work, but I hope the record may show, when the time of reckoning shall come, that some good was done for the cause, even though it be but little.

My appointment for 1905 was Pennsylvania and Ohio, but my labors were mostly in Ohio. I felt somewhat disappointed when assigned to this field, but I enjoyed the year's work, as a whole, and am glad I went. The next year, 1906, they gave me a big surprise; assigned me to the Rocky Mountain Mission. My labor up to this time had been in the Eastern and Central States and thus the Rocky Mountain Mission was to be a new experience to me, and it was, too, for a few months at least. My first point was Salt Lake City. My work there was to continue only until some one else arrived, and I did

not know whether that would be one month or six months. I was somewhat embarrassed and hampered in my work. I made one trip into Southern Idaho under the direction of the minister in charge, attending their district conference at Blackfoot, Idaho. Then Brother Layland took me in his gospel wagon on a visiting tour, visiting the isolated Saints.

The last place we visited together was Eight Mile, near Soda Springs, Idaho, where we organized the Eight Mile Branch. From there he went to his home and I went first to Malad City, Idaho, and then back to Salt Lake City, attended the district conference and reunion, at Provo, Utah, and then went to Montana. Utah is not a pleasant field in which to labor, and I was glad when the missionary in charge said for me to move on to Montana. My work in Montana for the remainder of the year and the year following was quite pleasant, and while I realized that some men might have done much better than I did, I felt that some good had been done and I felt, too, that I should try to be satisfied that I could even do a little good. At the conference of 1908, I was assigned to the Spokane, Washington, District. After arriving in my field, taking in the situation as best I could, and consulting the minister in charge, I accepted the presidency of the Spokane Branch. Having been a seventy for twenty years, and my health being worse than usual, I soon found that doing the work of a high priest was very, very trying on my nerves, but having accepted, I did not feel like giving it up, and so I stayed with it during the conference year. I felt, too, that I left the branch in as good condition as I found it, but I prefer laboring in my own calling, believing that the Lord gives to every man that which belongs to his office and calling, if he is faithful in that work.

Emergencies occur at times, I know, but all things being equal, a man is better qualified to do the work the Lord has called him to do, than he is to do the work the Lord has called some other man to do. I tried to do the work of a high priest in the Spokane Branch, and at the end of the conference year, I returned home a physical wreck. I do not know, however, that the nature of my work had anything to do with the condition of my health but I prefer to do my own work so far as I can, in the future, leaving the High Priests and elders to preside over districts and branches.

Not feeling able to bear the strain of a general conference and do my part of the work and not feeling willing to shirk, as I had been compelled to do the last two or three conferences. I did not attend the April conference, 1909, the first conference I had missed since 1897. My mission for 1909 was Montana District which takes in all of the State. On May 13, before leaving home for my field of labor, I was married to Miss Clara McPhee, of Waverly,

Massachusetts, and at this writing we are now located at Deer Lodge, Montana. [The conference of 1910 appointed Brother Smith to Montana, Bozeman objective point.]

This paper is quite brief, I know, for the length of time it covers, but it contains all that is necessary, I think, and perhaps a great deal more. My interest in the gospel of Christ is as strong as it ever was, and I still desire to labor for the Master in this great work. I am glad to see so many young men in the church fitting themselves for the conflict, for I know the Lord has work for all. It is sometimes called a work of sacrifice, but I never felt that I was making any sacrifices for the cause of Christ, nor do I feel that way now. There is no other work in which a man can engage that will yield such immense profits as work done for the Lord, and a man will not have to wait until he gets a reward for the work he does for the Lord either. No, the Lord rewards his servants richly, even while they are doing the work. Not in dollars and cents, but in the glories of the divine life. There is not a single regret in my soul that I have been engaged for so many years in this work, for I look upon it as a glorious privilege to be permitted to labor with the Lord in his vineyard. I do regret very bitterly that my life has not been more fully consecrated to the Lord and his services. I am thankful that I have been permitted to do even a little good in my day.

In conclusion, I wish to exhort the young men, who are entering the ministry, to wholly consecrate themselves to God and to his service, in word, in thought, and in act. Live for God and his truth solely and you will never, never regret it.

In gospel bonds,

ISAAC M. SMITH.

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HOW SCIENCE CONFIRMS THE TRUTHFULNESS OF THE BOOK OF MORMON.

"He left not himself without witnesses."—Acts 14: 17. When the latter day message first came forth it was dependent largely on biblical evidence for its support, and it was objected to by a great many on the ground that it spoke of a civilized people on this American continent, which to them was a thing impossible. It was not long, however, until the scientist began to unearth the ruins of the aborigines of America and to-day we have an abundance of archaic ruins to prove the divine authenticity of the angel's message.

The *Los Angeles Examiner* for Sunday, July 3, 1910, has a lengthy article on the ruins of the ancient American from which we extract a few items that are of interest:

With the treasure hunters will go some of the greatest archaeologists and savants of the world. . . . It is the knowledge of this hunt that has set the Maya Indians in rebellion. For the Mayas are at least partial descendants of the van-

ished race which built the sunken cities of Caribbean and the buried cities of Yucatan and Guatamala.

And again:

For many years fishermen, miles off the coast of Central America, have from time to time brought up carved stones, vases and small objects of gold and silver. Invariably the fishermen have been Indians, because they know where these articles come from, they consider them sacred, "Given to us by our forefathers," is their invariable formula in speaking of such things.

It is well to note at this juncture that this agrees perfectly with the Book of Mormon account. It will also be remembered by the reader of the Book of Mormon that it speaks of two civilizations and that



ELDER J. E. VANDERWOOD.

some of the later cities were built upon the ruins of the older, *i. e.*, that the Nephites rebuilt some of the Jaredite cities. Now note what this writer says:

One must consider the facts a little to see how amazing all this is. For many thousands of years South and Central America was the seat of a powerful and advanced civilization. . . . When the Spanish *conquistadores* first invaded the country the great cities of Yucatan were in ruins and had been for centuries. In some cases other cities had been built upon their sites; some were considered holy; some were places to be shunned.

Did the Mayas build the ruined cities, those forest-covered and those sunken beneath the sea? It would seem that even before the Mayas these gigantic piles of sculptured stone had been erected and that the Mayas, like the Aztecs, took what they found. It is probable that they merged with the last members of the lost race, and it is possible that they may be its lineal descendants. They think they are.

In addition to the foregoing we desire to call at-

tention to another witness that has rendered us good service in the past when we have had the clergy of the day criticizing the Book of Mormon on the ground that it was impossible for the account of Nephi's temple to be true, as found on page 64 of the small edition which says:

And I, Nephi, did build a temple; and I did construct it after the manner of the temple of Solomon, save it were not built of so many precious things: for they were not to be found upon the land; wherefore, it could not be built like unto Solomon's temple. But the manner of the construction was like unto the temple of Solomon; and the workmanship thereof was exceeding fine.

In the Wonders of America, by James P. Boyd, page 535, we find this remarkable statement:

There are great ruins on Teauhuanuco island, in lake Titicaca (S. A.), not belonging to the Inca civilization, there are ruins of a building built like Solomon's temple. Stones fitted and fastened by bronze pins inserted in holes drilled in upper and lower surfaces.

This confirms the truth of the Book of Mormon and ought to be a means of silencing every tongue that is raised against it.

Ever hopeful in the work.

J. E. VANDERWOOD.

• * * * •

THE PASTOR AND HIS WORK.

Having had some experience as a pastor, and believing that the church at large might profitably consider some thoughts under the above caption, I will attempt to set forth some of the duties which belong to the work of a pastor, and also speak of the nature and scope of his service.

Our people, as a rule, are so overwhelmed with the idea of missionary work, and missions and missionaries, that the idea of pastors and their work has in a large measure been frowned upon as a sort of innovation. I believe that the need for pastoral work is becoming more and more evident, with the steady growth and progress we are making as a church. There was a period in the history of our church when the work to be accomplished was almost exclusively of a missionary character. Now that we have several large and established congregations in various places it follows that with changing and growing conditions, there will arise needs and demands which we must be prepared to meet.

By reference to the following scriptures, we shall learn that the work of pastors is likened unto that of a shepherd of his flock. Paul, speaking to the elders at Miletus, said:

Take heed therefore unto yourselves, and to all the flock over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood.—Acts 20: 28.

Peter, in his first epistle, has this to say:

The elders which are among you I exhort, who am also an elder, and a witness of the sufferings of Christ, and also a partaker of the glory that shall be revealed: Feed the flock

of God which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind; neither as being lords over God's heritage, but being ensamples to the flock.—1 Peter 5: 1-3.

In speaking of his people, God has in many instances called them the "sheep of his pasture," as we read:

Know ye that the Lord he is God: it is he that hath made us, and not we ourselves: we are his people, and the sheep of his pasture.—Psalm 100: 3.

For he is our God; and we are the people of his pasture, and the sheep of his hand.—Psalm 95: 7.

So we thy people, and sheep of thy pasture, will give thee thanks for ever.—Psalm 79: 13.

By reference to the following quotations, we shall see the harmony in the thoughts already noted and the provision God has made for the welfare of his people and that the work of pastors is of ancient establishment and not a sectarian innovation. The Lord condemned the shepherds or pastors because they were remiss in duty with these words:

Woe be unto the pastors that destroy and scatter the sheep of my pasture! saith the Lord. Therefore thus saith the Lord God of Israel against the pastors that feed my people, Ye have scattered my flock, and driven them away, and have not visited them: behold, I will visit upon you the evil of your doings, saith the Lord.—Jeremiah 23: 1, 2.

And the word of the Lord came unto me, saying, Son of man, prophesy against the shepherds of Israel, prophesy, and say unto them, Thus saith the Lord God unto the shepherds, Woe be to the shepherds of Israel that do feed themselves! should not the shepherds feed the flocks? Ye eat the fat, and ye clothe you with the wool, ye kill them that are fed: but ye feed not the flock. The diseased have ye not strengthened, neither have ye healed that which was sick, neither have ye bound up that which was broken, neither have ye brought again that which was driven away, neither have ye sought that which was lost; but with force and with cruelty have ye ruled them. And they were scattered, because there is no shepherd: and they became meat to all the beasts of the field, when they were scattered. My sheep wandered . . . and none did search or seek after them.—Ezekiel 34: 1-6.

By further investigation, we shall learn from the teaching we find in the tenth chapter of John that Christ speaks of himself as the "Good Shepherd," and as such, he careth for his sheep and in the perfecting of the organization of his church, just previous to his ascension on high, he gave

some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ.—Ephesians 4: 11, 12.

Why do many of our people lay such stress upon the fact that God has placed apostles and prophets in the church, and seemingly fail to recognize that God has placed pastors in his church as well? The work of the apostle is to direct the operation of the missionary forces in all the world—the work of the ministry. The prophet and evangelist likewise have their special duties to perform, while it is the specific work of the pastor to labor for the perfecting of the Saints and that he may be able to teach unto

the edifying of the body of Christ. It will be readily noted that before a pastor's work is in demand, there must be a flock gathered by the efforts of the missionaries who are to open new fields and gather the lost ones into the fold. Men of experience in this church know well the loss the church has sustained by reason of a lack of men who were competent and available to be placed as overseers over flocks that they might have oversight of them and labor for their preservation and upbuilding. The branches of the church to-day which make the best showing, which are in the liveliest and most up-to-date condition, are those who have the help and assistance of a competent pastor. The law given, of recent date, tells us very plainly:

The twelve and seventy are traveling ministers and preachers of the gospel, to persuade men to obey the truth; the high priests and elders holding the same priesthood are the standing ministers of the church, having the watchcare of the membership and nurturing and sustaining them, under the direction and instruction of the presidency and the twelve.—Doctrine and Covenants 120: 3.

We see that there is a difference in the work of the traveling ministers, but each of them is important and necessary in its place. The pastor is a standing minister and it is his duty to give attention to all details affecting the growth, development, and stability of the church work in the locality where he may be stationed. The Lord has further revealed his will:

The twelve and seventy administering as those prosecuting the work of preaching with the warning voice, baptizing, organizing and setting in order, then pushing their ministry into other fields until the world is warned. It is the will of God that they do this; yea, verily, thus saith the Spirit, If they will now enter upon this work, leaving the burden of care in organized districts, or conferences to the standing ministry, under the presidency of the church; observing the law already given to ordain and set high priests or elders to preside in large branches and in districts.—Doctrine and Covenants 122: 8.

Here we note that the Lord repeats the instruction clearly defining the work of the "traveling" and also the "standing ministry." Instruction is here given, in fact, releasing the Twelve from the oversight of the standing ministry and directing that they shall operate "under the presidency of the church." And it will also be noted that such high priests and elders shall be "set" to preside in large branches and in districts. We here note that the Lord definitely directs that only in branches that are large, where the conditions of the work demand the constant attention of the high priest or elder who may be set there to preside, is it necessary or needful for one to give his entire time to this work. Small branches require less attention and can be cared for by men who can spare some of their time aside from their secular pursuits.

Where high priests and elders are sent by direction of the Presidency, Twelve, or the church to labor

in connection with the branch, it is wisdom and according to divine direction as above noted that they shall preside. It would be utterly out of place and embarrassing to the local laborer as well as to the one sent, should he who is engrossed and daily occupied with his secular work be called upon to preside over and dictate to the one who, being free to wait on his ministry, is giving his entire time to spiritual work. Both may labor effectually together according as time, circumstances, and conditions may permit, but each in his place.

Against this idea some have urged the objection that by setting men to preside violence is done to the law of common consent. To this objection we have only to say that it could not possibly be left to the people to say who of the number of available men should serve them, for the reason that the whole field at large must be taken into account and this by those who understand conditions and needs. The Lord, who gave the law of common consent, has directed that the Presidency and Twelve shall send men to preside where conditions are such that the needs demand it. It follows that neither the Presidency nor the Twelve would send a man to preside nor indorse him as a representative of the church, unless he was considered competent and worthy. When he comes, then, he does so not by virtue of his own authority, but by direction of those superior officers in the church whom the church at large has by common consent sustained in their offices and callings, and unless it can be shown that he who may be sent proves himself to be unworthy he should be received and chosen to preside, and by so doing the local church simply recognizes the authority of the general church as represented by its officers. Objection might be equally made against the appointment of missionaries to certain States or districts without the consent of the people therein, but it will be seen that the right of appointment rests with the Presidency and Twelve and they are given this right by revelation and by voice of the church. As will be noted in the organization of stakes, the officers are to

preside over the branch in the city of the stake or seat of organization, subject to the advice and direction of the general church officers who have general control of the work everywhere by virtue of their office.—Book of Rules 15: 170.

Thus it is well to recognize the fact that the general church officers have control of the work everywhere, and who can point to any serious harm that has come by reason of their having appointed competent pastors to preside in places where needed? Another objection has been urged (notwithstanding revelations given in our day authorize it) that the appointment of pastors to labor in spiritual work and receive remuneration therefor would do violence to the following teaching of the Book of Mormon:

And when the priests left their labor, to impart the word

of God unto the people, the people also left their labors to hear the word of God. And when the priest had imparted unto them the word of God, they all returned again diligently unto their labors; and the priest, not esteeming himself above his hearers; for the preacher was no better than the hearer. . . . And thus, they were all equal, and they did all labor, every man according to his strength.—Alma 1: 37-39.

Such teaching as this was given, no doubt, to show the proper contrast from that which was given by the dissenter, Nehor, who had taught that every priest and teacher ought to become popular; and they ought not to labor with their own hands, but that they ought to be supported by the people.—Alma 1: 5.

Who, in our church to-day, is advocating the idea that our ministry should be supported by the people, simply that they might avoid hard work? Is it not a fact that hundreds of our men are doing to-day just as was done in Book of Mormon times, working to support themselves and others, and at the same time they are rendering valuable aid to the church, using what time they may have at their disposal? When it comes to work, can not a man work just as earnestly and faithfully in spiritual work as in any other kind of work? The fact of our church to-day giving men who are laboring exclusively for its interests simply enough to meet their bare necessities while so laboring is quite a different proposition to that which was offered by Nehor. We are giving financial support to our ministry to-day simply from the standpoint of necessity. Many of our men, who have been blessed with a goodly share of this world's goods, have labored just as faithfully for years, asking no remuneration at all, as it was not needed. But, if it is wrong for a pastor to be sustained financially, so that he may perform his work, it is just as wrong to sustain the missionary or the general officers of the church so they may perform their work. We are not living in Book of Mormon times now; however, we are preaching the same gospel and serving the same God, neither God nor his gospel has changed, but the people and the many conditions surrounding them have changed marvelously. God has very wisely given directions to his church in our day, meeting emergencies and conditions as they are, and why not accept his word and be happy in performing that service we can render? No man in our ministry would accept the remuneration given him for his actual necessities, simply for the love of money. If he really loved money, and that is the real sin, he would be foolish to preach for our church for all he would get.

Those who are disposed to pass adverse criticism upon pastoral work would do well to read and consider these words:

Who art thou that judgest another man's servant? to his own master he standeth or falleth.

Perhaps a missionary who counts his success by the number of sermons he reports and the number he baptizes, simply can not understand how a pas-

tor spends his time. Because a pastor does not work along the same lines that he does it does not follow that he is not just as busily employed. Let the missionary bear in mind that he is on duty while in his field and at work, and that the pastor is never off duty day or night and all the time. Let it further be borne in mind that the pastor who does his duty, accomplishes a great deal of missionary work—in fact, are we not all real missionaries, whatever our work in the church may be? How do we spend our time? Read again that beautiful quotation from Ezekiel where he briefly cites every detail of that attention which a shepherd should give his flock. He charged them that did not do their duty by the flocks, which we must interpret spiritually, as applied to the people, for the diseased were to be strengthened; the sick were to be healed; the broken bones were to be bound up; those that were driven away were to be brought back; those that were lost were to be sought after and found. Because of the lack of shepherds, the Lord said his sheep had become meat to all beasts of the field whose aim was to destroy them, and being scattered, the Lord reproved the shepherds because none did search or seek after them.

What does a pastor do? He tries to care for the spiritually diseased; to heal the spiritually sick; to bind up the broken bones and restore the brokenhearted; to reclaim those who are driven away for various causes and bring them back unto fellowship and communion with the church. He seeks after the lost and strayed ones and keeps in touch with them; he labors to so teach and train them not to stay away from the church and become the prey of some fiendish sin or lust that will result in their destruction. He is to feed them, and under this head is included their whole spiritual education. He is to preach such things as he sees are needed and encourage his flock to inform themselves by obtaining the books and periodicals of the church; he is to guide his flock into pastures green where their souls may be satisfied with foretastes of the joys of heaven; he is to promote harmony, peace, and good will and lead his people into conditions so free from trouble as those beside the still waters; his effort is to so acquaint himself with those whom he is leading that he may lead them indeed into the paths of righteousness. Added to this and many other quotations we might make is this very fitting one from modern revelation which says: "Having the watchcare of the membership and nurturing and sustaining them."

Anyone who has had experience in pastoral work, well knows that in the performance of this work he may spend the very best of his bodily and mental powers. He may work just as hard as he may choose and the more that is accomplished, the greater will be the opportunities for service. Having the over-

sight of the flock, it is well to know their whereabouts and keep in touch with each one. It should be a source of comfort and strength for any member to know that some one is making it his special business to look after him. In order that I may do this effectually, I have devised blanks for use with an indexed loose leaf book, size eight by five inches. The John C. Moor Corporation, Rochester, New York, makes the book and blank leaves and one can get them printed anywhere. The book with three hundred leaves costs one dollar and twenty-five cents and the printing will cost about two dollars.

By using this record, I can instantly locate any member of the branch over which I preside. I can tell the names of each member of the household, their business and location; their spiritual condition; their street and telephone numbers; their record for church attendance; whether or not they take the church papers, and dates when I have called upon them for a visit or when I have written to them. If the name of any member of the family is changed by marriage, or if anyone may die, or be expelled from the church, or move away to other places, I make note of it on the reverse side of the sheet, giving full particulars. I find this record to be very practical, as a pastor's office is a sort of a central bureau of information for the congregation.

So many times, people in and out of the church inquire for certain members of the church and it is very convenient to have the information at hand. Another very desirable advantage of this system is that when a change of pastors is ordered, this record can be given over to the one succeeding and he will at once be put in touch with every member of the flock over which he becomes overseer. In my book I use two hundred white leaves and one hundred blue leaves. The white leaves I use for members of the church and the blue ones for those who hold the priesthood and for friends or prospective converts whom I may wish to follow up. My experience convinces me that a pastor will do his best work where he is best acquainted, therefore I believe that his work should be lengthened out, covering sufficient length of time to enable him to lay and perform such plans of work as in his judgment will bring best results in the church and locality where he may be stationed. It should be remembered that his work is of a standing and not of a traveling character, and his power and influence, his work and plans are sure to be disrupted and foiled if he is called upon to make too frequent moves.

The appointment of pastors being left with the higher officers of the church, they must use their judgment as to the length of time one shall serve in one place, but all being well, I believe a pastor's work will be the most effective when covering a number of years in one place. He is to feed the

church of God, and to do this best he must know each one and by continual association, he learns to know them with that accuracy and definiteness that will enable him to adjust his teaching to their deeds.

Of education, Professor Huxley has said:

Education is the instruction of the intellect in the laws of nature, under which name I include not merely things and their forces, but men and their ways; and the fashioning of the affections and of the will into an earnest and loving desire to move in harmony with those laws.

No missionary can possibly get down to the detail of such work as that which a pastor performs, for he has not sufficient time to give to it. I believe the crowning success of a pastor's work is to be able to fashion the affections and will of his flock into an earnest, intelligent, and loving desire to move in perfect harmony with every divine law. If we are to build permanently and solidly as a church, we must put into this great spiritual building every specification as indicated by our Lord, and as there exists everywhere such great need for higher spiritual attainment, it is well that those whom God has designated should give their time and best thought to this work. Both ancient and modern revelation clearly indicate that the burden of this work rests upon those who are called to be pastors. They are to labor in harmony with the direction and instruction of the Presidency, and as Paul says:

And we beseech you, brethren, to know them which labor among you, and are over you in the Lord, and admonish you; and to esteem them very highly in love for their work's sake.—1 Thessalonians 5: 12, 13.

Take special notice of the fact that it is for their work's sake that they are to be highly esteemed, not for personal reasons. Again Paul says:

Against an elder receive not an accusation, but before two or three witnesses.—1 Timothy 5: 19.

As a pastor is the leading or central figure upon whom the success of a local church depends, to speak disparagingly of him, or accuse him of things of which he is not guilty, would do him no more personal harm than it would do others, but as it would do a vast amount of harm to the work, no one should speak disrespectfully of or throw discredit upon his work. If he is guilty of any misdemeanor, call the two or three witnesses to hear the accusation and report it to those under whom the pastor labors, otherwise, for the work's sake, keep silent. Paul has further said,

Let the elders that rule well be counted worthy of double honor, especially they who labor in the word and doctrine.—1 Timothy 5: 17.

Remember them which have the rule over you, who have spoken unto you the word of God; whose faith follow, considering the end of their conversation; . . . Obey them that have the rule over you, and submit yourselves: for they watch for your souls, as they that must give account, that they may do it with joy, and not with grief.—Hebrews 13: 7, 17.

Much of all this instruction, of course, applies to all grades of officers in the church, but I believe that it specially applies to one doing pastoral work. Upon the pastor, or president of the branch, devolves the responsibility of ruling and deciding what shall and what shall not be done. He must protect the rights of the body and of individuals, even though his ruling may seem unkind to some. Of the fitness of one qualified for this line of work, Paul has said:

And the servant of the Lord must not strive; but be gentle unto all men, apt to teach, patient, in meekness instructing those that oppose themselves; if God peradventure will give them repentance to the acknowledging of the truth; and that they may recover themselves out of the snare of the devil, who are taken captive by him at his will.—2 Timothy 2: 24-26.

Men who labor in this capacity are called upon to be

an example to the believers, in word, in conversation, in charity, in spirit, in faith, in purity.—1 Timothy 4: 12.

While they thus labor for the perfecting of others, God has set a very high standard for them to reach and except they shall succeed in reaching it in a very large measure, the people will not have confidence in them. Not only must they attain to it, but they must maintain a constant consecration of their powers and unswerving loyalty of their attitude toward God and his work.

The pastor and his work being an important part of the whole work, entrusted to our care as a church, let us not hesitate to give it intelligent consideration and support. All departments of service in the church of God should have that recognition which is right and proper, and I firmly believe that the growing and established conditions in our church will soon claim recognition for the needs and merits of pastoral work as never before.

W. E. LARUE.

KANSAS CITY, MISSOURI.

How quick we are to notice the difference between a forced and a spontaneous laugh. It is the latter that falls on the ear like music, and brings an answering smile to one's lips. And the same is true of kindness. If it is forced, mechanical, inspired by a sense of duty, it lacks the charm of the spontaneous kindness which is the overflow of a loving heart.

Life has no other utility or aim than the throwing of one's self heartily into the supreme struggle. Nothing is lost in it—grain of sand or cornerstone; all that man's effort brings to it finds by the eternal laws its appointed place, goes to strengthen either the bulwarks of evil or the City of God. Woe to him who folds his hands because of his insignificance; to do nothing is the very worst fashion of doing evil.—Charles Wagner.

Of General Interest

WHY ARE ALL CHRISTIAN NATIONS ARMED TO THE TEETH.—NOS. 3 AND 4.

[EDITOR'S NOTE.—Nos. 1 and 2 appeared in issue of July 27, but through mistake No. 2 was not placed in proper position and may be found on page 35 of the Bishop's report, under the heading, "Their God is gold." Edwin D. Mead is director of the International School of Peace. Dr. William Van Allen is rector of the Church of the Advent, Boston.]

NO CHRISTIAN NATIONS.

BY EDWIN D. MEAD.

Doctor Hale was once asked in a public meeting, after one of his peace addresses at the time of the first Hague conference, how it happened, if the new peace movement was so strong as claimed, that war is always increasing and there is more war to-day than ever before.

"Because there is not," was his quick and emphatic answer. This fact should never be forgotten. Wars do still occasionally break out, but the decrease of war in recent times has been rapid. A few centuries ago, war was the regular and chief business of all nations; peace was an occasional respite when resources were gathered for further war. War is not to-day the chief business of the United States or England or Germany or any other great nation, and it becomes less and less their business. There was not half so much war in the nineteenth century as in the eighteenth, and there will not be half so much in the twentieth as in the nineteenth.

When I am asked, "Why all Christian nations are armed to the teeth," I answer: Because there are no Christian nations. Doctor Bartol once exclaimed, after listening to a discussion of the failure of Christianity: "Do not talk of the failure of Christianity before Christianity has ever been tried."

Christianity has never been tried in international affairs. Even men whose personal ethics are highly honorable and scrupulous constantly lose every scruple in their capacity as "patriots" when some conflict is precipitated with some millions of "patriots" across the border, over some paltry question of pride or prejudice. Every feeling of humanity goes into abeyance and every impulse of cruelty and greed has full sway with them as members of a nation until the nation against which their passion is roused—every member of which they would personally treat like a gentleman—is humiliated, or has humiliated them.

This describes, with varying accuracy, every so-called Christian nation at this hour. Certain easy contingencies might half a dozen times in the last half dozen years have made it a perfectly true description of England and Germany. It was true of three quarters of the people of England, including three quarters of the bishops, during the Boer war. It was true of a majority of the American people during the Philippine war.

This, I say, is not Christianity. It is barbarism, with a sufficient amount of Christian veneer to stick on in pleasant weather, when the "Christian nation" is under no provocation or temptation. If the nations were really Christian nations, if they once really did "get religion," they would devise some way to bring this "armed to the teeth" condition of things to an end before Christmas. Even Mr. Roosevelt declares they could do it as things are if they had any proper seriousness of purpose.

Every one of them knows perfectly well that their present armaments are a parody upon their professed Christianity. Everyone knows how grotesque and ghastly it would be to set a figure of Christ over the gate of each navy yard and at the prow of each battle ship. I propose that experiment to the sundry "Christian nations" from now to the time of the

next Hague conference. It might prove a salutary revelation to them of the true relation of their battle ships to their vaunted "Christianity."

The first answer, therefore, to the question why all Christian nations are armed to the teeth is that they are still largely heathen nations—begging the heathen's pardon—and need converting. Or we can adopt Mr. Roosevelt's phrase and say that the governments have no proper seriousness in the matter.

A second answer is that, in this age of devotion to money making, the building of battle ships—and this is only one item—is one of the most profitable businesses on earth, enlisting immense capital and numberless "vested interests." Quincy, Massachusetts, offers one little illustration—the whole town recently turning out, church bells ringing, young men of the Christian association burning red fire, in a regular Roman triumph for the admiral who had captured for the Fore River shipyards the contract for two battle ships. That meant "business" for Quincy, and Quincy was "solid." Multiply that by a thousand.

A third cause is the immense influence everywhere to-day of the professional military and naval class. It is slight in this country yet to what it is in England and Germany; but Justice Brewer pointed out a little before his death the menace to the country from the seven hundred and twenty-seven active and retired military officers now—an entirely new phenomenon—living with their families in Washington.

"Do you wonder," he asked, "that these, connected as they are with the military and naval forces, are gradually transforming the capital of the country into a military and naval center, and that their influence is constantly pressing upon Congress for continued development and increased expenditures in military and naval lines?"

We must all recognize that all nations have to-day ten times as many points of contact with each other as ever before. The new means of transportation make them all neighbors. Germany and England to-day almost touch each other. Japan and China, which once seemed so far away from us, now seem scarcely farther away than England. All this gives suspicious people a sense of multiplied dangers. This is one reason why they "arm to the teeth." It is a very real reason for better world organization.

I am myself of those who believe that this wild naval rivalry and extravagance is the final spasm of declining militarism. The people everywhere are waking up to the waste and wickedness of it. They see that the great navies have now become vastly more a provocation and a danger than a defense.

At the same time, the legal machinery for the settlement of international disputes is rapidly evolving as never before. More and more the nations are submitting their differences to The Hague tribunal, and learning that this is the effective, sensible and "Christian" way. Their confidence in the international courts will steadily grow. Coincidentally will grow the perception of the folly and uselessness of the exhausting armaments; and in time it is to be hoped that the "Christian nations" will act in a Christian way.

THE BEAST DIES HARD.

BY REV. W. H. VAN ALLEN.

The spectacle of Christendom armed to the teeth, after eighteen centuries of the proclamation of the gospel of peace, is disgusting and scandalous. I do not forget that there are illustrious military virtues, courage, self-sacrifice, obedience, discipline. I remember all the happy warriors, from Cornelius the centurion, to Washington and Lee and Gordon. But God never meant his earth to be an armed camp, his sea a field of battle for mighty men-of-war; and his truth condemns the

waste of militarism, the mutual suspicion, the greed and folly of imperialism.

Where lies the fault? In the failure to recognize the essential social doctrine which our blessed Lord revealed, the oneness of mankind, whereby men's real interests are common, not opposed. The beast dies hard; the law of the jungle has been so long affirmed that the law of love is slowly accepted, whether by nations or individuals.

To think of all other men as rivals, and to destroy them if possible, that the fittest to survive might survive; something like this appears through the mists of humanity's emergence. That meant private warfare as the ordinary condition of life; and though the tribe and the nation came into being, the huge castles of ancient times prove how long the old notion prevailed, that a strong man must fight with his own hand.

So, competition in the economic order is a survival of that same savagery—some day, please God, to disappear.

But gradually men learned the majesty of law; they found that peace brought blessings which continual bickerings with their neighbors could never give; and when a clash of interests appeared inevitable, they had recourse to the courts for calm and temperate adjudication by disinterested judges. The man who, in a civilized state, "takes the law into his own hands," under whatever pretext, is an enemy to society and is rightly punished as such; for law is nobler than revenge, and its arbitrament is better than that of physical force.

This is the lesson that nations have not yet learned, because international law has been slow of development, without adequate courts to expound and apply it, and with no police force to execute decisions. Other factors have conspired to perpetuate the old bad order; the ambition of a military caste, the pomp and circumstances which minister to the vanity of kings, the delusion that conquests by war add to national wealth. But underlying all these is the fear that if a country's honor or welfare is jeopardized by a neighbor, recourse must be had to warfare, the last arbitrament of sovereigns, to settle the dispute. We need not be surprised to find it so. The evolution of society is, in the nature of the case, gradual, even as the evolution of the highest individual type. But I believe that when the peace palace is opened next year at The Hague we shall have entered fairly upon the stage of development which will make vast armies and navies as patently absurd and needless as the robber barons' fortresses or the massy armor of their builders seem to-day.

The family of nations is coming to a consciousness of solidarity. If one member suffers, all the members suffer with it. Ties of commerce, finance, sympathy are stronger than offensive alliances ever were. Battle ships never wrought so nobly as those that carried food to Messina last year; soldiers never did more gallant service than those who saved the earthquake's survivors from the ruined cities. Working in the cause of a common humanity old national and racial prejudices disappear, and the full significance of the divine precept is felt: "Honor all men."

Some statesmen (too few, alas!) are learning that politics is the science of human happiness and are turning their attention to the problems at home, where millions are submerged in the slums of great cities by the criminal neglect of their rulers to conserve the nation's most precious treasures; and victories in that battle against poverty and misery and vice will deserve greater glory than victories on battlefields where conqueror and conquered alike are vanquished by cruel and hideous death, and the triumph is as woeful as the defeat.

By the abolition of warfare all nations will gain immeasurably in the energy and wealth set free for constructive service to the state. Even now those tiny European countries whose freedom is guaranteed by international agreement show a joyous prosperity altogether different from their neighbors,

where every peasant or artisan carries a warrior on his back. Witness that Arcadian principality, the grand duchy of Luxembourg, with an army of three hundred, who serve as postmen, firemen and policemen except on parade days and where poverty as we know it is unknown.

FAMOUS GEMS OF PROSE.

"MATCHES AND OVERMATCHES."

But the gentleman inquires why he was made the object of such a reply. Why was he singled out? If an attack had been made on the east, he, he assures us, did not begin it; it was made by the gentleman from Missouri. Sir, I answered the gentleman's speech because I happened to hear it; and because, also, I chose to give an answer to that speech which, if unanswered, I thought most likely to produce injurious impressions. I did not stop to inquire who was the original drawer of the bill. I found a responsible indorser before me, and it was my purpose to hold him liable, and to bring him to his just responsibility without delay. But, sir, this interrogatory of the honorable member was only introductory to another. He proceeded to ask me whether I had turned upon him, in this debate, from the consciousness that I should find an overmatch, if I ventured on a contest with his friend from Missouri.

If, sir, the honorable member, *modestia gratia*, had chosen thus to defer to his friend, and to pay him a compliment, without intentional disparagement to others, it would have been quite according to the friendly courtesies of debate, and not at all ungrateful to my own feelings. I am not one of those, sir, who esteem any tribute of regard, whether light and occasional, or more serious and deliberate, which may be bestowed on others, as so much unjustly withholden from themselves. But the tone and manner of the gentleman's question forbid me thus to interpret it.

I am not at liberty to consider it as nothing more than a civility to his friend. It had an air of taunt and disparagement, something of the loftiness of asserted superiority, which does not allow me to pass it over without notice. It was put as a question for me to answer, and so put as if it were difficult for me to answer, whether I deemed the member from Missouri an overmatch for myself in debate here. It seems to me, sir, that this is extraordinary language, and an extraordinary tone, for the discussions of this body.

Matches and Overmatches! Those terms are more applicable elsewhere than here, and fitter for other assemblies than this. Sir, the gentleman seems to forget where and what we are. This is a senate, a senate of equals, of men of individual honor and personal character, and of absolute independence. We know no masters, we acknowledge no dictators. This is a hall for mutual consultation and discussion; not an arena for the exhibition of champions. I offer myself, sir, as a match for no man; I throw the challenge of debate at no man's feet. But then, sir, since the honorable member has put the question in a manner that calls for an answer, I will give him an answer; and I tell him that, holding myself to be the humblest of the members here, I yet know nothing in the arm of his friend from Missouri, either alone or when aided by the arm of his friend from South Carolina, that need deter even me from espousing whatever opinions I may choose to espouse, from debating whenever I may choose to debate, or from speaking whatever I may see fit to say, on the floor of the senate.

Sir, when uttered as a matter of commendation or compliment, I should dissent from nothing which the honorable member might say of his friend. Still less do I put forth any pretensions of my own. But, when put to me as a matter of taunt, I throw it back, and say to the gentleman that he could possibly say nothing more likely than such a comparison to wound my pride of personal character. The anger of

its tone rescued the remark from intentional irony, which otherwise, probably, would have been its general acceptance.

But, sir, if it be imagined that by this mutual quotation and commendation; if it be supposed that, by casting the characters of the drama, assigning to each his part, to one the attack, to another the cry of onset; or if it be thought that, by a loud and empty vaunt of anticipated victory, any laurels are to be won here; if it be imagined, especially, that any, or all these things will shake any purpose of mine, I can tell the honorable member, once for all, that he is greatly mistaken, and that he is dealing with one of whose temper and character he has yet much to learn.

Sir, I shall not allow myself, on this occasion, I hope on no occasion, to be betrayed into any loss of temper; but, if provoked, as I trust I never shall be, into crimination and recrimination, the honorable member may perhaps find that, in that contest, there will be blows to take as well as blows to give; that others can state comparisons as significant, at least, as his own; and that his impunity may possibly demand of him whatever powers of taunt and sarcasm he may possess. I commend him to a prudent husbandry of his resources.—Daniel Webster.

LIBERTY OF THE PRESS.

The liberty of the press is the highest safeguard of all free government. Ours could not exist without it. It is like a great exulting and abounding river. It is fed by the dews of heaven which distill their sweetest drops to form it. It gushes from the rill as it breaks from the deep caverns of the earth. It is augmented by a thousand affluents that dash from the mountain top to separate again into a thousand bounteous and irrigating streams around.

On its broad bosom it bears a thousand barks. There genius spreads its purpling sail. There poetry dips its silver oar. There art, invention, discovery, science, morality, religion may safely and securely float. It wanders through every land. It has a genial, cordial source of thought and inspiration wherever it touches, whatever it surrounds. Upon its borders there grows every flower of grace and every fruit of truth.

Sometimes that river oversteps its bounds. Sometimes that stream becomes a dangerous torrent and destroys towns and cities upon its banks. But without it, civilization, humanity, government—all that makes society itself—would disappear and the world would return to its ancient barbarism.—Edward D. Baker.

DRAGGING A ROAD ACROSS IOWA.

Any man who can transform an Iowa mud road to a nearly perfect highway, three hundred and eighty miles long, at an estimated cost of building and maintenance for the first year of three dollars a mile, has grasped a new idea in the matter of road building. That the road from Council Bluffs to Davenport is a success and is commanding the attention of the entire country and Canada, is shown not only by its splendid condition, but by the enormous mail which pours in upon the Secretary of the River-to-River Dragged Road, which is Mr. Eichinger's official designation—without pay, by the way.

Once Eichinger hit upon the township unit, he promptly proceeded to interest the influential men of the county in the project—farmers, bankers, automobilists, country editors, clergymen, merchants, school-teachers, and scholars, all were pressed into service. Governor Carroll appointed commissioners for each county, every one of whom received a commission bearing the great seal of the State, with a lot of ribbon, and was altogether an imposing document. And these men served without pay. Upon a diplomatic hint the townships of a county through which the road passed were formed into an organization like a company of infantry, with the "Special

River-to-River Dragged Road Commissioner" as captain. He had his squads strung out along the road, and upon the word from Secretary Eichinger started them to work dragging the highway. The haughty owner of an automobile, perforce, hitched a drag behind his car and got to work. It did not take long to establish the fact that a motor-car could drag after a rain from eight to ten miles of the highway in an hour, thus leaving the road in excellent condition.

When the feminine portion of the community discovered that the dragged road meant more frequent trips to town, more visitors, and lots of touring cars whizzing by, they spurred the male laggards. Road-dragging parties became the vogue from the Missouri to the Mississippi. The old-time buggy ride, formerly a Sunday luxury, became an every-day occurrence. The farmer and his family started to talk motor-cars—and before they realized it they bought one. More than eight thousand cars have been sold in the State this spring. Up to date seventeen thousand automobiles have been licensed by the State.—Stewart Ives de Krafft, in *Harper's Weekly*.

GOLDEN SABBATH MORNING IN JERUSALEM.

It is a golden Sabbath morning in Jerusalem. Already in the early dawn there may be seen upon the roads that wind in tortuous fascination amid hills and valleys the coming caravans of festival worshipers. From the fields of the north, from the mountain fastnesses beyond Jordan, and from the slopes of the great western sea there come to the center of the religious and patriotic hope of the Israelites, the sons of Abraham, to their great feast. As one of these little companies approaches the holy city and finally passes through the gates, in the nearer view, we see that suddenly these steps forth from the crowd an aged man. The years have silvered the once raven locks, and in the stern, strong face there are the lines graven deep by years of yearning in captivity. It is a returning exile who, for the first time after many years, stands again within the sacred enclosures and realizes that his pilgrimage is done.

In the hush that falls upon the younger men and the women, even the children are stilled and the little band halts; while from the old man's lips there come the tones of the pilgrim's song:

"Our feet are standing in thy gates, O blest Jerusalem,
O Jerusalem, builded so beautifully strong,
Whither Jehovah's tribes go up, Israel's mighty testimony
For thanksgiving to the Lord."

For a moment a long-suppressed sob breaks forth and interrupts the song, but with a great effort the head is once more lifted and the voice is heard again, and now the pilgrim has touched another theme:

"Thrones are there of judgment true,
Great David's house still rules the land.
I salute in peace Jerusalem,
They must prosper that love thee!"

There is another pause and the strong form quivers as with some deep, inexpressible pain. The light in the eyes, then filled with tears, becomes dim, and when they are clear again they have a dreamy look that tells of companions yet in the far-distant exile. And then again the song, the benediction of suffering:

"Peace be within thy walls,
Prosperity rule in thy palace,
For my brethren and companions' sakes
I will now say, 'Peace be within thee.'"

And the old Hebrew patriot, the long hope of many years fulfilled, sinks to the ground, lost in a flood of devotion to his country and his God.—Adolph A. Berle.

Mothers' Home Column

EDITED BY FRANCES.

Advisory Board, Daughters of Zion.

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Mother's Room.

He's that boy that lives with his aunt, you know.
I'm awfully sorry for poor Jack Roe;
And he says his house is filled with gloom
Because it has got no "mother's room."
I tell you what, it is fine enough
To talk of "boudoirs" and such fancy stuff,
But the room of rooms that seems best to me
Is mother's room, where a fellow can rest,
And talk of things his heart loves best.

What if I do get dirt about
And sometimes startle my aunt with a shout?
It is mother's room, and if she don't mind,
To the hints of others I'm always blind.
Maybe I lose my things—what then?
In mother's room I find them again.
And I've never denied that I litter the floor
With marbles and tops and many things more;
But I tell you, for boys with a tired head,
It is jolly to rest it on mother's bed.

Now, poor Jack Roe, when he visits me,
I take him to mother's room, you see.
Because it's the nicest place to go
When a fellow's spirits are getting low.
And mother, she's always kind and sweet,
And there's always a smile poor Jack to greet,
And somehow the sunbeams seem to glow
More brightly in mother's room, I know,
Than anywhere else, and you'll never find gloom
Or any old shadow in mother's room.—*Author unknown.*

No Place for Boys.

Secretary Shaw has a habit of saying things every little while that set his countrymen and country women thinking hard. The characteristic is not a new one with him, nor has it developed since he went to live in Washington. When he was governor of Iowa he had a way of making public announcements that started debating societies going at full speed all over the country.

But he has never made any statement of quite such general and vital interest as he did the other day in Washington, when he spoke before a large number of women on the subject of "Boys." The feature of this address that has caught the ear of a great many fathers and mothers was the sentence: "There is no place for the boy," followed up with this explanation:

"I think that most of us who have been boys and those of us who have watched the boy will have found and recognized that he is, all things considered, the most valuable thing on this earth.

VALUE OF THE BOY.

"The boy is worth more than any other creature that treads the earth, yet far more than any other thing in the world, I think, there is less place for him. Now, don't misunderstand me. He is less welcome anywhere than others; there are less kind words for him than anybody else. I am not saying that the lad measures up to the standard of the girl's life. I will grant you that we are raising a very much better type of young women than we are young men. But we are none the less interested in the young men, none the less interested in the boy.

"From morning to night it is 'stop it' and 'don't do this' and 'don't do that' and 'don't come in here with your muddy feet.'

"He never sees much of his father. The father in gone in the morning and the boy is in bed when father comes home, and all he sees are other boys and some most excellent and very competent women teachers. But you can not rear a man without bringing the boy in contact with man. That is what the family is for. That the boy should be brought into the world and just left to the mother to rear is the darkest error. He must come in contact with both his father and mother."

Now, strange as it may appear in this age of quibble and combativeness, nobody has yet come forward to disagree with the secretary's ideas. Even the mothers take his side and do not attempt to put forth any argument even against the heresy that the boy is a more valuable thing in this world than the girl.

JUDGE DUNNE'S IDEAS.

Judge Edward F. Dunne, the man who made Roosevelt famous, and incidentally jealous, by comparing tallies in Washington the other day, has very decided and very interesting ideas on the subject. When I asked him to answer the question, "What is the boy's place in the home?" he sent along the following. One might write on the subject a whole day and not compass so much of intelligent comment:

"To me the answer seems simple. Any place at home is the boy's place, so long as he is at home. Give him any place in the establishment congenial to his tastes, but see that he remains at home as much as possible. If he studies, give him the softest seat in the house. If he is athletic, give him bats and balls, the punching bag and boxing gloves, but encourage his athletic exercises in the house, the barn or the adjoining lots. If he discloses a leaning toward any special science, art or craft, encourage it, and, so far as you can afford it, give him the appliances, books or mechanism necessary for its development.

MAKE HOME ATTRACTIVE.

"But install them in your home and keep him home as much as possible. Has he a penchant for billiards? Get him a table, even if it be a miniature one. The more hours each day your son spends at home the more and the sooner he develops a clean, healthy social temperament.

"Encourage him to invite clean, manly boys of his own age to his home, and let him return such calls. Spend as much time with your sons at home as business will permit; enter into their studies, their play, their thoughts, interests and ambitions. Take them out with you as often as possible. Encourage an intimacy with them. Make them your companions as well as your sons, as far as practicable.

"From one to five years old the boy differs little in domestic economy from the girl. He is a cherub to be fondled and trundled and kissed. From five to ten he becomes noisy, turbulent, and destructive, with splendid appetite and vigorous digestion. The best treatment during this period is plain corduroy or never-rip clothes, heavy shoes, spring-lock doors, easily opened from the inside, and ever-ready sandwiches and doughnuts. Never bar his egress from the house; it's a waste

of time. He won't go far—his appetite won't let him. The spring-lock, however, gives you a chance to look over his muddy boots before they strike the rugs of carpets.

(To be continued.)

Letter Department

BOZEMAN, MONTANA, July 23, 1910.

Editors Herald: The Bozeman Saints are not dead. I can't say that we are as fully alive to the work of the Master as we should be, but signs of life are visible, and we are hopeful. At our conference, held here on the 18th and 19th of June, our church was dedicated to the Lord; and it is certainly a nice place in which to meet and worship our heavenly Father, and the Saints should take a great interest in making a success in church work in this city. I am glad to say, too, that most of them do try faithfully to do the work assigned them. This is the hot season of the year, and we are not at all crowded at our services, but we are trying to hold on to the "rod of iron" which leads to the tree of life.

The HERALD of July 20 and *Zion's Ensign* for July 21 are at hand and I have just read the appeal from the Bishopric. It has the right ring and I truly hope it may be read by all the Saints. And not only read by them, but may the truth of the document fire all with love and zeal for the Master's work to that extent that united action may be the result. Surely the time to favor Zion has come. Are we ready? If we are not ready, will we get ready? It is left with us to decide whether we will stand with the Lord and his people or with the world; and our choice will be expressed by our actions, rather than by our words. May the Lord help us to make the wise choice. Asking an interest in the prayers of all of God's people, I am yours in the hope of Zion's redemption.

ISAAC M. SMITH.

23 NORTH SEVENTH AVENUE.

WEST DERBY, VERMONT.

Dear Herald: As I am lonely to-day I will write to you all and tell you how much comfort your letters give me. May God reward you for your sunshine. I am able to sit up a little bit, but am in great pain all the time. I am in hopes to be able to go to the hospital this fall, as I can not get the care I need at home, for my husband can not manage house-work, and when he is away I have to stay alone all day and the days seem so long and weary.

Could some of the sisters send me flower seeds or a rose root? Many thanks for the tracts and good reading. My husband likes to read when he sits down. I can enjoy them too. As I can get postage, I pass them on to the Vermont prison.

I think God wants us all to do what we can to cheer others. No matter what one's lot is, there is a little mission we can pass on and may our heavenly Father help us in all trying circumstances to press onward until we reach that home where pain and want are not known. Pray for us.

SR. ROY COWLES.

BOISE, IDAHO, July 21, 1910.

Editors Herald: Since the 4th of June, I have been associated with Elder S. D. Condit in holding meetings in the gospel tent that was purchased by the Saints of western Idaho and eastern Oregon. Our labors so far have been confined to Boise and Meridian. I have been expecting Elder T. C. Kelley to come to the assistance of Elder Condit and release me from tent work, so I can go to other points in my mission; but to date, he has disappointed me.

The weather is hot and dry here and considerable sickness

has resulted from the continued hot weather. The Saints, however, with few exceptions, are in good health. The Saints composing the Boise Branch are a noble band and show their faith by their works, and when they undertake to provide for a conference or for mission work, or for the missionaries, there is no halfway work with them. And notwithstanding they are generally poor and their numbers few, yet in less than a year they have furnished more than fifty dollars for conference expenses and more than one hundred dollars for a tent fund, beside keeping up branch expenses and contributing to other good works; and last, but not least, in the estimation of the writer, they raised a nice sum of money and presented it to the writer, more than enough to buy him a good suit of clothes which he very much needed. May God reward them for their liberality.

For the information of those who desire me to visit them, I can not say just when I will be able to reach them, but I hope to soon be released from tent work, and then I will try to let you know when I can reach you. Hoping and praying for the salvation of the honest in heart, your friend and co-laborer in the gospel,

A. J. LAYLAND.

Dear Herald: I am a resident of Newton County, Arkansas. I live within ten miles of Jasper, the county seat, or seven miles north of Deer, which is my post-office. If there is an elder in this country or near here, I would like him to come here, for I want to be baptized.

Yours truly,

A. D. ZEARLEY.

FORT SCOTT, KANSAS, July 23, 1910.

Dear Herald: It has been some time since I asked for space to let your readers know how the work is progressing in the Clinton, Missouri, District. I believe we are holding our own and in some parts of the field we are making some advancement.

In the latter part of May I held a few meetings at Eldorado Springs with fair attendance and interest. Two were baptized and the Saints were encouraged. My next effort was at Coal Hill. Farmers were very busy, but we had a fair attendance and on Sunday we had an old-fashioned basket dinner and supper, and three meetings besides the Sunday school services were held. There is a live Sunday school there, Bro. Oscar and Sr. Jennie Reynolds being the directors of it. The branch is presided over by Elder W. E. Reynolds with wisdom and care and, Saints, please remember that he is the Bishop's agent and he needs your tithes and offerings badly now to assist him in supplying the dependents. His address is Eldorado Springs, Missouri, R. F. D. 5. Let him hear from you at once.

From Coal Hill I went to Rockville and held three meetings at the home of Bro. Thomas Wright who, on account of affliction, has not been able to leave the house since December 3, 1909. I then went out to the home of Bro. O. J. Tophome, southeast of Appleton City, where I held nine meetings on the lawn. The people were very attentive and Brother Tophome and his neighbors did not forget that a missionary had to pay care fare, as was evidenced by me leaving there with \$8.97 more than I had when I went. According to the Master's statement there are disciples there.

I will not ask for space to tell of all my travels and labor, but wish to tell you of the work in this part of the field by the earnest request of Bro. Lee Quick, near Mapleton, Kansas. I visited his home and on the 8th of July we began meetings in Rock Ridge Schoolhouse and on Sunday, the 10th, we held meetings at the home of Bro. W. Elethrop, in his

grove. We had a good day with another basket dinner, with Sunday school in the morning, preaching at 11 a. m., dinner at 12.30 for all present; Sunday school, with a real good program, at 2 p. m., and preaching at 3 and 8.30 p. m. We then held forth in the schoolhouse until Wednesday night, and Thursday morning four were baptized and with those who have resided there for some time and the nine baptized last winter, there are twenty-one members living close together and they have a fine Sunday school presided over by Sr. Lee Quick.

Brother Quick and family have lived their religion in that locality and the fruits of their deportment and teaching are beginning to appear. Brother Quick stands high in the estimation of his neighbors, both members and nonmembers, as does also his family. Numbers of others are interested. I was royally entertained both by members and others. I made my home mostly with Brn. Quick and Elethrop, but visited a number of others and was treated kindly by all. They, too, remembered the financial part.

From there, in company with Brother Quick, I went to Hepler where we held four interesting meetings at the home of Bro. and Sr. Stephen Chezem. There are a number interested there. Brother Jenkins will please forgive our trespassing, as this last place is in the Spring River District,—just a little over the line, and it is said that "Over the fence is out."

I am now back in my field but I believe Brother Quick is still in the Spring River District. Since last Tuesday night I have been preaching on the lawns at homes of Brethren Coolman and Balkham, and am having a fair hearing. We are reaching more outsiders than we could reach at the hall. I am having good liberty and attention and the Saints are assisting fairly well. One outsider, an old man, said to Brother Coolman, at the close of the last meeting, "If the gospel ever was preached, that man preached it to-night"; but as in the past, "Many believed, but for fear of the people, they did not confess Him" (did not obey).

I am feeling well in the work and hope to overcome and labor on, though the heat gets real close to me. Now Saints of Clinton District, awake and get ready for the reunion at Eldorado Springs, beginning August 19. Hoping for the final triumph of the work, I am trying to do my part of the work and I believe that I am in the faith.

JAMES MOLER.

MOUNT CARMEL, ILLINOIS, July 19, 1910.

Dear Herald: My heart has been made to rejoice many times that I am a Latter Day Saint. How much joy and comfort we find in this great work if we will only live it and do our duty. I often feel that I can't do as much as others, but God has given each a talent of some kind. Let us use it in the best possible way, so as to bring others into the fold of God. We should never get discouraged. There is nothing to discourage us if we will keep this beautiful gospel ever in our minds. We must not forget we are Latter Day Saints and children of God, and that he watches and cares for us every hour and minute, and is always with us, and in trials and troubles we have a strong arm to lean upon. We all have trials and disappointments along our life's road. God's people must be a tried people. The trials make it easier for us, though they may be hard. Look at the life of Christ, how rough was his road. We must not think that we have a hard time and go around murmuring about it. We should take our trouble to God in prayer. He can help when no one else can.

As I am one of the isolated ones, I have the privilege of attending church only as I make a visit to my dear old home-stead. There I meet with the dear Saints. I think you will agree with me that the difficulty is not in the meeting together,

but in parting. The day is fast approaching when we shall meet to part no more; when we shall be fashioned like unto His glorious body, not as the various sects of to-day would tell us, that we shall all be in a spirit form, having neither body nor parts. We know that the resurrection of Jesus Christ, if taken alone, ought to be sufficient in regard to this.

Let us so live that when we pass from this present state of action, the world may be made better for us having lived in it. As the hymn says, "Let us keep our spirits pure." Pray for me that I may be faithful unto the end so as to hear Him say, "Come up higher."

Your sister in the one faith,
MRS. SARAH GREISS.

ALBANY, OREGON, July 12, 1910.

Dear Herald: I am very glad to get the HERALD and to read the good letters from week to week and all the good reading. It makes me feel glad to know that I was led to receive the angel's message and I want to so live that I can receive that word, "Well done." I ask an interest in the prayers of the Saints that I may live faithful to the end.

Your sister in Christ,
CLARINDA E. COWDERY.

LENORA, KANSAS, July 24, 1910.

Dear Herald: The Saints are very few out here and they are somewhat scattered. Bro. S. H. Fields called on us and preached several times, the interest being quite fair. On the last night (Sunday) the house was filled to overflowing. While most of the crowd was outside waiting for the time to meet we had quite an interesting time. One neighbor asked Brother Fields if he believed in "Joe" Smith, as he called him, and the Book of Mormon, and why didn't he preach on that? Brother Fields told him that he wanted to get the people to believe the Bible first, then it would be easier for them to believe the Book of Mormon and believe that Joseph Smith was a prophet of God. One man in the crowd told Brother Fields he could get a man that could show him he didn't know anything. Brother Fields said that was the kind of a man he wanted to meet, that he would meet any man and prove Joseph Smith was a prophet called and sent of God, and he proposed to prove it from the Bible. This man said, "I don't want any man to stand up and say my parents are not good people because they belong to the M. E. Church and not to the Latter Day Saints." Brother Fields said, "I do not say there are no good people in all churches and sincere in their belief, but they have been traditional and misled by man made doctrines."

At last it was time to commence, and all went in that could get in while Brother Fields occupied one hour and a half. There was perfect order. He spoke on the divinity of the Book of Mormon. According to my judgment he is an able defender of the gospel of Jesus Christ as it is contained in the Bible, Book of Mormon, and Doctrine and Covenants.

I received a card from Brother Fields a few days ago. He and Bro. J. A. Teeters were going to start tent meetings at Seldon, about thirty miles west of me.

Brother Madden called on us a few days ago. He only stopped over night. He went on to Hill City, then to Grenell, then to Hoysa, and I haven't heard anything farther from him.

Brother Showers, from the Nodaway District, called on us on his way out to his farm, ten miles west of where I live. I tell you, dear Saints, it makes my heart rejoice to meet with those of like faith, as we don't have the privilege of meeting with the Saints as we did when we were in Iowa. As I announced in the HERALD some time ago, that if any of the ministry wish to call on us, I would meet them at Penoka or

Morland on the U. P. R. R. or at Lenora on the Missouri Pacific. The invitation still stands good. Address me at Lenora, Kansas, Route 2. May God bless his people that they may be brought to see the light, is the prayer of your brother in Christ.

J. N. BOYD.

North Dakota Reunion.

The annual reunion of the North Dakota District is now a matter of history, having convened at Dunseith, June 25 to July 3, and by many it will be remembered as a time of rejoicing because of influence of the Spirit that prevailed.

The attendance of Saints was nearly as large as usual, and of nonmembers was better than the last reunions held at that place. The preaching was done by Elders J. W. Wight, Joshua Carlile, Alonzo Whiting, James Waggoner, Elmer Weddle, and the writer, and were of a high order and seemed to be appreciated by all.

Many rejoiced in receiving their patriarchal blessings, because of Father Joshua Carlile's presence.

Some of the social services were very spiritual, the Lord speaking to his people by tongues and interpretation through Apostle J. W. Wight and Pres. J. S. Waggoner, admonishing them that if they desire to be relieved from the power of the droughts, famines, and scourges that are coming upon the earth they must come up higher.

Though the most severe and general crop failure this State has ever known seems to be upon us, yet the Saints here with their usual generosity, met the reunion expenses cheerfully. If all the Saints of the district will manifest that same spirit of willingness to sacrifice a little, and send or give it to the Bishop's agent or his assistants, we are hopeful of keeping the expenses of the district paid even under the severe conditions.

It was voted to hold a semiannual district conference with the Fargo Branch sometime during the winter. Watch for the date. It will be published later.

The next reunion was voted to be held at Milroy, North Dakota, during the summer of 1911, the exact date to be set by the committee and the field minister in charge.

JEROME E. WILDERMUTH.

1348 FRONT STREET, FARGO, NORTH DAKOTA.

Extracts from Letters.

Lydia Meeber, Excelsior, Missouri: "I will be glad when we can all meet around God's bright throne where there will be no sorrow or pain or death and no more parting. Pray for me. May God bless us all."

News From Branches.

CENTRAL CHICAGO.

Sunday, June 24. The Sunday school accepted an invitation from the West Side to unite with them in a picnic on Labor Day. Morning sermon by Elder J. A. Tanner, theme, "I am not ashamed of the gospel of Christ, for it is the power of God unto salvation." Visitors: Sr. M. J. Jenkins, who leaves for her home in Akron, Ohio, this week. Sr. Dorris Seymour, and Bro. James Lang, who on account of Sunday employment can not often be with us. Bro. Henry Keir occupied the pulpit in the evening, choosing for his text a very important subject, "Examine yourselves, to see whether ye be in the faith." Bro. Keir also occupied at West Pullman in the morning.

Sr. Maggie Kelso has returned from her visit in South Haven, Michigan, and is at home to all her friends at the address given below.

Some members of the Searchlight Club spent Sunday at

South Haven, and Miss Jessie Pement returned with them from her vacation.

Bro. George Kelso and John A. Lilley returned to their home at Higbee, Missouri, this week, after having spent some months in this city.

We neglected to mention in last week's items that Dorothy Edith, infant daughter of Bro. and Sr. Fred Peslin, and Ralph Victor, son of Bro. and Sr. Ralph Hastings, were blessed on Sunday, July 17.

The attendance at prayer meeting Wednesday evening was much better than usual, Bro. F. G. Pitt and Sr. J. A. Tanner being among the number.

"A sacred burden is the life ye bear;
Look on it, lift it, bear it solemnly;
Stand up and walk beneath it steadfastly;
Fail not for sorrow, falter not for sin,
But onward, upward, till the goal you win."

ALICE CARY SCHWARTZ.

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Miscellaneous Department

Conference Minutes.

BIRMINGHAM, ENGLAND.—The annual conference of the above district convened in the Saints' chapel, Priestly road, Birmingham, March 26, 1910, Pres. William Ecclestone in the chair. J. W. Rushton was chosen to preside, assisted by Elder William Ecclestone and Robert Tabbiner. Deacons chosen were Francis Smith and Edmond Norton; organist appointed being Arthur Walton. Branches reported as follows: Birmingham, 117; Summerfield, 50; Lucester, 36; Stafford, 24. District treasurer's account showed an income of £7 12s. 8d.; expenditures, £4 14s. 11d.; balance £2 17s. 9d. Bishop's agent's report presented an income of £97 12s. 7½d.; expenditures £87 4s. 10½d.; balance on hand, £10 7s. 9d. Ministry reporting: Elders William Ecclestone, J. E. Meredith, Charles Walton, J. W. Taylor, E. A. Webb, G. S. Greenwood, John Schofield, W. N. Kemp, and Joseph Ecclestone. On the election of officers for ensuing year, Elder W. Ecclestone was reelected president, with Elders Charles Walton and J. W. Taylor vice-presidents. The resignation of J. Ecclestone was accepted and R. Tabbiner was appointed secretary, with G. S. Greenwood as assistant. Elder G. S. Greenwood was reelected treasurer and Elder J. E. Meredith was sustained as Bishop's agent. Sunday services were as follows: Morning, in charge of Charles Walton, the preachers were J. Ecclestone and G. S. Greenwood. Afternoon fellowship meeting was in charge of J. R. Greenwood, assisted by H. W. Taylor and John Schofield. Evening service was in charge of W. Ecclestone, assisted by Elder Kendrick, preaching by J. W. Rushton. Conference adjourned to meet at Eastertide, 1911, place of meeting left in the hands of district president. Robert Tabbiner, secretary.

PORTLAND.—District convened with the Hood River Saints, June 25, 1910. The presidency, Marcus H. Cook and N. T. Chapman, presided. R. E. Chapman was secretary, assisted by George Pearson. Zella Balding was organist, and Marcus H. Cook was chorister. All visiting Saints were invited to take part in the conference. Branches reporting were: Portland, Hood River, and Vancouver, Washington. Official reports: Elders M. H. Cook, N. T. Chapman, E. Keeler, H. W. Chapman, G. W. Howard, A. Whorlow, Walter H. Barker, W. A. Goodwin; priests, W. W. Witherbe, G. M. Appleman, R. E. Chapman; teacher, William Chapman, jr.; deacons, George Pearson, Marion L. Howard. The Bishop's agent's report was read and approved. The tent which belongs to the district was left to the discretion and wisdom of the presidency. Upon recommendation of M. H. Cook, Carl Balding was appointed district missionary, according to General Conference resolution No. 420. L. Stover was recommended to the conference by the Vancouver Branch to be ordained to the office of elder, which was approved by the conference, and as Brother Stover was called east on account of the illness of his mother, the ordination was left in charge of the district presidency. The following officers were elected for the following year: M. H. Cook, president; N. T. Chapman, vice-president; R. E. Chapman, secretary; Francis M. Chapman, member of the library board. L. Stover was sustained as Bishop's agent. Preaching Saturday evening by

CONTENTS

THE SAINTS' HERALD

ESTABLISHED 1860.

EDITORIAL:

Personal Assurance of the Truth	- - -	749
Europe to Oust Mormons	- - -	750

ELDERS' NOTE-BOOK:

Ministerial Association, by Edward Rannie	-	751
---	---	-----

ORIGINAL ARTICLES:

Leadership, by Gomer R. Wells	- - -	751
Leaves from Life; Autobiography of Elder I. M. Smith	- - -	752
How Science Confirms the Truthfulness of the Book of Mormon, by J. E. Vanderwood	- - -	757
The Pastor and His Work, by W. E. La Rue	- - -	758

OF GENERAL INTEREST

MOTHERS' HOME COLUMN	- - -	766
----------------------	-------	-----

LETTER DEPARTMENT

Isaac M. Smith—Sr. Roy Cowles—A. J. Layland—A. D. Zearley—James Moler—Mrs. Sarah Greiss—Clarinda E. Cowdery—J. N. Boyd—Jerome E. Wildermuth—Alice Cary Schwartz.	- - -	767
--	-------	-----

MISCELLANEOUS DEPARTMENT

T. W. Chatburn and on Sunday at 11 a. m. by N. V. Sheldon. Sunday afternoon at 3 o'clock by T. W. Chatburn, and Sunday evening by E. Keeler; also prayer meeting Sunday morning at 9, in charge of Walter H. Barker and H. W. Chapman. Conference adjourned to meet with the Portland Branch, the time of meeting left to the district presidency. R. E. Chapman, secretary.

EASTERN IOWA.—District convened in the Saints' chapel, Clinton, Iowa, June 11 and 12, 1910, with President J. E. Wildermuth in the chair. Branches reporting: Fulton, Muscatine, Green Valley, Marion, Clinton, Oelwein, Osterdock, Baldwin and Davenport. Ministry reporting: Seventies James McKiernan, J. B. Wildermuth, and L. E. Hills; Elders John Heide, E. W. Voelpel, C. G. Dykes, Wm. B. Weston, Ira A. Chamberlain, E. Lowe, jr; Priests David L. Palsgrove, Amos W. Heide, Robert Smith. A very peaceful and spiritual conference was held. Robert Smith, secretary.

Convention Minutes.

KEWANEE.—District Sunday school and Religio met in convention at Millersburg, Illinois, June 17. The Sunday school chose the following officers for the coming year. O. E. Stade, superintendent; Joseph Arber, assistant superintendent; Mira Cady, secretary; Willare McNeal, treasurer; Anna Amos, librarian. The following were chosen by the Religio association as officers for the coming year: Amos Berve, president; Joseph Arber, vice-president; Mira Cady, secretary; Alfred Needham, treasurer; Mrs. Nellie Elvin, librarian; Mira Cady, home class superintendent. Elder Joseph Arber was chosen by both associations to assist Sister Etzenhouser in auxiliary work at the coming reunion. In the evening, a program was rendered by the district associations which proved both entertaining and instructive, and though no theme had been chosen, every number seemed fraught with the inspiration of doing. We were favored with some good spirited talks by Brn. Joseph Arber and C. E. Willey during conventions. A good spirit prevailed throughout each session and we trust it may continue with each one through the coming year that much good may be accomplished. Mira Cady, secretary.

PORTLAND.—The Portland, Oregon, District Sunday school association met in convention at Hood River, Oregon, June 24, Supt. Frances L. Keeler occupying the chair. Bro. George Pearson acted as secretary for the meeting, owing to the absence of the secretary. After the general routine business was dispensed with a motion prevailed to extend an invitation to the general officers for one of their number or a representative to be with us at the June convention of 1911. The afternoon session was devoted to institute and normal work which proved to be both interesting and instructive. Mary Harvey Shippy, secretary.

Joseph Smith, Editor; Elbert A. Smith, Associate Editor; Israel A. Smith, Assistant Editor.

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

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

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

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

Conference Notices.

To the Saints of the Seattle and British Columbia District: The reunion has been called off for this year, owing to shortage in finances. The conference, however, will be held at Seattle, commencing Saturday, September 17, at 10 a. m. Religio and Sunday school conventions will be held on Friday at the same place, commencing at 10 a. m. All the meetings will be held in the Saints' church located on the corner of Kilbourne and First avenue northwest. The change of date is made that we may have Brn. E. L. Kelley, Presiding Bishop, and F. M. Sheehy, missionary in charge, present at the conference. It will be an opportunity that no Saint in the district should miss. We have never had the pleasure of meeting those brethren at our conference before. Now, take notice, the Fremont-Ballard car runs by the church. This car may be taken two blocks from the depot, one block west and one block north. Remember there are three car lines running to Ballard, but only the one mentioned goes to the church. Let all come who possibly can. Let each one come expecting to receive the blessings of the Spirit. The Seattle Saints will make ample provisions for all. Brethren Kelley and Sheehy, please read. William Johnson, president.

The Southern Missouri District convenes at Beaver, Douglas County, Missouri, August 20 and 21, at 10 a. m. All reports should be sent to the undersigned. Those coming by rail will be met at Cedar Gap on Friday, August 19. We hope that every branch will be well represented at this conference. Benjamin Pearson, secretary.

Reunion Notices.

Reunion of the Utah District will be held at Provo, beginning August 27 and continuing over Sunday, September 4. The conference of the district will be held the last Saturday during the reunion, and Friday will be given to the Sunday school and Religio for conventions. All the missionary force assigned to Utah, together with a number of local elders, are expected to be present. Come, Saints, and let us unite in making this a spiritual feast. Bring your tents and covered wagons, and camp with us and help make the reunion a success. H. N. Hansen, assistant minister; John Hall, vice-president.

The eighteenth annual Northwestern Missouri reunion will be held on the old camp ground at Stewartsville, Missouri, August 12 to 21. Tents: 10 by 12, \$2; 12 by 14, \$2.50. Those wishing to rent tents should write B. J. Dice by August 6 so we can make arrangements for the required number on hand, cots, etc. Meals at the boarding tent can be had at a reasonable rate. Local and long distance telephone service on grounds. Have your mail addressed in care of camp grounds and it will reach you in good time. The usual number of able speakers will assist the already able force of the district. Come and have a good time by casting your burdens at the Master's feet and bearing a song away. T. H. Hinderks, secretary.

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We understand that in many parts of the country fruit is plentiful. In Lamoni we have none this year. College boosters of limited finance who desire to aid, could do no better than can or dry apples, peaches, etc., and send to the Industrial Department for use in the hotel. Due credit will be given the same as if cash were sent.

CHARLES B. WOODSTOCK,
Director Industrial Department.

The Bishopric.

APPOINTMENT OF BISHOP'S AGENT.

The Saints and friends of the Saskatchewan District of the Reorganized Church of Jesus Christ of Latter Day Saints will please take notice that upon the resignation of Bro. W. E. Nelson, as Bishop's agent for said district, Elder John A. Beckman, Nutana, Saskatchewan, has been duly appointed in and for the said district.

Elder Beckman has proved his faith by his works, and we trust that the Saints of Saskatchewan will give to him as hearty support as they gave to the retiring agent.

We regret to lose Brother Nelson, for he was a very efficient agent, but feeling that he was called to leave Canada to labor

in the United States, he thought it wise to hand to me his resignation.

The Regina conference tendered to Brother Nelson a hearty vote of thanks for past services, and gave Elder Beckman a right royal welcome, so we look for good results from his selection.

Sincerely yours,
R. C. EVANS, Bishop of Canada.

Addresses.

Alvin Knisley, field address, 610 Center street, Sioux City, Iowa, instead of Persia.
A. J. Layland, Raymond, Bear Lake, Idaho.
James Moler, home address, Holden, Missouri.

Died.

DAVIS.—Helen Zaloma, infant daughter of Bro. George and Sr. Maggie Davis, died July 9, 1910, at the age of 4 months and 18 days, of pneumonia, after an illness of about five days. She was a very intelligent, sweet spirited child, and had entered deeply in the affections of those who knew her. Funeral sermon at the home, July 12, by Elder J. F. Mintun, in charge of Elder E. O. Clark. A good attendance at the services expressed the love for the child and sympathy for mourners.

Vacation Time Is Here

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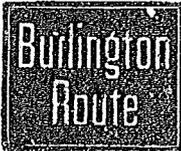
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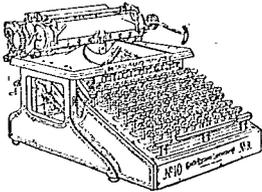
You have perhaps been planning a trip to Colorado or Yellowstone Park for years—make up your mind today to go this Summer and let me hand you one of the Burlington Colorado handbooks or Yellowstone Park folders which tell all about where to go, what to see and what to do, and contains a complete list of hotels, boarding houses and ranches, with their rates. Ask me about Estes Park, Colo., also.



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Official Publication of the Reorganized Church of Jesus Christ of Latter Day Saints

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

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



"There shall not any man among you have save it be one wife; and concubines he shall have none."—Book of Mormon, Jacob 2: 36.

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Editorial

PROOF AND ARGUMENT.

[The following is a short synopsis of a chapter on the subject taken from a well-known book on logic. We take no credit in any way for what is given, and trust it will cause HERALD readers to give some thought to the subject presented. We have contemplated publishing a series of articles along the line of argumentation and debate.—ASSISTANT EDITOR.]

There are three methods or processes by which in a systematic way thoughts and facts are presented. That is, by these processes of description, examination, and exposition we are able to set out a conception of the things connected with a particular subject.

But proof and argument go beyond this. They endeavor to convince, to remove doubt, to give belief and knowledge to the intellect. And it therefore follows that unless it is convincing it is not proof, and what may be proof to one mind may not be to another.

Proof brings assent to the proposition, and assent comes to us in two forms: belief, or probable truth; and knowledge, or certain truth.

Proof as a process, reverses the usual order of reasoning by inference. In the latter we have given to us certain premises from which we reach a certain conclusion. In proof we first have the proposition or conclusion and set out to establish its truth.

There are two kinds of proof, direct and indirect. Direct proof consists in the successful attempt to support a proposition. Indirect proof consists of removing objections to the proposition.

There are three processes of proof or argument. There is a certain proper order for the presentation of proof, and it quite naturally follows that as proof is intended primarily to convince it does not always please. The aesthetic is lost in the practical. In oratory it is different. We recently had two speakers in Lamoni. One gave us a fine oration. It was pleasing to the ear. What he said was true. It was a red-blood talk and not only appealed to us from the side of beauty, but also because we recognized that what he said was true. The second speaker gave us an argument. He took up his proposition in logical order and set out to prove a certain thing. Both efforts were equally enjoyable, though quite different in style and thought.

These three processes of proof are definition, division or analysis, and probation.

Definition is the process of determining the nature of the issue and what is to be proved or disproved. Here is where one outlines the proposition to be dealt with. Supposing the proposition was, "Man is mortal," it would be necessary at once to state whether it was proposed to deal with "man" simply as the animal organism, or as the abstract subject of consciousness, without reference to the animal, or as both. Such a definition on the start makes easier the argument and less likely to confuse, as the reader may have in mind one concept of "man" and the writer another. It makes for directness and is essential in the discussion of most any question.

Analysis is the process of showing how many specific and different aspects of thesis are involved and which can be separated for distinct treatment. This is also quite important as it assists in discussing a part at a time, building up a proposition and verifying it from attacks based upon its generalizing. Thus literature would be divided into 'torical, religious, scientific,' etc., and the value such a process is invaluable, as may be seen upon first thought.

The third process is that a probation, the arrangement of facts and truths which will bring certitude, which will establish belief or knowledge concerning the proposition. The common ground in argument, of course, consists of those axioms or truths which will be accepted by the person to whom the matter is presented. Here we come to the two kinds of reasoning: deduction and induction, both of which are inference, one having greater value and force than the other.

The two kinds of inductive reasoning as stated, are perfect induction and imperfect induction. Perfect induction is really nothing more than generalization, that is, a certain thing being true of each and every member of a class, it is therefore true of the class as a whole. For example: Mercury revolves on its own axis; so do Venus, the Earth, Mars, Jupiter, Saturn, and Neptune. These being all the planets, we say, "All the planets revolve on their axes."

Imperfect induction is where the conclusion goes beyond the facts upon which it is based. If for instance, we only knew that four of the planets re-

volved on their axes, we might infer that all of them did. Now this is true inductive though imperfect reasoning. Perfect inductive reasoning is generally spoken of as deduction. We deduce something from and within the premises, and the conclusion has therefore a certitude which is lacking in imperfect induction.

A common error of those who fail to reason closely is to reach a general conclusion from the particular, when it is not true of the class. If one seeing an individual cliff dweller and noting that he has abnormal ears, should arrive at the conclusion that cliff dwellers have abnormal ears, he would be guilty of what is called "hasty generalization," and is a fallacy. This is characteristic of the insular or provincial mind, and should be carefully avoided.

In probation, the third division of proof, it is essential that the arrangement be suited to the proposition in hand and to the person or persons addressed. We have often heard the remark that Brother Blank has made a logical sermon, or that Elder So and So is such a logical speaker. And I have often wondered why they were considered logical. Upon what grounds was the statement made? Was it because of the order in which the matter was presented? or simply because conclusions reached appealed to one as being correct? I greatly fear that the term *logical* is used too often without a full understanding of its meaning. For what would be a logical presentation to one audience would not be logical with another. What might fail to convince one audience might not fail with another, for the reason that the "state of minds" varies with different audiences.

Probation is the real proving, the arrangements of facts and truths and the marshaling of the same in the order calculated to produce conviction. It is the work laid out in the other two processes. The proof may consist of axioms, postulates or propositions not in dispute and considered proved, and the object of proof is not only to have correct and true propositions, but to have correct reasoning, and can only work from some middle ground or from that which is accepted by the hearer. And when we come to the real live reasoning we find ourselves back to deductive and inductive arguments which have already been briefly discussed.

In the consideration of the arrangement of matter in debate or argument, there are a number of divisions which my text uses, but we will take time only to name them, and trust we may be able to take them up at some later time. They are, "analytic arguments," "synthetic arguments," "arguments from antecedent possibility," "argument from circumstantial evidence," "personal argument," and "argument from testimony," and these are given for what suggestive value they may have.

And now we find ourselves face to face with the general rule as follows, which we quote:

If the mind addressed be already in a state of belief, and the object of the discourse is to confirm and strengthen it, then the weaker arguments may generally need to be placed first, and the stronger ones last. But if there be an opposing belief to set aside, it will be better to advance the stronger first, in order to overthrow opposition at once. The weaker may follow, which will confirm when they would be of no avail in the first assault. In order to leave a strong impression, however, some of the stronger arguments may be reserved for the close; or what is equivalent, the arguments may be recapitulated in the reverse order.

Of course when necessary for the building up of an argument where one thing depends upon what goes before, the situation will not allow the order to be disturbed or influenced by the state of mind of the audience. But other things being equal, we are given the following rules:

1. Deductive should precede inductive proofs. This assumes that they are both applicable to the issue. In case only one of them is possible, this rule does not apply, and in case that the state of mind is already one of belief, the order should be reversed. Those also who maintain that induction conditions deductions might adopt the reverse order.

2. Analytic proofs should precede the synthetic and all others. The reason for this rule is that the analytic argument naturally follows the process of definition, and prepares the way for the reference to general principles or particular facts antecedent to the proposition stating the issue, while the analytic argument does not go behind the conceptions which define the issue.

3. Antecedent possibility arguments should precede the inductive arguments generally and those from circumstantial evidence in particular. If any presumption against the possibility of the thesis exists, the first thing is to get that out of the way, and the mind is then receptive for the others.

But yet, after all, we are told there are no hard and fast rules. The judgment of the person making the argument must be followed. He must decide whether the state of mind warrants a reversal of order of the cumulative method, which under normal conditions should always be followed, because of the greater value and weight. While circumstances will determine, the usual order is antecedent possibility, testimony, circumstantial evidence, personal argument, and deduction. And this should be concluded by a recapitulation which sums up briefly all of the arguments presented. "Just as definition introduces discourse, recapitulation should close it."

NOTES AND COMMENTS.

We are pained to learn of the death on the 3d inst. of Elder E. Harrington, of Independence, Missouri. The HERALD extends sympathy to the family and friends of the brother.

"Some men are so busy planning for to-morrow that they have no time to execute the things which yesterday they planned for to-day."

Elders' Note-Book

ONE WHO HAS GONE TO HIS REWARD.

(Written at the grave of Elder W. C. Duncan, Mound Grove Cemetery, Independence, Missouri, October 7, 1909. Brother Duncan for many years held the gospel banner aloft.)

Beneath me lies the form of one
They say is dead. A noble son
Of toil was he, but now they say
That his great soul has passed away.

That on some distant brilliant shore,
Where sun and moon and stars no more
Remembered are, he dwells in bliss;
Nor longer kens a world like this.

No more the soft green coverlet
Of mossy grass he sees; nor yet
The rustling leaves, stirred by the breeze
In yonder thriving maple trees.

No more this pansy at my feet
That lifts its tiny cheek, so sweet,
To meet the tender, soft caress
Of yon bright shining sun, shall bless

His inmost soul, as in the days
When he was here. But where he stays,
His soul delights in singing praise,
While on a golden harp he plays

Some magic tune—no old home lays,
Like those he loved in other days,
But some great song, so vast and grand
No human heart could understand.

No more he loves by rippling stream,
On mossy bank to sit and dream,
While singing birds their melodies
Employ to cheer such hearts as his.

No more? Ah, who shall dare to say
But that on this October day,
He, whose remains below abide,
Is standing at my very side;

And as I write these thoughts of mine,
His eyes are reading every line?
And who shall say but that he feels
The joy that Nature's soul reveals;

And loves, just as he used to love,
The things that raise our thoughts above
The cares and sorrows of the world;
And looks at Nature's flag unfurled;

Rejoices, just as I rejoice,
As now I list to Nature's voice;
And quaffs with me the perfume rare
Borne on the sweet October air?

Oh, what philosopher shall say
That heaven is so far away;
That if the veil were only rent,
We might not find where'er we went,

That heaven is right here at hand,
And not in some far distant land?
And those we love, perhaps we'd see,
Are watching over you and me;

Are all about us, day and night;
Not in some spacious palace bright
With dazzling lights and massive dome,
But right here where they'd feel at home.

I hate to think that when I die,
I must go flying through the sky,
Beyond the bounds of time and space,
E'er I shall find a resting place.

But when I go, it seems to me,
The place that I had rather be
Is right in this loved world of ours,
With birds and bees and trees and flowers.

And to be near those dear to me
Where I their cares and joys might see;
Where I might lend a helping hand
To guide them to the better land.

And so with him, whose body lies
Beneath this spot, the thought I prize
That his bright dwelling place might be
Not very far from you and me.

(MRS.) W. C. DUNCAN.

Original Articles

THE GREAT UNREST; ITS CAUSE.

The world is not at agreement as to the cause of this condition except in a general way. It is claimed that the cost of living has increased without a corresponding increase in wages; but while many have tried to explain why this situation exists, their explanations have differed widely and radically. One article contributed by a liberal number of our leading public and business men to a prominent periodical recently, was noticeable in that each contributor strenuously endeavored to show that the particular business in which *he* was engaged was not responsible for the undesirable situation, while it was generally admitted that the condition existed.

The fact that this trouble is world wide should caution us against seeking a local cause for it, as far as a principal one is concerned; though contributory ones may be local.

Several things we notice that bear upon the situation.

Organization of industries, and that of labor: It is claimed that this tends to preserve a just balance between the laborer and his employer, and prevent oppression by either. If both sides are equal in the contest this may be the result, but not otherwise unless they both work to the same end. In general, their aims are opposed to each other; for instance, the "captain of industry" endeavors to so organize his forces that he can eliminate competition as far as possible in his business, control the market in his particular line, and cheapen production of his goods as well as the cost of distributing. This requires low wages, and is facilitated by competition among the laborers who, on the other hand, form unions to prevent such competition. These unions naturally

seek to secure higher wages and less hours of labor which, of course, increase the cost of the goods made.

Patented machinery and processes: While these tend to lessen the cost of producing articles, the fact that the right to use a patented process is restricted to a few who control it by law, makes it possible to maintain a higher price for the article made than would otherwise be the case; but where several parties obtain patents in a particular branch of industry, that while slightly differing are of nearly equal value, the producers seek to form a combination or to effect an "understanding" whereby the higher prices can be maintained, and the would-be competitor driven out of the market by a temporary lowering of prices if occasion requires.

Improved service to the consumer: The customer wants delivery to suit his convenience; notwithstanding the many sales in the various stores of our cities each day, the number who carry their purchases home with them is very small; the reason assigned would probably be that they have included the cost of delivery in the price of each article, which would cost no less if taken home by the customer; yet the sum paid for such delivery during one year would surprise most of us, probably, if known. The fact that in many places several stores exist where only one or two is needed of a kind, adds considerably to this cost. In view of this fact it should not surprise us to read Secretary Wilson's claim that reports from fifty cities showed that the consumer paid thirty-eight per cent more for beef than did the retailer. The president of Swift & Company states that they make a profit of about three and one fourth cents on each dollar's worth of meat sold. We presume this is the net profit, while the other is not, but even then it indicates somewhat the cost of this "convenient service" to the consumer. A few cents more for an article of consumption seems insignificant, but one cent added to the cost in a ten cent purchase is an increase of ten per cent on what may be consumed in a single day.

Mr. Hill, who owns a railroad amid vast arable fields that he wants some one to occupy and grow produce that can be shipped over his road, claims that the trouble is that we are not producing foodstuffs enough; but a closer examination reveals the fact that too often the farmer is compelled to sell for a low price until some one "corners" the market, whereupon prices soar and foodstuffs are reported "scarce."

Taxation, direct and indirect: The demand by the people for greater conveniences and various other things of public benefit real or imaginary, for town, state, and nation, necessitates enormous sums of money to be raised in some manner. Direct taxes are not difficult to fathom as contrasted with indirect. The latter are usually raised by the tariff

principally. It may be so levied that it will protect the prices of goods made in this country, or it may only protect the raw material produced here, which at first thought may seem to amount to the same thing in many cases; but if a combination exists among the manufacturers of certain goods by which they practically control the market here, they may benefit by cheap prices of raw material and still maintain high prices for the finished product; the people as well as the employee receiving no advantage. If the tariff is so placed that the labor instead of the material is the thing protected, it enables the employee to earn fair wages when otherwise he would not be able to do so, but causes the cost to the consumer to be more than it otherwise would be, if the article is produced much more cheaply in a foreign country. With many advocating free trade, some calling for a tariff that will protect the workman, some for one that protects the manufacturer, and others for protection for the people, it is not strange that it is a disturbing factor in the world. The manufacturer in his own defense claims that "natural" goods have relatively advanced far more than manufactured goods, while it is admitted that some things are cheaper than ever before.

Organization and combination: Probably at no time in the world's history have these two conditions been so prevalent as now. When it is remembered that milk selling for ten cents per quart in New York City is sold by the farmer for less than three cents, something must be radically wrong. If all other foods should be so manipulated it would mean starvation for the people. Some are recommending legislation forbidding speculation in foodstuffs and some other necessities of life. There is scarcely a large industry in existence that is not controlled or sought to be controlled by some combination or so-called "trust"; they teach us real lessons in economy, for it is the watchword from start to finish with them. But the consumer usually follows quite a different policy, for he wants all the pleasure he can get from life and pays a good price for it. Places of amusement are on every hand, all sorts of novelties useful and useless are constantly brought to his attention to separate him from his money, little by little it may be, but not the less surely. It becomes an abnormal thirst for pleasure, and his money is soon spent; whereupon he concludes to borrow money, perhaps to speculate in some *sure thing* that is to make him rich beyond the need of labor. He goes to some loan association, so-called, to be accommodated with a small amount at what seems to be a not very unreasonable rate of interest which, of course, he can easily pay along with the principal from his earnings; but he finds that the little interest is really a small matter compared with the other charges that are raked up in every conceivable manner, which he has to pay. When these charges are

paid he has nothing left with which to pay even a part of the principal, and to keep the loan "good" he must renew it for another short term, which means a repetition of all these charges; he wishes to avoid publicity in the matter, hence he renews the loan from time to time until, if he is fortunate enough, he pays back the principal and perhaps two or three times as much more in payment of extra charges. One has but to see the many advertisements of these loan companies to realize to what enormous proportions the business is grown. Are they in business for pleasure? Yes, of a certain kind; and many of them are combined, forming chains of a system.

Meanwhile what is done with the money that is used in speculation, even supposing the business in which it is invested proves to be a profitable one? A corporation is formed by a few who hold the balance of power in their own hands, the public is invited to invest in an enormously profitable business and operations are started; perhaps a small dividend is paid and the public is confident. They wait expectantly for the golden egg, but it is not laid—yet. Unfavorable reports are heard or else all is as silent as death, or perhaps the officials require large salaries that leave no profits, or yet again, possibly the business seems to be going along all right but still it does not *quite* pay a dividend. Finally the small investor is disgusted, and sells his shares for any price he can get, which is very little. After the manipulators have secured most of the stock back again at a fraction of what they received for it, behold, it pays a large dividend; so large in fact that it looks good to some one who does not know that it may be two thirds "water," and he buys at a high price, though the price seems to him to be low; and then the process will probably be repeated. Of course there is money in the business, but who will get it?

Thus many things enter into this great question that seemingly is more complex as we consider it more carefully, until we wonder where it began and where and when it will end. Behind it all is the distressing fact that if crime is not legalized it is at least tolerated by law to the extent that it does not make these things unlawful.

One thing seems certain, that until the majority of men desire equality it can not exist in our nation. As long as the people seek self-gratification at the expense of others, crime and misery will continue to increase until they are caught in their own snare. True happiness can never come through chasing these elusive rainbows and will-o'-the-wisps, because happiness is not founded on wrongdoing; it lives in a higher atmosphere where dwells love for God and for mankind. Some of the most eminently successful men of the world (measuring success by the world's standard) have admitted their ignominious failure to grasp it. They have pursued it in the

manner of the millions who failed before them, have grasped what they pursued but happiness was not there, it still soared pure and unsullied immeasurably above them.

We should be profoundly grateful that so far as we are concerned the solution of this matter is in no other human hands than our own. The divine plan has been unfolded to us, we are assured that we can accomplish it in our own midst, and we are *expected to accomplish it*. To be occupied in a good cause, to be at peace with God and man, and to be assured of the things required for the comfort of all, is to breathe an atmosphere, a diviner than which no mortal may retain. Reason tells us this is true; the experiences of all throughout all ages witness that it is true; God says it is true. Shall we follow the course of all the miserable failures of the past, or will we choose the pathway where, in the past, God has walked and talked with man. P. A. B.

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LEAVES FROM LIFE.

AUTOBIOGRAPHY OF ELDER GEORGE W. THORBURN.

I was born in Holytown, Scotland, March 26, 1863. My ancestors were born in Scotland as far back as we can trace them. I came to America with my parents in 1869, making our first home in Orangeville, Pennsylvania. In 1873, we came to Boone, Iowa, living there only a short time, then moving to Morgane; from there to Grand Junction, and then to Coalville. In Coalville, I spent my boyhood days, and grew up to manhood. My father followed mining, so when I was thirteen years of age I took up the same occupation and followed it till seven years ago, when I quit to go into the general mission field.

In my boyhood days I had many experiences in common with other boys, which I will exclude from this short sketch of my life. But I desire to relate one or two of them so you can think of them in connection with my religious experience. First, permit me to state that I had a God-fearing father and mother; both at one time belonged to the Presbyterian Church. Father in later years became dissatisfied with their teachings and left the church. Mother continued till a little over a year ago, when I baptized her into the true Church of Jesus Christ.

When about seventeen years of age, I had a longing desire to become a professional baseball player. And, while my liberties at home were not curtailed, I thought by leaving home I would be more able to accomplish my purposes. So one night, unbeknown to my people, I took my departure to fields unexplored by me. My only baggage was my baseball suit. I made my way to Angus, remaining there two or three days. I finally got another young man in the same notion as myself, so we concluded to go south next morning. The morning broke nice and clear. All nature seemed to be rejoicing, and two

hearts beat as one, rejoicing over the bright prospects before us. We just got to the depot in time to get our tickets, then rush out to get on the train. There was a large crowd to get on, and all seemed to be trying to get on the front end of the coach. My partner had gotten on; but I got squeezed out, so I ran to the rear end of the car, to get on, when I met my father getting off. Well, I will not attempt to describe the scene. Suffice it to say that after a few minutes' talk, I consented to go home with him. My partner came to the rear end of the train. I waved at him, but have never heard of or seen him since.

After being at home but a short time, and still having the desire to be a professional ball-player, I again took my departure unbeknown to my people. This time I went to Saint Louis, Missouri. Father did not follow me, thinking I would be a better boy after I got a taste of the world. I was gone about two months, and had several experiences in that time that are still fresh in my memory. I am confident I will profit by them in all this probationary life. After many disappointments and trials, like the prodigal son of old, I concluded to "arise and go to my father, and . . . say unto him, Father, I have sinned against heaven, and before thee, and am no more worthy to be called thy son: make me as one of thy hired servants." As in the case of old, to a disobedient son, the love of an earthly father and mother was manifest on my return.

In my younger days my thoughts and desires were not along religious lines. Hunting, fishing, and baseball were the things that engaged my mind mostly. Still I remember at times the thought of a future life would present itself very strongly to my mind. In the town where I was raised, there was a branch of the Latter Day Saint Church, presided over by Bro. James Allen, now of Lamoni. They met in the schoolhouse, and I used to go quite often; and myself and others used to say if we joined any church it would be old James Allen's church.

My first religious impressions, which finally culminated in my coming into the church, came to me in July, 1894. In April of the same year I made up my mind to visit my people, whom I had not seen for about thirteen years. At this time they were living in Union, British Columbia (on Vancouver Island). I went by the way of San Francisco, and took boat from there to Victoria, the capital of the island. While in San Francisco, by request, I went with a young man to hear a lecture by a Buddhist. When we had gotten nicely seated in the large hall, I heard some singing in an adjoining room. I asked the young man who they were. He said, "Oh, they are Mormons." I listened a little closer, and could recognize the pieces they were singing. I knew then they were Josephites. I felt then like they were the people I wanted to cast my lot with; and if I had

been alone I should have gone in there. On the 18th of April, I landed safe in Union. After four months of pleasant visit the time came to say good-bye. In bidding father and mother good-bye, mother clasped me in her arms, and, with tears running down her face, she said, "George, I don't think we will ever meet in this life again." As she uttered these words, this great latter day work, with its saving power, came vividly before me; and these are the impressions that were left in my mind. Go you back to Missouri. Join the church. Be faithful to your covenant, and in due time God will call you into the ministry. You will be sent to your people. They will accept the gospel, and in the next world you will be one unbroken family.

I came to Higbee, Missouri, with the full intention of joining the church; but when I got among my old companions, I seemed to forget my former resolution; so for a little over a year I continued in the world. But all that year I could feel a change coming over me. I quit many things which I thought would be hard for me to lay down. The final climax came one night about twelve o'clock, while I was in bed. The voice of God rang in my ears these words, "If it were not for your associates, you would do the will of your heavenly Father." The voice sounded so real, I answered immediately that I would; for that was one of the things I thought I could not break away from, my former associates, which I felt I would have to do in order to be true to God, myself, and them. Waking my companion, I told her what I had heard. She said, "You better be baptized." I thought so too; so on the first day of December, 1895, I went through the waters of regeneration, being baptized by Elder A. J. Cato.

Thus I began my spiritual race, which I hope to continue to the end.

After coming into the church and hearing others testifying how they prayed and read the Bible that they might get a knowledge this work was true, I began to see how the mercy of God had been extended to me; for I did not read a chapter in the Bible; nor did I pray till after I came into the church; but the mystery was partly solved the first night after my baptism. When it came time to retire, my wife (who had been a Latter Day Saint all her life) said to me, "It is a rule in the church to have family prayer. I have been fasting and praying every Saturday and Sunday for three years, asking God to bring about what my eyes have witnessed to-day; so now you are in the church, also the head of the family, it is your duty to lead in prayer." I submitted to the instruction, and offered the first prayer of my life outside of what my mother taught me when a boy,

"I lay me down this night to sleep,
I pray the Lord my soul to keep."

My prayer was not very long; but his sweet Spirit was there to comfort and to cheer. There was also a large branch at Higbee. Their prayers were for me, that God might bring me into the church, to be a worker with them in this great latter day work. Surely "the effectual fervent prayer" of the righteous availeth much. I was ordained a teacher in February, 1896, by William Vincent and R. R. James; an elder by I. N. White and Joseph Tanner in June, 1897.

In 1900 I sent my application to the Quorum of Twelve, stating if they saw fit to give me an appointment, I was willing to go. It was accepted and my first mission was North and South Dakota. I was ordained a seventy, by Joseph R. Lambert and W. E. Peak, in April, 1901. Since then I have labored in Minnesota, Scotland, Michigan, Indiana, Illinois, Iowa, Washington, and British Columbia. The latter is my present field of labor.

In the spring of 1906 I was appointed to this field of labor. On this trip I met my people for the first time after coming into the church. They were living in Seattle. The first Sunday there I preached in the Seattle Branch. At that meeting my father and mother, and brother, heard me for the first time. As I tried to tell them the gospel story in its simplicity and beauty, that same Spirit that told me thirteen years before that they would accept my message was with them, and also the speaker. I baptized my mother and sister-in-law. My father said he intended to be baptized, so I hope to baptize him and my brother before long.

Going from there to Union, British Columbia, where my sister and her husband live, I preached there five times, and baptized both of them. To show how the Spirit of God worked with those whom God gave me to understand thirteen years before would accept the angel's message, permit to state one instance. During my thirteen years' absence my sister and her husband joined the Presbyterian Church. As before stated I visited them and preached five times, and talked much to them evenings, principally answering questions. I was to leave on the Friday boat, so my brother-in-law said, "Wednesday, I will take you for a drive up Courtney Valley. This is one of the finest valleys on the island." So Wednesday came, and we started early in the morning, taking our dinner along. We drove till two in the afternoon, selecting a lovely place on the edge of the beach to take our dinner. After eating, we prepared to take a bath. The tide was coming in, so the water was fresh and clear. While preparing to go into the water, my brother-in-law said, "George, I have one request to make of you. I want you to baptize me." He said, "I presume I don't know all there is to know about the message you have brought; but I have heard enough to believe it is true. Last night I

could not sleep for thinking about it." So I led him into the water and buried him with Christ to come forth a new creature.

We got back home about five o'clock. My brother-in-law went into the kitchen where his wife was. He said, "Mary, you don't know what I did to-day."

"Yes, I do."

"What did I do?"

"You got baptized. That is what I intend to do to-morrow."

So the next day I led my sister into the waters of regeneration, so they are both rejoicing and praising God for the angel's message.

In conclusion let me say these last seven years in the missionary work have proved to me beyond a doubt that this work is divine; and God is true to his promises.

Your brother in Christ,

GEORGE W. THORBURN.

UNION, B. C., November 20, 1907.

Of General Interest

OUR PHYSICAL HEALTH.

THE DEADLY FLY.

The old view of the fly, that he was a scavenger and in one way a blessing because he consumed filth of all kinds, has given way to clear recognition of the fact that the fly is a real menace to health.

He has always been fought by the cleanly housewife, but unfortunately the husband and children did not always sympathize with the effort. Now everybody begins to see that his habits are filthy. He paddles his horrid feet, begummed with vilest matter, in the baby's milk. He probably disseminates every disease, including typhoid fever and tuberculosis.

HOW TO GET RID OF FLIES.

In spite of the warfare so long waged against the fly, few people have any clear idea of how to get rid of them. This is largely because all families are at the mercy of their neighbors. One home may fight them effectively, another home may maintain a place where they breed and furnish more flies than the whole neighborhood can destroy.

Getting rid of flies depends upon three things—prevention of their breeding, killing them after they have bred, and keeping them out of your own home if your neighbor breeds them.

A FEW FACTS THAT WILL HELP.

Breeding Places.—The principal breeding places of the common house fly are in decaying animal and vegetable matter, outside privy vaults, and in barnyard manure, particularly horse manure. It is estimated that from 85 to 90 per cent of the house flies are born and reared in ordinary horse manure.

The average time from the laying of the eggs in the breeding place until the development of an adult fly is about ten days. The eggs hatch in from fourteen to twenty-four hours, producing the larval stage, which are commonly known as maggots or worms. This stage lasts from five to seven days, depending largely upon moisture and temperature. At the

end of this period they seem to seal themselves within their skin, forming a hard case around them, and often burying themselves in the soil; they are now known as pupæ, this stage lasting about five days, during which time the remarkable transformation into a fly occurs, when they emerge from their shell in the shape of an adult fly; and thus the life cycle is complete.

The average female lays about 120 eggs, and it is estimated that in the temperate zone of Massachusetts these 120 eggs are multiplied from twelve to thirteen times. Assuming that one half of the eggs produce female flies, and that one half of the total number of larvæ are destroyed by their natural enemies before their transformation into the adult fly, the remaining number of progeny of a single female fly during the course of a summer season would make a total in figures which is appalling. Try to figure it out, and after you have arrived at the correct result you will begin to realize the importance of doing something to prevent the breeding of flies.

Habits.—The odor of food in house and stores, together with the warmth and protection afforded therein, makes these places a desirable home for the fly; and while as above stated he is fond of filth, yet he also relishes most all kinds of foods, particularly those containing sugar or milk, and all kinds of meats. It can reasonably be expected that a fly having just gained entrance into the house has come from some filth producing or disease breeding place, and it is because of this that his presence in the house or in the store or shop becomes exceedingly dangerous. This is particularly true of flies that breed in human excrement, carrying, as they may do, the germs of intestinal diseases, such as cholera, dysentery or typhoid fever, from their breeding place to foods or drinks.

The result of examination of fly specks found upon a lemon pie in a certain bakery, was to the effect that the fly speck contained germs belonging to the fermentation group of bacteria; but what was worse, it also contained a large number of pus-forming germs.

Natural Enemies.—The house fly has a number of natural enemies, which greatly reduces the numbers. First there is the worm known as the house centipede, which devours the fly in great numbers. There are also certain predatory beetles that devour the pupæ, also several fungous diseases, as well as a reddish mite that is very destructive to the fly in the latter part or near the close of the fly season. Flies are often found sticking to the window pane, with a whitish looking material radiating from the fly upon the glass in every direction, which is an illustration of death caused by the fungus growth upon the fly.

THE FIRST STEP IN PREVENTION.

The final solution of the fly nuisance must rest entirely on prevention; that is to say, to do away with his breeding places. His destruction, after being born, can never be accomplished, as they come in such great multitudes as to make that task too great. The majority of the house flies being reared in horse manure would seem to point the way for successful abatement of the fly nuisance. Indeed, it is now thought by sanitarians that if these places were either properly and effectively screened from the fly, or were disposed of by cremation or buried or scattered upon the fields of the farms, and if the outside privy vault was made fly-proof, and every householder was careful that no decaying animal or vegetable matter was permitted upon his premises, the fly would be very largely and quickly exterminated.

Surely the time is coming, since it is now an accepted fact that the fly is a source of danger in the community, that such steps should be taken by the state and municipalities as would without unnecessary delay accomplish his destruction.

Screens.—The next step in prevention is that of thorough screening of all places where foods are manufactured, prepared or sold, including, of course, the home. It is particularly important that the sick room be kept absolutely free from flies, especially where there is one suffering from tuberculosis or typhoid fever. It is quite as important that this should be done as that the mosquito should be kept out of the room-containing the yellow fever or malarial patient.

Until recent years screens have been used principally to exclude the fly and mosquito solely on the ground of personal comfort; but now we know that the principal benefit derived from the use of screens is that of preventing sickness and disease.

Among other preventive measures is that of fly paper, both poison and sticky, fly traps, and the fly-swatter, all of which are of various degrees of utility.

HOW TO KILL FLIES.

To clear room of flies, carbolic acid may be used as follows: Heat a shovel or any similar article and drop thereon twenty drops of carbolic acid. The vapor kills the flies.

A cheap and perfectly reliable fly poison, one which is not dangerous to human life, is bichromate of potash in solution. Dissolve one dram, which can be bought at any drugstore, in two ounces of water, and add a little sugar. Put some of this solution in shallow dishes and distribute them about the house.

Sticky fly paper, traps and liquid poisons are among the things to see in killing flies, but the latest, cheapest and best is a solution of formalin or formaldehyde in water. A spoonful of this liquid put into a quarter of a pint of water and exposed in the room will be enough to kill all the flies. They seem to be fond of this water. Care should be taken to place it beyond the reach of children.

To quickly clear the room where there are many flies, burn pyrethrum powder in the room. This stupefies the flies, when they may be swept up and burned.

If there are flies in the dining room of your hotel, restaurant, or boarding house, complain to the proprietor that the premises are not clean.

RULES FOR DEALING WITH THE FLY NUISANCE.

"Keep the flies away from the sick, especially those ill with contagious diseases. Kill every fly that strays into the sick room. His body is covered with disease germs.

"Do not allow decaying material of any sort to accumulate on or near your premises.

"All refuse which tends in any way to fermentation, such as bedding straw, paper waste and vegetable matter, should be disposed of or covered with lime or kerosene oil.

"Screen all food, whether in the house or exposed for sale.

"Keep all receptacles for garbage carefully covered and the can cleaned or sprinkled with oil or lime.

"Keep all stable manure in vault or pit, screened or sprinkled with lime, oil, or other cheap preparations, such as are sold by a number of reliable manufacturers.

"See that your sewerage system is in good order; that it does not leak, is up-to-date, and not exposed to flies.

"Pour kerosene into the drains.

"Burn or bury all table refuse.

"Screen all windows and doors, especially in the kitchen and dining room.

"If you see flies, you may be sure that their breeding place is in nearby filth. It may be behind the door, under the table or in the cuspidor.

"If there is no dirt and filth there will be no flies.

"If there is a nuisance in the neighborhood, write at once to the health department."—*Gospel Trumpet*.

AN ILIAD OF AN ANT-HILL.

A crowd of the ants quickly fell to work about the fly, trying to draw it into the entrance of the gallery. At the same time many began to carry away bits of sand to enlarge the opening. Suddenly a larger ant, more than twice as long as any of the others, and which I had casually noticed scurrying about in the edge of the adjoining thickets, dashed into the midst of the laborers and laid hold of the fly, which he tried to pull away. He certainly possessed the requisite size and strength to achieve his purpose, but he had seriously miscalculated the spirit of those whom he meant to rob. Hardly had he fixed his pincers on the prey when he found himself seized by the legs.

And now began a mill as desperate as it was brief, swift, and decisive. The sharp mandibles of the diminutive warriors must have inflicted torturing wounds, for the robber dropped the fly and doubled himself into a knot. He squirmed and twisted, snapping at his tormentors, several of whom he disabled, but he gave up all thought of securing his prey and concentrated his attention upon saving himself. He was marvelously quick in his motions, and a sudden dash set him free, whereupon he ran for the woods like a whipped dog, with such a craven aspect that onlooking Jove shook with Olympian laughter. It was a spectacle which, unlike the struggle with the poor beetle, awoke no painful and conflicting sympathies, and the stout little fighters had all the honors.

At my next visit I supplied the busy citizens with another fly. I threw it down far from any gallery, and near the edge of the valley, hoping, I confess, that the robbers would take a hand in the business; and I was not disappointed. The myrmidons had hardly organized their engineering operations before several of the big thieves began to make dashes for the booty. One of them quickly paid for his temerity with his life, and the rest were driven off in panic. Almost invariably they sought refuge high on the grass stems, and one bore off a myrmidon firmly fastened to a hind leg. Every few seconds he would stop, curl himself up, and bite savagely at his little enemy, but the myrmidon never let go, and, although I followed them for nearly a yard through the "woods," the robber running from stem to stem, when I finally lost sight of them the little chap was still hanging on with unconquerable tenacity.—Garrett P. Serviss in *Harper's Weekly*.

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Religion is the subject of violent debates in both houses of the Cortes. As reported from Madrid on the 6th, the Bishop of Madrid, leading the attack in the Senate, claimed that the laws of the church are the laws of the country, because the constitution makes Catholicism the state religion. Premier Canalejas in reply declared that the invasion of state sovereignty by the church was no longer tolerable. Commercial bodies, according to reports of the 7th, had signed a petition to the government in favor of limiting the growth of monastic orders. They asserted that the orders are monopolizing many branches of industry and commerce. The Republican organizations had pleaded support to the government's religious program. The King signed on the 7th, a bill forbidding further religious orders to enter Spain until the pending negotiations with the Vatican for a revision of the Concordat are ended. The measure was then to be presented to the Cortes.—*The Public*.

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"It is not the children of the rich that become our great citizens, but the children of the poor. The curled and perfumed darling whose early years are smoothed recruits two classes, the idle rich or the wastrel and criminal. The boy who has to fight his own way develops real manhood and those qualities that make for success.

Mothers' Home Column

EDITED BY FRANCES.

Advisory Board, Daughters of Zion.

Mrs. B. C. Smith, president, 214 South Spring street, Independence, Missouri; Mrs. H. A. Stebbins, vice-president, Lamoni, Iowa; Mrs. D. J. Krahl, secretary, 724 South Crysler street, Independence, Missouri; Mrs. F. M. Smith, 630 South Crysler street, Independence, Missouri; Mrs. L. L. Resseguie, Lamoni, Iowa; Mrs. M. E. Hulmes, treasurer, 909 Maple avenue, Independence, Missouri.

Who Is My Neighbor?

Thy neighbor?—It is he whom thou
Hast power to aid and bless,
Whose aching heart or burning brow
Thy soothing hand may press.

Thy neighbor?—'Tis the fainting poor,
Whose eye with want is dim,
Whom hunger sends from door to door:
Go thou, and succor him.

Thy neighbor?—'Tis that weary man,
Whose years are at their brim,
Bent low with sickness, cares, and pain:
Go thou, and comfort him.

Thy neighbor?—'Tis the heart bereft
Of every earthly gem;
Widow and orphans, helpless left:
Go thou, and shelter them.

Where'er thou meetest a human form
Less favored than thine own,
Remember he thy neighbor is,
Give bread instead of stone.

O, pass not, pass not heedless by;
Perhaps thou canst redeem
The breaking heart from misery:
Go share thy lot with him.—Selected.

No Place for Boys.

(Continued from last week.)

THE FIRESIDE CONFERENCE.

"Between ten and fifteen years your son needs special care and attention. During this period he begins to show his natural bent or inclination toward industry or idleness, manliness or effeminacy, integrity or moral weakness. If he is strong and healthy, keep him steadily at school. Give him plenty of time for physical exercise in the daylight, but see that he is at home after dinner. Between dinner and bedtime the boy of this age, if he is a healthy minded lad, can employ himself at home most profitably and enjoyably. His mental labor at school has been relieved by the physical labor of after school sports and games. He has digested his dinner, and physical relaxation is both healthful and pleasing. An hour over his lessons for the succeeding day leaves him another hour before he need go to bed.

"This hour should be regarded by both parents and children as sacred and devoted to the family altar. Mother, father, daughter, and son should for that hour become comrades. A boy of fifteen who spends from dinner to the hour for sleep among his own people in this way will never go wrong.

"From fifteen to twenty comes the first breaking of the family ties, when the answer to this question, 'Where is the boy's place at home?' is most frequently answered by the boy. If his parents are of poor or moderate means he goes to work. If they have ample means he goes to college or the university—and sometimes to the Devil. If, however, he be a boy of manly instinct and honest heart, wherever his province may be, his 'place in the home' is always, in spirit at least, at the side of his mother and sisters.

"Be he in the workshop, the factory, the mill, the college or the university, his place is in his mother's heart and at the family fireside. If in the years he has passed before leaving home he has been made his father's friend and companion, he still remains that friend and companion in spirit, and will on meeting him do as two boys I know—one of sixteen and the other of thirteen—kiss that father and murmur in their slumber, 'There's no place like home.'

AGREES WITH SECRETARY.

Mrs. George W. Trout, a well known member of the Chicago Woman's Club and the West End Woman's Club, has nothing but praise for Mr. Shaw's ideas. She said yesterday:

"Secretary Shaw knew what he was doing when he said what he did about the boy. He knew those simple words 'the boy is the most valuable thing on this earth, but there is no place for him,' would cause a general awakening and a realization of what a dreadful, dreary, unfillable, empty place this would be without this same obstreperous boy.

"Having four boys in our home, the subject to us is naturally a vital and often a strenuous and lively one. 'There is no place for the boy.' The sentiment makes one smile, for the funny part of it is that you can not read it in cold type without realizing that there is not only a place for the boy as a generality, but that there is a place for each individual boy which no other boy in the whole wide world can fill. How many fathers and mothers can recall some particular boy who left them once to take perhaps a higher training, but whose place will always remain vacant until the family is again reunited in that country where the boy long ago preceded them.

EQUAL RESPONSIBILITY.

"Secretary Shaw sounded another great truth when he emphasized the equal responsibility which the father shares with the mother in the bringing up of the boy. A boy needs the influence and companionship of his father, he needs to come into contact with men. And right here let me digress a moment and add that the girl needs her father, too. I can not understand why the boy is treated as an entirely different specie from his sister. He is quite a near relative to his mother, and his sister is quite as close akin to her father.

"The remembrance of these facts will simplify things wonderfully. It is a fatal mistake to map out one line of conduct for the boy and an entirely different one for his sister. However different their tastes, pursuits, or pastimes may be, their training should be judged by the same moral code. Most intelligent fathers and mothers now recognize this fact, and a great deal of useless heartache, regret, and remorse are going to be saved in consequence.

WORSHIPS HIS FATHER.

"The boy loves his mother, but he worships and desires in all things to emulate his father. And I think there are few fathers who would not give up some very undesirable habits, even at considerable self-sacrifice, if they knew how eagerly they would be watched and imitated by their sons. It is a great thing for the complete and happy development of the boy if there is perfect harmony between the father and the mother. If the father's influence in the home is lost, it is

often quite as much the fault of the one as the other. It is a great mistake for a mother never to do any governing herself, but constantly to threaten the boy with his father's displeasure, and make the home-coming of the latter a sort of clearing house for the day's offenses.

"Under such circumstances the boy naturally does not look forward to his father's society with unalloyed pleasure. A mother can not be too womanly, but she can be too 'womanly'—for instance, when her boy has a fight with the boy next door, she ought not to immediately jump to the conclusion that the neighbor's son is totally depraved and her own an abused cherub. When she washes her son's disfigured and possibly bloody nose, she says gently, 'Who began it, Johnny?' And Johnny, of course, being a normal boy, always announces that it was the other fellow. A mother ought to try to influence her boy never to fight, if he can possibly avoid it, but if he must fight, to retain his self-respect and fight fair. No sticks or brickbats, but a good, hard pounding and a settlement of the question once for all.

SHOULD BE MANLY.

"But it is a splendid thing to teach the boy that it is a good deal manlier for him to keep his temper and not fight at all than to fight. The father and mother in each family ought to be a sort of Hague Tribunal for the settlement of differences. All that they need in the training of the boy are unlimited tact, force, wisdom, a keen sense of humor, patience, purchased in wholesale lots, and a few other little things of like character.

"But it is comforting to think that we only have to do the best we can and then cheerfully and reverently leave the rest to God."

(Concluded next week.)

Requests for Prayer.

The sister's Prayer Union requests the prayers of the Saints. Bro. Thomas Lewis, of 1814 Holly street, Kansas City, Missouri, who has been a great sufferer for twenty-nine months, would be glad to have your prayers in his behalf.

Mrs. C. E. Smith requests the prayers of all the Saints that if it is consistent to God's will, she may be healed. "I leave it all with him. I can not find any medicine that helps me. Ever your sister in Christ."

Sister Moody earnestly requests the Saints everywhere to join her in fasting and prayer on August 14 in behalf of her niece who is mentally unbalanced. The physicians say she will never recover. She seems to be possessed with evil spirits, from association with spiritualism. Will the ladies of the Prayer Union offer prayer in her behalf at their next meeting that the evil spirits may be cast out and she may be made whole?

Sr. Joanna Goudenback: "On the third Sunday in August, 1910, I have asked the Bay Minette Branch (Alabama) to fast and pray for my baby who some time ago was taken by a fever and she lost the use of one of her limbs. Please join with us that our heavenly Father may send his healing power upon my baby. I expect to have her administered to that day. This is the request of your humble sister in Christ."

All that is unpleasant and inharmonious in the church is due to a lack of oneness with Christ. Paul describes beautifully the growth of those who keep the bond of peace in the unity of the Spirit. Because this blessed state of affairs does not prevail, we have stunted Christians instead of those who have come unto the measure of the unity which is in Christ. In the sixteenth verse we see the body made up of full-grown Christians doing the glorious work for which God called it forth.

Letter Department

GREENVILLE, UTAH, July 29, 1910.

Editors Herald: I arrived in Utah on the 1st of the month, and began my labor in Salt Lake City, Sandy, and Midvale. Late as I was, I found that among the elders appointed to this part of the field, I was the first to arrive. Bro. J. D. Stead arrived shortly after I did, however, and is at work at Ogden and vicinity. I am informed that Bro. John Davis also reached the field last week, but I have heard nothing from him direct.

I came to this place day before yesterday, as I had found considerable interest when here last February, and felt that the work ought to be looked after. The people are anxious that the issues between us and the dominant church should be publicly discussed, and the authorities pretend to be willing, but I very much doubt that they will agree upon any fair proposition. They shall, however, have an opportunity, hoping whatever may happen that good may accrue to the cause of truth.

In consultation with Bro. John Hall, the vice-president of the Utah District, the reunion is appointed to meet at Provo, August 27, and will continue over Sunday, September 4. The conference of the district will convene on the last Saturday during the reunion, and it is hoped that both the ministry and the Saints of this part of the mission will unite in making this gathering a success.

Mail addressed to me at Provo, Utah, will reach me, and I shall be glad to hear from any of the elders as well as from all members relative to the work in which we are engaged.

In gospel bonds,

H. N. HANSEN.

CONIFER, COLORADO, July 27, 1910.

Dear Herald: I have been highly interested in your editorials. I think they are grand and very encouraging to the Saints. I wish to say to all my brothers and sisters, notwithstanding my infirmities, I am still trying to hold up the banner of King Immanuel, preaching the gospel on Sundays, and I am happy to say the Lord is still with us and blessing us with his Holy Spirit.

My heart was made glad a short time ago in having the honor of inducting three precious souls into the kingdom of God, a mother and two little sons, and I wish to say that one of the little boys was quite sick last fall with typhoid fever and not expected to live. He was given up by the doctors, but the mother had faith in God and sent word to us to pray for her child that he might live, and so we took the child's case to the Lord in prayer, not being anywhere near so he might be administered to. The same day we were praying for him, the little boy took a turn for the better and got well. This summer the mother came and brought the family with her and she with the two little boys were baptized, and the youngest, a little girl, was blessed and they went on their way rejoicing, to meet the father of the children. So this is evidence to us that there is a God in heaven who hears and answers the prayers of his Saints. So do not be discouraged, dear Saints, when you are in trouble. Call upon Him who is mighty and powerful to save and he will come to our rescue. He has said in his word that whatsoever we ask in faith believing, doubting nothing, we are to receive. May God help our unbelief is my prayer.

JAMES KEMP.

BUNGWAHL, MYALL LAKES, NEW SOUTH WALES.

Editors Herald: We are the only Saints just here and it has been a nice change for us to be even near a branch. This place, it may be remembered, is one of a good number that Bro. Glauud Rodger visited in Australia, and he came here on

foot over rough, hilly country to carry this good news of the gospel to his brother, who with Bro. John Wright (who has recently passed away) was baptized in the lake quite near their residence. Both of these brothers had the pleasure of their wives obeying, therefore their families are all strong defenders of the gospel to-day.

Brother Rodger's house still stands. The photograph of it will appear later, as my husband intends forwarding it through Bro. W. J. Haworth.

After these families removed further north to enable their business to grow, each settled in a different part. Therefore in that way the gospel has new centers and their names will well be remembered by those early missionaries who had few Saints' homes to call at. I am sure Brother Wight will remember the miles of this coast without any Saints to welcome him, but it is very much better now. Brn. J. Kaler and G. R. Wells will also know.

Since the above named Saints left this place the gospel has not been preached here, until two years ago we removed here, and then Brethren Jones and Haworth called on us and preached to a few attentive listeners. It has caused a couple of families to read and investigate, and of course others it caused to stay away for fear they may be caught in the awful (?) mesh.

Last week we were privileged in having Bro. E. F. Robertson and Bro. Victor Seaberg with us. Brother Robertson preached twice in the hall and had one Bible reading in the same house that Bro. Glauud Rodger had first visited. He found the man of the house quite ready with questions that were answered as simply by Brother Robertson as the alphabet would be to us. He could just roll off passages to verify his statements and belief.

We pray God is blessing him on his mission. He is surely sent to us as one of those earnest young men that the Lord loves. We were sorry this time to see him so sad and lonely on receiving his home mail, which brought the sad news of the loss of his sister-in-law. How he grieved with that brother in his widowhood! It made us feel we grieved with him, but as he very nicely put it, what a wonderful difference it is to grieve as the Lord's child and grieve without him.

I forgot to state that Tuncurry Branch is twenty-four miles to the north of us and Bulahdelah nineteen miles west. We drive to the latter place when convenient. In three weeks' time we hope to visit Tuncurry when the new church will be opened and a memorial service preached.

In Bro. John Wright's death, the Saints here have lost a strong defender of the gospel, a true friend, a man who was always a better man than he pretended to be, and the home has lost—well, much more than my pen would pretend to write and more than our imagination could rise to.

Praying that we will be of some use in the Lord's vineyard,
Your sister in the bonds of love,

ANNIE J. PARKER.

LAMONI, IOWA, July 18, 1910.

Dear Herald: I wish I could see you all and speak a word of cheer. There are some of you that I am personally acquainted with. I would be glad to clasp your hand and say, May God bless you; but as I can not do that, I ask that his Spirit may convey you a special blessing. There are some of you I wish I could write to in person, but I have to write so many letters to my children and other relatives that I do not have much more time as I have to do my home work; and there is no one to help me but my husband and he has much to do out doors.

We are here in the land of Zion trying to live faithfully, but there are many things to try us. I have a hard trial to bear at the present time. I have to do a good deal of my work

sitting down. I wish that you would all pray for me that God would give me more strength of body. It seems that if I could be stronger I could accomplish more good in every way. We are commanded to ask in faith. Yes, faith is what we want. May the Lord give us living faith so that when we ask we shall receive. We are commanded to love one another and when we love each other as we should, we will not say wrong things about any one. May we all live in love and unity; then when we ask God to heal our sick and afflicted ones, he will do it.

I would like to call attention to this, that we here in and around Lamoni have been blessed with the rain from heaven while many other places are dried up. Some are burned up with the hot winds and sun. Where my boys are, in South Dakota, they are harvesting their wheat with the plow. We lived in North Dakota twenty-three years and I know what it means to lose your crops. We lost a good many crops there, but I wish to say to the Saints there, Be cheerful, God has not forgotten you, but in some way you will be provided for. We lost our crops there for three years in succession and yet we never wanted for bread. Dear Saints, it is my prayer that we may come up higher. May we all be faithful that we may meet our loved ones to part no more.

Your sister in the gospel,

MRS. MATTIE E. S. HOWERY.

NEW LONDON, IOWA, July 28, 1910.

Editors Herald: Bro. Charles Fry and writer came here July 19 and found Brother Willey had announced us for a series of meetings to be held in the city park. It will be remembered that it was here that W. G. Roberts earned a sixty-five dollar purse in January talking about "Mormon hash" and "slop doodle gush" and other nonnutritious substances, and really if the church had paid this sixty-five dollars it would have been a splendid investment. The anti-Christian methods used the last night of the discussion by the minister in charge of the Christian church here, made it necessary for the members of that church to give him his release. We understand he has signed up with a church near Lamoni, Iowa. The man who will take charge of the Christian church here is named Teaser. I think perhaps that should have been the name of the other man, because he certainly worried several good honest souls of his congregation.

The people are coming to our meetings in large numbers and have been constantly in attendance. In all our experience in church work, never have we seen such interest. In fact, it became so unbearable to the M. E. minister, who with the minister of two other denominations are holding Sunday night union meetings, that he took occasion to review us; but his efforts were so weak that it didn't even start either one of us to answer him. We leave here to-morrow for Montrose reunion, but leave an appointment here for August 2. Then if you conclude we are lost, look for us at New London, Iowa. Should you see this, Elder Roberts, you can tell just about what your "slop doodle gush" has done for the gospel of Christ. Go on, if you will, you are doing the work good, for we can do nothing against the truth but for the truth. We are remembering Brother Mintun in our prayers.

Yours for truth,

O. H. BAILEY.

EROS, LOUISIANA, July 23, 1910.

Dear Herald: This is the only organization in Louisiana. I think this is a hard field and the Saints have not lived as near the cross as they should, but trust, as Bro. J. T. Riley has just been here and held a two-week meeting and shook us up in our slothful and disobedient condition, that all have decided to walk in the sunlight that God's children should

walk in. It rained all during Brother Riley's stay and there was not much interest had. The Saints are all poor here, and we have not yet reached that exaltation of building a house to worship in, so when it rains we are out of doors, but hope we may be able soon to build.

Kind Saints, I rejoice to see the day when my HERALD comes, to see what the Saints are doing in other parts, for I rejoice to see the number swell, and as I see the leaven grow it makes me more desirous to do the will of the Father, that I may have a right to the tree of life, for I know that the day soon cometh when all who are called Saints must take up their sword, or flee to Zion. The gathering time is now. Ask yourself the question, Whose place is it to purchase lands to gather on? Does the right belong only to those who are wealthy in the church? Can the poor excuse themselves and say they are not able? Do you expect to be there? If so, make yourself able. Remember the widow's mite. Remember how much you spend for that which does not satisfy. All is required of rich and poor. There are nearly seventy thousand members, not one but what can pay one dollar, if he is able to work in any way. If he has to make a sacrifice it is required of him. That would be seventy thousand dollars, which would begin the work at the present time and we can pay more as demand calls. Some may be able to pay ten dollars or some one hundred dollars, but that will not excuse your one. Pay God as well as man, if you expect to inherit eternal life.

Now Saints, when God's people gather I want to be there, but I am poor. I leave off lots of things that some use, so I can now thankfully say to the Herald Publishing House: Find inclosed five dollars for the establishment of the reunited Order of Enoch. May God bless our minds that we may all see that it is our duty to prepare a place for the coming of the Son of Man, Christ our Lord. So we believe in the near future we will have to put forth another effort to build God's temple. So let us be up and doing temporally and spiritually. Let us work, for the eleventh hour is far spent. Ever praying for the speed of the gospel.

W. H. FULLER.

MONROVIA, KANSAS, July 27, 1910.

Editors Herald: This seems to be the off season for missionary work in this country. Farmers are all so very busy that it seems it is almost useless to try to do anything in the country. I have recently visited Denison, where I preached on the streets and made an opening four miles south at a union chapel. Also held a week's meeting at Netawaka, trying to encourage our people there. Brother Ethridge had given them a start by reorganizing the Sunday school there. Most of the members remaining there are old and are increasing in feebleness. Brother and Sister Parker soon go to Atchison to live. Netawaka's loss will be Atchison's gain.

The reunion of the Northeastern Kansas District has been arranged to begin on Monday, August 28, at Blue Rapids, preceded by the conference on the 26th and 27th. The reunion of the Northwestern District begins on the 19th of August. We are sorry that through circumstances which we can not account for, these two reunions are so close together in the matter of time. But we hope that both may be well attended. Sister McNichols, our Sunday school and Religio worker, will be at Blue Rapids, to look after those departments. She should have been with the Northwestern District's reunion at Alexander, but being so close together, it will be doubtful. The Sunday school work needs reviving in the Northwestern District. Let all attend the reunion most convenient for them to attend. Be sure to bring your Bibles, Hymnals, Zion's Praises, Sunday school and Religio quarterlies and thus come prepared for spiritual and intellectual work, no matter which reunion is attended. Let all who can, come prepared to camp

on the grounds. Those desiring information about the Blue Rapids location would do well to address Elder F. E. Taylor, Blue Rapids, Kansas. The time is drawing nigh, so it is best to be making our preparations now.

The outlook for the country missionary at present is not very cheering. Should he stay home waiting for the busy season to pass he is liable to censure. If he courageously goes among the people making the effort to get people to listen to the word, he is everywhere met with the statement, "We are all so busy now," which is all true enough. I know not of a single place where preaching is desired now. And when the missionary meets these conditions it makes him feel as though he was regarded as an intruder. Who'll show us just what to do under the circumstances? In the meantime, we'll keep trying in some way, but—

In gospel bonds,
H. E. MOLER.

WOODBINE, IOWA, July 28, 1910.

Editors Herald: Will you kindly allow me a brief space in the HERALD for an expression of gratitude to the many Saints and friends, both official and lay members, for their kindly subjecting of myself to such a vast shower of kindly greetings on the eighty-fourth anniversary of my birth.

Beloved Saints, my pen is too feeble to express the gratitude of my heart for the very many beautiful tributes of love showered upon me on that to me eventful day, July 25, 1910, in which expressions I was given the assurance that I had been used as a means in the hands of our divine Father, in blessing you directly or indirectly through pulpit or press, in administration of God's word and ordinance as well as by example, according to the glorious gospel plan. I can only say, my heart is made glad beyond my power of expression. But when I enlisted in this glorious cause, sixty-three years ago, the height of my ambition was to win souls into the kingdom of God. That has ever been my one aim in life. I have felt that that was my only mission on earth, and still feel that I have no other.

I am not blind to the fact that what little good I may have done has been done in great weakness on my part. I have never lost sight of the truth that my strength was only in the Lord, and I have remembered the divine injunction, "If ye receive not the Spirit ye shall not teach." However, there may have been times when I have mistaken the motions of human desires for the operations of the Spirit of God, but when I have discovered my error, my heavenly Father has accepted my repentance, and has not forsaken me, nor cast me aside as a useless instrument. But in these instances I have learned lessons of humility for which I praise his holy name.

My powers for good are waning as my physical nature gives way under the weight of years, but I thank God I am permitted the use of my mental powers to a fair degree and I pray that I may ever be able to use them to his glory. May the choice blessings of heaven be yours and all Saints to enjoy, is the earnest prayer of your humble brother,

CHARLES DERRY.

WILBURTON, OKLAHOMA.

Dear Herald: You come every week laden with good news to your reader. I do enjoy reading the HERALD so much. It makes us all rejoice to know there is a reality in this grand latter day work, and the more we read and study the word of the Lord the plainer it is to us. I was baptized when I was eleven years old by Bro. A. J. Moore, and I have never regretted the step taken on that day. I look back to my youthful days spent in the church with pride and thankfulness to my heavenly Father for having led me by his Holy Spirit to

accept the truth. Many times the woes that I have had to endure and the circumstances that I have been placed in have seemed more than I could overcome, but that same Spirit that led me to accept the gospel has been with me all along these many years, so to-day I am strong in the faith and I can say I have received a testimony that I can say I know this work is true. I have always made an effort to live as best I could. I am still striving to overcome my faults and be able to continue faithful until the end shall come. I want to live and so conduct my life here as to meet the Savior when he shall come. I want to be with him here when he shall come to reign a thousand years on this earth with his saints.

I have been attending the Holy Roller meeting here; the first of them I ever heard, and sorry to say, they caught one of our members, but the scriptures say the very elect will be deceived if possible. It is sad for me to see Latter Day Saints led away with other denominations. I have gone to hear them three times and I can not see or understand how our people can be led away by them. The Lord said that his house must be a house of order and that he is not the author of confusion, but in this meeting you can see everything but order. I noticed last night some were singing, some praying, some speaking in unknown tongues, some confusing the ones that were baptized during the day, and some conversing. All this going at once, so I know this is not of God. And they believe, in order for you to receive the Holy Ghost, you have to have spells that cause you to roll on the floor. It kept several busy last night laying them out just like dead people. They act just like anyone in a convulsion.

We are looking forward to our reunion that is to convene here the 12th of August, and are in hopes our meeting will be a success. Bro. Henry Kemp, one of the patriarchs, was with us in our district conference at this place five years ago, and several got their blessings, and I was one of the number, and I have read and read mine with pleasure. Many promises for me if I am faithful, so this encourages us to press onward and try to do our duty. I am promised in my blessing, if faithful, I would be able to endure and overcome and gain the victory, and when I called upon him in faith he would come to my relief. Dear Saints, let us take courage and try to live for the blessings that are in store for us.

Your sister in gospel bonds,
LULA PERKINS.

PENSACOLA, FLORIDA.

Dear Herald: I have been engaged in this latter day work for about eight years. Although I was raised up with Latter Day Saints, I had not learned much about this church. I never saw a Latter Day Saint Sunday school until after I came into the church. My father used to take the HERALD and when he died mother continued taking it for a while. In the meantime she taught us children some nice pieces to use in school. She taught us to sing from the Saints' Harp. I suppose we would call it the old-fashioned way of singing before music came in style. Finally we moved away where there were no Saints; no one to cheer and to comfort us in the gospel work. Of course, mother having to look out for a living for herself and six children and not having anyone to cheer and comfort her, she became disinterested in the work. She had hands laid on her children and blessed when they were little and now they all belong to the church and most of them are a comfort to her. Of course they are not living on the highest plane of life, but hoping that sooner or later, they will strive lawfully to that end and gain a celestial home.

I was ordained a teacher about six years ago, have tried to fill that office as best I could ever since, but during this time I have met with many difficulties pertaining to the office

work of a teacher. Nevertheless, I try to press my way on. I have labored with members and have carried out the law in every detail.

We live in a new place where there is no branch and just a few Saints. We have had some of the best men of the church with us the last year and hope to have some of them back this year.

In conclusion let me ask you to pray for my wife who has been sickly for a long time. Trusting the prayers of the Saints may raise her to her former health.

JAMES COOPER.

WAKEFIELD, ENGLAND, July 16, 1910.

Dear Herald: I feel led by the Spirit to write a letter to you and say a word for my heavenly Father, and though it may seem a simple letter to those brothers and sisters that are well experienced in this latter day work, it is a spiritual one.

I was baptized June 3, 1907, at the Clay Cross Branch, Derbyshire. I am pleased to say that I have never regretted the day I became a Latter Day Saint, because I know this is the true work of God. When a schoolgirl, I used to go to the meetings with a little sister in Clay Cross Branch, and from the first, I was interested and got more and more so, until I felt led to become a sister, and I am pleased to say I have been interested ever since. I stand alone in our family as a Latter Day Saint, but I hope my heavenly Father will give me the health and strength to keep pressing on in this grand and glorious gospel.

I am now living in Wakefield, but my home is at Clay Cross. As yet, I have not come across any Latter Day Saints of the Reorganized Church. There is a small meeting room here of some Latter Day Saints, but a kind sister told me that they belonged to the Brighamites, and I have no desire to mix up with them. I get very depressed at times, I have made a great mistake in coming to live here, but the best of us make a mistake at times. I feel it so because I can not attend any meetings, but I still keep pressing on in the narrow way. All seems bright again when I have had a word or two of prayer with my heavenly Father. God helps them who help themselves. I am pleased to say, brothers and sisters, I have found this to be true. The few months I have lived in Wakefield, I have experienced it, for I have taken more interest in the scriptures. Time after time I offer up prayers to God for more knowledge and understanding in this work, and I know if I am only faithful, God will grant me this privilege. A dear, kind sister has sent me a few HERALDS which I find are very interesting. It is a pleasure to read the letters of those unknown brethren and sisters. It is my desire that I may keep pressing on in this latter day work, that my lamp may be a shining light unto those around about me. I hope by God's help and the prayers of my brothers and sisters and by my faithfulness, that I may continue to be steadfast, unmovable, and ever abounding in this the true work of God until my life's work on this earth is done. May God help and bless all my brothers and sisters that are in his vineyard, both the sick and the afflicted, the tempted and tried. I am pleased to say that God has given me my health, strength, and the use of every limb, for which I give God the praise. This is the prayer of your sister in Christ.

E. A. SMITH.

SOLDIER, IOWA, R. F. D. No. 2, July 29.

Dear Herald: I wish to thank the many sisters and brothers who so kindly responded to Sister Burch's request in my behalf. I can not write each of you separately as I can not use both hands to handle pen and paper, but I have enjoyed

your letters and the papers and books sent me from nearly every State in the Union. I received two Books of Mormon. One I shall keep and the other I shall give to one who is interested in this latter day work. I would be glad to write to each of you and I am always glad to receive letters from each of you. My daughter says that she is one of the black sheep now, but she expects to be a member of the church in the near future.

If an elder comes this way he will be kindly cared for. I think we can get the schoolhouse for him to preach in, and if not we could have meetings in private houses and there is plenty of water and a few candidates for baptism.

I would be glad to hear a good gospel sermon again, as I haven't heard a sermon since moving from Wisconsin years ago. My father was an elder. Some of the older Saints will remember him. His name was Reuben W. Newkirk.

Thanking you each for the the kindness shown me, and hoping to hear from you all from time to time and begging your pardon for taking this means of answering your letters, your sister in this one faith and a hope of a glorious resurrection.

MRS. LINDY E. GREENOUGH.

PERSIA, IOWA, July 21, 1910.

Dear Herald: The district conference of the Little Sioux, Iowa, District was held at Missouri Valley, June 5 and 6; attendance good. We had a good, spiritual time. Preaching by Elders J. C. Crabb, Charles Derry, James E. Kelley, W. A. Smith, and Alvin Knisley. The writer was called home on account of sickness in his family.

June 12 and 13 I attended the conference of the Gallands Grove District at Deloit. There also we had a season of enjoyment, spiritually and socially. The Saints of the district appear to be much in earnest in the Lord's work.

Brother Knisley came home with me and preached a few evenings in Persia, to the edification of the Saints and the entertainment of the outsiders, the brother being a very entertaining speaker. He would have preached longer, but the Saints had granted the Seventh Day Adventists the use of the church lot to hold meetings on and they came on and set up their tabernacle, living tents, and are still holding forth, with energy and zeal, but, as we are informed, with a perfect horror at the thought of joint discussion, although a kindly request was made to them for a showing up of the differences between us and them on the Sabbath and other questions. I knew Brother Knisley was just "spilin" for a fight, and went to Brother Metsgar, one of their preachers, and told him how much we would be pleased if they would find some one of their ministers who would discuss differences. The request is not granted. What is the matter with these brethren who are so sure they are right and everybody else wrong. Here we are trying to make our way to a better world; they claim to have the way, the bread and water of life; they maintain that we are radically wrong; we ask them that out of pity for us they will turn on the light; we hold out our hands and in pleading tones ask for light; they say, Come and hear us; we answer, We have heard you, now paint your picture and set it up alongside of one painted by us, so that we can make comparison and come to better conclusions. You won't,—why? "Well, we don't believe in discussion."

Then quit preaching, for the preacher must be a disputant. On the 27th and 28th of June, Brother Knisley and I held a two-day meeting at Moorhead; found the Saints there alive to the work.

Last week I visited the Saints at Missouri Valley, then on to Sioux City and Akron. Found Bro. A. M. Chase at Missouri Valley holding meetings in the open air and holding the crowds, too. Bro. W. A. Smith is now there, operating the tent. Brother Chase has been doing yeoman service at Pisgah

and Mondamin, also, while *en route* to his mission field. I forgot to say that he put in an appearance at the two-day meeting at Moorhead and preached twice.

The Saints at Sioux City are doing well under the leadership of Bro. J. L. Parker, lately ordained an elder, and now that they have the services of Brother Knisley I hope to see an ingathering there. They all speak very highly of Bro. James E. Kelley and regret very much that he was compelled to give up his charge. The few Saints at Akron feel that they are neglected. They are still faithful to the truth, and hopeful that they may be supplied with preaching services. Akron is the home of Sister Christy so long and favorably known to the Saints. She speaks feelingly of the efforts of the elders there, among whom she mentioned Brn. J. M. Baker, W. A. Smith, J. C. Crabb, Charles Derry, and the earlier efforts of Brn. J. R. Lambert and Samuel Longbottom.

A letter from Bro. A. M. Fyrando tells of his continued ill health. Eleven years of continued affliction has greatly tried him, and now he is compelled to resign as Bishop's agent. Saints, I appeal to you, won't you remember him earnestly in your prayers? He is faithful, true, loving, and kind, and would gladly devote his life to this great work. Surely the Lord will hear our prayers in his behalf,

Yours in hope,

SIDNEY PITT.

GRIND STONE CITY, MICHIGAN, July 30, 1910.

Dear Saints: I am going to write a few lines for your columns. I know it is every Saint's duty. I know the Lord has blessed me many times in the past, for I have been healed many times, for which I am thankful. I know this work is true. My heart's desire is to be with the Saints to bear my testimony with them. Pray for me that I may walk upright and just. I am the only child in our family that belongs to this work and I have been in it for eight years, although I am only seventeen. I will never regret the step that I took. Pray for me that I may ever be faithful and my prayers are for the Saints of God. The HERALD is a welcome visitor to me every week. I can hardly wait till it comes.

Your sister in the one faith,

ELIZA HUNTER.

MANCHESTER, ENGLAND, July 10, 1910.

Dear Herald: I have been very much blessed in reading the letters of my brothers and sisters which appear in the HERALD, and being so blessed I have a desire to write that others may be blessed. Since I last wrote I have had an experience which caused me to exercise faith in my God and prove him to be a Father and an everlasting Friend.

Twelve months ago, one of my sons, who was not in the church, but knew as much as I did as regard to necessity of obedience to the gospel, was afflicted with a sore affliction, which caused us great sorrow, and in our great trouble we remembered the promises of our Father to his children. We prayed long and often that God would heal him of this affliction and restore him to his wife and three little children. He was very anxious and willing that the elders should come according to the pattern found in James' epistle, though he said he had no faith, but God heard our cry and blessed him with a good night's sleep which he had not had for quite a while. On the following Sunday he stood up in the meeting and gave his name in for baptism, which had an effect on his good wife, who also said she was willing to be baptized, which in due course took place. They had the honor to be the first to be baptized in the New Baths at Bradford. They also had their three children blessed according to the pattern laid down in the Bible. Their presence in the meetings causes tears of joy to run down my face. Surely God moves in a

mysterious way his wonders to perform. I and Brother Schofield promised the Lord a thanksgiving offering of ten pounds, if the Lord would bestow this needed blessing on our son. We gladly kept our promise and thank him daily for his goodness and mercies.

It is with much regret that I learn of the call of our respected missionary, Bro. J. W. Rushton, to go and labor in another part of God's vineyard, and we pray that God's special blessing will rest upon him, as we feel sure our loss is some one else's gain. His ability and willingness at every call has been such that we always felt safe in his presence, no matter who was attacking this latter day work. May God bless his wife and children, is our prayer.

On Sunday last we had our Sunday school anniversary, when we paraded the streets in the vicinity of Bradford, led by a band which was a great attraction to the public, which was also the means of making known to them that there had been Latter Day Saints in their presence for seventeen years. On this special occasion, our Brother Rushton preached two grand sermons which were appreciated by a large gathering. On Tuesday we had four baptized in the baths which belong to the city. The price of two pence is charged for admission. About fifty witnessed our Brother Rushton officiate in the ordinance.

We expect to have a good time at the conference which is being held at Birmingham. May God bless all that shall be said and done. We expect, if all is well, to be present, as our John's daily occupation has taken him to live at Birmingham. May God bless all his people in every land.

Your sister,

MARTHA SCHOFIELD.

35 BARLOW STREET, BRADFORD.

WHITTEMORE, MICHIGAN, August 1, 1910.

Dear Herald: You are a welcome visitor and much appreciated in our home. We are cheered and comforted many times by the words of instruction given through you. This dear latter day work makes life some brighter as we grow older. How we rejoice when we read of the progress of the work in different parts of the world. My companion is meeting with some opposition in telling the angel's message, but I hope and pray that those who are persecuting him and Brother Long will be brought to repentance. I will inclose a letter which I received from him which will show some of the things they have to contend with. We are hopeful. We know they will do much good. This is God's work and it is gaining.

AGNES SMITH.

The letter referred to in the foregoing is the following:

TREHERNE, MANITOBA, July 19, 1910.

MRS. AGNES SMITH,

Dear Wife: Your letter with Neva's card inclosed came to hand last night and found me well and I was glad to hear from home again. I have been out in the country over Sunday where I preached twice to the Saints, and came to town again last night, fully intending to go to Winnipeg to be with Elder E. E. Long, my associate, to assist in street preaching there; but on my arrival here I found a letter from a Sister Wilson, from Cypress, where Brother Long and I met with such opposition, that there are now some people who are anxious for our return and she said they would hire a hall. So you see we will not be compelled to preach on the streets. We certainly had persecution to meet there. Broken bottles were thrown, cigar stubs, small gravel stones, old tin cans kicked up and down the sidewalk, bagpipes were played, phonographs sang silly songs, we were called wolves in sheep's clothing, books were knocked out of our hands, and they threatened to tie us together in a true lover's knot and whip us, and now if I can, I am going back and have it out with

them. Their leader was a Presbyterian preacher. I have no fear at all and do not want you to worry one bit. God took care of Paul and Silas while in the dungeon and good came from it and I may yet be instrumental in bringing some poor soul to know what we know to be the gospel. I am sorry you are not well and hope and pray your health will improve and God will care for you all, while I am so far away. I will write you again in a few days. With love to yourself, grandpa, and the children, I am,

Your husband,

DAVID SMITH.

GWYNFA LONLAS, LLANSAMLET, SOUTH WALES.

Editors Herald: We have a nice little branch at Skewen at present. We have rented a chapel in this place for very reasonable prices. The owners of same have been very lenient towards us and they wished us god-speed. The burden of this payment is resting on the shoulders of a few persons. If the Saints would unite in the bonds of love and peace and be coworkers for Christ, I would have no hesitation in saying that the work here ought to prosper. We have baptized four persons here recently and there are signs of more coming very soon. We are doing what we can under the circumstances, but the people are rather indifferent to come to hear the word preached. I hope that God will move on them and give them a pure inclination to seek for the truth as it is in Christ Jesus.

We have meetings here twice in the week, and three times on Sunday, and by coming together faithfully in this manner, we are blessed immensely by the Spirit of truth, and the gifts of the gospel are enjoyed to some degree. We have been privileged to have two district conferences held here since we took the chapel, and the gathering was very good on the whole.

Bro. J. W. Rushton presided over the meetings on each occasion, with full satisfaction to all concerned, and we are very sorry that he is leaving for America. We hope that he will return soon to our midst in Wales, as we are under the impression that "he is the right man, in the right place." I hope that this place will be filled well by his successor, Bro. G. T. Griffiths, who is familiar with a good many of the Saints in Wales.

I am rather surprised to find that the elders in Wales are not appointed to the missionary field in Wales. What is the matter? Is it necessary that they should emigrate to America first? We are under the impression here that it would be far better for the church to appoint men from Wales to labor for the church in Wales, than to send men from America here continually. It would save expenses and quench the spirit of emigration which has been injurious to the work in Wales for many years. I notice during the thirty-five years of my career in the church that no promotion has taken place in the ranks of the officers in this country similar to other nations in connection with the church. I am writing this in zeal for my language, my country, and my nation.

God has blessed his servants here to preach the gospel with eloquence and power to the convincing of many people in the past, and no doubt he will bless his servants in the future more than he did in the past. May that happy time soon appear that the purposes of heaven may be fulfilled on the earth to the glory of God and the salvation of the human family. May the peace of heaven rest upon all the household of faith.

DAVID LEWIS.

NEW YORK CITY.

Dear Saints: The blessed experiences of gospel associations can hardly be related in mere words and at the same time convey the innermost feelings of joy and peace which accompany the same. But of those who have enjoyed the Eastern reunions in the past and have partaken of the good

Spirit which flows when conditions of heart and mind are right, this intelligence will disturb the sweet memories of the past and will create a longing for "our next." The dear old spot retains its former charms and brings to remembrance treasurable thoughts of former successes which have all had a purpose in our lives.

We tasted of the joy of the Spirit's presence to the extent that we sensed our unworthiness and were admonished time and again that this was but a foretaste of what was to come provided we awoke to the sense of duty along temporal lines as well as the spiritual. In fact, I believe that there has never been a time in the history of our district that it was so impressed upon us that a strict adherence to these principles ultimately means happiness and prosperity, while a continual disregard outlines sorrow and even death. Let us heed the admonition. The spirit of unity was there. The discordant note was lacking and the willingness to assume a share of the other fellow's burden was pronounced in many ways, hardly mentionable, but open to the vision of our heavenly Parent.

The young people came prepared to be of assistance and it did not take a week for them to come to the front with their offerings to the Master, which showed plainly enough that faith and works had been a part of the preceding year's program in their daily lives. Always room, of course, for advancement, but particularly pleasing to note that progress in the majority was apparent.

I could, in passing, mention many little scenes to illustrate the manner remarkable in which God is working among the young, but the incident of worthy mention which lingers in memory as a powerful event is the picture of about twelve young men who were awakened when sleep is sweetest and marched in file humming softly an inspiring gospel tune, to a quiet, secluded spot some distance from camp, the youngest lad being fifteen years of age, while one or two acknowledged twenty-six. With an opening song and kneeling in a circle their hearts were bared and desires made known to a God who seemed very near. It was demonstrated not many hours after the effect and answer to humble and earnest prayer, some being called and set apart for service in the Master's cause.

Worthy of mention, too, was the demonstration of the Holy Spirit in behalf of the missionary in charge of the Eastern Mission, which admonishes us to heed his counsel as he is led from time to time by the office of the Holy Spirit in his office in calling.

Saints, why has God placed these directing forces in our midst? To disregard their counsel and advice? Let us remember that God's purposes can not be frustrated. So we enjoyed a happy week. The influences for good can never be estimated until the final gathering. The parting hymn at the railroad station, sung as the train bore into sight,

"O! Watch! and fight and pray!

The battle ne'er give o'er,"

was appropriate to the sentiments of our hearts and expressed wishes. Let it be our fighting song until another year rolls around that when we meet again, we will not be obliged to ask you, "Did you think to pray?" but can sing like the saints of old: "We have fought the good fight with all our might."

Yours in the service of the Master's cause,

ALBERT N. HOXBIE, JR.

In Answer to Bro. C. J. Hunt and Others.

Brother Hunt's question was: "I would like to know if your labors since conference have increased your faith in the genuineness of all that is given out in the book that is already published?"

Yes, decidedly, Brother Hunt. Although I am not as yet rewarded with any more finds, except some fragments of pottery in two counties not heard from before. Residents of

these localities have also found such fragments for years past. None of the parties who have been in any way connected with the published relics have operated in any way in these counties referred to. Since returning I have also seen other collections of the times and places of those published and have examined the evidences for and against, the results being safely on the side of genuineness of the relics.

The published ones it will be seen by the associated dates cover more than a decade and the finds had been going on nearly as long previously. Though oft assailed as spurious, no suitable examination of the evidence has appeared. The charge of fraud is a bare and unsupported one.

If they are restless for more finds it should be remembered that in Bible lands, though the finds have been many, they are not of constant occurrence. They are found only at intervals.

Had these relics published (and the hundreds more that are not) been forgeries, concealment so long and so complete, could not under the agitation and circumstances have been possible, the time, nineteen years, too long, and the wide area, more than half a score of counties, too great to admit of it.

Professor Kelsey is out again with a rehash of his unsupported charge of fraud and will be given proper attention in due time. Let none be fainthearted, but render the enterprise loyal support. Let the few who have aided continue and others join in to help and so prepare to enjoy the sure ultimate result.

R. ETZENHOUSER.

1285 Brooklyn avenue, Detroit, Michigan.

Northern Wisconsin Reunion.

The second annual reunion of the Northern Wisconsin District has passed into history and will compose one of those bright pages which will be long remembered by all who attended. The preaching was excellent and the interest was good. We believe much good has been accomplished, even though there were no baptisms at the time.

Among the missionaries present were J. W. Wight, J. J. Cornish, W. A. McDowell, W. P. Robinson, J. A. Gunsolley, J. O. Dutton, S. E. Livingston, and P. L. Richardson. Brother Gunsolley gave some very interesting discourses on Sunday school and Religio work, which were appreciated by all present. Bro. J. J. Cornish, who was a new man to all of us, will ever be remembered, as also his cheerfulness, and his excellently delivered lectures, especially noted for the plain and beautiful way he presented them. None could take offense. Many friends will welcome you again, Jack.

Elders Wight and McDowell bore well their part with deep and scriptural sermons none could deny and still hold to the precious Writ. In fact all labored together to the one end, "success."

Among other things to be remembered is the abundance of fish in Lake Chetek (where about two thousand resorters spend the summer each year), hundreds of which suffered at the hands of camping Israel. Much credit is due the worthy who fried them nice and brown to the satisfaction of all (taking over twenty-five pounds of dressed fish each meal).

Soon the ten days had vanished and the sad time of parting drew nigh, many expressing their regret at leaving, but remembering the words of the poet, time passes swiftly and joys can not last, a hearty handshake was passed from one to another, and one by one they departed until what once looked like a camping city now appeared desolate, only the committee being left to complete the desolation very soon. But one bright thought being cherished by all, the hope of returning in 1911. A vote to have a reunion at Chetek in 1911 was carried.

The financial outcome is as follows: Total receipts, in-

cluding tents sold, is \$357.72; expenditures, including tents bought, is \$339.04; balance, \$18.68; balance on hand from last year, \$17.65; total balance, \$36.33. While last year we began with \$24 on hand and closed with \$17.65, this year shows considerable change. Over 1,600 meals were served, over twenty tents pitched, and over one hundred campers. Beautiful weather continued throughout.

Your brother and servant,
LEROY COLBERT, *Secretary*.

CHETEK, WISCONSIN.

"The Test of Reason."

For some years past we as well as others have wondered how it was that those sent out representing the dominant church in Utah, in presenting their claims and defending their faith, affirm, from the least to the greatest, that Joseph Smith was a prophet of God. In each and every instance there had been a personal revelation to bear them out in this statement, was the impression made. In the *Liahona* for May 14, 1910, we believe there is an article that throws light upon this matter. Elder William Evans, of the Maine conference, has an article entitled, "The test of reason," wherein he says, "The average Mormon in bearing a testimony of his faith and belief in Mormonism, closed with an assertion in strong terms that Joseph Smith was a prophet of God. When asked his reasons he will tell you candidly and without reservation that it has been proven beyond a doubt. The ancient test of a prophet as described in Deuteronomy 18:22 is as follows: 'When a prophet speaketh in the name of the Lord, if the thing follow not, nor come to pass, that is the thing which the Lord hath not spoken, but the prophet hath spoken it presumptuously: thou shalt not be afraid of him.' What a simple, reasonable, logical test. Truly if a man prophesies and it comes not to pass that man is a charlatan and a fraud. Then applying the rule the other way, if a man prophesies in the name of the Lord and the thing predicted actually come to pass, he surely must be a prophet. What other test can be made? It is the only one that reason suggests. This method applied to the prophecies of Joseph Smith, stamps him as a true prophet," etc., etc.

Now we have no objection to this reasoning; it is but just and right, but when men come to us and leave the impression that each and everyone has received a revelation, that is quite another thing.

"OTHERWISE THEY SHALL HEARKEN UNTO THESE THINGS."

What is meant by these things as spoken of by the prophet? It seems to me there is one answer that is very plain and simple, when we take into consideration what has preceded and what follows. The human mind is prone to wander from its Lord, but when touched by the divine Spirit of God, and he reveals himself in plainness, the darkness disappears and those who would otherwise walk in darkness, behold the light and happily walk therein. So when we hear the prophet's warning voice to flee from sin and death, we take heed thereunto. Otherwise we would listen to the voice that says, "Ye shall not surely die." Now what is the prophet alluding to as mentioned above? Namely this: He was pointing them to the practices of David and Solomon, and condemning, and he emphatically says through the Spirit of God, "I will raise up a righteous seed." How? Why, by commanding one man to have but one wife and concubines none saying, "If I will raise up seed unto me, I will command my people. Otherwise they shall [or will] hearken unto these things." What things? Why, having more than one wife, or in other words, doing the things like unto David and Solomon. The Lord knew their weakness, hence the safeguard.

In order to get a proper understanding of the matter under

consideration, Jacob 1: 4 should be read in connection therewith. Wherein Jacob mentions their evil practices and concludes in these words: "And we did magnify our office unto the Lord, taking upon us the responsibility, answering the sins of the people upon our own heads if we did not teach them the word of God with all diligence; wherefore by laboring with our mights, their blood might not come upon our garments; otherwise their blood would, or shall, come upon our garments, and we would, or shall not be found spotless at the last day." Also notice the word *shall* as used in the sixth line from the close of verse six, chapter two. Again with the restoration of the gospel in these last days, the Lord began to raise up seed unto himself and true to his promise he commanded his people, but Brigham Young could or would not see that way and did otherwise.

F. M. BALL.

A Letter from Puget Sound.

I have been told that it is sometimes a trial for people to get ready to go to church when the church was only a few blocks away, so I thought perhaps it would be of interest to some of the Saints who have all the church privileges at hand to hear how some of we isolated ones manage to go to meeting when we have an opportunity of doing so.

A short time ago, Bro. G. W. Thorburn came to Langley to hold meetings and of course we wanted to go. We live about eleven miles away by land, and about twelve by water, so I concluded to go over in a launch, while Sister Premo and her son and daughter walked over. It was a treat indeed to visit with the Saints and hear such splendid sermons. There are a few people at Langley who seem to be genuinely interested and are reading and investigating. There were not many out at the meetings besides the Saints, just one or two at first, but more kept coming as the meetings went on. A revival at the M. E. church conducted by a coworker of Billy Sunday's was a drawback to us, but a few were enough interested to come out night after night.

I went over on Tuesday and my son came on Saturday and my husband on Sunday to be present at the prayer and sacrament meeting that was held that day. He took Sister Premo and family and Howard (my son) home that evening in the launch, but I stayed until Tuesday to play for the services. We thought the meetings would close then, but some were so anxious for Brother Thorburn to keep on that he decided to stay over another Sunday. It was absolutely necessary for me to go home that day so I walked the first five miles and some kind friends took me the rest of the way, for which I was very thankful.

I promised to go back for over Sunday if possible though, so when I laid the case before my husband, he said he could take me over on Saturday, as he had business there, and we could go in the little launch, if I was brave enough. Although I am very much of a coward on the water, I felt like taking the risk when I thought of all I was missing. When I went over the week before it was on quite a large boat, and that made me nervous, although I knew there was no danger. But I was willing to try the smaller boat and Sister Premo, who isn't afraid of any boat if it will stay right side up, said she would go along. So I got everything ready and on Saturday morning about 8.30 we started out. The water was like glass.

When we start down the harbor, the scenery is beautiful, as only Puget Sound scenery can be, and I never knew what it was to enjoy a boat ride before. There were six of us in the boat, but we had plenty of room. The only drawback was that we couldn't talk much, as the noise that a gasoline engine makes in a small boat is not conducive to conversation. We made the run in a little less than two hours and found a

welcome awaiting us. Brother Lovejoy had to go back in the afternoon, but promised to come on Monday for us, which he did, but a north wind come up and I decided that the best thing I could do would be to go home by the overland route. So our party divided up, Howard, Lillian, and I walked (eleven miles I think it is), and Brother Lovejoy, Sister Premo, and Harold went in the boat. They promised to have supper ready when we reached home, but when we got to the harbor they were not in sight and the water was very rough. So we came on home and got our own supper and spent the night worrying about them.

Howard started out by 7 o'clock next morning to look for them, and Lillian (Sister Premo's daughter) and I went up on a bluff with a pair of field glasses to watch for them. About 12 o'clock we saw both boats coming. They had not been in any real danger, but it got worse and worse after they started and they went ashore and some friendly fishermen gave them shelter and supper in their house-boat. Something about the engine got wet, and it refused to work properly, so that delayed them the next morning. They looked very much dilapidated when we met them at the wharf, but they were in excellent spirits and none the worse for their adventure. Harold said the only time he was afraid was when he thought he would not get any supper the night before. Sister Premo's skirt had had an encounter with the engine, and when I saw her I had to dry my tears and join in the laughter with the rest.

We were very happy and very thankful that all were safe. Our trip to Langley and experiences there will always be a bright spot in our memories, and the kindness of the Saints was greatly appreciated by us all. They surely treated us like brothers and sisters. And I am sure that the meetings left us all with a stronger desire to live better lives and more in accordance with the will of the Master. Four young people were baptized, all children of the Saints, and we hope when Brother Thorburn comes again that others will obey the gospel.

MRS. H. E. LOVEJOY.

LANGLEY, WASHINGTON.

The Kentucky and Tennessee Reunion.

Our reunion convened with the Farmington Branch at Oakland, July 16, 1910, at ten o'clock in the morning, but owing to rain, not enough were present to organize, so that matter was postponed until 2.30 p. m., at which meeting Bro. F. M. Slover was chosen to preside. Bro. J. R. McClain was to assist him, also Bro. J. W. Peterson was to be associated with them. Alma Snow was chosen as secretary; Gertie Ward, organist; and Rubie Snow chorister, until Bro. J. A. Dowker came on Monday. All were glad to see him, especially the singers, as he was a great help in singing. We were surprised by Bro. George H. Hilliard visiting us at our reunion. He arrived at the camp Sunday. No one knew of his coming until he was right in our midst. We were pleased also to have Bro. C. L. Snow, of Knobnoster, Missouri, with us again. The preaching was done by G. H. Hilliard, F. M. Slover, J. R. McClain, C. L. Snow, J. A. Dowker, and J. W. Peterson. They were assisted some by the local officers. Brother Shupe and family came on Wednesday with their musical instruments, which was a great help to our meeting.

Thursday was given over to the children, and after a short talk on Sunday school work by Bro. G. H. Hilliard, a splendid and encouraging program was rendered and enjoyed by all. There was a large crowd of outsiders present. There was a large attendance of Saints from the district and at nights and on Sundays a great many outsiders attended.

On the last Sunday of the reunion, July 24, funeral service of Bro. Turner Adair was conducted by Bro. R. C. McClain,

assisted by C. L. Snow. There was a large crowd present considering the rain. The reunion committee did what they could to make it pleasant for all who attended.

It was decided to hold the next reunion at High Hill, near Lynnville, Kentucky, on the third Saturday in July, 1911. D. C. Harris, Lawry Lamb, O. S. Caldwell, J. R. Gray, and Robert Warren were chosen the reunion committee for next year.

ALMA SNOW.

News From Branches.

SAINT LOUIS, MISSOURI.

Brn. S. A. Burgess, R. Archibald, N. W. Cooke, and G. Reeves presided over our monthly sacrament service at which time Brethren Cooke, Burgess, and Archibald confirmed four little buds of promise who had been baptized on Children's Day, June 26. They were John Smith, Russell Archibald, Etta Mercer, and Myrtle Trowbridge, all scholars of the Sabbath school.

The preached word the past month was delivered by Brn. S. A. Burgess, R. Archibald, R. J. Elliot, R. J. Lambert, of Lamoni, Iowa, Harold Burgess, and George Reeves. The last two being recently ordained to the priesthood did nobly in their first attempt, July 24.

On the evening of July 18, the district priesthood meeting was held in Saint Louis, to which young men not of the priesthood were invited. Matters of interest were discussed. The Children's Day program was a decided success. Two names were added to the cradle roll, one child blessed, and four baptized. Four more little ones are to be baptized the first Sunday in August.

The district reunion will be held August 12 to 21 at Lansdowne, Illinois. A good spiritual time is desired. The Sunday school and Religio election resulted in selecting officers who are deemed capable of advancing the work during the ensuing term. The Sunday school picnic, July 4, was reported as having been a success. Brother Sawley was in attendance at our last district conference. He has been doing excellent work in the district since about May 10. His most effective work being at and near Alma, Illinois.

E. M. PATTERSON.

July 27, 1910.

INDEPENDENCE, MISSOURI.

After the excessive heated season of July, relief came in a copious downpour of rain this morning, reviving and developing the luscious ears of corn and all the fruits and garden vegetables, and breaking the long and weary drought, for which we all are grateful.

The business meeting of August 1 was a spirited one, although rather poorly attended. Branch financial matters were discussed, church improvement decided upon, and quite a number of letters of removal were received.

On the 24th ult., called "The hottest Sunday in July," the Saints listened to excellent sermons from Elders E. C. Briggs and H. W. Hattey, and on last Sunday, Elder John Kaler, with his wonted vim and plainness, talked on practical lines concerning those principles which should govern a self-ordered life. The Sunday school attendance was nine hundred and eight, and the morning prayer meeting and that of the afternoon were full of cheer and comfort to all present. In the evening, Elder Guinand preached acceptably to an unusually small audience of about two hundred and fifty. The auxiliaries, too, have been somewhat awake through the last long heated term, the Laurel Club doing good social work by giving ice-cream suppers on the east lawn every Saturday evening, and chief among the active church societies are the Ladies'

Aid and the Daughters of Zion. The latter held its last monthly session on the 17th of July, forty sisters being present and every number of the program was full of profit and interest.

Bro. James L. Gray, who has made the subject of child training a study, in a short, practical speech, presented many good thoughts. A discussion on portions of the Word of Wisdom, interesting comments on the subject of canning fruits, and reports of committees, among them one on library books of the "Purity and truth," series also a very sweet vocal solo, "My ain folk," by Sr. Jeanette Kelley, and besides all this, the reading and discussion of the lesson in the home column, all made up a full and excellent program.

The little prayer circles here and there among them, the Prayer Union, also that at the Saints' Home, the Sanitarium, and on the South Side, are all centers of spiritual growth and encouragement.

At this writing our faithful, aged brother, Elder E. Harrington, is seriously ill; and for him, with all our aged and afflicted ones, the call goes forth to our readers for the Saints' kindly remembrance in prayer.

ABBIE A. HORTON.

AUGUST 2, 1910.

(Sister Horton sends word later that Brother Harrington passed away on the 3d instant, as noticed in our editorial column.—EDITORS.)

Miscellaneous Department

Conference Minutes.

VICTORIA.—Semiannual conference at Geelong, Victoria, Saturday, March 26, 1910, at 2.30 p. m. President and vice-president of the district, Elders D. McIntosh and M. F. W. Kippe, were chosen to preside. The seventies present, J. H. N. Jones and A. C. Barmore, were chosen to assist the president of conference. The following delegate credentials were submitted: Queensferry Branch, 7 delegates; Hastings Branch, 10 delegates; Richmond Branch, 20 delegates. Brethren Kippe, Walker, and Ford were appointed to examine above reports and while thus engaged the assembly was addressed by Elders Barmore and McIntosh. The credentials committee reported as follows: Queensferry, no report; Hastings, 59 members, entitled to 10 votes; Richmond, 117 members, entitled to 20 votes. By motion speeches during conference were limited to five minutes. Elder Barmore submitted the following report: "To the Conference: We your committee appointed to present a protest against the utilization of any missionary in the Standard Office, such protest to be sent to the general authorities of the church through the missionary in charge, hereby report that we have written out and sent such protest. A. C. Barmore, M. F. W. Kippe, of the committee." The foregoing report was received as satisfactory. The following statistical reports were read: Queensferry, last report, 43, present number 47; including 1 elder, 2 priests, 1 teacher, 1 deacon; gain by baptism, 4; absent, 20. Hastings, 69; present number 67; including 3 elders, 1 priest, 1 teacher, 2 deacons; change, by removals, death 1; absent from branch, 55; new ordinations, 1. Richmond, last report, 114; present number 117; including 1 seventy, 2 elders, 5 priests, 1 teacher, 1 deacon; gain by baptism, 2; removal, 1. Moved and seconded that the adoption of the foregoing report be withheld pending the report of a special committee appointed by the district, consisting of Brethren Kippe, of Hastings Branch, Ford, of Richmond Branch, and Reed, of Queensferry Branch, to examine the statistical reports regarding the numbers of absent members appearing thereon. Ministerial reports were given as follows: Seventy A. C. Barmore; Elders D. McIntosh, Kippe, Wooley, Trembath; Priests P. Rouse, A. H. Ford, G. W. Hailey. The foregoing reports were received as satisfactory. The Bishop's agent's report: Total receipts, £62 5s. 6d.; expenditures, £56 9s. 5½d.; balance in hand, £5 16s. 3d. The members in Victoria contributed £27 15s. 6d. in tithes and offerings, while £34 10s. was obtained from Bishop Lewis to meet the requirements of the work here. The above report was received as satisfactory. A committee was appointed consisting of Brethren Ford, Walker,

and Walton, to audit this report. The following resolution was submitted by Elder Barmore. "Whereas there is need for more general mission work in Victoria, and whereas we have a tent for doing such work, which tent must be sustained by funds, therefore be it Resolved, that the sum of fifteen shillings per week be raised by the various branches for that purpose, and the execution of this matter be left in the hands of the district officers and Bishop's agent." This was received and seconded. A communication was received from the Richmond Branch relative to the ordination of Brother Thorpe to the office of deacon. This was referred to a committee consisting of Elders McIntosh, Kippe, Jones, and Barmore, this committee to report on same before close of conference. Election of district officers: President, D. McIntosh; vice-president, M. F. Kippe; secretary A. H. Ford. The above brethren were chosen to represent the district for the term until next conference. The appointing of preachers, etc., during conference was left with the presidency. Was decided to hold the next conference at Richmond. At 8 p. m. met again for preaching service, in charge of Elders Kippe and Wooley. A large and attentive congregation was present. The sermon was instructive. Sunday at 9.30 a. m. met again, in preaching service in charge of Elder J. H. N. Jones, assisted by Elder A. C. Barmore. The preacher gave an interesting discourse on the commission of Christ, and was listened to by a large and appreciative audience. A session of Sunday school at 11 a. m., and priesthood meeting at 1 p. m., were held. The Saints met again at 3 for sacrament and testimony, meeting in charge of Elder McIntosh and Priest P. Rouse. The church was filled to its utmost capacity. The ordinance of administration was attended to, after which the meeting was given into the hands of the Saints. A pleasant and profitable time was spent by all present and each one enjoyed the presence of the Spirit of the Master, which was present in a marked degree. It was indeed a time long to be remembered by all present. Met again at 7 for preaching service in charge of Elder Barmore, assisted by A. H. Ford. A very instructive sermon was presented to a well-filled house of Saints and friends. Presentation of the report on ordination by the committee appointed: "Having investigated the request of Richmond Branch regarding same and not having sufficient information regarding the call, recommend it be returned to Richmond Branch for further consideration, branch to act with discretion and according to the Spirit in his ordination." Report on Bishop's agent's book: "Committee reports that same had been audited and found correct." The foregoing reports were received and adopted and committee discharged. Met again at 10 a. m., Monday, March 28, for social service and prayer meeting, presided over by Brethren Kippe and Jones. A good time was spent in prayer, praise, and testimony, and expressions of satisfaction as to the blessings enjoyed during the conference were given. This meeting will long be remembered by those present. The Spirit of the Master was present and its presence seemed to be felt by all. A vote of thanks was given the Saints and friends for hospitality and assistance during conference. Motion of adjournment to meet at Richmond on or about September 25, 1910, or at call of district president was moved, seconded, and carried unanimously. The singing of "God be with you till we meet again" and benediction by the district president, brought the most enjoyable conference yet held in Victoria to a close. D. McIntosh, president, A. H. Ford, secretary.

SHEFFIELD.—The eighteenth semiannual conference of Sheffield District convened at Sutton in Ashfield, July 9 and 10, 1910. Business session commenced at 7.35 p. m. Carried that J. W. Rushton be associated with Brother Austin in the presidency of their conference. J. W. Rushton then made a few timely remarks. Letter calling conference asked for, and not being at hand, was stated from memory. Resolved that George William Rallings be deacon and organist with power to add, and that Henry Taylor be chorister. Elder C. Cousins was called to assist secretary. District officers reporting were as follows: Elders J. Austin, Vice-president J. Holmes; High Priest T. Taylor. Branch reports: Sheffield, by Elder J. Austin; Sutton in Ashfield, by Bro. R. Rallings; Clay Cross, by Bro. E. Wragg. Reports also by Elder S. Holmes, C. Cousins, J. Naylor; Priests George Gaydon, G. H. Arber; Teacher J. H. Simpson. These were all approved, as also that Brother Meredith, of Birmingham, have voice and vote in this conference. Recommendation from Clay Cross that Bro. Joseph Holmes be ordained a deacon. Considered and resolved that this conference approve the recommendation; that he be referred to the Clay Cross Branch for ordination. Carried that the elders' quorum meet at 9 a. m., to-morrow and

all may attend who desire. Notice of an amendment of district rule 15 in regard to collection for district purposes. Carried that the place of holding next conference be left in the hands of the district authorities of the church. Resolved that we tender our hearty vote of thanks to the Sutton Saints for their hospitality to the visiting Saints, also to the organist, chorister, deacon, and Bro. George Ralling for the use of their room for conference purposes. Resolved that we do now adjourn until 4 p. m., to-morrow for business. Elders' quorum meeting at 9 a. m., Sunday. A paper was read by district president, J. Austin. Preaching service, 10.30 a. m. presided over by J. E. Meredith and J. Holmes, preaching by Elder T. Taylor. A noble example and a life of love was portrayed by him. Fellowship service at 2.30 p. m., presided over by E. Wragg and R. Rallings. The testimonies were borne with the power of the Spirit to the edification of all. Business meeting resumed to hear treasurer's report, which was not made out, so was given orally. Moved that we adjourn to meet at the call of the presidency of the district. Evening preaching service at 6 p. m., presided over by C. Cousins and J. Austin. Attention paid the speaker was marked. An outdoor preaching was held in the market place afterwards, when four brothers spoke explaining the gospel. George Gaydon, secretary, 9 Albans road, Nottingham, England.

SASKATCHEWAN.—District conference convened at Regina, Saskatchewan, July 23, 1910. Conference was opened Saturday, July 2, with prayer meeting, presided over by Elders Dobson and Walstrom. Business meeting was opened at 10 a. m., by district president, R. J. Jordan. On motion F. A. Smith and R. C. Evans presided, associated with presidency of district. Elder Josh Dobson gave verbal report. The statistical reports were read and approved. The appointing of all committees was left in the hands of presidency. Committees were appointed as follows: Press committee, H. J. Davison, Brother Hewitt, and Victor Smith. Auditing committee, J. Neill, W. J. Fisher, and William Toovey; credential committee, Elders Mortimer and Beckman, and Sister Ferrie. Administering committee. Elders Walstrom, Dobson, and Beckman; ushers, Brothers Wicksey, Bergersen, and Clarke; H. J. Davison was appointed chorister with power to choose organist. Credential committee's report was read and approved and the committee continued. Delegate system was suspended and business done *en masse*. Bishop's agent's and treasurer's reports read and referred to auditing committee. Report of Elder H. J. Davison as delegate to General Conference was read and adopted. Auditing committee's report was accepted, also Bishop's agent's and treasurer's. The motion to divide the Saskatchewan District into two districts was laid on the table. The matter of money paid Brother Gunsolley was taken up. Carried that it is the sense of this body that what has been done in regard to this matter be considered done through a misunderstanding and can hardly be refunded and that the matter be dropped. Bishop's agent handed in his resignation and the same was accepted. It was moved that we indorse the selection by Bishop R. C. Evans of Elder J. A. Beckman for Bishop's agent for this district. A vote of thanks was given to retiring agent. At 1.30 p. m., it was carried that the district purchase twenty dollars' worth of tracts, ten dollars' worth besides the ten dollars' worth now on hand, and that they be left in the hands of the district president. Summarized report of district president was read and accepted. Moved and carried that we rescind the motion requiring district presidency to make a summarized report of all branch and district officers to each district conference. Also until further ordered, that each minister be authorized to report to each district conference. On motion it was decided to meet with Minnesota Branch for next conference on Saturday, December 31, and Sunday, January 1, 1911. Carried that we sustain R. J. Jordan as district president. Josh Dobson and J. R. Backley were elected vice presidents. Present clerk was sustained. Elders court held at 3.15 p. m. Preaching by F. A. Smith at 3.30 p. m., assisted by J. W. Diggle. Preaching services at 8 p. m., speaker, R. C. Evans. Sunday, July 3, 1910, prayer meeting at 7 a. m., conducted by R. C. Evans and F. A. Smith. Immediately after prayer meeting, Bro. T. J. Jordan was ordained to office of high priest under the hands of R. C. Evans, and F. A. Smith. Preaching services 9 a. m., conducted by J. A. Beckman; speaker, R. C. Evans; and at 8 p. m., conducted by J. L. Mortimer; speaker, R. C. Evans. A vote of thanks was rendered to all who took part in making the meetings enjoyable and those that found places for Saints to stay. Carried that we adjourn to meet at the time appointed. Mrs. Alvin Beckman, clerk.

SOUTHERN NEBRASKA.—The Southern Nebraska District convened with the Nebraska City Branch July 24 and 25, 1910. Preaching Sunday morning at 11 by Paul M. Hanson, C. H. Porter, district president, in charge; at 3 p. m. by J. R. Sutton, H. A. Higgins in charge; and at 8 p. m. by J. W. Wight, Elder Wilber Savage in charge. Prayer meeting at 9 a. m., July 25, in the church with J. W. Waldsmith and W. M. Self in charge. The business meeting convened at 10:15; Pres. C. H. Porter in the chair. On motion C. H. Porter, president, J. W. Wight, minister in charge, and J. R. Sutton, sub-minister in charge, were associated together to preside over the conference. J. W. Wight took the chair. Paul M. Hanson and J. R. Croft appointed a committee on credentials; H. A. Higgins secretary. Bishop's agent's report was read and referred to a committee on auditing. Statistical reports of the Franklin, Eustis, Blue River, Fairfield, and Nebraska City branches were read. Ministerial reports of J. W. Waldsmith, C. H. Porter, W. M. Self, Wilber Savage, James Thomson, James Huff, H. A. Higgins, and J. R. Croft were read. Paul M. Hanson, A. A. Reams, and J. R. Croft were appointed a committee on auditing. Eustis, Nebraska City, and the Blue River branches were placed in nominations for the place of the next district conference. Eustis was chosen, the time being left to the district president. Elder Paul M. Hanson was elected district president for the ensuing term. H. A. Higgins was sustained as district secretary. C. H. Porter was sustained as Bishop's agent and district historian. J. W. Wight preached at 8 p. m., C. H. Porter in charge. The conference adjourned to meet at some date in January, 1910. H. A. Higgins, secretary.

Convention Minutes.

CHATHAM.—The saints of Chatham District held their semi-annual convention of Sunday school and Religio in the town hall at Bothwell on Saturday and Sunday, July 30 and 31. The convention was opened at 1 p. m., the district officers being placed in charge and a fairly good representation being present. The program for Saturday was along the line of institute work which was educational. An entertainment was given Saturday evening consisting of appropriate recitations, speeches, and songs to a good sized and appreciative audience, and ably presided over by Elder Arthur Leverton. The Lord's day was begun with a prayer and sacrament at 9 a. m. which continued till 10:30. The time from 10:45 to 12 m. was occupied with round table talk upon best methods of teaching and conducting Sunday schools. Field worker A. R. Hewitt being in charge. From 2 to 4:45 p. m. the time was occupied with model Sunday school and Religio sessions. The convention closed with a gospel sermon by Elder G. M. Shippy and all seemed to enjoy the various sessions and expressed themselves as edified and strengthened for christian warfare. G. M. Shippy, Nellie Taylor, press committee.

Conference Notices.

The Northern California District will convene at Irvington, September 4, at 2 p. m. During the time of the annual reunion held at that place, Bishop E. L. Kelley, F. M. Sheehy, and most of the California missionaries are expected to be present. All branch clerks are requested to send their reports to the undersigned, not less than one week prior to the conference. Let us have a full report from every branch in the district. Remember the date, Monday, September 4. J. A. Lawn, secretary, 48 West avenue, San Francisco.

The conference of the Eastern Colorado District will meet in Denver at the new chapel, corner of Speer boulevard and Logan street, September 10. Get transfers to Fourth on Sixth avenue, or Washington Park cars, from the Central Loop, and get off at Sixth avenue and Pennsylvania street. Go one block west and one and one half blocks south. Send reports to F. A. Russell, secretary, 728 North Institute street, Colorado Springs, Colorado. E. F. Shupe, president.

The conference of the Northeastern Mission will convene August 27 and 28 instead of August 17 and 18.

The nineteenth semiannual conference of the Independence Stake will be held September 10 and 11, 1910, at Knobnoster, Missouri, convening at 10 a. m. All reports must be in the hands of the secretary August 30. Knobnoster is seventy-five miles east of Kansas City, on the Missouri Pacific Railroad. W. S. Brown, secretary, 3005 Baltimore avenue, Kansas City, Missouri.

Convention Notices.

Northeastern Illinois District Sunday school association will convene for business at Plano, Illinois, August 26, 1910. During the reunion institute work will be conducted by the field worker. Please have all credentials in on time. La June Howard, secretary, 12055 Parnell avenue, West Pullman, Chicago.

The Northern California district Sunday school association will convene at reunion camp grounds at Irvington, September 7, at 10 a. m. We would like very much to have every school in the district represented by one or more delegates. A joint entertainment will be held under the management of Religio and Sunday school officers. Lizzie Day, secretary, 3031 Sixteenth street, San Francisco.

The Sunday school convention of the Eastern Colorado District will meet at the church in Denver, Friday, September 9, at 2 p. m. Mrs. M. E. Everett, secretary, 129 South Logan street.

Reunion Notices.

The western Iowa reunion will be held at Little Sioux, Iowa, from September 9 to 13 inclusive. Besides district workers, we will have with us, J. W. Wight, Heman C. Smith, and expect S. W. L. Scott. Sister Etzenhouser will have charge of the Sunday school and Religio work. Meals, fuel, and feed for teams will be furnished as cheaply as possible. Those wishing board and lodging please make your wants known as soon as you can to S. J. Linn, Little Sioux. Rent for tents is as follows: Wall tents, 10 by 12, \$1.75; 12 by 14, \$2; compartment tents, 12 by 14, \$2.75; 10 by 20, \$4.25. No charge for setting up. That there be no disappointment, please order your tents accompanied by the cash by the 1st of September. We expect this to be one of the best reunions held in western Iowa, and if you will all come with the Spirit of the Master, our expectations will be more than realized. Geo. Miggers, secretary, Little Sioux, Iowa.

The reunion of the Alabama District will begin August 12 and last ten days, closing August 21. Bro. W. E. Peak, field worker for Sunday school and Religio will be with us and arrangements are being made for one session of each day to be occupied by Religio-Sunday school normal workers. All come with a desire to be benefited and to benefit others and we will have a revival of interest throughout the district. Let us pray that at this reunion we may be led nearer to God and our hearts united in love. A. A. Weaver, W. H. Drake, M. T. Odom, committee.

Two-Day Meetings.

There will be a two-day meeting at Gotts, four miles and a half east of Caseville, the 13th and 14th of August. Everybody come and bring baskets. Hoping we will have a good time. All trains will be met at Caseville, Huron County, Michigan. Arthur McIntosh.

Two-day meetings will be held in the Eastern Michigan District as follows: Rush Lake, August 13 and 14; Burnside, August 17 and 28; Bell River, October 1 and 2. W. M. Grice, president.

There will be a two-day meeting held by the Sparta, Michigan, Branch, at Grant, August 27 and 28, 1910. There will be teams at the train Saturday morning to take those coming, two and one half miles out where meeting is held. Elder W. D. Ellis requests that Saints bring well-filled baskets, as that makes work lighter for resident Saints. Fred Field, president.

Western Michigan two-day meetings have been arranged for as follows: Joyfield, September 3 and 4; Burdickville, September 10 and 11; Inland, September 17 and 18; Freesoil, September 24 and 25. Saints living in the vicinity of the above places should make an effort to attend these meetings. Competent speakers will be provided and all who avail themselves of such opportunities will feel the stronger for so doing. John Schreur, president; H. A. Doty, secretary.

The Presidency.

NOTICE OF APPOINTMENT.

Notice is hereby given that Bishop R. C. Evans, of Toronto, Ontario, having resigned as one of the committee of conference on the part of the Reorganized Church of Jesus Christ of Latter Day Saints, to confer with the committee of the

CONTENTS

EDITORIAL:	
Proof and Argument - - - - -	773
Notes and Comments - - - - -	774
ELDERS' NOTE-BOOK:	
One Who Has Gone to His Reward, by (Mrs.) W. C. Duncan - - - - -	775
ORIGINAL ARTICLES:	
The Great Unrest; Its Cause, by P. A. B. -	775
Leaves from Life, by Elder G. W. Thorburn -	777
OF GENERAL INTEREST - - - - -	779
MOTHERS' HOME COLUMN - - - - -	781
LETTER DEPARTMENT - - - - -	783
H. N. Hansen—James Kemp—Annie J. Parker— Mrs. Mattie E. S. Howery—O. H. Bailey—W. H. Fuller—H. E. Moler—Charles Derry—Lula Per- kins—James Cooper—E. A. Smith—Mrs. Lindy E. Greenough—Sidney Pitt—Eliza Hunter— Martha Schofield—Agnes Smith—David Smith —David Lewis—Albert N. Hoxie, Jr.—R. Etzen- houser—Leroy Colbert—F. M. Ball—Mrs. H. E. Lovejoy—Alma Snow—E. M. Patterson—Abbie A. Horton.	
MISCELLANEOUS DEPARTMENT - - - - -	791

THE SAINTS' HERALD

ESTABLISHED 1860.

Joseph Smith, Editor; Elbert A. Smith, Associate Editor; Israel A. Smith, Assistant Editor.

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Church of Christ, appointed for the purposes of conferring in joint council, which resignation has been accepted for reasons assigned by Brother Evans, I hereby appoint Elder F. M. Sheehy, of the Quorum of Twelve, to the vacancy in said committee, created by Brother Evan's resignation, subject to the approval of the conference of 1911.

JOSEPH SMITH, *President.*

Addresses.

A. M. Chase, 137 North Main street, Salt Lake City, Utah.

Correction.

In Bro. Joseph Luff's paper read on Jubilee day at General Conference, and published with minutes of conference recently issued, on page 1279, seventeenth line from the bottom, strike out the word *reserved* and write instead thereof the word *reversed* and you will have it as written by him.

Saint Louis Reunion Postponed.

Owing to existing conditions it has been considered best to postpone the reunion set for Lansdowne (East Saint Louis), Illinois, August 12 to 21, until some time in the year 1911. All parties interested will please take notice that no reunion will be held this year. This by action of the district officers. R. Archibald, president.

Died.

FEAGINS.—William C. Feagins was born in Ohio, August 2, 1852, and died July 14, 1910, of heart failure. He was sick only about twenty minutes when the end came, and he peacefully passed away with a smile on his face. He came with his parents to Marion County, Iowa, when two years old, and was married January 18, 1880, to Lydia I. Ray. Moved to Douglas County, Nebraska, in February, 1880. To them were born six sons and six daughters. He moved to Wallowa County, Oregon, seven years ago, where he lived until his death.

HALL.—Sarah Hall was born October 14, 1826; died July 26, 1910, at Kingston, Missouri, at the home of her daughter, Sister Bryant, with whom she made her home. She leaves one son and daughter, twelve grandchildren, and twelve great-grandchildren. Has been a member of the church from her girlhood. Of her it can be said, in the language of Proverbs 31:31, "Give her of the fruit of her hands, and let her own works praise her in the gates." She was laid to rest in the Kingston cemetery. Services in charge of William Lewis.

Liberty is the result of law—not, as many suppose, of the absence of law.—Joseph Alden.

Where Is the Moral Curse of Slavery?

(From a speech on an Indian appropriation bill in the United States House of Representatives, December 11, 1854.)

I have no desire to deprive the people of any state or territory in our common country of the right of adopting such institutions for their government, when they become states, as they please. It is anti-American and entirely at war with the spirit of the age about which we hear so much. I ask why the people of any section of the country should be prevented from adopting the institutions of the south if they wish them? Socially, morally, and politically, or in any respect of the question, is there any reason for depriving them of such right? Is it for the sake of humanity that gentlemen are not willing for the people of Kansas to assign the African the same condition there that he occupies in the south if they think it best to do so?

Are gentlemen willing to degrade their own race by not permitting them to vote upon matters relating to their own government while they are endeavoring to elevate the negro to the standard of the white man? You may degrade the white man, but you can not raise the negro to the level you purpose. It is impossible. You have to reverse a law of nature first. Man may indulge in philanthropic speculations as much as they please, but here is the great immutable law of nature, and they can not avoid it. I am not here to argue whether decrees of the most high are right, wise and just. There is a difference, a vast difference, established by the Creator between the different races of men.

For myself, I believe that he who made us all is just, and that he made the white man as he made him—and he made the negro as he made him—for wise and just purposes. Some vessels are made for honor and some for dishonor; one star differeth from another star in magnitude as well as in brilliancy. I believe, too, that the system of government as adopted by the south defining the status or relation of these two races is the best for both of them; and I am prepared to argue that question with the gentlemen, here or anywhere. Take the negroes in Indiana, take them in the north generally, and compare their condition with those of the south.

Take them in Africa; take them anywhere on the face of the habitable globe; and then take them in the Southern States and the negro population of the south are better off, better fed, better clothed, better provided for, enjoy more happiness, and a higher civilization than the same race has ever enjoyed anywhere else on the face of the world. Could Howard, the philanthropist, who has left an undying fame for his deeds of humanity have taken the same number of Africans from their native country and raised them from their barbarous condition to that of the slaves of the south, he would have added much to that stature of immortality which in his day he erected to himself.

But some people say that slavery is a curse to the white man. They abandon the idea that it is a curse to the negro. They say it weakens, impoverishes and demoralizes a State. Let us see. They say there can be no high social, moral, or

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31-4*

material development under the institution of slavery. I have before me some statistics on this point—statistics relating to material development. But before alluding to them I will say upon the subject of morals that I saw a table of crimes made out in the census office for 1850.

From those statistics it appeared—I speak from memory; I have not the paper before me—that the number of convictions for crimes of every grade in Massachusetts, the land of "steady habits" and where we hear so much of the immoral effects of slavery, with a population under one million, was several thousand; while in the State of Georgia, with a population not so great, the similar convictions are less than 100. I say, then, upon the score of crime, upon the score of morals, I am ready to compare my State with that of Massachusetts, or any one of the free States. Where, then, is the moral curse which arises from slavery?—Alexander H. Stephens.

The Death-Dealing House-Fly.

The common house fly is coming to be known as the "typhoid fly," and when the term becomes universal, greater care will be exercised in protecting the house from his presence. Flies swallow the germs of typhoid in countless millions while feeding on excreta. They spread a thousand times more typhoid germs in their excreta than on their feet.

As soon as the fly comes out of his shell he is full grown and starts out in the world to make a living, and if your home is not clean, he knows it; for the fly can discern an unclean odor for miles. A pleasant smelling substance—the fragrance of flowers, geraniums, mignonette, lavender, or any perfumery—will drive them away.

The fly lays her eggs in the manure pile or some other filthy place. All the germs—all the microbes—fasten themselves on the spongy feet. The fly brings them into the house and wipes them off. The fly that you see walking over your food is covered with filth and germs. If there is any dirt in your house, or about your premises, or those of your neighbors, he has just come from it. Watch him, as he stands on the sugar, industriously wiping his feet. He is getting rid of disease germs, rubbing them on the sugar that you are going to eat, leaving the poison for you to swallow. This does more to spread typhoid fever, cholera infantum and other intestinal diseases than any other cause.

Don't allow flies in your house. Don't buy food stuffs where flies are tolerated. Don't allow your fruits and confections to be exposed to the swarms of flies. Don't let flies crawl over the baby's mouth and swarm upon the nipple of its nursing bottle. Dispose of waste materials in such a way that the house fly can not propagate, for flies breed in horse manure, decaying vegetables, dead animals, and all kinds of filth. Look after the garbage can, see that it is cleaned, sprinkled with lime or kerosene oil, and closely covered. Screen all windows and doors and insist that your grocer, butcher, baker, and everyone from whom you buy foodstuffs does the same. Remember that a large percentage of flies breed in the stable. There is more health in a well-screened house than in many a doctor's visit.—B. M. Clinedinst, in *The Christian Herald*.

No free government or the blessing of liberty can be preserved to any people but by a firm adherence to justice, moderation, temperance, frugality, and virtue, and by a frequent recurrence to fundamental principles.—Patrick Henry.

The Floating Hospital.

Boston's floating hospital is one of the greatest monuments in the history of charitable works, and Anne Hathaway tells in *Human Life* for August, the unique position that it occupies in the world of philanthropy.

"They tell of one mother," says the writer, "who, starved and beaten by a drunken husband, had risen early in the morning, and with her wasted infant in her arms had sped toward the water front, not to find the hospital, but peace beneath the sparkling waters.

"How, putting her baby's tiny hands up to her neck and holding them there within her bosom, she had kissed its face and sped on to the portals of eternity.

"How, when she reached the wharf, she saw a great boat riding an anchor, while hundreds of mothers, poor, humble like herself, were hurrying on board with babies in their arms, sick babies—she recognized that fact and the wonder grew in her eyes.

"At last, mustering courage, she spoke to one of her countrywomen and learned the mission of the boat with the snowy decks, the mission of the spotlessly attired nurses, learned that they were to save sick babies like her own, learned also that she might have a chance like the rest to save her child.

"She did save her child, who is to-day a beautiful and well-grown girl, a living monument to one of the greatest charities of our age and times."

Where Washington Kneled in Prayer.

A few years ago, Valley Forge was one of the most neglected of the nation's historic places. Visitors saw Washington's headquarters and then wandered around aimlessly, regarding with disappointment the rubbish-choked ditches that were pointed out as the entrenchments dug by the patriots of '77. A few vagrant looking sign-boards informed the tourists that the almost obliterated lines were forts, constructed by Washington's soldiers; but the entire camp ground was rapidly dissolving itself into the scenery, and landmarks were becoming more and more difficult to find.

All this has now been changed. The trenches have been cleared of rubbish, the forts restored, monuments erected, markers placed to show where the men of the various States had their headquarters, and the entire camp fairly bristles with signposts to guide the patriotic visitor.

Most notable of all is the Memorial Chapel and Patriot's Hall, erected on the spot where Washington knelt to ask divine aid for his difficult and seemingly hopeless campaign.

The Heaviest Offense.

Under our form of government all authority is vested in the people and by them delegated to those who represent them in official capacity. There can be no offense heavier than that of him in whom such a sacred trust has been reposed, who sells it for his own gain and enrichment. . . . He is worse than the thief, for the thief robs the individual, while the corrupt official plunders an entire city or state. He is as wicked as a murderer, for the murderer may only take one life against the law, while the corrupt official and the man who corrupts the official alike aim at the assassination of the commonwealth itself. . . . The first requisite of successful self-government is unflinching enforcement of the law and the cutting out of corruption.—Theodore Roosevelt.

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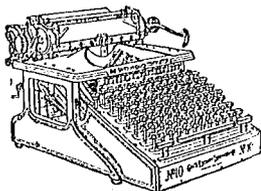
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"If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free."—John 8: 31, 32.



"There shall not any man among you have save it be one wife; and concubines he shall have none."—Book of Mormon, Jacob 2: 36.

VOLUME 57

LAMONI, IOWA, AUGUST 17, 1910

NUMBER 38

Editorial

ANCIENT AMERICANS MIGRATED NORTHWARD.

AMATLAN DE CANAS, TERRITORY OF TEPIC, MEXICO, August, 1909.—About where the imaginary fractional meridian of 104 degrees 30 minutes west intersects latitude 20 degrees 30 minutes north, twelve or fifteen miles W. N. W. from the town of Mascota, in the western part of the State of Jalisco, Mexico, is a record left by some forgotten race which would doubtless prove of absorbing interest to the ethnologist curious as to the mystery of those unknown, pre-Aztec peoples who undoubtedly inhabited certain parts of the west coast of Mexico in the remote ages of the past.

This consists of a well-preserved series of inscriptions deeply and skillfully incised on the face of a porphyry cliff, at present almost inaccessible, but which, judging from the amount of talus at its foot, must, in some far distant period, have been easier of ascent.

From the evenness of the cut and regularity of the individual characters of the inscription it is quite evident that this message from the unknown past was graven in the obdurate stone by no 'prentice hand. This was the decisive, unhesitating work of a master, familiar with his work and competent to convey in permanent, lucid form, some story of seeming import to unborn posterity.

The writing, which is in two distinct sections, runs in regular horizontal lines—but in which direction it should be read it is impossible, of course, to say. In character it appears to have progressed beyond the purely primitive hieroglyphic type, and to have entered that more advanced stage of conventionalized symbolism, where the obviousness of the hieroglyphical significance of the character is subordinated to cursiveness and ease in formation. The general appearance of the writing is even and graceful and the impression left on the observer is that this memorial from the past could not have come from a race in the initial stage of cultural progress. There is too much of finish and decisive definiteness of purpose in the work to admit of this conclusion.

What most impressed this observer in studying the inscription in detail was the frequent recurrence of certain characters strikingly similar in form to some of those shown by Doctor Lumholz, the Norwegian archæologist, in inscriptions discovered by him, in the abandoned cliff dwellings of Arizona and in the ancient cave sepulchres of the Tarahumare pagan tribes of southwestern Chihuahua, on which he mainly relies in his assumption of a common origin. The Mascota inscription appears far less crude in design and workmanship than those discovered by Doctor Lumholz, and comparably are as the tentative efforts of a beginner in chirography to the work of a master in the art.

Owing to the almost insuperable difficulty of ascent of the cliff, observation of the inscription under discussion was made from the precarious edge of a shelf of rock at about a similar altitude, some distance in front, through field glasses,

but it is hoped that by the use of a swinging platform, suspended from above, a closer inspection may be made.

The appearance of the characters is indicated by the subjoined detached symbols, which give a general idea of their characteristic forms:

These are not exactly literal, perhaps, but they suggest the peculiarities of the characters, and will serve to substantiate the observer's claim to their resemblance to those found in the ancient cliff dwellings.

Most ethnologists appear to assume that the migration of American aborigines was from the north southward, and that as they moved toward the more fruitful south they progressed in cultural advancement and civilization.

This appears fundamentally wrong in theory. Draper enunciates the doctrine that culture is more uniform and homogeneous in a primitive civilization moving between latitudinal zones than across them, topographical obstacles being equal, and finds climatic reasons for this difference in racial evolution. As a lesson from historical precedent, as we know it, the first civilizations, unassisted by modern artificial aids, developed in southern lands, where the friendliness and fruitfulness of nature afforded more of leisure for observation and mental comparison than did the rigorous exigencies of a northern climate, where the incessant struggle for mere existence gave little time for speculative surmise and contemplative comparison—the very source of intellectual development and progress.

Hence, when we find cognate races of wide differences of social development, and the higher civilization in the blander climate of southern latitudes, while that of their northern brethren is crude and primitive, it appears more logical to assume that the civilization was lost by the latter by a northern migration, rather than that the race had improved its state by coming southward, where, as we know, all unassisted primitive civilization had its origin.

This seems borne out by an observation of Pickett, in his History of Alabama, as far as the aboriginal Americans are concerned, where he mentions the fact that the Muskokis, or Creeks, as the English called them, were newcomers in Alabama, and that their language, traditions and customs were alien, and pointed to a Mexican origin, though they were a much cruder race than their congeners to the south. In other words, in their long wanderings among a ruder people, they had lost much of the cultural advancement of their kindred, as white frontiersmen have frequently done, under like conditions.

From this it is concluded that the mound builders of Ohio and the Mississippi Valley, and the cliff dwellers of New Mexico and Arizona were not the precursors of a race who improved their civilization by southern migration to Mexico and Central America, but that exactly the opposite was the case, and that the former peoples, by a migratory movement to the harder conditions and in the face of ruder dangers of the north, lost wholly or in large part, the civilization with which they left their ancestral homes in the south, and were

destroyed or merged with the crude barbarity of the northern tribes.

It certainly seems more consistent to believe that the lost cliff dwellers were finally exterminated by their natural enemies, the Apaches, rather than that they escaped to found a marvelous civilization, as Toltec or Aztec, in Mexico.—*San Antonio Light and Gazette, March 6, 1910.*

THE ROBERTS-MINTUN DEBATE.

The editors are in receipt of the following letter from Bro. J. F. Mintun, outlining his experiences in the recent debate with W. G. Roberts. The letter was received too late for publication in the regular department, consequently we give it space in the editorial department, as we feel that many of our readers will be interested in learning the outcome of the affair:

A word from me in regard to the late debate that I held with W. G. Roberts may be of interest to some, for it was dissimilar to any I have held, and closed rather abruptly.

He began the debate by giving notice in the *Octographic Review* that we were "Mormons," and that "It will be a battle for truth against infidelity. They are a set of infidels. If you never heard a debate with an infidel attend at Ottumwa, Iowa, and you will."

Mr. Roberts has no argument, or if he has, he doesn't know how to present it. What he calls argument is mere assertion, and he expects because of the prejudice of the people that they will accept anything he will say as against what scriptures we may present in favor of the faith we represent.

His demeanor from the first was of a silly character, using such expressions as, "I will spank 'em"; "I will skin 'em"; "I know that it hurts, but you will have to take your medicine"; "I have nothing to do but to look nice and sweet and pretty"; which he came over three or four times. "If he is not careful I will tell all that he believes"; "Abominable stuff"; "Mormon howl"; "Mules in Missouri as old as his church"; "Mormon hash fried and dried"; "Universalism"; "Russellism"; "Adventism," etc., etc., etc. Then he would take a position and when its absurdity was shown he would deny that he took such a position, and say, "Why will he thus misrepresent me?" "Don't he know that I would expose him," and then he would make statements, and when the exact statement was repeated he would deny making it. He said several times when quoting from David Whitmer's Address that he was quoting from "one of them," "one of their church," and when I referred to it he denied saying it, but I showed from three statements in one speech that he did say it, and then he would say nothing more about it.

His methods of conducting himself and his uncouth and ridiculous expressions drove the people from the debate till on the last night there were only about thirty present, and they of his people and the Saints.

He was called down repeatedly by the chairman, Mr. J. A. Ballard, a man who has had much to do with the law as justice of the peace, and a very fair man, and of good judgment. At the close of the second proposition I gave notice publicly that if he continued his present dishonorable methods I should call the debate off, for I would not stoop to follow him in his disreputable methods. The board of moderators then took the matter under advisement and after deliberating a half hour decided that he must cease making personal attacks on me, as he had repeatedly done, and of using the term *Mormons* as a term applied to us as a people, and by insinuating arguments make it appear that we believe in stealing, in the Danite band, and in polygamy. We started upon the third proposition with that understanding, but he had continued but a short time till the same tactics were pursued, and on Friday night he read a quotation made by the Savior while here instructing the people in reference to the promises of God made to Israel through Micah, in which it is said that if the Gentiles did not repent Israel would be among them as a lion among sheep, and then made the application that it was known what that meant, that all believers in the Book of Mormon would be like a lion among sheep, and then with all the vehemence he could exert warned the people as to what they might expect, and what their friends in Missouri might expect, advising them to warn their friends, if they had any in Missouri, to flee out of the State for the reason that they did not know when Independence in all her strength might rise up. He was called to a point of order, and took back what he had said about Independence, but it was said, and what he had said insinuating that the Saints would destroy life, was not taken back. I said nothing, but decided that I would be truthful to my notice, and so prepared my summary on the third proposition, and I declared the debate off, in the following language:

"When I meet an infidel I desire to meet one who honestly professes to be one.

"When I meet a Brighamite I wish to meet a person who professes to be one.

"When I meet a man who professes to be a representative of Jesus the Christ I desire to meet one who does not profess to *believe* the Bible and in his ways deny it.

"When I debate upon that which is sacred, and so important as that which relates to the salvation of souls, or that which others esteem to be sacred, I will treat the subject with respect, and the person representing it as though he was honest,—not a thief or polygamist, or murderer,—and one who has as good right to his belief as I have, and I expect them to treat me the same, and this treatment has

not been accorded me, only so far as Mr. Roberts has been compelled to accord it.

"By reason of the respect I have for Jesus Christ whom I serve; in respect to honorable manhood; in respect to the members of the church here represented; in respect to my brethren and sisters whom I represent as they are in the Lord; in respect to the neighborhood and the city of Ottumwa in which this debate is being held; in respect to the rules of honorable debate so often violated by my opponent,—he giving as his excuse for this condition that the rules could not be observed inviolate; and in respect to the good judgment of those within and without the church of which I am a member who have expressed themselves disgusted with the deportment beheld in this debate by my opponent, some of them having thus expressed themselves being members of the church of which Mr. Roberts is a representative;

"I hereby declare, so far as I am connected with it, that the debate is closed, the contract entered into having been so grossly violated by my opponent that I feel I am freed from further obligation to said contract."

The course I pursued was indorsed by my moderator, the Saints without an exception, the chairman, and all those not members of the church Mr. Roberts represented, and even by some of them, who after coming one or two nights would not return, giving as their reason that they were disgusted with Mr. Roberts' manner of conducting a religious debate and of treating sacred subjects.

The chairman said that it was the only honorable thing left to do, as it was a disgrace to us to have to continue to follow Mr. Roberts in his dishonorable course. He further said that Mr. Roberts could not be held down with a block and tackle, and that if he gave him a chance he would tell him that he was the most unfair man in debate that he had ever seen. He further said that he had not sustained a point in the debate.

Mr. Roberts' stock in trade is assertion, ridicule, misrepresentation, Brighamite arguments, and insinuating arguments of a criminating nature. His methods are too low for one who has respect for the name of Christ, and the intelligent among the people to follow. The result of such proceedings is to lessen respect for that which claims to be sacred, and by being associated with Mr. Roberts as a disputant we are credited with being an accessory in permitting such work being done in the name of the Christ. I am convinced that Mr. Roberts has pursued such a course so long, and is developing along the line of such dishonorable methods, that he himself does not realize to what extent he is carrying it. He is so egotistic, bombastic, and full of ridicule and sarcasm, that he can not treat an opponent with even

gentlemanly respect, saying nothing about Christ-like demeanor.

His ignorance, either real or professed, at times is painful, and it is evident that through his opposition to the truth and his great desire to be in debate, it is having a debasing effect on him. His silly demeanor before the public is painful to behold by the more refined and intelligent, and causes those who are of a devoted disposition to look with disrespect upon those who profess to bear the name of Christ.

Brother Berve and I have concluded that the public should be apprised of the character of Mr. Roberts as a debater, and of his deportment. He has but little influence. What influence he has is of such a character as to keep the more intelligent and spiritual minded away from a debate that anyone may hold with him. I heard from several in the city of Ottumwa that the reason they did not come to this debate, was because they knew Roberts and the methods he pursues, and they did not wish to hear him, that his methods were below their respect.

I am sorry that anyone will willingly place themselves at so low a plane intellectually and religiously as Mr. Roberts does, but I have written this to let all know the facts in the case, that they may know how to govern themselves in the future.

The Saints of Ottumwa are coming into a better spiritual condition, and trust that they may fully enjoy the blessings that God has in store for them. They have a commodious place to worship, and there are some very spiritual and devoted Saints there, judging from what I have seen. Though there are but a few of them, yet there was a cheerfulness in the manner in which they met the expense of the debate.

I am under lasting obligations for the help received from my moderator, Elder Amos Berve, and for the evidence that God hears and answers in a marvelous way the prayers of his people. I was continually blessed with the presence and guiding influence of the Holy Spirit, and the abuse that Roberts used towards me did not disturb me, but when he asserted that which gave all to understand that we believed in stealing, polygamy, and murder, then I was moved to give Mr. Roberts a warning, and it was in a measure needed, but he was so imbued with such a spirit of misrepresentation and desirous of inflicting upon others that which would hurt their feelings, that he could not, so he said, keep from that way of doing, saying, "I know it hurts, but you will have to take your medicine."

The Saints in this district are preparing for the reunion to begin next Friday at Fraser, Iowa. The Saints of the city are having a Sunday school picnic

to-day, and to take a little rest I shall associate with the children.

With love towards all and with malice towards none, but that truth may be held sacred, I pen the above.

J. F. MINTUN.

THE FORTHCOMING ARTICLE ON SOCIALISM.

Some of our Socialist friends have felt that articles appearing in the SAINTS' HERALD in the past have misrepresented Socialism. In order to be perfectly fair and give these brethren representation, the editors announced some time ago that they would publish the best article on Socialism, from Socialist standpoint, received before June 1. A number of articles were received and were submitted to three disinterested judges, not resident in Lamoni, all of whom are students of Socialism and one of whom is an active Socialist. The manuscripts were numbered and the names of the authors were not made known to the judges. The judges gave first place to article No. 3, written by Victor W. Gunsolley. His article will appear in the next number of the HERALD.

UNITED ORDER OF ENOCH.

It will be of interest to readers of the HERALD to know that the work of the United Order of Enoch is progressing steadily though perhaps slowly. In fact, in view of the nature of the work which the Order will eventually be compelled to undertake it is the better part of wisdom that the Order should move slowly in its developments. Opinions as to the functions of the Order, particularly as to the details of its work, differ widely, as is readily apparent in listening to the comments and criticisms which have been and are being passed upon the Order as at present instituted; but we have been told that in a multitude of council there is wisdom, and perhaps safety lies not so much in following the opinions and dictations of one or two men, as in awaiting for the impulse which must necessarily come from weight of unanimous opinion, maturely ripened.

In negotiating for the tract of land to the south of Independence, known as the Edgefield Addition, the Order has done so with the view to disposing of it in tracts such as are suitable for and desired by persons looking for home spots. The ground is being platted and properly arranged for such home sites, and we are hopeful that it will soon be available for such.

It will be of further interest to those who are watching the developments of the Order to know that headquarters has been secured at 102 North River boulevard, Independence, Missouri, which will be fitted up for suitable office, and for a place where visiting members of the Order can be properly cared for.

At a meeting of the trustees of the Order, held August 6, at Independence, Missouri, sixteen names were voted upon for admission to the Order, and sixteen additional names were presented to be voted upon at the next regular meeting. The addition of the new members to the charter members makes a membership of forty-one, which will undoubtedly be rapidly increased.

Contributions to the Order continue to come in in small quantities and we are pleased to receipt for such amounts as interested friends feel like donating, to get the work well started. As the work of the Order develops and opens before us, the whole duty of those affiliated with the Order will become more and more apparent, and from the present outlook the members will be ready to do their full duty.

With feelings of gratitude that work of a momentous character is being continually undertaken by the church at large, I am,

Very sincerely yours,

FREDERICK M. SMITH,

Secretary of the Order.

NOTES AND COMMENTS.

We want to call the attention of our readers to the advisability of addressing their mail properly. This week we are publishing notices that were delayed several days in getting to the printers because parties addressed their letters to *individuals* instead of to the editors, which necessitated forwarding *back* to the office after having been forwarded *from* this office to the editor who had been addressed personally. We assume no responsibility for delay when mail is addressed personally in such a way that it can not be ascertained that it is intended for publication. Letters so sent may be forwarded several hundred miles to reach the parties for whom they are apparently intended, only to be returned, as have several this month, to our office. Those who are wise will remember this injunction.

Under date of July 22, Apostle John W. Rushton writes that he will sail from Liverpool, October 11, on the steamship *Ivernia*. The Saints in America will welcome him to his new field of labor.

We are in receipt of a copy of *Holly Leaves*, "published monthly in the interest of the second branch Reorganized Church," Kansas City, Missouri, J. W. Nanny, editor. This number contains a history of the destruction and reorganization of the church, and departments devoted to Religio, Sunday school, and temperance. May *Holly Leaves* never fall.

"The question is not, is life worth living, but are you worth living it?"

Original Articles

LEAVES FROM LIFE.

AUTOBIOGRAPHY OF ELDER R. M. ELVIN.

In harmony with your kind invitation, I pen this autobiographical sketch for publication.

Far away o'er the rolling wave on the bank of the historic Clyde, in the Trongate, Glasgow, Lanarkshire, Scotland, January 6, 1846—time and place of my birth.

I was the eldest child of Robert C. B. and Martha (Baird) Elvin, and the offspring of anti-polygamous parentage, born in the faith of the restored gospel, I was never taught, neither did I imbibe the doctrine of any other religious society.

When about two weeks old I was blessed under the name of Moroni, and had not my parents and others followed the foolish fashion of shortening the name to "Ronie," I suppose that I would have passed through life with the name of him who delivered the Nephite records to Joseph Smith. When about eight years of age father bought a yoke of oxen, one of which we called "Roan." This so set me against my nickname that I entered a protest, and this was effectual, for a few months later I was permitted to make choice of a new name—the result was the world and the church has a Robert M. Elvin, and this name has been acknowledged from on high in prophecy, tongues and interpretation, and in revelation.

In the fall of 1849 father immigrated to America, via Liverpool, New Orleans, to Saint Louis, Missouri. Our trip across the Atlantic, Caribbean Sea, and the Gulf of Mexico was made in the good ship *James Pendle*. I was almost four at the time our journey ended. There remains on memory's wall the following:

The steward of the ship, an African servant, gave me a piece of pie. Because his hands and face were black I threw the gift in his face and exclaimed, "Dirty!"

Another incident: Father had me astride his shoulder in a nude state, and some one laughed at me. This made me ashamed, and was a painful experience, but perhaps a blessing in disguise, as I have since been carefully modest in the presence of both sexes.

One of the most pleasant and beautiful sights was a sunfish. I was held up to the ship's side by a sister, Julia Cruse, and there were many gazing at this wonder of sea life. It looked like a great round plate of shining gold in the blue water, some ten or more feet in size.

Our trip up the Mississippi River was on the steamboat *Uncle Sam*. I remember but one event on that trip: An English brother with a bucket on the end of a rope went to the side of the boat to draw water from the river. The momentum of the steamer

and the river being in opposite directions was certainly not understood or realized by the poor fellow, and he went head first into the water. The boat slowed up and deck hands put out in yawls, but his body was not recovered.

My first remembrance of snow was the morning after our arrival at Saint Louis.

Shortly after father came to the last named place, he opened an upholstery and secondhand store on the corner of Ninth and Market streets. We lived in back rooms of the store. The old building still stands, or did in 1904, when I visited it. The only things that seemed natural were the old front doors and the step thereto.

Early one beautiful summer morning in 1850 I was carried away with the excitement and rush of people going to a big fire—the burning of a castor oil factory. The more water that was thrown upon the fire the wider it spread, as the burning oil floated on top of the water. Many buildings and steamboats went up in smoke. As the sun went down in the west I was a lost boy! Hungry and crying I knew not where to go. A big policeman took me up in his arms and asked, "What is your name, my little man?"

"Ronie," was my simple answer.

"Have you no other name?"

"No, sir."

"What is your father's name?"

"Papa."

"Has he no other name?"

"No, sir."

"Well, my little man, where do you live?"

"On the corner of Ninth and Market streets."

"All right, we will go there."

He bore me in his strong arms, and after a long walk we came to the store door. The lights were burning. As the policeman stepped in mother appeared at the partition door crying, and throwing up her hands she exclaimed, "There is my boy!" Father was away hunting the lost.

Some time later I was pushed into an old cellar in which there were about two feet of water. The top of my head was cut open on a broken bottle, and I was taken out of the water and carried home in an unconscious condition. When I came to, men were praying for me with their hands upon my head.

The elders from Utah were constantly exhorting the Saints to move on to Salt Lake, calling Saint Louis by the ugly title of "Hello kitchen," and asserting that Saints could not reside there a year or more and retain their faith. This was partially true; for hundreds and thousands departed their first love of the gospel in that city.

Late in the fall of 1852 my father disposed of his business, and stored in a warehouse to be sent up the Missouri River such goods as he expected to take

to Utah the following spring, and he drove through to Kaneshville, now called Council Bluffs, with a horse team. The passengers in the wagon consisted of father, mother, and two children, a Bro. William Gibson, wife, and child. The balance of the load was the necessities for camping and living outdoors during the twenty-one days occupied on the trip. One day while eating dinner we saw many Indians on the opposite bank of the river and our departure was hasty, nor did we stop for supper, but continued our drive away into the night, and no fire was built for fear of attracting the red men. Next morning, long before daylight, we were on the move, and not till near noon did we stop for breakfast.

One day shortly after this scare mother set out afoot just after dinner, and we drove for miles, and not overtaking her we became alarmed lest the Indians had captured her. Father stopped and went back on a horse all the way to where we stopped for dinner. Mother had taken the wrong road, and not seeing us coming had turned back. She was weary and worn when found. Oh, how our little hearts rejoiced on the return of our parents in the gloaming, and our thankfulness was expressed in tears and sobs! Who can tell the hardships and fears of pioneer life but those who have passed the experience thereof?

Our traveling companions left us at Saint Joseph, and we were glad, for it lightened the load, and removed the heart trial of murmuring and complaining.

The last of the journey it was bitter cold, and the last two nights were spent respectively at "Lone Tree," now Hamburg, and "Coonville," now Glenwood, Iowa. At this last stop the principal place of business was an inn, a two-story log house with a tall pole set in front with a stuffed coon on the top thereof. The proprietor was a recusant Mormon, and his chief delight was the exchange of liquid spirits for ready cash.

Our first night in Kaneshville was spent at the hostelry of Elder James Little. His inn stood where the Methodist Broadway church now stands. The next day we located in a log hut on Hyde street.

The word *polygamy* first impinged upon my hearing—a Sister Piper hung herself because her husband paid too close attention to a young sister.

The goods that father left to be shipped when navigation opened were lost on the ill-fated *Selinda*, and this loss changed father's program, for he purchased a small farm in Davis' Camp, some three miles from Council Bluffs. One of our near neighbors was Andrew Jackson, a brother-in-law of Oliver Cowdery, and well-to-do. I remember being at Mr. Jackson's and listening to a conversation between my father and the mother of Oliver Cowdery. She was asked the question, "Why did Oliver leave the

church?" The answer was, "He lost the Spirit, got into trouble, and thought he was wronged."

As to polygamy she said: "It was never heard of till after the death of the prophet, only in condemnation of those who were secretly guilty, and not until lately was there any who advocated it."

Late in the winter of 1854-55 there came to father's two missionaries, Eli B. Kelsey and Alexander Piper. They urged quite vehemently that father remove the next spring to Utah as that would be the only place for the safety of life and property, and while I sat on the knees of Piper, Kelsey took from his inside coat pocket a written document and read the revelation on the Rebellion, and their argument painted the forthcoming scenes of terror and carnage in a most fearful exaggeration. All were visibly moved with the impetuosity of their fervid testimony. Notwithstanding the long ago of the scene the appearance and emphasis of my father is still fresh upon my mind. He arose to his feet, tears in his eyes, looking and pointing heavenward he said in a strong voice: "The God who could protect me in Utah, can protect me and mine in any other part of the world."

I may add, father was never in Utah till the summer of 1887, and that was on a short visit to my uncle and family. Nevertheless, his best horse and eight head of young cattle went in the spring of 1855 and that without his consent.

In March, 1856, father moved to southeastern Nebraska and settled adjacent to a Pawnee village on the south fork of the Weeping Water. For six weeks we lived in a tent while building our log house. Father paid in advance to have ten acres of the virgin soil plowed, but the man failed to keep his contract until it was too late for us to obtain a crop that season, and the winter of 1856-57 was the most severe for years, and with deep snow on the ground for almost four months. For six weeks of that time our family had nothing to eat but deer meat, not even so much as salt did we have. It was broil, boil, fry, or roast three times a day. The first change of food was sod corn, for which a dollar a bushel was paid, and we carried it on our backs eight miles. After shelling some mother would put it into the oven and parch and then pass it through the old coffee mill. That mill, unlike the mills of the gods, did not grind exceedingly fine, but say! those little corn cakes without salt or soda, made up with water and fried in deer-fat, have never been surpassed by any cake or food of any kind that came between my grinders. Ah, want is what puts the keen edge upon relish!

We continued on the farm until late in the fall of 1860, and I wish to record for the consideration of the young people who may chance to read this, the happiest days of my life and the freest from care were spent in the log cabin on the farm, and notwithstanding the privation of the pioneer, the drudg-

ery of the boy on the farm, the want of associates and society, nevertheless there are unalloyed pleasure and happiness in the absolute freedom of the new country; to ride a swift horse on the wide-spreading, undulating prairie in chase of the deer or wolf, to hunt or fish at will is gratifying, and in the evening gather in front of the fireplace around the family table and listen to father read from the Bible, books, or papers.

At time of last date above we moved into Nebraska City, at that time a small frontier village built up near the original Fort Kearney. For me there were new life and experiences that I will not occupy space to give in detail.

When the war of 1861 swept through our country, it set on fire the enthusiasm of the loyal citizens to "Old Glory," and our village partook of the excitement. A mass meeting was called, war speeches made and cheered. My father being an ex-British soldier was loudly called. He went to the stand and his address in behalf of the flag of his adopted country was the climax of the evening. It was the first time I heard my father talk in public, and I felt proud of him when he was the first man to write his name upon the roll for service. One hundred and eleven others followed, and father, by reason of his military training, was elected captain.

One additional war item. After a great victory by the Union army we celebrated the event one dark, rainy night with bonfire, music, speeches, and a torchlight parade. On going home about midnight, wet, tired, and hoarse, I found mother sitting by the stand sewing and weeping and I exclaimed, "Mother, crying! What are you crying for and everybody rejoicing?"

She pointed to her footstool for me to be seated, and putting her hand upon my damp and hot head said, "My boy, you little know or understand the cost of this great battle. More than ten thousand brave men lie unburied upon the battlefield, and the thousands more who are wounded and perhaps left cripples for life, and the host who are made widows, and the fatherless children. Think of all this and ask why do I cry."

That was the most effectual sermonette I ever listened to. I did think and have thought many, many times since: No great victory, no, not even in spiritual warfare, is won only at the expenditure of life and wealth—yea, without sacrifice and great loss. Well hath the inspired man said: "These are they which come up out of great tribulation, and have washed their robes and made them white in the blood of the Lamb."

During the fall of 1865 I had a prolonged siege of typhoid fever and while convalescent I did considerable reading in Cartle's Pictorial Bible.

January, 1866, Elders Wheeler Baldwin and

George M. Rush came to our town and held a few meetings at the home of William Lane. The next month an attempt was made in a more public manner. An old paint shop, centrally located, was fixed up for meetings with a dry goods box for a pulpit, and boards upon nail kegs and soap boxes for pews. Here was where I attended the first service, and I want to tell you about it. I had been singing in the Congregational choir for some time, and was well acquainted with all the young people of the town, so that bright Sunday morning when I went to that old paint shop I felt for some reason that I have never fully understood, a fear or shame come over me, and to have anyone see me go to that "Mormon meeting," oh, that was too much! This strange power or feeling was so strong that I passed by and walked clear around the block. There was a side door to the old paint shop at which I halted. I looked in every direction, and not seeing anyone, I hurriedly dodged in. That service did me no particular good so far as what was said; for my mind was not upon the preaching, but how could I get out of and away from that place without any person seeing me? I was indeed a fish out of water, or a cat in a strange garret. However, I bethought me to move out in the midst of the people and down a side street and thence up an alley and thus make my escape. Over and over again the thought came, or seemed to be whispered, I will never be caught in that crowd again, and when I left home in the evening to attend church it was with the full intention to return to my old accustomed place, but my unruly feet, contrary to my head, brought to me a surprise, for I was back at the old paint shop. No help for me! I had to enter and was interested to a degree in the sermon, noted down all the quotations, and read them before sleeping; but the one thing that made a lasting, lifelong impression was the closing hymn, and the following portion was burned into my very soul:

"We want no cowards in our band,
Who will our colors fly;
We call for valiant-hearted men,
Who're not afraid to die."

Oh, the chain of thought that verse set agog in my brain, and I just loathed myself for the cowardice of the morning; but the crisis was passed and living was a new life, and study had something of eternal value in it.

For the next two months the midnight oil was assiduously consumed while I devoted myself to the reading of all that I could possess or borrow that was exegetical of the doctrine and history of the Church of Latter Day Saints, and the thirst for knowledge and truth begotten at that period of life has never abated an iota, and with avidity have I pursued all that time and money would permit, both favorable to the church, and of the anti-Mormon

sort, and I confess that much of the latter may be illustrated like the sturdy miner delving in mother earth, shoveling tons of material to obtain a single grain of gold.

April 8, 1866, the Nebraska City Branch was organized and I was made secretary thereof, and a week later, the 15th, I was the first one baptized at that place. Elder George M. Rush officiated. The work grew quite rapidly, and they still continue to "hold the fort."

Shortly after my baptism came a proposition to ordain me to the office of priest. Immediately there arose within me an opposition to this, and I asked for time to consider and to study the duties thereof. I was never so ordained.

The following dream has been helpful all through my long gospel experience, and difficulties in penury. In dream I was on the hilltop in a narrow path which led directly west, and was both straight and lonesome. At the bottom of the incline was a stretch of flat land that had been timbered, but fire had left only blackened stumps and logs 'mid tall grass and rank weeds. The sun was low in the west when I reached this level spot. To the right of the path I saw a small "comma" marble, and taking one step from the path I picked it up. As I did so I saw a striped marble some two or three steps farther away from the path, and as I picked it up I saw a beautiful china marble. After this I went, and the increased value but whetted my desire for more, and the next attraction was an agate. I was elated as I picked it up. Some fifteen feet further I spied a chunk of gold some two or three pounds in weight. As I held this in my hand contemplating its great value I realized that the sun had gone down and that it was dark and that I could not see or find the narrow path. Oh, the fear and torment of my soul as I knew that I was lost. I awoke in great trepidation of spirit.

Financial temptations coming my way have not been a few during the past forty years. One man offered to start me in business upon a loan of twenty thousand dollars at four per cent without security. On entering the active ministry I turned down a situation of eighteen hundred dollars a year, and twice since I have been in the mission field have I rejected a situation of twenty-four hundred dollars per year. The Christian Church offered me free two years in college and a pastorate at fifteen hundred dollars, while the Baptists made me the offer of three years in college and an annual salary of twelve hundred dollars. Add to these that during my five years in United States Revenue office I handled about two and a half million dollars that was all coming one way, but flowing out or going in the other direction, I have lost nearly all that I possessed in trying to be helpful to others. In all these things of trial or temptation I have never forgotten the warning of the dream.

Praise God for his loving kindness and continued mercy! I am poor in worldly things, but so thankful for the hope of eternal life. So I am willing to struggle on in weakness and poverty.

In October, 1866, through the gift of tongues and interpretation, I was called to the office of elder, and was ordained under the hands of Elders William A. Litz and R. C. Elvin. A few days after I baptized my first candidate, John Liberty Tempest, and he still abides in the faith.

Soon the spirit of the restored evangel took possession of me, and nearly every Sunday found me out somewhere in the surrounding country trying to tell the gladsome news. Wisdom is not always in evidence in a young man's zeal. In those early experiences oft I would leave home fasting, walk twelve miles, and frequently preach three times, and on Monday morning up and walk home so as to open the store a little after five o'clock. Oft of late, by reason of what I suffer physically, am I led to conclude that I was blest with more zeal than wisdom. Of the latter I do not yet possess an overstock. However, my experience has been full of confirmation to the divinity of the work.

I must pass by many interesting events for want of space. In the fall of 1867 I took my first mission away from the vicinity of home, made an overland drive to near Guilford, Missouri, in company with Elders Mark H. Forscutt, John Vanderwood, and James Thompson. We organized the first branch in the northwestern part of the State.

Next was Saint Louis with Brother Forscutt. There are many things connected with this mission that I would like to relate, but will rest satisfied with only one experience. I was at Greenwood, an environ of Alton, Illinois, and promised to preach. About time for the meeting to open there walked in over twenty young men, well dressed, and all looked quite intelligent. Immediately I made inquiry who these visitors were, and was told they were students from the Baptist college. I was scared! Turning to James Whitehead, who had charge of the service, I gasped, "I can not preach!" In his fatherly manner and soothing assurance he said: "Oh, yes, you can!" The best treaty that I was able to make was to obtain a promise that when I failed he would finish the sermon.

When the meeting was opened and I was presented, I stood up, my heart in my mouth and going pit-a-pat, equal to any young man when he pops the question. I trembled like a reed, and my knees knocked together, and in a faltering voice I read the text: "One Lord, one faith, one baptism." Two of the brethren said that I held my Bible upside down while reading, and I have never had courage to deny their assertion, neither do I recall aught that I said to that audience, for it seemed that by some power I was lifted from the floor and stood in the

air, and at the end of forty minutes I noticed that nearly all in the room were using their handkerchiefs.

I left Saint Louis about the middle of March and went to Wayne County, Illinois. A circumstance there took place that I will relate: Bro. Mark H. Forscutt had been greatly troubled upon the question: "Was there any priesthood authority in the Reorganized Church that did not come through or from the Utah Mormon Church?" Now when he and I reached the home of Bro. George H. Hilliard; there we found a young sister in fearful agony. It took three or four strong men to hold her in bed. On our arrival a request for administration was made and Uncle Mark was in charge and he found an opportunity to test the mooted question of authority. Bro. Thomas P. Green, who was ordained a high priest prior to 1844, was present, and he had never associated with any faction of the church, and myself who was ordained under the hands of men who received their ordination prior to 1844. The following was the order of the administration: Brother Forscutt offered prayer, after which I anointed, and Brother Green confirmed, or pronounced the blessing and rebuked the power that afflicted the distressed sister. She immediately became calm and in a few minutes arose and dressed herself and assisted in getting dinner ready for the large company who were there gathered, and the next day she rode several miles in a lumber wagon.

While in that region I witnessed the most vivid demonstration of the Utopian idea of the Saints, as taught in the Doctrine and Covenants:

And the Lord called his people Zion, because they were of one heart and one mind, and dwelt in righteousness; and there was no poor among them.

I say unto you, Be one; and if ye are not one, ye are not mine.

Every man equal according to their families, according to their circumstances and their wants and needs.

Behold, this is what the Lord requires of every man in his stewardship, even as I, the Lord, have appointed, or shall hereafter appoint unto any man. And, behold, none are exempt from this law who belong to the church of the living God; yea, neither the bishop, neither the agent who keepeth the Lord's storehouse; neither he who is appointed in a stewardship over temporal things, he who is appointed to administer spiritual things, the same is worthy of his hire, even as those who are appointed to a stewardship, to administer in temporal things; yea, even more abundantly which abundance is multiplied unto them through the manifestations of the Spirit; nevertheless, in your temporal things you shall be equal, and this not grudgingly, otherwise the abundance of the manifestations of the Spirit shall be withheld.

The anxious, earnest, waiting heart of every true Saint asks, When shall these things be? and echo answers, When? The nearest my soul has ever experienced that much desired, prayed for, dreamed of, and God promised equality, was during my short sojourn in Wayne County, Illinois. All

seemed to be one, and upon equal social standing; the well-to-do farmer and his hired help, the worthy matron in her comfortable home, with her maid-servant all dressed alike. The men in homespun jeans and the women in linsey. It was the prettiest sight of my life, so far as dressing is concerned, and the only fellow who felt out of place and uncomfortable was I. And do you wonder why? Those people in referring to Brother Mark and myself called us, "Those little fellows in store clothes." For more than forty years it has been the constant, earnest desire of my soul to see the God appointed equality obtain, and I have not entirely lost hope, or concluded that equality in temporal affairs is an empty, chimerical fantasy; but as I see it and understand conditions of the present time, we have drifted and are drifting farther and farther away from the goal of perfection that might obtain among Saints in the earth life.

I attended, and for the first time, the General Conference of 1868 at Plano, Illinois, and was the youngest ordained minister present. While my name does not appear, I served as assistant secretary, and two resolutions were considered at that conference that have never been published so far as I know. I give them from memory, namely: "That George A. Blakeslee be ordained an apostle, because his father held that office." "That no person shall be ordained to the office of an apostle, but by revelation." The first was defeated and the second adopted.

There were present two Indians and their wives, Daniel Covert, and Moses James. The next day after the close of conference they and others were in the Herald Office. Bro. John H. Lake sat upon a counter, his arm resting upon a pile of Books of Mormon. One of these Lamanite brethren sat by his side, the other stood before him, with several of us listening as he talked to the Indians relative to their origin, and the purposes and promises of God concerning them. Of a sudden Brother Lake jumped to the floor, Book of Mormon in hand, and began talking to those Indians in their own tongue, and continued to do so for some twenty minutes or more, explaining the history of their forefathers, and God's will and design relative to them in the latter ages. Those men wept with joy under the power of the Spirit, until the floor was damp with tears where they stood, and I bear record that it was the Spirit of God by which the brother spoke.

My first public discussion was in the winter of 1869 with Edmund Barnes, a recusant member of the church, upon the issue of who was the true successor of Joseph Smith the Martyr. He put up a defense for Amasa Lyman, and I for Joseph Smith, the eldest son of the martyred prophet. Long years ago both Mr. Barnes and his championed candidate have gone to their reward.

The principal field of my labor for several years was southeastern Nebraska and southwestern Iowa, and they were the most fruitful in baptisms of any field in which I have labored.

February 13, 1870, Carterville, near Council Bluffs, Iowa, was time and place of my marriage to Emeline A. Hartwell. We were blessed with four sons and two daughters. Three boys and wife are sweetly resting in paradise and thence our weary feet are tending.

At the semiannual conference of 1879, upon the resignation of Elijah Banta, president of the First Quorum of Elders, I was chosen to fill the position, and was ordained under the hands of Elders William H. Kelley and R. J. Anthony. With a goodly degree of pleasure and satisfaction did I fill this office for eleven and one half years, and I still possess a warm feeling for that faithful quorum.

April 6, 1880, I met in public debate Rev. David R. Dungan, of the Christian Church, at Clear Creek, Nebraska. At that time he held the chair of Greek in a college at Oskaloosa, Iowa. Each defended his church.

The night before the debate I saw in a dream a beautiful cottonwood tree standing where the Christian church stood in Clear Creek. A severe storm came from the northwest, and I saw the tree snap off about three feet from the ground, and upon examination it was found to be rotten through and through, save the bark, which seemed to be perfect and natural.

At time of discussion the Christian people owned a fine large house of worship and had a congregation of over two hundred. We had but three members in the place. Shortly after the contest they fell into disunity and the trustees sold their church to a cattleman for a barn and the organization went to pieces in confusion, and inside of a year we baptized several, and a branch of twenty-two was built up. Well do I remember the closing words to my opponent: "You have the education and I have the truth."

Mr. Dungan had and used a copy of the Holy Scriptures, and it was profusely marked and gave evidence of much use, more so than any that I have ever seen in the hands of our eldership, and he told me it was the best translation he had ever examined.

After the close of the debate, and the responsibility of defending the truth was discharged, I dismissed as best I could the whole matter from my mind, but while on my way from place of debate to Wilber, I stopped over night at Lincoln and that night I dreamed that I saw a very large and beautiful stone building, several marble steps leading up to the front door. There was a burglar proof lock on the door, such as are upon safes. In the face of this lock was an open space, about three by five inches, and in this open space was seen an Inspired

Translation, and to everyone who was entitled to enter the house was granted a key. There came a man who did not have a key, but he had a very sharp knife and he undertook to cut the book to pieces and take it out of the lock; for when this would be accomplished any and everyone could go in and out at pleasure. While the keen edge of the knife passed clear through the book it was strange to me that the incision would close as if the book had been water, and the effort to remove the book was in vain. This dream coming after the debate, was to me comforting and satisfying.

Had the ancient prophet written a dissertation in advocacy of the restored gospel, he could not have penned a more truthful statement than,

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

Not with the slightest wish to appear superior to any of my associates in the ministry, nor yet in an arrogant manner, or to pose as an egotistical fellow, do I claim my humble portion of the promised "heritage," and to the praise and glory of God never has he disappointed me while in the forefront of the forensic field. While upon the topic of public discussion I will finish what I have to say thereon.

January, 1883, I met Rev. N. M. Allen, of the Missionary Baptists, at the Bottom Schoolhouse, in Cass County, Nebraska, upon church propositions. During the debate he was constantly switching off in personal attack and abuse of Joseph Smith the Martyr, charging that he taught and practised the *crime* of polygamy. This was finally formulated into a proposition and some months later we discussed it for seven sessions at the same place as the first debate. He was driven from every position assumed, even the last and most flimsy of all, that he (Joseph Smith) was a polygamist in his heart.

The position that I occupied in that debate I have never had occasion to relinquish, or to be ashamed to affirm before any audience, namely: There is no existing proof that would stand as reputable evidence, and that would stand the test of cross-examination, and be received by an impartial court, that would convict Joseph Smith of either teaching or practicing the crime of polygamy.

December, 1887, I met Rev. M. T. Lamb of the Baptist Church, at Malad City, Idaho, for twelve nights, on the divinity of the Book of Mormon. There was deep snow and bitter cold weather. Nevertheless, the court-house was packed every night and "truth's triumphal car" came out of the furnace of contest without the "smell of fire."

August, 1898, I met Elder Joab Paget, of the Christian Church, at Pollock, Missouri, on church propositions. He was unkind, bitter, vile, and cruel in vituperations against the restored gospel and its

ministry, both the dead and living, but the rigid law of compensation was manifested. He that is splenic will ultimately discover that his output will recoil as a boomerang to the destruction of his stronghold.

September, 1901, I met Will E. Ellmore, of the Christian Church, at Davis City, Iowa, on the usual church propositions. He was the most gentlemanly opponent I have ever debated with. By times I almost felt sorry for the poor fellow in his vain attempt to defend a man made plan of salvation.

My last public debate was with Elder Ira C. Moore, otherwise known as "I. C.," of the *Helper*, a radical Disciple evangelist. We met on Thanksgiving, 1903, at Washburn, West Virginia, and there were fourteen sessions; but I am creditably informed that in that Christian house of worship there has never been a religious service since.

At the General Conference of 1888 the Quorum of High Priests recommended thirteen elders for ordination to their body. I was one of those named. Final action was had two years later when God directed

Those who were presented by the high priests for ordination to their number, if approved by the council of high priests now present and the conference, may be ordained, and from their number may be selected by a committee of conference . . . a sufficient number to fill the vacancies now existing in the high council.

In harmony with the above I was ordained a high priest under the hands of Elders John H. Lake and Charles Derry, and the next day I was ordained a member of the High Council under the hands of Presidents William W. Blair and Joseph Smith, also was chosen as the recording secretary of the council.

My missionary efforts have been in Nebraska, Iowa, Missouri, Illinois, Kansas, Utah, Idaho, Pennsylvania, Ohio, and West Virginia respectively, and in most of these God hath given me souls for my hire as a seal of approval. The Rocky Mountain Mission was the most sterile and unprolific in gospel fruitage,

Opposition from the world has never cooled or daunted my ardent desire and zeal for the truth of heaven as restored by the hand of an angel, but rather has always proved an incentive to my growing zest to spread as far and wide as possible the gladsome news whereby eternal life can be obtained, and in God and his promises I have never been disappointed, and oh, how I wish that it were possible for me to say truthfully the same of all those who make a profession of like precious faith in the living, coming Lord who will render to every man according to his works. We may deceive our fellow-man, yea, deceive ourselves, but it will be utterly impracticable to deceive the Almighty, and none are so in jeopardy as those who in their own estimation are always right. That is not I. Thank God for the ability of understanding wherein I err,

and a willingness to confess to both God and man my shortcomings.

That which brings the most unpleasant feelings to me is a disposition upon the part of some to override the privileges and prerogatives of others. Manism in the church is ever subversive of the appointments of God, and will be sure to breed distrust and confusion. The faithfulness of individual duty well performed will bring a rich and abundant harvest to the laborer of grace and peace, and prove a blessing unto many.

To conclude, not for want of material, but for want of space, I submit the following extract from my blessing, received under the hands of Patriarch Alexander H. Smith. He said in part:

I perceive, dear brother, that in the past thou hast had struggles and combats with thyself to overcome, to bring thyself into line of submission, entering in upon the duties devolving upon thee with thy whole heart. Thy surroundings and environments have been such that thou hast been compelled to make sacrifices. Sometimes it has seemed to thee as though they were uncalled for; thou couldst not understand the reason for them. Thy environments controlled, thou couldst not help thyself, and thy heart sometimes trembled with fear in consequence of that which seemed to loom up before thee. All around seemed dark, and thy heart was in despair; trouble and sorrow came upon thee, and thou hadst to bear without murmuring. Sometimes it seemed more than thou wast able to bear. Many of those things which have distressed thee have been the lack of understanding; thy brethren have not understood thee; and for the lack of an understanding of the nature and the things which thou art undergoing, sometimes thou hast felt hurt and sad. Sometimes it has been a cross for thee to bear patiently that which has been imposed upon thee. I bid thee to be comforted, however, inasmuch as thy integrity has been such that the Lord has been pleased to recognize thy work, to give thee testimonials of his approval. Do thou go right forward in the discharge of the duty that has been placed upon thee, with the understanding which he has given thee. Thou canst not use the understanding of others in thy labor. For thy ministry thou mayest use thine own. God will hold thee responsible for thine own judgment, in the use of it.

I bid thee to be humble; be meek, and yet be firm. The dark hours of the past, and the trials and the sacrifices which have been made shall all be recompensed unto thee, and thou shalt receive from the Lord the welcome plaudit, when thou shalt come into his presence, "Well done, thou good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many."

From the long years of experience there has been much more omitted than is herewith submitted, but this must suffice for the present. The sole labor of life is my service to God and my fellow-mortals. It is all that I have to live for, as I have sought to crucify every selfish and earthly wish and ambition.

Hopefully,

ROBT. M. ELVIN.

"You can not judge by the height of the steeple the number of saintly members."

Of General Interest

GETTING EVIDENCE AGAINST MALEFACTORS.

Is it wrong to get evidence against wrongdoers in order to put a stop to their wrongdoing? This question is a very practical one in certain communities, and enters prominently into the life and work of those engaged in certain lines of suppression of evil. A physician in one of our Southern States which has recently enacted prohibitory laws against the liquor traffic has an interesting instance of this question to present, out of his own experience. He writes:

We have a law in ——— prohibiting the sale of intoxicating liquors, or the keeping of such in one's place of business, or even giving it away for the purpose of inducing trade. The law has been openly and continuously violated here for months, and the officials were, to say the least, indifferent. Various efforts were made at different times to stir the officials, but they gave numerous flimsy excuses, and allowed conditions to get worse. We appeal to the solicitor-general of the city court, and he said there had been a good many cases brought in his court, but that the character of the witnesses was so vulnerable, and prejudice against the law so strong, that most of them had to be dropped or abandoned. After consultation with two of the best lawyers here, who advised that we would have to get some reputable citizens to make cases against the offenders, I volunteered to get some men to do the work.

I had associated with me three men from our men's Bible class, the teacher of a woman's class in the same school, two stewards from my church, a pastor of another church (who was never put up as a witness in any of the cases, however, as he wasn't needed), and two members of another church in the factory section of the city, one of the men being superintendent of a cotton mill. These were all men whose character was above reproach. We went into the so-called "near-beer" saloons (the legislature made a grievous blunder in licensing these dens for "blind tigers"), and bought liquor in whatever quantities we desired, usually half pints, though we were assured we could get it by the jug.

We have made cases against thirty of the violators. Most of them have entered pleas, one has been tried and convicted, one is being tried as I write.

We have been severely condemned by the sympathizers with the liquor men, and *also by some who stand high here.*

They claim that we betrayed the confidence of the men from whom we bought the liquor, even though we did not practice any deception or tell any lies to get it, for they say the liquor men took our order for liquor on the assumption that we would not report the sale.

When a man comes to me and requests that I give him an hour of time, and pays me for services rendered, I do not consider that by so doing he pledges himself as my friend, and will not report me if I am practicing without a license or am guilty of malpractice. I would value your opinion.

A lawbreaker always acts on the assumption that he will not be reported, or found out, or convicted; but this assumption is one of the extremely uncertain risks of lawbreaking. If the assumption is one that must be honored and safeguarded by the law-abiding community, then the sooner we do away with our law courts, prisons, police protection, and the like, the better. Of course, such talk is veritable twaddle. The day has not yet come when the lawbreaker's

business is to be counted as sacredly immune from the rough handling of law-enforcers. The city from which the southern physician writes ought to be proud of him and his coworkers in their running to ground of the anarchists who assumed that they were safe in the hands of American citizens.

It is interesting and important to note just here the distinction between the decoying of a man into doing wrong, and the getting of evidence against a man who is already doing wrong. The first is indefensible, and wrong in itself. The second is not only proper, but often an urgent duty.

Mr. Anthony Comstock, who as secretary of the New York Society for the Suppression of Vice, has devoted thirty-eight years of his life to running out of business thousands of men who were making a living by illegal practices that depended on character-wrecking for their success, long ago had to become quite clear in his own mind between the two things. The entire value of Mr. Comstock's efforts in behalf of purity and in protecting the children and young people of our land against impurity lies in his ability to *secure legal-evidence*: evidence on which an honest court can not but convict and punish. The securing of such evidence often means that either Mr. Comstock or a reliable deputy must prove by having had business dealings with these law-breaking dealers in obscene matters that they are regularly engaged in such traffic. Their goods must often be purchased, through the United States mails or in the usual channels of trade. Such purchasing Mr. Comstock does not hesitate to do, using methods which, without the use of lying or any other form of wrongdoing, conceal his identity and his ultimate purpose from the lawbreaker. And the highest courts of the land have declared that such securing of evidence, as Mr. Comstock has conducted it and as the southern physician conducted it, is legal and justifiable; while one's own common sense and conscience affirm the righteousness and duty of such a course.

But Mr. Comstock would not tolerate the decoying or tempting of a man into engaging in this business and then arresting him. That would make one a partner in wrongdoing, which the mere securing of evidence does not do. In the case of the decoy, a man may be led into wrongdoing when he would not otherwise have done the wrong,—as, for example, if the southern physician had persuaded a citizen not engaged in the liquor business to secure liquor for him, and had then prosecuted him. Such an act would be indefensible and intolerable. But the proper securing of evidence is simply the dealing with a man who is regularly engaged in the business of lawbreaking; and this is done, not for the purpose of tempting him, but of putting a stop to his tempting others.

Evidence getting is a vital part of the enforcing of our laws, and our country is becoming a better place to live in because there are more and more men who are willing, like this southern Christian gentleman and his friends, to expose themselves to slander and unpopularity by insisting that the laws shall be obeyed.—*Sunday School Times*.

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THE "WHITE SLAVE" REPORT.

The presentment of the grand jury headed by John D. Rockefeller, jr., which recently ended its investigation of "white slavery" in New York City, is found somewhat puzzling by several of the newspapers printed outside the metropolis. The *Pittsburg Sun*, for instance, frankly admits an inability to understand the purport of this "distinctly inconsistent, contradictory, and unsatisfactory" report. This uncertainty seems to be largely caused by the jury's finding, "no evidence of the existence in the County of New York of any organization or organizations, incorporated or otherwise, engaged as such in the traffic in women for immoral purposes," or "of an organized traffic in women for immoral purposes." Yet it does appear, we read further, "that a trafficking in the bodies of women does exist and is carried on by individuals acting for their own individual benefit and that these persons are known to each other and are more or less informally associated."

In discharging the grand jury, Judge O'Sullivan called their answer to what he considered the "main question submitted," a "merited rebuke to the slanderers of the cleanest, and greatest city in the world." *The Times* and *The Citizen* in Brooklyn heartily agree with the judge, and the *New York Morning Telegraph*, a Tammany organ, exults in "the end of a malodorous myth." This paper continues:

It will be remembered that not long ago there appeared in a certain magazine a filthy article filthily written, asserting amid sensational and portentous innuendo the flourishing existence of the very thing that legal investigation has shown to be nothing but the hallucination of a gangrened and purulent imagination. It will also be remembered that a particularly cowardly use was made of these foul inventions in the mayoralty campaign of last autumn.

The Morning Telegraph has maintained from the first that the "white slave traffic" was a myth, and a myth that could only be believed either by those who had a material interest in holding such an opinion or by those uncommonly good, virtuous, and reformatory people who find a strange pleasure in imagining the world—and particularly their neighbors and compatriots—to be infinitely worse than they really are. And these same virtuous, reformatory people are really a little disappointed and heartsore when their worst estimate of human nature is found unjustified by facts.

On the other hand, even if vice is not "organized," *The Tribune* insists that the conditions actually found by the grand jury were such as no self-respecting community should tolerate. *The Evening Post* regrets that Judge O'Sullivan "should have been so

preoccupied with the importance of confuting the slanderers of the city as to have overlooked every aspect of the grand jury's report except that which may be utilized for this purpose." There may have been exaggerations in some of the published accounts relating to this evil. But this is by no means the main question, asserts *The Evening Post*, and it adds:

All that the grand jury's report does, on the negative side, is to admit that there is no evidence of an organized traffic in the commercial sense of the word—a full-fledged combination, with regular division of profits or the like. But on the positive side it is evident from the grand jury's report that there must be a large number of persons more or less closely associated with each other, who carry on the infamous business; and furthermore, not a word is contained in the report to diminish the well-grounded belief that it is through the protection of district leaders and their influence in the police force that this is made possible.

After stating the case regarding the actual "organization" of the traffic, as quoted above, the report goes on to set forth some of the conditions revealed by its "careful investigation" of the subject and concludes with six recommendations, which were published as follows by the press:

First.—That no effort be spared in bringing to justice the panders. When the character and prevalence of these creatures are more fully realized and public sentiment aroused regarding them, the inadequate punishment now imposed should be increased and every legitimate means devised and put into execution to exterminate them.

Second.—That the existing laws be more rigidly enforced to safeguard the patrons of moving picture shows, and that parents and guardians exercise more careful supervision over their children in connection with their attendance upon these shows.

Third.—That vigorous efforts be made to minimize the possibility of the Raines law hotel becoming a disreputable house and that where necessary proper supervision and inspection looking toward that end be provided.

Fourth.—That the so-called massage and manicure parlors be put under the control of the health department; that a license from this department be required for their operation; that certificates be granted to operators only by some approved medical authority, and that proper measures be taken to enforce these laws.

Fifth.—That the laws relating to disreputable women in apartment and tenement houses be rigidly enforced, and that the present laws be supplemented if necessary.

Sixth.—That a commission be appointed by the mayor to make a careful study of the laws relating to and the methods of dealing with the social evil in the leading cities of this country and of Europe, with a view to devising the most effective means of minimizing the evil in this city.—*Literary Digest*, August 6, 1910.

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The great curse of the laboring man is intemperance. It has brought more desolation to the wage earners than strikes, or war, or sickness or death. It is a more unrelenting tyrant than the grasping monopolist. It has caused little children to be hungry and cold; to grow up among evil associates, to be reared without the knowledge of God. It has broken up more homes and wrecked more lives than any other cause on the face of the earth.—Cardinal Gibbons.

REASONS FOR CHURCHGOING.

People who stay away from church "seem always prepared to make an eloquent defense of their inaction," observes a writer in *The Woman's Home Companion*. The challenges that they often meet prepare them with reasons good or bad, but the churchgoer is rarely asked to account for his action. Reasons inspired more or less by malice are often imputed to him, but this journal has instituted an inquiry, with results that are interesting religiously and psychologically as well. The question why is answered by one in saying: "Because it seems to me that the church bears the same relation to right living that the flag does to patriotism—it upholds an ideal." A lawyer, who says that perhaps he "should not be expected to go to church at all," replies that he also in church observance follows an "ideal." He writes:

Briefly, I go to church to worship God and because I know that I can live a higher, a broader, and a better life as the result. I am in action a busy man and my religion is rational rather than emotional. But I know that "ideals" are the lever which moves the world, that behind every ideal lies a religious inspiration, and that churchgoing is the practical support of all religion.

Another has three reasons:

1. Because of what it stands for. With all of its human imperfections the Christian church stands for the best elements of life and the highest conception of God known to mankind.

2. Because of its offspring. Nearly all the institutions and agencies interested in the uplifting of humanity are the product, directly or indirectly, of the Christian church. And most of the people who give their time, talents, and money to the support of these beneficent institutions are members of, or results of, the life and work of the church. I want to have a part in this general uplift.

3. Because of its enemies. If a man is to be judged by his enemies, why not the church? The foes of the home, marriage, and righteousness are also foes of the church. All forces which seek mankind's destruction seek the church's vilification.

A farmer's wife gives a mingling of religious and worldly reasons that bear a very human stamp:

I am the wife of a farmer living in a thinly settled section of the country. I go to church services held in a log shack, to hear sincere, if not always brilliant, sermons; to sing; to wear my best clothes, and to see other people.

One who answers the question admits that his (or her) reasons for going to church are un-Christ-like as can well be imagined. Thus:

I have been reared to think that all well-bred people go to some church. It doesn't take very much time out of your Sunday—two hours or so—and you leave an impression that you are distinctly high-toned and perfectly proper.

No cold cream to hot flesh ever produced such soothing sensations as this churchly application will to your soul.

Now Mr. Editor, that is the square, honest reason why thousands of people go to church. But if you are hunting for a "true religious uplift," you'll squirm and be afraid to publish this.

Fifteen letters were sent to fifteen young men,

known to be churchgoers. These were the questions asked:

"Name? Age? Married or single? Occupation? About how many Sundays of the year do you attend church? Why do you go to church? Please confine your answer within one hundred words." Fourteen out of the fifteen replied. Seven express a desire to exert a good influence over others by the rightful observance of the Sabbath. Ten believed that church attendance is a duty, and eleven speak of church attendance as a privilege. Only four speak of the sermon, and one touches a keynote when he says, "I never go away without a blessing. It matters not who the preacher is, whether he be an eloquent or scholarly orator or not. If he be a Christian at heart, he will bring us the blessing that we need."—*Literary Digest*.

Mothers' Home Column

EDITED BY FRANCES.

Advisory Board, Daughters of Zion.

Mrs. B. C. Smith, president, 214 South Spring street, Independence, Missouri; Mrs. H. A. Stebbins, vice-president, Lamoni, Iowa; Mrs. D. J. Krahl, secretary, 724 South Crysler street, Independence, Missouri, Mrs. F. M. Smith, 630 South Crysler street, Independence, Missouri; Mrs. L. L. Resseguie, Lamoni, Iowa; Mrs. M. E. Hulmes, treasurer, 909 Maple avenue, Independence, Missouri.

If We Knew.

If we knew the cares and crosses
Crowded round our neighbor's way;
If we knew the little losses,
Sorely grievous, day by day;
Would we then so often hide him
For his lack of thrift and gain,
Leaving on his hearth a shadow,
Leaving on his life a stain?

If we knew the clouds above us,
Held by gentle blessings there,
Would we turn away all trembling,
In our blind and weak despair?
Would we shrink from little shadows,
Lying on the dewy grass,
While 'tis only birds in Eden
Just in mercy flying past?

If we knew the silent story
Quivering through the heart of pain,
Would our manhood dare to doom them
Back to haunts of guilt again?
Life hath many a tangled crossing,
Joy hath many a break of woe,
And the cheek tear-stained is whitest—
This the blessed angels know.—Selected.

No Place for Boys.

(Concluded.)

Prof. Graham Taylor of Chicago Commons, who, in addition to rearing boys of his own, has had a tolerably large handful of youngsters of the neighborhood more or less under his care, and who is loved by all of them, has very decided views on the subject. His statement shows that he has studied every phase of the matter deeply and understands the truth about the situation:

HALF ORPHANED BOYS.

"American boys, both rich and poor, suffer more from too little father than from anything else. Enough mother is all that saves most of them, but it does not give any of them their full rights. Men have no right to make half orphans of their children. A child's birthright is to fatherhood as well as motherhood. The money a rich man gives or leaves to his child is no substitute for his companionship if he is the right sort of man. His boy would be a great deal better off all his life for more of his father's time even at the cost of less money.

"It is a sorry substitute for his share of fatherhood to be sent to one of those military schools which are coming to be private reformatories for rich men's sons who have become incorrigible—often because of their fathers' neglect. I know a former superintendent of an eastern state reform school who left that institution to establish a private enterprise for this avowed purpose. Some poorer men are just as negligent, but many of them are literally forced almost to abandon their fatherhood by the requirements of their industrial occupation.

EVILS THAT RESULT.

"To earn the family's bread many a worthy man must be away from home at work all the hours his boy is awake, to return only after he is asleep. The Saturday half holiday is a remedy more immediately available for this very real and desperate situation. It is hollow cant to deny it to all because some misuse their leisure. In examining for several years prisoners about to be discharged from an eastern state prison I found nearly half of them wholly or half orphaned. A prison or reformatory is too far down stream to check the flood of wild, growing boys. It should be checked, or rather rightly directed, at its fountain head in the fatherhood and motherhood of the home."

Professor Taylor's last statement, though it goes to the extreme of gravity, bears the same moral as the lighter touch placed on the argument by Mr. Shaw, a moral that stands out strongly no matter from what aspect we view the subject. Indeed there is something of vast interest and concern to all of us in the half contemptuous, half jocular snubbing and too frequent neglect that are the lot of a great proportion of the boys of America.

A CRAWLING BUTTERFLY.

These things tend to age a lad in the most cruel and crushing fashion, and to give him a mental environment of melancholy that all his freshness and natural buoyancy of spirit can not overcome. And some of us may remember the brilliant note of earnest protest that Jean Paul Richter, humorist though he was, sounded on this very phase of the subject:

"I can bear a melancholy man, but never a melancholy child. Into whatever quagmire the former sinks he may raise his eyes either to the realm of reason or that of hope. But the child sinks and perishes in the little black poison drop of the present time. Only imagine a butterfly crawling like a caterpillar with his four wings pulled off and you will feel what I mean!"

SOME OF THE OFFENSES.

There is a boy in Chicago who for the first eight years of his life fully believed his name was Jimmy Don't, this being the only way in which he ever remembered being addressed during that time by his father, mother, and sisters.

The man who can look back on his earlier days and recall no memories of gentle nagging has a great deal to be thankful for. A few hours spent among the boys of a public school the other day brought out the fact that the occasions for the employment of this nagging process are the same old fearful

crimes that they were a generation ago. The indictments, prepared by the boys themselves, include:

- Lugging pets into the house.
- Eating with the fingers.
- Twiddling the thumbs.
- Asking fool questions.
- Snuffling.
- Whistling.
- Taking the clock to pieces.
- Whittling furniture.
- Muddy boots.
- Losing buttons.
- Handling percussion caps.
- Sulking.
- Loud talking.
- Fighting.
- Making faces.
- Teasing the cat.
- Breaking windows.
- Dawdling on errands.
- Walking over the garden.
- Stealing preserves.
- Going swimming.
- Cutting wire with the best scissors.
- Scaring sister.
- Sliding down the banister.
- Playing the harmonica.
- Jumping down stairs.
- Hammering boards.
- Smashing his sister's dolls.
- Sitting on the roof.
- Wiping shoes with a towel.

And there are many others, all as heinous and all helping toward the condition of perpetual hot water which is the lot of far too many of our boys. The only interest they have in their fathers is the result of the threat that comes from many mothers at regular intervals: "Wait till your dad comes home; he'll wallop you well for this." If "dad" didn't do something of this kind once in a while they would forget that he was alive.

BOYS TEACH A LESSON.

There is no one more to be envied than a good-natured man watching the workings of boys' minds or overlooking their play. Their eagerness to encompass by a quick imagination what they see but a part of, their fanciful combinations and magic inventions, creating out of ordinary circumstances and the common things which surround them strange events and little ideal worlds, form study enough for the most acute minds, and should teach us also not too officiously to regulate what we so little understand.

The still musing and deep abstraction in which they sometimes sit, affect us as a playful mockery of older heads. But these young philosophers have no foolish system, with all its pride and jargon, confusing their brains. Theirs is the natural movement of the soul, intense with new life and busy after truth, working to some purpose, though without a noise.

We are apt to deplore the tendencies of boys in a big city to loaf on street corners or join gangs that form caves under sidewalks which they fill with the proceeds of petty thefts. But no boy ever left an attractive home for adventures of this kind, and none ever yet preferred them to even a poor home, where he could find love and sympathy and a little genuine understanding of his many needs and his boisterous spirit.

"We are respectable and honest people, and yet our boy has gone astray and disgraced us." This pitiful expression almost invariably comes from the lips of parents of boys like

our car barn murderers; every judge on the bench has heard it over and over again.

The sire of a destructive and wayward puppy has a better understanding of the responsibilities of fatherhood than this. He at least not only reprimands his offspring when it is necessary, but also gives him much of loving companionship and advice.—John R. Rathom.

Letter Department

FALL RIVER, MASSACHUSETTS, July 31, 1910.

Dear Editors: Having a few hours to spare, I want to inform the Saints of the existence and progressiveness of Fall River.

During the past week, all who could possibly attend were gathered at the annual reunion of the Eastern Mission held at Highland Lake, Massachusetts. The camp is beautifully situated in a large pine grove while on either side is a pond. To call them lakes might be to exaggerate. A large meadow suitable for baseball purposes is quite near, also a railroad track, while the depot is but a three-minute walk from the grove. The grove is centrally located and everything considered it forms an ideal spot for the annual reunion of the Saints. Last Sunday there were four baptisms, one of them being a young girl from Fall River, Miss Mildred Chestworth. As I was only privileged to attend that day, I do not know the number of those who have been baptized since. I should judge that there were between two hundred and fifty and three hundred Saints at the reunion.

This is the daily routine of the campers: At 6 o'clock in the morning all are awakened either by bell or bugle so that they may be in time for breakfast which is served at 7 a. m. At 9 o'clock all are called to prayer service, which is in session until 10.30, and from then until noon there is preaching by one of the missionaries. After dinner some have a nap while the majority go in bathing. Then the rest of the afternoon is spent by having a walk with your dearest friend, taking a short trip to some of the neighboring towns, or in participating in or watching the games.

Baseball is the favorite pastime. It is either a nine composed of the Fall River boys against the pick of the camp or the best players in camp against some of the surrounding towns. At 6 p. m. all are called to supper. From 7.30 to 8 is song service in which all are invited to join and then follows preaching until 9 o'clock. Between 9 and 10, instrumentals, solos, and the singing of hymns by the entire camp make the time swiftly pass. At 10 o'clock the signal is given to retire for the night, which is soon followed by the signal for "all lights out." Then after giving thanks to the Lord for all of his blessings and the camp has become quiet, one lies awake thinking and thinking and — then, "Come Alma, get up, there goes the bell. You'll be late for breakfast." So passes, too quickly, the happiest days of the year, and the thought comes, "If heaven is anything like reunion, I want to be there." Then we depart to our homes built up physically, but better still, strengthened spiritually and feeling that we are better able to bear the sneers and silent contempt of those who are so unfortunate as not to be able to realize that which we possess.

But I fear I have digressed somewhat from my original subject, Fall River. On the 4th of July, we hold our semi-annual picnic at a grove on the other side of Watuppa Lake, a large body of water from which Fall River obtains this necessity of life. We had an enjoyable time. Prizes were given to the winners in the races, which pleased the children greatly. In the baseball game, the single men proved to the married men that the life of a bachelor is the most desirable.

On the 29th day of June we had a most unpleasant experience. Our chapel was entered and the savings of six months for the Christmas Offering were stolen. While the thieves were caught, the sum of money recovered did not represent half of that which was stolen. As young boys were the offenders, a good deal of the money had been spent on Indian suits, etc., and consequently could not be recovered.

On Monday, July 11, 1910, was held the semiannual election of officers, and business meeting. The following are the names of the officers of the Fall River Branch for the next six months: H. W. Howlett, pastor; John F. Sheehy, first priest; John Pilling, sr., second priest; William Wiley, first appointed teacher; George Sinclair, second appointed teacher; William Baldwin, third appointed teacher; James W. Heap, first appointed deacon; Moses Sheehy, second appointed deacon; Hattie J. B. Howlett, secretary; James W. Heap, treasurer; William Baldwin, book agent; Alma M. Coombs, correspondent; John Pilling, library committeeman; John Pilling, sr., and George D. Sinclair, auditing committee; H. W. Howlett and John Pilling, sr., and Dr. John Gilbert, trustees.

Fearing that I have used too much space, I will now bring this message to a close. Personally I think it would make it more interesting if a representative of every branch would furnish the HERALD with a few gleanings of a social and spiritual nature from the lives of the Saints as a whole in their locality, at least once or twice a year. With a desire at all times to be, to the best of my ability, a faithful servant of our best friend,

82 BARRE STREET.

Your brother,

ALMA M. COOMBS.

PERRY, IOWA, July 1, 1910.

Editors Herald: I wrote you a short time ago of our progress. I want to tell you now of our success. Brother Roth came in a week ago Monday, from Des Moines, telling us that Brother Clark had asked him to fill his appointment here and do some baptizing, so long as he was coming anyway. We are sure Brother Clark gave the instructions as reported, but do not believe he told him to throw a bomb into the Holiness camp so hard that the pieces would hit the Campbellites, Methodists, Dunkards, Catholics, and others, but he did it anyway.

He began preaching a week's series of meetings. The people began coming and we had all kinds. The sermon was two hours long Sunday night and despite the fact that we were on the top floor of a building, with a skylight drawing the sweltering sun through the day, the room was cool and comfortable and no one was tired. Never did Brother Roth do better. One of the train dispatchers said it was the only real gospel sermon he ever heard. A card was handed in saying: "Why do you not get a salary if you are a worthy preacher?" Brother Roth had just finished his regular theme and was all aglow with the Spirit. He took up the card, surveyed it for a moment and began his argument. This brought much demonstration from the audience, repeated amens and groans from the Holiness people and a nodding assent from others. He baptized six and there are four more about ready. The confirmations were wonderful, no two alike.

While Brother Roth was preaching on his first theme, he declared there was no man living a perfect life. One man who calls himself a preacher of God, objected, saying he was without a sin. Brother Roth stopped a moment, looked amazed, and charged his people to bid him good-bye as he (the Holiness man) was apt to be translated before morning. After the sermon was over, the man still declared he was perfect and undertook to haul Brother Roth over the coals. He gesticulated wildly and misquoted scripture, but was completely subdued, and it is doubtful if he ever again attempts to argue with a Latter Day Saint minister.

People took special pains to make things pleasant for our brother. One old man who is extremely hard on preachers sent Brother Roth a card of honey and had his daughter invite him up to see them. He went and was well treated. The family is a fine one and I am sure Brother Roth will baptize the daughter, who is a shorthand reporter, and talented on all lines. The girl's mother (a Campbellite) is also investigating and declares she is a Latter Day Saint now in belief.

When our brother stepped into the cab to take his departure, he expressed himself as so happy. He said, "You don't know how much better we can preach when we are made to feel welcome and at home." I wondered if it could be possible that any of our own people had ever shown a disposition to the contrary, but if they have, they must meet it some day. Our ministers have a hard enough time as it is.

NELLIE M. MARTIN.

RIBSTONE, ALBERTA, July 29, 1910.

Editors Herald: With much pleasure I take my pen to inform your readers that I am once more engaged in actual mission work after about four years release from the field and I feel as if it will take some time for me to get back that old missionary spirit that I enjoyed and wonder where the responsibility will rest at that great day when accounts are rendered.

My first stop after leaving home was here at Ribstone, where I labored for nearly two weeks and made one new opening south of here. There I met our beloved Bro. and Sr. J. Daylon, whom I baptized out at Sulphur Creek, Manitoba, the spring of 1906. They were much encouraged by my visit and preaching. The Ribstone Branch is ably presided over by Elder Beckley, and is the most spiritual branch I have visited. Many of the old Saints from Gilbert Plains, Manitoba, and Sulphur Creek reside here.

From here I went to Edgerton, labored there for a while and baptized one fine man, head of a family. I joined our young missionary here, Bro. Fred Rowe, a priest, and we took our departure for Edmonton and on to Bonnacord. Brother Fred and I parted there, he going on to Cardiff and I remaining at Bonnacord for two weeks. I did not find the branch in a promising condition and outsiders were poisoned by harsh preaching and sayings. I tried to comfort and cheer the Saints and do what I could to repair the branch. I administered to their sick and left many cheered and encouraged to fight the battles of faith.

I came back to Ribstone by invitation of Elder J. R. Beckley, president of Wisconsin Branch, to help them out in their two-day meeting held on the 23d and 24th of August. Here I had the pleasure of meeting our esteemed president of the Canadian Mission, who endeared himself not only to me, but to all the Saints here, and they did wax strong in love towards him. Yea, they did esteem him, for they did not find in him the spirit of an autocrat but one full of love and justice, and by his wise council and inspiring sermons many were made glad and rejoiced and were made strong in love to God.

The Saints met for prayer service Saturday morning at 8.30, presided over by Elder Clyde Walrath. Many soul cheering testimonies and prayers were offered. At 10.30 the writer occupied, assisted by F. A. Smith. At 2.30 F. A. Smith occupied, assisted by Elder A. W. Borton. Sunday, the 24th, prayer service at 8.30, preaching at 10.30 by F. A. Smith. After this service we retired to a grove where the sisters had prepared dinner which we all enjoyed. At 1.30 there was a short Sunday school session, Apostle F. A. Smith presiding, and many questions along church work were asked which Brother Fred answered readily. At 2.30 p. m., the writer

occupied, assisted by Elder Beckley. After this service many proceeded to the water where baptism was to take place, but there came such a downpour of rain the ordinance was postponed till the 27th. The evening cleared up so we returned to the schoolhouse to hear F. A. Smith. This was the climax of the two-day meeting. Brother Fred held his large audience spellbound for about two hours. His theme was, "Charity preventeth a multitude of sins." Many were heard to say, "Was not that grand?" and so it was. Surely Bro. F. A. possesses a great deal of that old prophetic fire and zeal that was with his father and grandfather. Monday, the 25th, we had to say good-bye to him, but we hope to be associated with him again both here and in eternity. May God preserve him for years to come, is our prayer.

I am still here at Ribstone doing what I can for the work. Yesterday morning I was summoned to the bedside of Sr. George Burton, who was not expected to live. Brother Beckley, a brother, and myself administered and, thank God, she recovered and is doing nicely.

Crops are quite good here and Saints are hopeful. I have collected some funds for the college and I hope to get more. I feel that I am in need of the prayers of the church that I may forget the cruel dark past and have courage to press onward and do good. With greetings of love to all, I remain,
THE LONE NEPHITE.

STONINGTON, MAINE, July 24, 1910.

Dear Herald: The comfort derived from you more than compensates one for the money. When laboring in places obscure from the gaze of the world, and seemingly exiled in a far away country, I find its pages are most gratifying. May it ever realize its purposes and be ever a solace to the weary traveler.

This letter finds me among the pines of Maine. God's handiwork in nature is evidenced upon all sides, as the picturesque shores of the many islands along the Maine coast loom up in such grand array. It is here we are made cognizant of the great power and magnitude of God's wisdom. This is the place, as most all HERALD readers know, where Brother Macgregor had such good success during last conference year.

The Stonington Branch, under the leadership of Elder (Captain) George Knowlton, seems to be in a prosperous condition. The majority of the Saints are giving their assistance in making the missionaries' work a success. Since the great ingathering here last year, business has retrogressed greatly, and many of the Saints have gone to other places to seek employment. A few others who have tasted of the word of life have fallen back into the same old carnal ruts.

The conditions, as I discern them, necessitate our instructing the flock concerning their work as members, and the weeding out of those who have not shown a disposition to live up to the light of the gospel. In times past some have been baptized contrary to the sentiment of the branch. Those objecting have been termed as narrow minded Saints. In fact the whole district has been declared as such. But permit me to say that the officers of this branch now are having trouble in putting out of the church those who have been so liberally considered.

Brother Macgregor's energetic way in getting the work before the people has won for him the praise of the Saints, who are anxiously awaiting his return. Elder U. W. Greene and my big brother Gus held a series of services in the church which I think was productive of much good. The street services held prior to those in the church attracted large and interested audiences. Gus did the solo work, as Brother Greene says that his own "base" singing would be offensive. Brother Greene did the preaching, because Gus

did not know just how the "masts should be regulated" to make his destination.

I was sent to Mountainville for a few nights to see what could be accomplished there. Good audiences greeted the speaker, and last Sunday night the little chapel could only comfortably seat the people. The Little Deer Island Saints called for some one to assist them, and a few meetings were held. They are progressing rapidly with their new church which they should be proud of, as it is being built by sacrifice, and is a credit to the few enthusiastic workers residing there. During the celebration of the Fourth, twenty dollars were made selling ice cream, to defray the expenses of the pulpit. Ye missionary conducted the races and the rest of the sports, while Brother Eaton dished out the ice cream to the contestants to cool them off.

My wife is at present enjoying the association of the Stonington Saints with me. I am preaching in places that can be obtained for this purpose and am contemplating opening up in Oceanville, a little town near Stonington. Places can be obtained in all of these little towns, if you have money enough to rent halls, but you have to get out when the people want a dance. There are schoolhouses galore around here, but the trustees say they don't want to let them for religious purposes, saying, "We have not let them to other religious denominations, hence we don't wish to extend to you this privilege." They don't let them to other denominations, because others can get the church buildings. This is certainly a poor excuse; but it necessitates the missionary, who has not an abundance of money, preaching on the streets or holding cottage meetings. Such is the predicament we are in. As we have become hardened to these experiences we do not bemoan our lot, but are willing to put forth our best in accomplishing the designs of God.

As I am a new man in this district, I trust that the Saints who live here in this district may direct me or inform me concerning places where good can be accomplished. Address communications to Stonington, Maine, Route 1.

Your brother,
H. ARTHUR KOEHLER.

TWIN LAKES, CALIFORNIA, July 31, 1910.

Editors Herald: I was baptized in 1895 and have enjoyed the Spirit and comfort ever since, except a few times. Our heavenly Father is so good he would forgive me. I have never lived where there was a branch of the church. I like to sing poetry. I liked Bro. Elbert A. Smith's poetry in *Autumn Leaves*, "Hill Cumorah." When I first sang those words I was so overjoyed I would say, "God bless Brother Elbert." I am all alone. My wife died three years ago last May.

Your brother in the faith,
H. RAHRER.

SELDEN, KANSAS, August 6, 1910.

Dear Herald: I wish, through your columns, to say to the Saints and friends in Northwestern Kansas District that I would like to hear from any desiring preaching. The way seems to be greatly hedged up and we need the cooperation of the Saints. The three conference appointees have been laboring in the district trying to get openings, but have found it up-hill work. If you know of a place in your locality where preaching can be done, let us hear from you. We must keep always and everlastingly at it if we wish to accomplish desirable results. If in your locality preaching has been done and things do not look prosperous, keep pounding away, educating until the minds of the people can grasp our teachings.

I have been preaching this week at this place, in the district tent, ably assisted and seconded by my brother who

resides on a farm here. The audiences have ranged from ten to thirty. The attention is good. We expect to continue here until after the 13th when we go with the tent to our home town to engage in reunion. We are hopeful of having Elder Columbus Scott with us, also the missionaries of the district. After reunion we will be ready to attend to calls for preaching.

There has been a severe drought over the western part of the district, which contributes to the hindrance of the work. Will the Saints please remember the tithing law and their duties thereto? The writer is agent for the district. Will any Saints who may have an offering to send for expenses of tent work or reunion, please send it to the undersigned at my home, Alexander, Kansas, marked "conference matter"? I am hopeful for the triumph of the kingdom and the increase of righteousness among careful, honest souls.

In bonds,
JOHN A. TEETERS.

Downs, Kansas, August 5, 1910.

Editors Herald: We have a small branch here, but are quite scattered. We don't have meeting very often. Bro. S. H. Fields preached in our house twice in May. He is a good speaker. Bro. S. J. Madden preached one good sermon for us in June. We are glad to hear a good sermon. All our meetings are held in our house. We have no church building in the branch. My health has been very poor lately and I ask all the Saints to pray for me that if it is the Lord's will, I may have better health and that I may live faithful and try to do the will of my heavenly Father.

Your sister in the one faith,
MYRTLE COOP.

HAMILTON, MISSOURI.

Dear Herald: We never see anything from this part of the country, so I thought a few lines to your columns would not be out of the way, if it does not find its way to the wastebasket. I and family left Minnesota the 13th of last November and started for Hamilton, Missouri. Four miles south of town we found a little band of faithful workers who made us welcome not by empty words, but in spirit and true deeds. All that could be done to make us feel at home, was done. Bro. Coleman Snider is our branch president. He is a good Saint and a wise leader.

God has certainly set him apart to build up a large branch here. It is a fine looking and good farming country. We have a new church, all paid for and in good repair. The membership is about fifty. We all try to do the best we can, to come up higher. We have Sunday school and preaching every Sunday and prayer meeting Wednesday nights. Sometimes an elder drops in and as a rule gives us from two to six sermons. It is heavenly food to live in a place like this and among such good, kind people. I thank God and fully appreciate his loving-kindness in permitting us to come back to this land, most precious of all lands.

Dear Saints, how thankful we ought to be to our heavenly Father for the plan of salvation and the blessings it brings to his faithful followers. I know this work is of God, and God has spoken to us time and again in different ages of the world to be good and faithful so he can bless us. We must not have any other God but him. Let us see to it that we do not love some one or something else better than him; if we do God is under no obligation to us and he can not bless us. We do like this country well, have never been homesick, but we remember our folks and the dear Saints of Minnesota. I say to one and all of you that it was a great blessing to me and family to come back to this land. May the day soon come

when some of you will come this way. Hoping the Lord will keep you all from harm and danger, is our wish.

Bro. John Davis is our deacon, a good and faithful brother is he. We are very sorry to lose him and his good companion and the dear children. Brother Davis has made up his mind to leave us this fall. Chances are he will locate in Independence. There are some small and some good sized farms for sale and some close to the church. If anyone is moved to come this way, address Bro. Coleman Snider, Hamilton, Missouri. Love to all the Saints.

Your brother,
O. A. ERICKSON.

PENSACOLA, FLORIDA.

Dear Editor: I take pleasure in writing to the HERALD because I feel it is my duty to do all I can for God this morning. I am behind the bars of the county jail of Escambia and I ask the prayers of all the true Saints, because I am in trouble and praying to God that I may overcome.

MALCOLM BOOKER.

GILROY, CALIFORNIA, August 4, 1910.

Dear Herald Readers: I see by reading my church papers that I am not the only one who has been receiving tracts from the Northern States Mission of the Utah church. When I received the first I supposed they had been sent through Elders Gaylor and Decker whom I had entertained previously, but I find now that they have been sent broadcast among the Saints everywhere. I hope no one has been misled by their deceptions, and if they have read the two tracts, "Duplicity exposed," by Heman C. Smith, and "All Brighamite roads lead to polygamy," by E. A. Smith, and all that has been written concerning them in our church papers, they certainly have no reason to fear.

It is more than a year ago that I had the privilege of entertaining the two elders mentioned. They came to the door about the middle of the afternoon saying they were Latter Day Saint elders traveling without purse or scrip and went two by two through the country telling their mission and inviting to attend their meetings for two evenings on the streets of Gilroy and at a hall Sunday afternoon, at which time there would be sixteen speakers. Said I, "You are elders of the Utah church, are you not?" They said, "Yes." I said, "Well, I am a Latter Day Saint, but I have no use for polygamy and its kindred evils."

However, I invited them in and we talked on our differences, and after saying they traveled without purse or scrip they said that while in the country they expected people to extend their hospitality gratis, but when they had to go to a hotel they paid their way as they couldn't expect to be kept at such places free of charge, but they tried to sell enough of their literature to meet expenses. They said they sold more Books of Mormon than anything else, for which I was glad.

Finally Elder Decker said they had better be going as they would have to find a place to stop over night, and if they had to go back to town it would be late. I told them I believed the golden rule and if they could put up with what I had to offer, they need not go any further that day, so they gladly accepted and we talked on, and during the conversation Elder Decker said: "There was a curious coincident happened at one of our conferences." (He couldn't just remember the date, but at any rate it was when Joseph Smith and his son, Fred M., of the Reorganization, were there.) "When the vote to sustain the authorities of the church was taken, Joseph voted to sustain them."

Said I, "I don't believe it."

"O yes, he did, for my grandfather — Smith [the given

name has slipped my memory now], who is Hyrum Smith's son and a cousin to Joseph, took particular notice to see if Joseph raised his hand and he did."

I told him Brother Joseph wouldn't do such a thing, as he knew better than to take part where he had no right, and I didn't believe it. Said I, "I'll write and ask Brother Joseph."

Elder Taylor remarked, "Of course that is your privilege." I said, "Certainly it is."

So I did, and Brother Joseph replied, authorizing me to brand it as a lie without a shadow of a foundation.

Before they left next morning, while we were still at the breakfast table, I told them I had something to read to them if they would listen and they said they would, so I got Bro. R. C. Evans' tract, "Latter day polygamy, its origin," and read it from beginning to end to them. I feared if I gave it to them to read they wouldn't have time, at any rate both might not have taken time to read it, and I wanted both to receive the benefit. So they sat and listened till I had finished, then Elder Taylor remarked, "Yes, they fix up some nice little stories about us," and this was all the reply they made. Elder Decker then said he would like to read something to me from the Doctrine and Covenants, and I promised to listen and at the same time got my Doctrine and Covenants. He then turned to the revelation on polygamy and began to read. I told him my book didn't read that way. He said, "O well, this was given after the revelation in your book," I said, "You think, then, that God changed his mind? And my Bible says, 'I am the Lord, I change not; and if he has changed his mind he has ceased to be God and I don't care to worship such a being.'" I also told him it was only another evidence that Brigham Young was the author of the polygamous revelation. They then thought they must go, as it was late, but wished to thank me for my hospitality, and hoped I would consider I had entertained two of God's servants. I said I hoped I had entertained two honest-hearted men. They invited me to attend their services in the evening, which I did, but a drizzly rain set in, so not many lingered till they were through.

Each speaker took his turn and bore his testimony to the divinity of Joseph Smith and the Book of Mormon and that they were ministers of Christ traveling without purse or scrip, and closed their meeting, distributed tracts, and invited people to attend their services at the hall at 2 o'clock next day. We didn't go next day and heard afterward that there was but one gentleman aside from themselves that attended the meeting. It might have been a little different had the weather been fair, but I must say it doesn't take much of an excuse to keep people in Gilroy from church, especially if it be a Latter Day Saint or "Mormon," as they will call us.

I am glad to say I am still in the faith and trying to keep up courage, distributing literature whenever opportunity offers, hoping that some day it will be the means of helping some to see the truth. I ask an interest in the prayers of all God's people in behalf of my family that we may all be more faithful in discharging our duty, that not one be lost. We have no church privileges here of our own, and anyone that has had the trial of it knows how hard it is to keep children interested along gospel lines when there is so much to draw them aside. Occasionally we go to San Jose to church, which is our nearest branch, but that is thirty-five miles away. Last year I attended the reunion at Irvington the entire time, but husband could only go on Sunday, as he was in the rush of fruit drying; and it will be the same this year. Don't know yet as either of us will be able to leave.

Trusting I have not wearied you, I beg to remain,

Your sister in Christ,

SARAH J. ROSS.

BLISSFIELD, MICHIGAN, August 8, 1910.

Editors Herald: We have at present twenty-one Saints in and around Blissfield. I myself can look back and remember the time when I was the only Saint in this part, but now we have a Sunday school of about thirty members and a Religio of about nineteen. It will be only two years next December since the first was baptized, and they have been coming in one, two, and three at a time. Our missionary, Bro. S. W. L. Scott, of Coldwater, has been here with us again and stayed this time three weeks, leaving everything in good shape, and preaching twenty-six sermons while with us. We all hated to see him go, but other business called him away, leaving here on the morning of August 1 with the intention of going to Indianapolis to organize a branch. We pray for his speedy return.

I can now begin to realize what Christ meant when he said, "The kingdom of heaven is like unto a mustard seed," but grew to be a big tree. I was here alone at one time and now we are twenty-one inside of two years, and more close to the water, and again I do realize that this Christian life is a war, not with man, but with sin and principalities in high places, and we can always know when God is doing something. Then is when the Devil will shove his cloven foot in, in some form, or probably in the way we are least expecting.

I have been in this church fifteen years and have seen quite a little of the ups and downs of the life of a Saint, but there is nothing that can daunt my faith in Christ and this latter day gospel. I feel more to be faithful than ever, for I can say with Job of old, I know that my Redeemer liveth, and if faithful to the covenant made at the water, I shall be one of the first resurrected and will reign with Christ a thousand years, at the end of which I shall see God. Asking the prayers of all of God's people for us in general here in this place, that we all may be faithful and be found worthy of the words, "Well done, good and faithful servant, enter into the joys of your Lord," and my prayers are for the redemption of Zion.

Your sister and coworker with Christ,
MRS. C. B. TONG.

On Board Express Liner "Lusitania."

(Twenty-two hundred miles from New York.)

Dear Herald: This is the ninth trip for me across the Atlantic. Bro. E. B. Morgan, missionary to Wales, wife, and self sailed from New York at 9 a. m., the 20th inst. It was a great as well as a grand sight when the largest ship in all the world pulled out from the dock with her cargo of thousands of human beings on board. It was also a pathetic sight to see the hundreds of friends who had gathered on the piers to bid farewell to their friends and loved ones. Handkerchiefs and hats were waving in the air until the monster vessel disappeared from view. The sun was shining brightly and the water seemed as smooth as glass as the gallant ship sailed majestically up East River, and out upon the briny deep. It was with sadness that we gazed upon the Statue of Liberty as we passed close by, for my mind wandered back home. I could not help but feel that I would experience a happier feeling in my soul when I will be permitted to gaze upon the same statue when homeward bound. However, I felt happy in the thought that he who had called me to go to a distant land to labor in the interest of his cause would care for my loved ones and protect the writer from every danger to which he may be exposed. It is good to trust in one whose promises are true and faithful and who is able to save to the uttermost.

We have experienced a very pleasant voyage so far, only a few have been made to pay tribute to Neptune. We have encountered some rough seas, but our gallant ship plows right along and maintains its equilibrium amid the billows. Our

fellow-travelers are a good natured lot of people, very sociable and courteous to each other, notwithstanding there is a conglomerated mass of nationalities. There is also a great variety of professional men aboard, viz, doctors, clergymen, nuns, merchants, actors and actresses, saloon keepers and gamblers. An orchestra makes fine music twice daily to entertain the passengers, which is highly appreciated by the people.

We have with us a number of aged people. One old Welsh lady over eighty-seven years old is going back to visit her native land. How is that for the Welsh?

We anticipate landing at Liverpool early Tuesday morning. I herewith append a few items which I believe will be read with some degree of interest, especially by those who are not acquainted with ocean life, relative to the magnificent steamer *Lusitania* and her sister ship *Mauritania*. Both are express turbine steamers. They are 790 feet long, 88 feet wide. If stood on end would tower more than 100 feet over the highest tenement building in the world, the Singer Building. The depth to boat deck is 80 feet. The keel is 37 feet below the surface when the ship is fully loaded, displacing 45,000 tons of water. The horse power is 70,000, requiring 32 engineers. One hundred and seventy-five firemen are necessary to keep up steam. The height to the top of the funnel is 155 feet and to the masthead 216 feet. Her speed is 26 knots an hour. She carries 550 first-class passengers, 500 second-class passengers, and 1,300 steerage, and a crew of 900 persons. Those steamers are veritable palaces as to equipment, beauty, and appointments. It consumes 1,000 tons of coal a day.

Monday, July 25. Weather fine overhead, but the sea is awfully rough, and has been all night, and the ship is rocking terribly. We have just seen land on the Irish shores and the people are happy. We will not land until to-morrow at 8 a. m. Mission conference convenes Saturday, the 30th inst. I go to Manchester, thence to Birmingham. With love to you and HERALD force.

Your brother in the one faith,
GOMER T. GRIFFITHS.

17 ALEXANDRA, MANCHESTER, ENGLAND.

Tennessee and Kentucky Reunion.

The reunion of the Tennessee and Kentucky districts which was held near Farmington, Kentucky, has just closed. The writer, J. R. McClain, and J. W. Peterson were chosen to preside. The Saints did all they could to make everybody feel at home, which was a great help in making the meeting a success.

The speakers during the reunion were G. H. Hilliard, J. W. Peterson, J. R. McClain, C. L. Snow, J. A. Dowker, and the writer. All were blessed in preaching the word of God while the people were blessed in hearing. Brother Hilliard presented the financial law in regard to tithes and offerings and also the duties of Saints in regard to the Word of Wisdom in a very plain and comprehensible manner, and I believe that some will be greatly profited by what they heard by reason of obedience to the advice given.

The light of Zion will shine in every locality where Saints yield a faithful obedience to the law. We have on the wedding garment as long as we are keeping the law of God. As long as we are obedient we have oil in our vessels and we are accounted among the number as wise virgins. It has been truly stated by the wise man of old that the path of the just is as the shining light that shineth more and more unto the perfect day. I pray God to bless Zion's children everywhere and help them to appreciate and to improve upon the grand opportunities which are theirs. The eye of God is upon us in all of our work and all should be very humble and prayerful in order that they may not offend him in the least.

Bro. J. W. Peterson and the writer have been associated together in gospel work the greater part of the time since we came to this field. He has now gone to open up the work in a new place, while Bro. J. R. McClain and I will labor here for a time, after which Brother Peterson and I will go to Southern Alabama to attend a reunion which will begin at McKenzie, August 12.

I have a great desire to continue on in the good fight until the victory is won and be worthy to receive the crown of eternal life when Christ shall come to reward his faithful Saints.

F. M. SLOVER.

Corrections.

In my autobiography in HERALD for August 3, 1910, page 753, first column, tenth line from the top, "our young mind and soul," should be, "our young minds and souls," as it included my intimate associates, as well as myself. Same page and also page 754, the name "Benjamin H. Ballome" should be "Benjamin H. Ballowe." (Bal-loo.) He was an uncle to W. H. and E. L. Kelley. Page 756, second line of first column from top, "a chosen walk with God," should read, "a closer walk with God." Page 757, seventeenth line from top of second column, "and a man will not have to wait until he gets a reward for the work he does for the Lord either," should read, "and a man will not have to wait until he gets over on the other side before receiving a reward for the work he does for the Lord either."

ISAAC M. SMITH.

BOZEMAN, MONTANA, August 7, 1910.

News From Branches

CLEVELAND, OHIO.

The Cleveland Branch is holding the gospel banner aloft in the downtown section of this city Saturday nights, Brn. F. T. Haynes, Robert Miller, and F. C. Webbe assisting. We get good audiences. We have an attractive banner and give away tracts.

Elder Samuel Brown, of Ontario, was with us Sunday and occupied the stand out in Wade Park in the afternoon to a good audience. Bishop Becker, of Kirtland, occupied the previous Sunday.

We baptized three members of the Sunday school into the branch, two of whom were on the home department.

FRANK C. WEBBE.

WADE PARK AND SEVENTY-FIRST STREET.

Miscellaneous Department

Conference Notices.

(F. T. Mussell, president of the Northeastern Missouri District, writes that former notices of their reunion at Lagonda, Missouri, have been wrong. The following is correct): Conference of the Northeastern Missouri District will meet with the Saints at Lagonda, Missouri, August 27 and 28, 1910. Conference will open on the 27th at 10 a. m. The election of district officers will take place at this conference. All parties attending conference will be met at New Cambria on August 26 and 27, at 11 a. m., and conveyed to Lagonda by team. Let all those who expect to attend conference, make preparation to be at New Cambria on dates and at time mentioned, as the place of meeting is eight miles from station and teams will be there only as above stated. Let all attend who possibly can and help to make this a good spiritual gathering. Wm. C. Chapman, secretary, Higbee, Missouri, July 10, 1910. Conference of the Southern Wisconsin District will convene at Madison, Wisconsin, September 3 and 4, 1910, at the close of the annual reunion there. B. C. Flint, secretary.

Convention Notices.

The Northeastern Illinois Religio will convene at Plano, Illinois, Friday, August 26, at 10 a. m. Blanche Fairbanks, secretary, 7157 Perry avenue, Chicago.

The convention of the Northeastern Missouri District will be held with the Saints near Lagonda, Missouri, Friday, August 26, 1910. Christina Edmunds, secretary.

Eastern Michigan District Sunday school and Religio conventions will convene at Pine Grove, Port Huron, Michigan, Friday, September 9, 1910. Trust each school and Religio will be largely represented. Emma H. Whitford, secretary.

The Seattle and British Columbia District Sunday school association will convene with the Seattle Branch at their church, corner First avenue Northwest and Kilbourne street, Seattle, Washington, Friday, 2 p. m., September 16, 1910. Take Fremont-Ballard car, get off at First avenue Northwest at door. Will be pleased to have every Sunday school in district represented. Mrs. H. A. Briggs, secretary.

Reunion Notices.

The reunion of the Southern Nebraska District will convene September 9 to 18, 1910, in the W. M. Self grove, one mile south of the court-house on the Eleventh street road. There are good shade, good water, and other accommodations equally inviting. Good speakers and those prepared to carry on the Sunday school and Religio work will be in attendance. We will have a boarding tent and will furnish meals at a reasonable rate, which will be as near cost as we can determine. There will be a stand on the ground where provisions may be had by those who do not care to take their meals at the boarding tent. Tents will be furnished at the following rates which include freight: 10 by 12, \$1.50; 12 by 14, \$2; 14 by 16, \$2.50. All orders must be accompanied by cash and placed in the hands of the treasurer on or before September 1, 1910. Those coming to spend but part of the time, who do not care to rent tents will be cared for at a reasonable rate, but must notify the committee on or before September 1, 1910. The above rule also applies to single persons. Come with us and spend your time enjoying a spiritual feast, the preaching of the word, the Sunday school and Religio work, and the pleasantness of the association of the Saints. Anyone desiring any further information, communicate with E. D. Briggs, or H. A. Higgins, at Nebraska City, Nebraska. E. D. Briggs, president; J. R. Jones, secretary; H. A. Higgins, treasurer; Samuel Broliar, W. E. Grubb, Robert Burgess, committee.

Those expecting to attend the reunion or ten-day meeting at Blue Rapids, Kansas, beginning August 22, and wishing to camp on the grounds, can get nice large tents for \$3. We have a very beautiful camping ground. Also good pasture where horses may be had in convenient reach of grounds. Those wishing tents should write to Bro. Henry Bivens at once. Also those wishing board and lodging or board alone, please write Brother Bivens or the undersigned that full arrangements may be made to accommodate all. Prices reasonable. F. E. Taylor, president Blue Rapids Branch.

The Bishopric.

MONTHLY FINANCIAL REPORT.

The monthly reports from agents, as provided by blanks for the purpose the present year, have been of great assistance to the office in advising us of the true state of the treasury, taking into consideration every part of the country, and we are glad to know that most of the agents are prompt in forwarding these reports.

There are two things to be gained in this. First, it makes it less liable for the agent to make a mistake in making up his report at the end of the year. Second, it furnishes such account to the Bishop that it makes mistakes in his account at the end of the year with agents less liable. These, together with the fact that it is necessary that the Bishop be informed of the financial condition of the work in all parts of the country at all times should be sufficient to awaken an interest in everyone and see that the report is in hand at as early a time after the first of each month as is practicable. It only takes a few minutes to make out the report and it is the saving of hours and sometimes days of time at the end of the year to the agent in making up his report. Stakes and districts reporting for month of July up to this date are as follows:

Alabama, Mobile, W. L. Booker, agent, Theodore, Alabama. Colorado, Eastern, Charles E. Everett, agent, 129 South Logan, Denver, Colorado.

California, Northern, Charles A. Parkin, bishop, 235 Third avenue, Richmond District, San Francisco, California.

California, Southern, Fred Adam, agent, 1714 New England avenue, San Francisco, California.

Idaho, Southern, Elias E. Richards, agent, Malad City, Idaho.

Iowa, Eastern, John Heide, agent, Fulton, Iowa.

Iowa, Fremont, Lorena Leeka, agent, Thurman, Iowa.

Iowa, Gallands Grove, C. J. Hunt, bishop, Deloit, Iowa.

Iowa, Lamoni, William Anderson, bishop, Lamoni, Iowa.

Iowa, Pottawattamie, J. A. Hansen, agent, Weston, Iowa, R. F. D. No. 1.

Illinois, Central, Luther Simpson, agent, 1001 East Oak street, Taylorville, Illinois.

Illinois, Southern, F. M. Davis, agent, Thompsonville, Illinois.

Kansas, Northeastern, John Cairns, agent, Scranton, Kansas.

Michigan, Central, George W. Burt, agent, Beaverton, Michigan.

Michigan, Eastern, W. F. Smith, agent, Howlett, Michigan, Box 1.

Michigan, Northern, J. C. Goodman, agent, Boyne City, Michigan.

Minnesota, Birch Whiting, agent, Bemidji, Minnesota.

Missouri, Clinton, W. E. Reynolds, agent, Eldorado Springs, Missouri, R. F. D. No. 5, Box 102.

Missouri, Far West, Charles P. Faul, agent, Stewartsville, Missouri.

Missouri, Nodaway, R. K. Ross, agent, Mound City, Missouri.

Missouri, Northeastern, W. B. Richards, agent, Bevier, Missouri.

Missouri, Independence Stake, R. May, bishop, Independence, Missouri.

Missouri, Saint Louis, R. Archibald, agent, 5741 Garfield avenue, Saint Louis, Missouri.

Nebraska, Central, Levi Gamet, agent, Inman, Nebraska.

Nebraska, Northern, H. S. Lytle, agent, Blair, Nebraska.

Nebraska, Southern, C. H. Porter, agent, Wilber, Nebraska.

Nebraska, Western and Black Hills, R. S. Mengel, agent, Belmont, Nebraska.

New York, F. J. Updyke, agent, Canisteo, New York.

North Dakota, Jerome E. Wildermuth, agent, 1348 Front street, Fargo, North Dakota.

Ohio, Kirtland, Pittsburg and Ohio, J. A. Becker, bishop, Willoughby, Ohio, R. F. D. No. 2.

Oklahoma, Hubert Case, agent, Kingfisher, Oklahoma.

Oregon, Portland, L. Stover, agent, Vancouver, Washington.

Oregon, Spokane, W. W. Fordham, agent, South 238 Haven street, Spokane, Washington.

South Dakota, Edward Rannie, agent, 706 West Sixth street, Madison, South Dakota.

Texas, Central, J. M. Nunley, agent, Hearne, Texas.

Texas, Southwestern, D. S. Palmer, agent, San Antonio, Texas, R. F. D. No. 7.

Washington, Seattle and British Columbia, Frank Holmes, agent, Roslyn, Washington.

West Virginia, B. Beall, agent, Cairo, West Virginia.

Wisconsin, Northern, Nalmer Johnson, agent, Chetek, Wisconsin, R. F. D. No. 1, Box 12.

Wisconsin, Southern, C. C. Hoague, agent, Janesville, Wisconsin, R. F. D. No. 7.

Very truly,
E. L. KELLEY.

INDEPENDENCE, MISSOURI, August 6, 1910.

AGENT'S NOTICES.

To the Saints of Seattle and British Columbia District; Greeting: I wish to make an appeal to you in behalf of our funds. They are exhausted and the elders' families must be taken care of if the elders are to remain in their fields of labor. So let us each make some effort and sacrifice something for the Master's cause, for we read in Psalm 50:5: "Gather my saints unto me, those who have made a covenant with me by sacrifice." So if we wish to be among his children we must sacrifice something for this work. It is a sacrifice on the part of the elders and their families when they leave home and loved ones to declare this gospel to the world, so let us try and do our part in sustaining them with our means, for we are all workers together with God for the advancement of the gospel cause and while we are at home enjoying the comforts of life let us not forget those whom we should sustain with our tithes, offerings, and consecra-

tions, that they may also enjoy some of the comforts. The Lord has said in Doctrine and Covenants 64:5: "Behold now it is called to-day (until the coming of the Son of Man) and verily it is a day of sacrifice and a day of tithing for my people, for he that is tithed shall not be burned at his coming." I am unable to supply those whom the Bishop has placed upon this district for support. Hoping you will each try to do your best and not forgetting that you have done well in the past, let us each continue to improve and strive to fulfill the whole gospel law that in the end we may receive that welcome plaudit, "Well done, thou good and faithful servant, enter into the joys of thy Lord," is my prayer. Address all remittances to Frank Holmes, Roslyn, Washington, Lock Box 78.

Editors Herald and Saints of Northern Nebraska District: A few words in regard to tithes and offerings from this district will not be amiss, I hope. I have not spoken to you through the paper yet, but will try to reach as many as I can through the HERALD, hoping you will give ear to what is said, for I believe you all know your duty. You have been instructed through preaching and the papers, so there would be a waste of space for me to tell you what to do. Just do what you know how to do and God will bless you. The work needs you and you need it. I think it is us who need it the most, for God can get along without us, but we can not do without him. So let us do all we can for him and also let him do for us the things we can not do for ourselves. I am not traveling this year, but have a helper, Bro. R. O. Self, who has been appointed to look after the work among the scattered ones where I can not reach you; but don't hold your money for some one to come after it. Get a money order or draft and send it to me and Brother Self will receipt you wherever he finds you. Bro. M. A. Peterson is sub-agent for the Omaha Branch and Lloyd Marteeny for Decatur.

Praying that God may prosper all the Saints,

Your brother in bonds,
H. S. LYTLE.

BLAIR, NEBRASKA, August 5, 1910.

Addresses.

G. T. Griffiths, care of W. R. Armstrong, No. 6 January street, C upon M, Manchester, England.

Died.

MORGAN.—Zelda Irene Morgan, daughter of Charles and Sr. Grace Morgan, died at her home August 1, 1910, aged 2 years, 3 months, and 8 days. Little Zelda Irene was taken sick while on a visit with her mother in Des Moines, Iowa. After her return she lingered about nine days when death claimed her. Services were held at the home August 3, by Elder William B. Richards, assisted by Elder F. T. Mussell.

FEAGINS.—Bro. William Carey Feagins died suddenly of heart failure at his home near Wallowa, Oregon, July 14, 1910. He was born August 2, 1852; married Miss Lyda Isabella Ray, June 13, 1880, in Taylor County, Iowa. They were baptized in 1901. He leaves wife and six children, five of them being married, and the youngest, Joseph Henry, nearly grown. Funeral services held at the Wallowa cemetery by Elder H. E. Meryman. Address of widow, Mrs. W. C. Feagins, Box 29, R. F. D. No. 1, Wallowa, Oregon.

THOMPSON.—At Liberty Home, Lamoni, Iowa, August 1, 1910, Gustavus Thompson, born March 24, 1826, at Sanford, Maine. He was an early settler in Nebraska, and he and wife were baptized at Wilber, October 23, 1881, by Robt. M. Elvin. Funeral was at Liberty Home, the 2d, in charge of Henry A. Stebbins, and the sermon from Luke 12:48, was by Robt. M. Elvin. A good man who loved peace, of strong hope in the promises of the gospel, has gone to rest. Burial in Rosehill Cemetery.

ANDERSON.—Bro. Silas Edward Anderson died at the home of his parents at Miller, Illinois, July 31, 1910, of acute appendicitis. Deceased was born January 12, 1833, in the same neighborhood where he died. Was baptized by Elder John Midgorden, October 14, 1899. He was a young man of excellent habits and died as a Christian philosopher dies. Shortly before death he said to a dear friend: "You, too, must pass through the suffering incidental to death; I am nearly through it all. What is this life compared to the life beyond? If it is God's will for me to die, it is my will."

CONTENTS

EDITORIAL:	
Ancient Americans Migrated Northward	797
The Roberts-Mintun Debate	798
The Forthcoming Article on Socialism	800
United Order of Enoch	800
Notes and Comments	800
ORIGINAL ARTICLES:	
Leaves from Life, Autobiography of Elder R. M. Elvin	801
OF GENERAL INTEREST	808
MOTHERS' HOME COLUMN	810
LETTER DEPARTMENT	812
Alma M. Coombs—Nellie M. Martin—The Lone Nephite—H. Arthur Koehler—H. Rohrer—John A. Teeters—Myrtle Coop—O. A. Erickson—Malcolm Booker—Sarah J. Ross—Mrs. C. B. Tong—Gomer T. Griffiths—F. M. Slover—Isaac M. Smith—Frank C. Webbe.	
MISCELLANEOUS DEPARTMENT	817

THE SAINTS' HERALD

ESTABLISHED 1860.

Joseph Smith, Editor; Elbert A. Smith, Associate Editor; Israel A. Smith, Assistant Editor.

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

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

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

For advertising rates apply to the business department.

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

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

On Sunday morning he said to his mother, "I have seen a star in the east and will follow it soon." He called each member of the family to his bedside and bade them a tender farewell. He leaves his father and mother, one brother, and four sisters to mourn. The funeral services were held in the Saints' chapel, August 4, in charge of Elder John Midgorden. The sermon was delivered by Elder F. M. Cooper, to an audience of about five hundred people.

MATTHEWS.—John Edward Matthews was born in Birmingham, England, May 22, 1876, and died June 3, 1910, aged 24 years and 9 days. Was united in marriage to Sr. Annie Oliver, August 6, 1901; came to America in 1904. He was baptized by Bro. Ephraim Webb, in Birmingham, England, when 10 years old and was ordained to the office of priest in 1903; he died strong in the faith. He leaves to mourn a wife, father, mother, brother, and sister. Funeral service held in Stone Church, Independence, Missouri, Bro. M. H. Bond in charge; sermon by Bro. Joseph Luff. Laid to rest in Mound Grove Cemetery.

BERRY.—Little Bettie Berry, the three-year-old daughter of Bro. and Sr. L. D. Berry, died after a few days' sickness of diphtheria. She leaves father and mother, three sisters, and three brothers to mourn. The funeral was preached by J. W. Metcalf.

REDFIELD.—At Bucklin, Kansas, July 26, 1910, Bro. George Z. Redfield, born December 8, 1838, in Caldwell County, Missouri. He joined the Reorganized Church in 1864, remaining true to his faith, his fellows, and his God. He was married to Miss Imogene I. Austin, January 26, 1865, at Nauvoo, Illinois, by Pres. Joseph Smith. Of this union were born twelve children, seven of which are still living. He came to this place from Kingman County, Kansas, in the fall of 1902, and continued to live here till stricken with apoplexy at his ranch southwest of Dodge City, Kansas. He died suddenly. He leaves a wife, four sons, and three daughters. Funeral services by Elder B. J. Scott, from the M. E. church in Bucklin, the pastor and choir assisting.

American Woman Teachers.

But the great burden of American school education has been borne by American women, who in every State and Territory, and under every vicissitude of climate, weather, prosperity, and even danger, have done work which has never been adequately recognized and seldom adequately paid.

Often misunderstood and misrepresented, generally handicapped by poorly kept buildings and insufficient furniture and appliances; exposed to extreme cold and heat, and terrific storms, and sometimes to insult and danger from savage Indians, and not less dangerous outlaws and criminals, the endurance, courage and devotion to duty of the American woman teacher is one of the first elements of the prosperity of

the Republic, and the intelligence, morality and patriotism of its people.

In the biographies that to-day describe the career of so many thousands of American citizens, who in war and peace have been eminent servitors of their nation, state or city, there are relatively few individual histories which do not, or should not, record the fact that the subject of the sketch began his education in the public schools. Myriads of successful merchants, manufacturers, lumberers, miners, etc., never received any further education than that conferred in the "little red schoolhouse," except that later secured in the way of business, and the general information and reading of maturer years.—Charles Winslow Hall, in the *National Magazine* for September.

Rev. Dr. Charles Scaddings, Episcopal Bishop of Oregon, understands journalism and knows how to make use of the newspaper as an ally in progressive work.

Addressing a national missionary organization, he said: "Newspaper men should be located as allies instead of as spies and impertinent meddlers in things which do not concern them. We can take them into comradeship in the work we are doing, and by treating them as friends, instead of enemies, secure their confidence, good will, and cooperation."

This is all so obvious that it is strange any other view could ever have obtained a foothold. And yet the numerous outbreaks of yellow pulpitering on this subject of late, go to show that Bishop Scaddings' counsel is greatly needed.

As a class newspaper men are just like other men—good, bad, and indifferent; there are black sheep and white. As a corps they are trying to do their work on the highest possible plane, just like preachers, doctors and lawyers.

Many complaints of inaccuracy and inexactness in news reports might be avoided if people who have news to give out would do it frankly and not obscure the issue by silly irrelevances like those Bishop Scaddings describes. A reporter's greatest difficulty is to get a man or woman to tell a plain story plainly, and the worst offenders in this respect are by no means found among the ignorant and inexperienced.

The only aim of the editor is to give the news, the whole news, and nothing but the news. If he fails it is due, in part, to the fact that reporters are sometimes inexperienced—like other young men, but in greatest part to the fact that few persons know how to describe a fact or relate an event intelligibly. The obscurity of many news reports as they appear in newspapers, is only the reflection of the obscurity in the minds and speech of the persons who supply the information to the reporters.—*Saint Louis Post Dispatch*, May 22, 1909.

The spirit of liberty is not, as multitudes imagine, a jealousy of our particular rights, but a respect for the rights of others.—Channing.

Books without the knowledge of life are useless; for what should books teach but the art of living?

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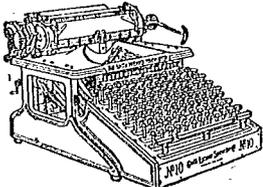
Our business having practically doubled in the past year we wish to thank the public and invite all in attendance at Conference to occupy our directors' parlor for their correspondence where plenty of stationery will be provided and your acquaintance, association and business solicited.

Very truly yours,

ELLIS SHORT, Pres.
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I own 53 acres in the corporation of Lamoni, Iowa. Joins Saints' College. Has an eight-room house, barn, and all kinds of out-buildings. There are 15 acres in fruit of all kinds and descriptions; balance in pasture and meadow; fenced and cross fenced; I traded for this and would sell at a bargain if could sell it at once. For further particulars address, B. W. Welch, New York Life Building, Kansas City, Missouri. 33-*

COMPENDIUM OF FAITH.

This book was written for those who wished to become well posted on the various parts of our faith. It is a small library of information within itself. Cloth, 75 cents; Leather, \$1; Flexible \$1.50. Nos. 141-144, respectively.

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



"There shall not any man among you have save it be one wife; and concubines he shall have none."—Book of Mormon, Jacob 2: 36.

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Editorial

THE DUTY OF THE TEACHER.

We have received a letter from a brother of which the following is an extract:

President Joseph, please give me an outline of a teacher's duty, as you see it. They have placed me as presiding teacher, with two others in the branch. What should be my attitude towards such in branch work?

We think it possible that what we might write to this brother in reference to the duties of the teacher might be of some value to other teachers under similar conditions. We therefore take this method of replying to him, and thus possibly avoiding having to write to several others upon the same topic.

We are admonished in the law to this effect, "Now therefore let every man learn his duty." It is understood from this that all have an equal opportunity to read and examine the law and draw conclusions therefrom. What we write here therefore is as the brother suggests, as we see it, and is not in the way of dictation or under the supposition of our having superior wisdom.

Paragraph 11, section 17, of the Doctrine and Covenants reads thus:

The teacher's duty is to watch over the church always, and be with, and strengthen them, and see that there is no iniquity in the church, neither hardness with each other; neither lying, backbiting, nor evil speaking; and see that the church meet together often, and also see that all the members do their duty, and he is to take the lead of meetings in the absence of the elder or priest, and is to be assisted always, in all his duties in the church, by the deacons, if occasion requires; but neither teachers nor deacons have authority to baptize, administer the sacrament, or lay on hands; they are, however, to warn, expound, exhort, and teach, and invite all to come unto Christ.

The evident intention of this teaching is, that the teacher is not a traveling minister, acting as a missionary to preach the gospel. He is essentially a local officer of the church. As such it is understood that his duties lie with the church; that is, such portion of it as may be associated with the branch or congregation to which he belongs, or of which he is a member. In this capacity of local officer he is to be identified with them in their church relationship, and is supposed to be qualified by his temperament and the spirit of his office to strengthen and aid them

in their church duties, and both by precept and example to lead them into right ways of thought and conduct as children of the covenant and members of the body of Christ. He is not a visiting officer in the same sense that the priest is, but in the discharge of his duty he may visit the membership when occasion requires, or when in his judgment he may benefit the membership by such personal visits.

To answer this requirement the teacher should provide himself with a list of the membership of the branch living within the precincts of the branch, this list to contain the names, the place of abode, and the post-office address of each family or isolated member whose name is on the branch record. He should by observation or proper inquiry inform himself of the business, occupation, and calling of those members of the branch who have business, occupations, or callings. He should do this with becoming a busybody, a Paul Pry or impertinent addler in the affairs of the brethren. He need not know the private business of any member unless a member may choose to inform him of such a wish him to know, nor is it essential that he should inquire into the details of the business of a member. If one of them wishes him to know how his business is prospering or failing, such a member with propriety may inform the teacher with as much as he wishes him to know. A teacher may also inform himself by examination of the branch record and consultation with the secretary as to what members of the branch are absent from the branch and their whereabouts, if such is known, that correspondence may be had with them if necessary.

It is the teacher's duty to be at the various meetings of the church when it is practicable, where he will take notice of those who are present, thus informing himself as to who are absent. He can then make proper and judicious inquiry and can ascertain whether such absences as he may note are the result of sickness, necessary cares, of home or business matters, or from spiritual indifference and neglect of duty. He can make these inquiries without making himself an obnoxious intruder into other men's affairs, and when informed in regard to these things, he should be very careful in dealing with them, that he does not do more harm than good, by

his interference. A whip may be a necessary thing to have in the house as a show of authority of the master of the house, but it is a poor instrument with which to incite love and tender regard for the rules of the household. A teacher should always remember this: "A soft answer turneth away wrath, but grievous words stir up anger."

A teacher should never indulge in talking about the affairs of the membership of the branch, to others, either in the church or out of the church, except in cases where church discipline may seem necessary, and then only to a fellow-teacher or the authorities of the branch, should he have anything to say, and should then only say just so much as may be necessary to give the officers a proper understanding of what he knows or may have discovered. Should the teacher discover that a member was doing wrong or had been guilty of wrongdoing he should first be reasonably sure, and should then carefully visit and talk with the one supposed to have done wrong, and seek by wise counsel and proper sympathy to win such person back to right ways. He should not by any means betray the confidence that may be placed in him by telling to others of such wrongdoing or confession of wrongdoing, and thus make himself a party to tale-telling and backbiting.

A teacher should not listen to talebearers, and if approached by a member with a story of wrongdoing upon the part of another, by which the member has been offended, he should refuse to hear such statement, except in the presence of another, and if the charge be serious he should require the informant to make it in writing, and should refuse to hear a statement of complaint, upon which he is requested or expected to act, unless it be reduced to writing. The ears of a teacher should be open to appeals for spiritual aid and comfort, and to statements of physical sickness, hunger, thirst, or suffering for the necessities of life; and in such cases should give relief if he can, or inform the presiding elder of the branch or the bishop or bishop's agent, if there be one in the branch, and should see so far as is in his power, that the appeals for aid should be heard and supplied.

In the duties referred to above one of the essential aids provided in the law, of which the teacher may avail himself is the deacon or the deacons. In the absence of the presiding officers of the branch who hold higher authority than the teacher, the teacher is to take the charge of meetings at which he may be present, he being the teacher of the branch. Should there be officers in the church present who hold the higher priesthood, and who may not be officers of the branch, courtesy would require that he should invite one of these to occupy the pulpit, or to take charge of the meeting if he so desired. However,

he may remember that he is the proper presiding officer, and as such he may interfere to prevent disorder in the congregation and may open and close the meeting, retaining the presiding authority so far. If he be so led by the Spirit he may occupy the stand himself, or ask a fellow-teacher who expects to be present, but should use this privilege in wise discretion, lest he should be called discourteous or presumptive. In the absence of officers holding higher authority it is the duty of the teacher when present at meetings to preside, and he may be assisted by an associate teacher or deacon, who may open and close the meeting upon request of the presiding teacher.

In the duties heretofore mentioned, with such addition as may be suggested by careful thought, the teacher will find ample scope for the occupation of his time and the exercise of his abilities, whether they be small or great. The closing portion of the paragraph in the Book of Covenants suggests the wider scope for the abilities of the teacher in that it opens a door for him to occupy the pulpit where opportunities may offer or where branch authorities may need such assistance to warn, expound, exhort, and teach, and invite all to come to Christ. In order to warn he must himself feel that he has been warned and that there is a necessity for warning others. In order to exhort, he must himself feel that he is in a great degree a proper example, or his exhortation would be apt to fall upon deaf ears, those who heard him would set his example before his precept and decline to follow where he did not lead. In this respect he should be as blameless as either priest or elder. In order to teach, the teacher must study, read, think, and inform himself, not only upon the necessities for teaching, but as to the subjects he should teach and the best manner of teaching. He should make himself as attractive in his speech as he is able to do, and should avoid what would be calculated to drive men from the truth rather than attract them to it. In this respect he may be accounted in a sense as a preacher of the word.

Where necessity in church work requires or opportunity offers, in order to invite all to come to Christ he may properly address those outside the church as well as those in the church; that is to say, those who are not members of the church as well as those who are. He must himself feel that he has come unto Christ and properly become a member of the church, the body of Christ, and can assure those whom he invites that they can find room in the church through obedience to its teachings, the Spirit of comfort and of peace and a knowledge of the things of the kingdom of God.

The presiding teacher of a branch may ask the assistance of other teachers in the branch, if there be others, for their assistance in whatever he may be

called upon to do in which their assistance may be required. He may be called upon by an offended member to visit with such offended member of the church who has offended him, in which case he should go cheerfully, if in his power to go, and should by wise and calm counsel help to secure an adjustment of the difficulty, but before going he should ascertain if the offended member has complied with the law, and properly have tried by himself to secure a settlement, and if he has not so done, the teacher should refuse to go.

It is the duty of the teacher to assist the presiding officer of the branch in his official capacity, to serve notice upon offending members who are required to appear before the courts of the church in the branch, and to serve such notices and other papers as may be required in such cases. There is one clause that seems to be especially difficult of comprehension, and of definition as to how far the duty of the teacher may go. He is to see that there is no iniquity in the church and that other members do their duty. The evident meaning of this, so far as we are able to construe it, is to this effect: that the teacher being a standing officer to the church is by wise supervision and by the intuitive perception of his office, to observe the conduct and attitude of members in a spiritual and moral sense, and by such efforts as he may be able to put forth to prevent the occurrence of bad or evil conduct; and so far as it is possible for him to do, by wise counsel, and example free from blame, prevent the incoming of anything of a nature to injure or destroy the membership and thus injure the church.

A wise teacher may, by habit of observation and clear thinking, discover lapse of duty on the part of members without making himself a busybody, and without taking upon himself the duty of the priest as a visiting officer. He certainly will know if he attends the meetings whether the membership are all there, especially upon sacrament service, and may ascertain upon proper inquiry whether sickness or other causes have hindered their attendance; and if such members have absented themselves because of the offences of others, misunderstanding with the church officers, or from a personal sense of want of worthiness, he can then lend such aid to such members as may lie in his power, or secure the attention of the presiding authorities of the branch. This is especially true of small or comparatively small branches. In larger branches a proper division of labor and responsibility will accomplish the intended design.

The teacher of a branch may take the branch report of membership to the different conferences if they have no branch secretary or clerk, to whom this duty is specifically assigned. The presiding teacher may also issue certificate of removal that

may be ordered by the branch, providing such branch may not have a secretary or a clerk to whom the branch has delegated this duty. He should not, however, presume to issue letters except upon order of the branch by vote.

The teacher may also respond to the request of proper authorities of the branch or district to assist officers holding the higher priesthood in preaching service with such assistance as is necessary.

We think the foregoing suggestions as to duty may assist the brother whose request we have responded to, to learn by proper research and study what the teacher may or may not, should or should not, do. He should remember that he may do all these things, but may not administer the sacrament, baptize, or lay on hands, for either confirmation or healing of the sick.

JOSEPH SMITH.

NOTES AND COMMENTS.

Our respected Bro. F. G. Pitt, who is about to depart for his far away mission field in Australia, has decided that after all it is best to travel two by two. He has made his own choice of traveling companion without consulting General Conference. However, under the circumstances, he can not be blamed. He has the good wishes of the SAINTS' HERALD and its many readers. That the Saints may be further informed we quote from a letter written by Elder J. A. Tanner:

"A very beautiful and peaceful wedding took place at the home of Sister Parks at Joliet, Illinois, August 17, 1910, at 4.30 p. m., in which Elder Frederick G. Pitt, of Chicago, and Sr. Rosa J. Parks, of Joliet, Illinois, were the contracting parties, the ceremony being performed by Elder Joseph A. Tanner. About fifty relatives and friends were present and all partook of the nice wedding supper, served on the beautiful lawn of Sister Parks. Brother Pitt and bride are well known throughout the church, especially Brother Pitt, who is one of the church's faithful ministers. He has served on the high council and as president of the Quorum of High Priests for a number of years, and is now a patriarch, appointed on a mission to Australia. Brother Pitt and wife leave the 18th for Niagara Falls, then on to New York, and will probably attend the Philadelphia and New York District reunion. They will sail September 3 for London, England, spending a couple of weeks there, and then on overland to Naples, from where they will go to the Holy Land, where Brother Pitt will baptize some and do other church work, after which they will go to Australia, their field of labor. The best wishes and prayers of the Saints who know them go with them on their journey, and may God protect them."

Original Articles

SOCIALISM AND ITS RELATION TO CHRISTIANITY.

In presenting the philosophy of Socialism before the people, we find at least three classes of opponents, the largest of which is composed of individuals who know practically nothing about it, and have either no time or disposition to investigate it. Another class is composed of persons who have read what has been written against so-called Socialism and have settled convictions against the popular conception of what Socialism teaches. The third comprises a vast number of good, honest people who are fair enough to investigate both sides of the question and consequently admit that the doctrines of Socialism are all right, but we never can put them into operation. For the benefit of the first mentioned class, I desire to call attention to a few facts that are really familiar to most of us, but which have become so common amongst us that we pass them over as being natural and unavoidable, and which we claim would be abolished by the introduction of a Socialist form of government.

Fact No. 1. The unprecedented accumulation of large fortunes by a few, at the expense of privation, suffering, and unthinkable misery on the part of thousands and thousands. Socialism teaches that this great gulf is the outgrowth of what has been called *surplus value*. Briefly stated, surplus value is that value produced by the worker which he does not get, but which goes to the employer, and constitutes his profits. According to government statistics, the worker, on an average, receives only about one fifth of the value of his output.

Fact No. 2. The social evil. In other words, the white slave traffic, one of the blackest blots upon the pages of American history. So black, that when the results of government investigation of the traffic was published recently, effort was at once made to suppress it. Write your representative for a copy of it, U. S. Senate document No. 196. Here is a quotation from page 46 of this document which indicates what we claim is the chief cause which leads women to enter this shameful profession (from examination of professional prostitute, by commission agents): "I don't want to go into the dressmaking business and earn \$8 or \$9 a week, when I can make that every day on Broadway."

Fact No. 3. The domestic evil,—unhappy marriages and divorces. Among the extremely rich, marriage for love seldom occurs. Among the extremely poor, the same is largely true, for they are kept in such gross ignorance that they do not know the meaning of love. And in all classes, when a young woman marries, her friends on learning of it, at once ask, "Has he got anything?"

We, as Socialists, claim that the large majority

of unhappy marriages and of the ever increasing number of divorces, are directly traceable to economic causes. We may admit the truth of what is said about "love in a cottage" if the cottage is not simply a rented shack, and the young husband has an income that doesn't make a slave of him and a drudge of his young wife, but we insist upon the truth of the other proverb that "When poverty comes in at the door, love usually flies out at the window."

Fact No. 4. The liquor traffic. Capitalism creates the brothel and the saloon. By preventing marriage it creates the brothel. The saloon would not exist for a day if the profits of the business were to cease. Capitalism lives on profits, and it is for this that the saloon is maintained, and drinks are sold.

Fact No. 5. Selfishness and pride. These two evils are especially apparent to religious people, and we have been warned that herein is one of the greatest dangers confronting the church to-day. Capitalism develops selfishness and opposes the sentiment of brotherhood. Everybody is trying to get what everybody is trying to keep everybody else from getting. You are "held up," and you politely hold up others, for large sums and small, under the profit-making system. I believe nearly all Latter Day Saints will agree that a proper execution of the law of equality will abolish from the church the chief source of selfishness and pride. Socialism presents a plan directly in harmony with this.

Fact No. 6. The tramp. Capitalism creates a constantly increasing army of unemployed. In 1890, 85 per cent of the workers in the United States had steady employment, in 1900 only 78 per cent, and in 1903 only 50.2 per cent. There are 2,000,000 constantly unemployed.

Fact No. 7. Child labor. Sixty thousand children between six and sixteen years of age work twelve hours per day in Southern cotton mills. In New York State there are 92,000 child laborers; in the United States 1,500,000. These children grow up illiterate, many of them dwarfed in mind and body.

For the benefit of that class of individuals who have read only the attacks upon Socialism, and who are consequently misinformed as to its true teachings, it is necessary to present a few statements as to what Socialism is not. However we shall content ourselves with simple reference to a few very common objections made by the average Latter Day Saint. It is said by many that Socialism is a destructive philosophy. That we are wrong in our efforts to destroy existing institutions without presenting a tangible plan of reconstruction. We are proud to plead guilty of trying to aim sledge hammer blows at every existing institution that is antagonistic to the principles of right, of justice, and of equality, no matter how popular some of these may be. If we discover that an enterprise depends for its

success upon the confiscation of the major portion of the earnings of its employees, or the employment of helpless women and children at a mere pittance, we hesitate not to hurl against it the battering ram of truth. But think not, my brother, that we are unprepared to step in among the ruins of any of these temples of greed with plans and specifications for a structure that shall be a monument of justice to future generations. In fact the Socialist Party presents the most definite plan and the most precise philosophy of economics that has ever been presented in the political world.

Another objects to the Socialist propaganda because of the harsh attacks that are made upon everything but Socialism. Do not Latter Day Saint elders meet with the same criticism regarding their preaching? No matter how mildly they may point out the errors of other systems of religious belief they can not avoid voicing the sublime statement of inspiration, "Their creeds are all wrong."

It is well enough to talk about presenting these debatable questions in an affirmative manner, but it seems there is not much consistency in trying to persuade a man to let you build him a new home until you have shown him the leaks in his own. At least, we feel safe in following the example of the "undesirable citizen" of Galilee in this respect, and we remember how he occasionally made use of such terms as "hypocrites," "whited sepulchers," "devourers of widows' houses," etc. However, if one will take the pains to analyze these attacks he will discover that they are based upon a position that is charitable indeed, for almost invariably the writer will blame the system under which we are living rather than the individual.

Another common charge is that we are advocates of violence, an appeal to arms in order to accomplish our plans. The writer has read everything for and against Socialism he could get his hands on for the last fifteen years, including some of the most radical publications that are printed, and only once has he found a single statement encouraging a resort to arms. If there is one thing emphasized more than another by the Socialist press, it is the idea that the people *must* become educated in the philosophy if we would hope to realize our dreams of industrial liberty.

Some people who even admit that the Socialist doctrine is all right, refuse to take an active part in supporting it because of fear that it will wean them away from the church.

I can not understand upon what grounds such a fear could be based. Certainly the plan of temporal and spiritual salvation as presented in the three books is far more enticing than the ideal of any Socialist dreamer. It might be that some impatient Saint, observing the fact that now half a century has

passed, and scarcely the first essential step has been taken toward establishing the principles of equality, while in the meantime the Socialist movement has sprung into existence, and with its assurance of temporal salvation has won its adherents to the number of over ten million souls, would become discouraged with the slow progress and financial impotence of the church and lie down upon his spiritual oars, so to speak.

Another objection is that we propose, after we have secured the reigns of government, to force every individual into communistic relationship, and that to do this would be slavery. That would be the same kind of slavery that is instituted now every four years when the large minority are compelled against their will to submit to the will of the G. O. P., only there would be this difference: under the present system the people are entirely at the mercy of the millionaire senators and representatives who are either corporation stockholders or attorneys, or are more or less under the control of their wealth; while the Socialist platform arms the people with the "initiative and referendum" and the "recall" by which they may defend themselves against the infidelity of the men they have placed in office.

I herewith present a condensed statement of

THE SOCIALIST PLATFORM.

Principles.

Human life depends upon food, clothing, and shelter. Moral and spiritual development depends largely upon the material conditions. To secure the means of life, land and machinery are needed. Whoever owns or controls the land and machinery controls labor and consequently human life and liberty. To-day the land and machinery are owned by a rapidly decreasing minority, and necessarily a rapidly increasing majority are passing under the control of the minority, thus becoming the helpless slaves of industrial masters.

A bitter struggle over the division of the products of labor is constantly waged.

The fact that a few capitalists are permitted to control the world's industrial resources and tools, for their individual profit, is at the bottom of all the social evils of our time.

The wage workers can not be freed from exploitation without conquering the political power and substituting collective for private ownership of the land and means of production used for exploitation.

The Socialist party is primarily an economic and political movement. It is not concerned with matters of religious belief.

In the struggle for freedom, the interests of all workers are identical. The struggle is international.

To unite the workers of the world and their allies, and sympathizers of all other classes, is the mission

of the Socialist Party. In this battle for freedom, it does not strive to substitute working class rule for capitalist class rule, but by working class victory, to free all humanity from class rule and to realize the international brotherhood of man.

PLATFORM FOR 1908.

The Socialist Party, in national convention assembled, again declares itself as the party of the working class, and appeals to all workers and their sympathizers for support.

General Demands.

1. Immediate government relief for the unemployed by building schools, reforesting waste lands, reclamation of arid tracts, building of canals, etc.
2. Collective ownership of all railroads, telegraph, telephones, steamship lines, etc.
3. Collective ownership of all industries which are organized on a national scale.
4. Extension of the public domain to include mines, quarries, oil wells, forests, and water power.
5. Occupancy and use of land to be the only title to possession.
6. Absolute freedom of press, speech, and assemblage.

Industrial Demands.

Improvement of the condition of the workers:

7. a. By shortening the work day in proportion to the increased productiveness of machinery.
- b. By securing to every worker a rest period of not less than a day and a half each week.
- c. By securing better inspection of workshops and factories.
- d. By forbidding the employment of children under sixteen years of age.
- e. By forbidding interstate transportation of the products of child labor, convict labor, and uninspected factories.
- f. By abolishing official charity, and substituting compulsory insurance against unemployment, illness, accidents, invalidism, old age, and death.

Political Demands.

8. Inheritance taxes.
9. Graduated income tax.
10. Equal suffrage for men and women.
11. Initiative and referendum, proportional representation, and the right of recall.
12. The abolition of the Senate.
13. Abolition of the power of the Supreme Court to pass upon the constitutionality of legislation.
14. The Constitution to be made amendable by majority vote.
15. Further measures for general education, and for the conservation of public health.
16. Separation of the Bureau of Labor from the

Department of Commerce and Labor, and the establishment of a department of labor.

17. Election of judges by the people for short terms, and that the power to issue injunctions be curbed.

18. The free administration of justice.

Socialists believe that Socialism, by abolishing the profit making competitive system, and by establishing the coöperative commonwealth, will remove more than anything yet proposed, the motive as well as the opportunity for political corruption and economic wrongs; and that without destroying individual liberty or the incentive to worthy effort.

The Encyclopedia Britannica says: "The ethics of Socialism are closely akin to the ethics of Christianity if not identical with them." Prof. R. T. Ely says: "It is applied Christianity—the Golden Rule applied to everyday life." Rev. Father McGrady says: "Under Socialism religion will conquer the globe, education will expand, science will dazzle the world with its glittering sheen."

Socialists present the following three great truths as underlying the development of the social revolution:

1. The class struggle. There has been all through history a struggle between oppressor and oppressed, master and slave, employer and employee. Each economic period ends in a revolutionary reconstruction of society. The present struggle will end in the establishment of a coöperative commonwealth in which justice and equality will prevail.

2. Surplus value. Labor applied to nature is the only source of wealth. Those who do not labor productively live upon the labor of those who do. It follows, therefore, that those who labor do not get what they produce. Socialism contemplates the public ownership and operation of the means of production and distribution, which will make it impossible for any set of men to live on the labor of others.

3. Economic determinism, or the materialistic interpretation of history. In any given epoch the most important element in shaping social, legal, and political institutions is economic. It does not deny that there are other factors, even ideal elements in history. It asserts that for men in the mass, economic interests are decisive.

The Socialists unhesitatingly charge that the existing social order is practically all wrong and propose to substitute for the competitive, profit making, private monopoly system, a social order based upon coöperative production for use through collective ownership.

The latter day work was introduced with the declaration that all the creeds were wrong and presented a philosophy embracing the principles of "common consent" (coöperation), consecration of

property (church ownership), and stewardships (service for needs).

Strong charges have been made against Socialism on the grounds that government ownership would prevent the operation of the plan of inheritances. On the contrary this is one of the strongest points of our philosophy. Referring to article five under "General demands" we find this clause: "Occupancy and use of land to be the sole title to possession." This would prevent the acquirement of land for speculative purposes and guarantee to every man at least a plot of ground upon which to erect a home. Associate with this the further provision that every worker shall receive the full results of his labor, and we begin to see how that instead of this principle being a hindrance to the operation of the divine plan, it will untie the hands of thousands of us poor, struggling victims of capitalist greed, so that instead of being a burden upon the church treasury we could turn in dollars where we now give but pennies for carrying on the Lord's work. The following statement may make this point clearer: "Socialism provides for the *collective ownership* and democratic management of all the means of production and distribution that are *collectively* used; the *private ownership* of all property that is *privately used*."

The latter day revelations emphasize the principle: He that will not work neither shall he eat. While due provision is made for the invalid, the unfortunate, and the aged, it is demanded that all who are able shall render faithful service as stewards.

Socialism demands that if there is any "surplus value" there is one thing it shall not do; it shall not be used in the hands of one or more men as a means of exploiting those who may not have been able to develop a surplus.

The principle of economic determinism opens up a phase of the Socialist philosophy which has met with very active opposition. It is simply the question of *environment*. As it is at this point where Socialism comes so close to the field of the gospel work of human salvation, we may well pause a moment to examine it.

It is in the light of this principle that the Socialist, while condemning in the strongest terms the system under which he operates, sees in such characters as Rockefeller, Grosscup, Aldrich, Taft, as well as those at the other extreme, the common tramp and petty criminal, simply the pitiable victims of a corrupt and soul-stifling environment.

By reference to what we all know of the natural world we gather a lesson of considerable value in this connection. The natural world is divided by the scientist into three kingdoms; mineral, vegetable, and animal. The mineral kingdom is inorganic, or lifeless, but when we enter the vegetable world we discover there exists a principle of life which reaches

down into the insensible clay and up into the air and sunlight, gathering various elements together, it organizes a visible body which performs certain functions necessary to its growth. Passing on to the third kingdom we find here a higher form of life associated with various degrees of intelligence. On observing its activities we discover that it, too, stoops down, partakes of the materials prepared by the vegetable life, and with portions of the mineral world and the atmosphere in which it lives and moves, it performs the functions necessary to animal life and growth.

Now would anyone be so foolish as to assert that the tree could grow without the air and sunlight above and the earth beneath from which to extract the elements that enter into its composition? Surely there will be no opposition to the thought that the nature of the soil, the condition of the atmosphere, the intensity of sunlight, all are controlling influences in the life of that tree.

In the animal world we discover the same law operating. Areas of the earth's surface which are marked by different climatic conditions are inhabited by animals of correspondingly different characteristics; and if a resident of one district is suddenly transported to another locality it will not thrive and will likely succumb to the conditions to which it is not adapted.

Thus it appears that we are justified in our conclusion that the spiritual man, or that form of life operating in what we call the spiritual world, is influenced, yes, is governed almost entirely by the material soil and atmosphere in which it is planted. The Scriptures furnish us with abundant proof that our position is correct.

It is interesting to note that while the incident of the fall of man from paradise is often used as evidence that man acts independent of environment, yet a closer analysis of the subject discloses the fact that this Garden of Eden episode is the strongest kind of proof that it was the environment and the environment only that led to the expulsion from the garden. Adam and Eve remained pure and innocent so long as the atmosphere was uncontaminated. When there entered into their society another influence, that of Satan, Eve at once yielded to the influence and acted as she did as a direct result of the changed environment. Then God, recognizing that a change in their condition was necessary to restore them to their former position, at once commences the work of the redemption of man, preparation for which was made from before the foundation of the world. In the plans for the accomplishment of this great work, what do we find? A man stepping out from among the hordes of despised Roman slaves boasting his power to make his own environment, and manufacture his own circumstances, an all but

god, presenting monumental evidences of man's inherent greatness? Let us see.

An angel from heaven appears to a young Jewish virgin and tells her that she is to be the most favored of all women—that she shall be overshadowed by the power of the Highest, and that she is to become the mother of one who should be King of the Jews, the Savior of the world, the Son of God, Jesus, the Christ. Not a man in all Judea could be found pure enough to be honored with the fatherhood of this wonderful child that was to be. What greater precautions could the Father have taken for the perfection of the prenatal environment of this man with a mission? And when he begins his life work, presenting himself to the world, does he come boasting of his inherent greatness? Not at all. On the other hand he says, "I do nothing of myself"; "My doctrine is not mine but His that sent me"; "Thine is the kingdom, the power, and the glory."

Certainly nothing can more effectually feed the fires of human pride and class hatred than this pernicious doctrine of man's inherent greatness. And nothing can more certainly smother this same fire and kindle the warm glow of brotherly love than the Socialist doctrine of economic determinism.

The latter day revelations are very clearly in harmony with the foregoing. Before the church was a year old, detailed instruction was given looking toward the alleviation of the condition of the poor, the giving of inheritances, the gathering, and the laying of the foundation of the city of Zion. (Section 38: 5, 8; 42: 8-10; 48: 2.)

While it may be true that men have preached the doctrine, based on the text, "Zion is the pure in heart," that we must become pure in heart, free from selfishness, pride, hypocrisy, envy, and attain to a high degree of spirituality, before we are entitled to the temporal blessings provided for in the celestial law, yet we find very strong statements to the effect that the temporal advantages are given as a means of acquiring to spiritual excellence, as it is expressed in section 42: "And this I do for the salvation of my people." What further salvation does a man need in this life if he has obeyed the outward ordinances, purified his heart, and attained to a high degree of spirituality?

Section 70: 3 states in plain words as follows: "Nevertheless, in your temporal things ye shall be equal, and this not grudgingly, otherwise the abundance of the manifestations of the Spirit shall be withheld." Doesn't this make the spiritual blessings dependent upon the material condition? It is only another way of expressing the law of economic determinism.

Now let us make a more careful comparison of the two subjects. The first principles of the gospel which pertain to the spiritual man particularly are

entirely beyond the realm of Socialism, so we need examine only that portion which deals with man's relation to his fellow-man. The spiritual law is summed up in these few words, "Thou shalt love the Lord thy God with all thy might, mind, and strength"; the temporal in these, "and thy neighbor as thyself." Socialism has nothing to say about the first, but declares that the second shall become a grand reality instead of a fruitless theory, as it has been with but few exceptions from the days of Jesus until the present time.

Referring to the law as given in section 42, we find the following crimes forbidden in paragraph 7: murder, theft, lying, and unfaithfulness to wife.

Socialism declares that the wholesale slaughter of men on railways, in mines, and in factories, due to criminal negligence in providing safety appliances, sanitary conditions, etc., in order to save a few dollars' expense, is murder, and they propose that it shall cease. They claim that the employment of women and children at long hours and small pay on farms and in sweatshops, thus wearing out their lives by slow degrees at work that they were never designed to perform, is one of the most accursed forms of murder, and they propose a system of industry whereby one man may by his own labor provide for his family in abundance without the help of his wife and babies and still have time and opportunity for moral, intellectual, and spiritual development.

Socialism also calls attention to the fact that sneaking into your neighbor's house and carrying off his valuables is not the only kind of stealing. It contends that if the average product of the workers of the nation, after all running expenses are paid, is over \$2,000 per year, then each worker on an average is robbed in broad daylight of about \$1,500 a year, if he receives in wages only \$500.

Little boys are not the only ones who tell lies. When four merchants in one town advertised each a brand of goods as being the best on the market, "somebody lied." Indeed, when a careful examination is made it will be found that the whole system of competitive advertising is a huge lie, allowing, of course, for some exceptions. Bear in mind, I said *competitive* advertising.

But what has Socialism to do with a man's love for his wife? Oh, that I had the tongue of an archangel and the trump of God to proclaim to the millions of wretched hovels, mistakenly called homes, what Socialism even, to say nothing of how much more the gospel in its fullness, has to do, if applied, with a man's love to his wife! The love of a man and wife can not thrive amid squalor, wretchedness, hunger, privation, hopeless indebtedness, overwork, and endless worry. Socialism will remove the cause of most of this in the same way that the gospel will

do it, by the establishment of economic justice, guaranteeing to every man his just wants and needs.

Paragraph 8 starts out by making the observance of the temporal law a sign or token of our love to God. A careful examination of this paragraph with those following discloses the following points: It is every man's duty to lay his property before the bishop and his counselors, who then appoint him his stewardship and assign him his inheritance, "inasmuch as is sufficient for himself and family." This arrangement plainly establishes church or collective ownership of capital, and private ownership of homes. Socialism differs from this only slightly; it allows every man to retain all he can produce while the temporal law of the church involves the spiritual obligation of turning into the church treasury all above necessities. There is no conflict, the gospel plan is just that much higher. Here appears one of the grandest phases of the Socialist doctrine. As I have mentioned before, under the present capitalist system the average wage of the workers of this country is less than \$500 per annum, while the average of his products is over \$2,500. Under Socialism, even with the present wasteful methods of production and distribution, he would receive this average value instead of the idle capitalist, and there would be the possibility of an almost unlimited increase in his income as a result of improved methods and the elimination of profits and the waste of advertising, transportation, and many other ways. Thus the church could receive from its members in tithing and consecration many times the amount that it now receives.

The idea of coöperation as against competition is held out all through the Scriptures: "We are laborers together with God for the accomplishment of the work entrusted to all." The Golden Rule will not fit any transaction under competition in either commerce or industry. It will be the very essence of the coöperative commonwealth under Socialism.

But, says some objector, "The theory of Socialism may be all right and in harmony with the gospel, but if we have it all and more too in the gospel, why not let's work it out in the church? I don't believe church members ought to dabble in politics."

Very well, let us work it out in the church in so far as we may under present unfavorable conditions. But the church as a body is not in politics, and can only bring the benefits of this philosophy to its own members. The only way to assist in advancing these principles of justice and equality in the world in general is to act through a political organization. Now we have one party and only one that is pledged to the execution of these principles and determined to lay the ax to the foot of the old corrupt tree of capitalism that has flourished so long and brought forth such an abundant crop of graft, debauchery,

war, and famine, and we have failed to discover one good reason why a Latter Day Saint should refuse to cast his vote for a party that is committed to the enactment of laws aimed to help to bring about the conditions provided for in the law pertaining to temporalities in the church, and choose to cast his vote and influence with parties pledged to the opposite principles.

Much has been said about the danger of going into politics, and examples are cited of persons who suffered spiritual death as a result of such steps. But that does not condemn all politics. It proves only that this particular politics were bad. Surely if there is no political organization with which a Christian may affiliate without becoming contaminated, it is time Christian people were getting busy and starting such a movement.

Section 95:2 has something upon this point. Referring to the "law of the land which is constitutional, supporting that principle of freedom," we are advised to "befriend" that law. It is further stated "and the law also maketh you free; nevertheless when the wicked rule the people mourn; wherefore honest men and wise men should be sought for, diligently, and good men and wise men, ye should observe to uphold." How can we carry out this instruction without taking more or less active part in politics? If it is so important that we should search out good men, how much more important, is it not, to seek men who are pledged to the enactment of laws that guarantee life and liberty as vouchsafed in the Constitution!

Another significant statement is found in section 98:10: "Therefore it is not right that any man should be in bondage one to another. And for this purpose have I established the Constitution of this land, by the hands of wise men whom I raised up unto this very purpose, and redeemed the land by the shedding of blood."

The prophet no doubt had special reference in this statement to the institution of chattel slavery. But who will say that the yoke of bondage is any the less galling because the slaves have their political liberty? What is the difference whether the master owns the bodies of the workers, or the land and tools, or machines, with which to provide the means of life? In the latter case the master does not need to use the lash to compel his servants to do his bidding, he may simply say, Very well, if you do not wish to comply with my terms and accept what I offer, there are plenty of men who are ready and anxious to step into your place. And so to-day we have hundreds of thousands of men, women, and children who are absolute, helpless, hopeless, slaves, wearing away their lives at long hours of hard labor for which they receive a mere pittance; while the man, or men, who own the machines and land, liter-

ally roll in wealth and vie with each other in their efforts to spend the largest sum of money that might properly be said to represent the very life, the tears, and the cries of these wretched victims of capitalism.

The Lord, through his latter day prophet, said this bondage is wrong, and told us how to guarantee liberty indeed to every faithful Saint. Almost a century has passed and the people to whom this declaration was made have scarcely taken one essential step towards relieving the condition of these poor victims of human ignorance. Over ten million Socialists throughout the world are agreed that this condition of human bondage is wrong, and they are determined that the system under which it has grown up and through which it now thrives, shall be utterly destroyed, and a system of justice, equality, and liberty shall be implanted in its stead, founded upon the God-given principle of universal brotherhood.

Now where is our duty as men of this church? Shall we be found lending our support to a system which has produced the present shameful condition of social and political corruption, or shall we be consistent with our profession of faith, and seek to align ourselves with the great mass of the under world who are struggling, sometimes almost hopelessly, to reach up into the sunlight of truth where they may enjoy the realities of life, liberty, and happiness?

The church does not hesitate to speak out against the liquor traffic; yet it has become a political issue. It can easily be shown that the extremes of wealth and poverty are productive of far greater evils than is the liquor traffic; in fact it is becoming more apparent every day that these two extremes are largely responsible for the drink evil itself. Why then should the church of Christ be silent in the face of the greatest evil in the world simply because it has become a political issue? May the Spirit of the Master who had not where to lay his head lead us to see the truth and live it.

VICTOR GUNSOLLEY.

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HAVE FAITH IN GOD.

The above is the statement of Jesus the Christ as we find it recorded in Mark 11: 22, and again in John 14: 1 he says, "Let not your heart be troubled: ye believe in God, believe also in me." Thus we are commanded by the Master to have faith in God, also in Jesus Christ our Lord. Now the question arises in my mind, How much faith have we in God and Christ? We as a people have been taught, and do believe that faith must be made manifest by our works, otherwise we do not believe the Scriptures. James says,

Yea, a man may say, Thou hast faith, and I have works: show me thy faith without thy works, and I will show thee my faith by my works. Thou believest that there is one God; thou doest well: the devils also believe, and tremble. But wilt thou know, O vain man, that faith without works is dead? Was not Abraham our father justified by works,

when he had offered Isaac his son upon the altar? Seest thou how faith wrought with his works, and by works was faith made perfect? And the scripture was fulfilled which saith, Abraham believed God, and it was imputed unto him for righteousness: and he was called the Friend of God, ye see then how that by works a man is justified, and not by faith only.

So we see by these statements that it is not enough for you or me to say, "We believe in God." It is easy enough for us to say so and at the same time have not the necessary faith in God and Christ to claim the fulfillment of his promises made to us if we had faith in God and Christ. We would be ready and cheerfully willing to do what they have commanded us to do, like Abraham of old. To my mind there is quite a difference between faith and belief. I plant my crop believing I will raise or reap a harvest from it, but will I have the necessary faith amid all the drought and hindrances that may arise after I have planted in belief to raise that crop? Paul says, "Now faith is the substance of things hoped for, the evidence of things not seen." Abraham had an assurance that when God made the covenant with him "that in him and his seed should all the nations of the earth be blessed" he believed or had faith what God said would surely come to pass. When God commanded him to offer his son Isaac a living sacrifice upon the altar, he did not refuse to obey God, but trusted in him to provide and had sufficient faith and assurance in God that he would fulfill his promises, and asked no questions about it. In Genesis 22: 3 we read:

And Abraham rose up early in the morning, and saddled his ass, and took two of his young men with him, and Isaac his son, and clave the wood for the burnt offering, and rose up, and went unto the place of which God had told him. Then on the third day Abraham lifted up his eyes, and saw the place afar off. And Abraham said unto his young men, Abide ye here with the ass; and I and the lad will go yonder and worship, and come again to you.

Abraham was perfectly sure the lad would return with him. What mighty faith he had in God!

And Abraham took the wood of the burnt offering, and laid it upon Isaac his son; and he took the fire in his hand and a knife; and they went both of them together. And Isaac spake unto Abraham his father, and said, My father: and he said, Here am I, my son. And he said, Behold the fire and the wood; but where is the lamb for a burnt offering? And Abraham said, My son, God will provide himself a lamb for a burnt offering: so they went both of them together. And they came to the place which God had told him of; and Abraham built an altar there, and laid the wood in order, and bound Isaac his son, and laid him on the altar upon the wood. And Abraham stretched forth his hand, and took the knife to slay his son. And the angel of the Lord called unto him out of heaven, and said, Abraham, Abraham: and he said, Here am I. And he said, Lay not thine hand upon the lad, neither do thou anything unto him: for now I know that thou fearest God, seeing thou hast not withheld thy son, thine only son, from me. And Abraham lifted up his eyes, and looked, and behold behind him a ram caught in a thicket by his horns: and Abraham went and took the ram, and offered him

up for a burnt offering in the stead of his son. . . . And the angel of the Lord called unto Abraham out of heaven the second time, and said, By myself have I sworn, saith the Lord; for because thou hast done this thing, and hast not withheld thy son, thine only son; that in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of the heaven, and as the sand which is upon the sea shore; and thy seed shall possess the gate of his enemies; and in thy seed shall all the nations of the earth be blessed, because thou hast obeyed my voice.

The promises are to us just as much as to Abraham, and God is just as faithful to fulfill when we are willing to obey his voice and have faith in God and Jesus Christ. Now we read in Daniel, when he was cast into the den of lions and the king because of it was sore distressed, he spake unto Daniel and said, "Thy God whom thou servest continually he will deliver thee." This shows that this king had faith in Daniel's God, notwithstanding he was looked upon as a heathen, and had the assurance that Daniel's God was a God that could save, and that he would save Daniel from the lions' mouths.

The king went to his palace, and passed the night in fasting: neither were instruments of music brought before him: and his sleep went from him.

And I presume he must have coupled his fasting with prayers to the God of Daniel, that he would close the lions' mouths. This was a wonderful thing for a heathen king to do. He certainly had more faith in Daniel's God and the same God we worship than some of us Latter Day Saints to-day. Why can't we believe and have faith in God, who hath counseled and admonished us to do thus and so, yet we heed it not? Dear Saints, how much faith have we? Have we as much as the heathen king who went early the next morning to the den of lions expecting to find Daniel alive according to his faith; or as much as good old father Abraham, who knew God would provide the sacrifice in place of his son? "O for a faith that will not shrink." Have we enough faith to believe in God's promises? In Malachi 3 we read:

Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it. And I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground; neither shall your vine cast her fruit before the time in the field, saith the Lord of hosts.

Let us have faith that God means what he says when he speaks and come up to the help of the Lord; that he is a God of truth and can not lie. We have so little time to do the very best we know how. Then let us be up and doing and work while the day lasts that we may be counted worthy to eat the good of the land. May we heed the admonition to come up higher; stand upon holier ground; keep all of God's commandments, and show by so doing that we love him and have faith in him and his blessed son Jesus

Christ, such a faith as Abraham and all the others had. We shall have to come to it. Why not begin now? If we expect an inheritance in the kingdom of God, "Love God and keep his commandments, for this is the whole duty of man." It will not benefit us to be just hearers of the word. We must do the works we have been commanded to do that we deceive not ourselves. May God bless and help us all to think less of self and more for the work of our blessed Master, he has assigned us to do, is my prayer.

JAMES KEMP.

CONIFER, COLORADO.

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WHAT OF THE UNITED ORDER OF ENOCH—IS IT AN IMPORTANT, NECESSARY, AND NEEDED ORGANIZATION?

I shall endeavor to offer a few suggestions relative to this order, believing that it is necessary and needed; believing that God does not counsel or command things to be performed which are not important, necessary, or needed.

Latter Day Saints arraign others who are slack in the observance of some of the commandments of God, therefore we who believe in and do receive from the great fount of life and truth the precious word, who also receive direction when direction is needed, should be most careful to observe his counsel and commands when given.

Section 128, paragraph 1, which was given by the Lord to his servant after continual supplication and prayer by the people during the assembly of the conference at Lamoni, Iowa, April, 1909, says:

The conditions surrounding the work, the increase of the membership of the church, the increasing desire for gathering together, and the necessity existing for the obtaining places for settlement in the regions round about, under the existing laws of the United States, and especially the State of Missouri, requires that the Bishopric be authorized to take such measures as will bring to pass the organization of those who are desirous and willing to form parts in colonization under terms of association in different localities where settlements may be made and may lawfully secure and hold property for the benefit of themselves and their fellow church members, and the whole body of the church when organized.

You will note the Lord in the foregoing states in plainness why the organization should be effected, and gives the people to understand that those conditions require that the Bishopric be authorized to take such measures as will bring to pass the organization of those who are desirous to form parts in such colonization, for the benefiting of themselves and their fellow church members. We believe that a very large majority of the Saints have with fond desire and anxiety been looking forth with faith and confidence for the coming of these conditions, provided for in this revelation and this organization, namely, that a general coöperative work, according to the will of God, and in his way, should be entered into. Some have asked, "Why should such a work be in-

augurated, and how, and whom will it affect?" In reply to such inquiry I will answer by referring the inquirer to section 51. There you will note the people were to be organized, otherwise they would be cut off; and every man was to receive according to his circumstances and wants, and as the old law of circumstances and wants still exists, the necessity for supplying still exists, and the word of the Lord, counseling organization, stating conditions and surroundings making organization necessary, should be accepted as ample reason for this organization. Aside from the above-named reasons, should not the direct counsel of God when given to a people be accepted, even should no positive and definite reason be given? We think so. The martyred prophet's statement relative to the baptism and confirmation of himself and Oliver Cowdery on that very important and solemn occasion is, "We were so commanded." No definite reason given. On that very command, authority, and counsel rests the superstructure of our work to-day, and will for all time to come. Thousands have and are now believing it, and have received the Spirit confirming their belief, as a result of that command and work of the Lord's messenger, John the Baptist.

The Lord counseled his people relative to authorizing the Bishopric, which they did, and with such authority delegated by the Lord and approved by the people, the Bishopric moved out, met obstacles, overcame them, and effected an organization of men who are ready and willing to say, "Speak Lord, thy servant heareth," most all of whom have already made donations to assist the work now in hand. The organization under the direction of God for the carrying out of his work in both spiritual and material things, is one of the cardinal principles of this church, without which no great spiritual development can be expected. The preaching of the gospel in all the world, the gathering of the Saints, the building up and redemption of Zion, the perfecting of the Saints, providing for the poor, etc., all comprehend organization. Hence we should welcome with gladness an opportunity that will lead us up to a higher plane, that will increase our desires to serve God, and that will result in the betterment of mankind.

First we cite you to the articles of association as published in both *Ensign* and *HERALD*, calling your attention to the preface, which reads as follows:

The United Order of Enoch is a helping and benevolent association, organized for the benefit of the poor and needy, dispensing its charity by furnishing equal opportunities to the needy, upright and industrious, in a financial, educational and social way, with those who are more fortunate, and supplying of stewardships and homes or inheritances to the worthy who may lack.

It is through this order we believe that the law of God, if faithfully honored, can be made more operative pertaining to the protection of those that may

need care and oversight, and God has certainly enjoined this care and oversight upon those of his people who are able to assist. See section 101. Here the Lord states that it is his purpose to provide for the Saints, but it must be done in his way, and his way as stated is, that if any man shall fail to impart his portion according to the gospel law unto the poor and the needy, that man is likely to get into serious trouble and torment. The Lord demands that the worthy poor must have their wants and necessities supplied, inasmuch as their wants are just.

Now an organization would not have been counseled had that not been the Lord's way. The order can not move in its work unless the people make it possible for them to so do. Lands for homes must be provided; both city and farm industries stimulated. Great faith and confidence will be necessary and valuable factors. The Lord's work is an educational work, and men must not expect great results in too short a time. Section 98, paragraph 9, reads:

Again, verily I say unto you, I will show unto you wisdom in me concerning all the churches, inasmuch as they are willing to be guided in a right and proper way.

Are we to-day willing to be guided in a right and proper way, in the way the Lord directs? If so, let those that can spare money send it to those who have been set apart to receive it, that lands may be bought, and the way prepared so that those who desire may go upon them and establish themselves.

It is hoped that some large tracts can be secured in time and those who have means to secure their own homes will assist in the purchasing of such large tracts, and in this way form permanent settlements and abiding places, and thus labor together with God for the establishing of the work intrusted to all, and do this in God's own way. One beautiful tract of land containing eighty acres has been arranged for, and is being platted. This land is close to the South Side Church, and from two to six blocks from the street car line. Any of the Saints who can send means to assist in payment of this land, either by donation or having lots set off to them, will be working in hearty coöperation with the order, and with the work of God.

ELLIS SHORT.

Box 52, INDEPENDENCE, MISSOURI.

Is your field of labor too small? Do you long for greater opportunities? Remember that God sometimes puts a wall around a life and confines it to a narrow field because he knows the value of concentrated effort. Fill the field in which you are set to labor, and a larger will open for you as soon as you are prepared to enter.

"Setbacks can only check you—your chance is merely delayed, your prospects are unimpaired, if but your courage survives."

Of General Interest

THE PILGRIM MONUMENT.

It is fitting that a granite shaft of dignified design should be dedicated, on the shore of Cape Cod Bay, at Provincetown, to the memory of the brave men and women who came to these shores nearly three centuries ago to find "freedom to worship God" according to the guidance of their own unfettered spiritual inclination.

It took a supreme faith in themselves and in the righteousness of their Christian hegira to bring the Pilgrim fathers—and mothers—to the untenanted, uncharted desolation of the North American wilderness in 1620. It meant what many an ease-loving descendant of the Puritans would consider and inordinate sacrifice of worldly prospects, as well as an inevitable rupture of close ties of association and long-standing friendship; it surely entailed a final severance, for most of the *Mayflower's* company, from their beloved mother country, for between England and some of her children, who felt the filial relationship most keenly, the destiny of America ordained that there should be for evermore "the unplumb'd, salt, estranging sea."

The Pilgrims did not come here to enrich themselves, to enlarge the dominions of a royal lord and master, to subjugate the Indian and the wilderness with ruthlessness and violence in the satisfaction of the lust of predominance and power. They came here to found a commonwealth, with the Bible as the corner stone of whatever firm foundation might be established. They builded better than they knew. We have seen fit, in our day and generation, to mitigate some of the asperities and austerities of their secular and spiritual code. Religion and statecraft in our eyes are no longer inevitable yoke-fellows. We read our Bibles with a wider latitude of interpretation, and the Sabbath is no more made a bugbear to children with the protracted announcement, in an all-day session, of the torment of sulphurous flames and the undying worm for hell-deserving sinners.

But if we have modified some of their theological notions, we have not found ourselves able profitably to dispense with the finer qualities of the Puritan character. We can not do without their inexorable sense of justice, of the equality of every man with every other, of the little vital difference there is in the sight of God between the best of us and the most hardened criminal. If we are to realize the loftiest ideals as a nation or as individuals, we can not far depart from the established ways of the forefathers; we must conserve the Puritan tradition; we must keep alive the memories of the Pilgrims, not alone in monuments of granite, but in our daily performance as living men.—*Philadelphia Public Ledger.*

A LITTLE LAY SERMON.

There will meet in the city of Saint Louis August 25, 26, and 27, a convention of the leading negro educators and representatives of their race in other walks of life, the chief purpose of which will be to arrive at a working basis for the negro's efforts to deserve the friendship and good will of the white race in his struggle to better his condition. Frankly admitting the faults emanating from the negro himself and retarding this progress in the past, the leaders of the movement, which originated chiefly in Kansas City, appeal to the best instincts of the best elements of the white race for encouragement and assistance in this most laudable endeavor. That this appeal is being responded to in a manner befitting its almost pathetic importance is evidenced by the fact that President Taft has appointed delegates from the District of Columbia and the governors of all the Southern States have likewise not only appointed delegates but have assured the leaders of their heartiest coöperation in forwarding the objects of the convention.

At this meeting the following will be the principal topics of discussion:

1. How can we inspire more confidence on part of people for our professional men?
2. How can negro journals best help solve the race problem?
3. Does a college education pay?
4. To what extent should manual training be taught in our public schools?
5. Are we losing ground as a serving class? If so, why? What is the remedy?
6. How can we get our people to engage in farming?
7. What is there in the text books now in use in our public schools to inspire the negro youth?
8. Should the church go beyond its pews in the work of saving souls?
9. What can we do to minimize crime among negroes?
10. Do the courts give us justice?
11. Are we making progress in our home life?
12. Should the negro confine his residence to any particular section of the country?
13. Has his activity in politics been hurtful to the race?
14. Who should teach school?
15. Who should preach the gospel?
16. How can we help our business men?
17. The negro mechanic.
18. Is the press of the Nation fair to the negro?

Down in Oklahoma last week the so-called "grandfather clause" was adopted as an amendment to the State Constitution, the practically openly avowed purpose of which is the disfranchisement of the negro as a voter. This is the more insidious blow at the spirit of our institutions since it aims by a pretense of legality to nullify the plain provisions of the Constitution of the United States. The time would seem to be approaching for the final adjudication of this constitutional problem, for another Dred Scott decision which shall establish once and for all the right or the lack of the right of a State to override

the federal Constitution's declaration that no State shall disfranchise any citizen on account of race, color or previous condition of servitude and at the same time retain the representation in Congress enjoyed at the time of such disfranchisement. The federal Constitution should be obeyed, the States which nullify it should be deprived of the fruits of their nullification and defiance of the supreme instrument of our popular Government or the Constitution should be amended so that States may not abrogate the solemn agreements into which they entered when they obtained admission into the Union.

The country has been unspeakably disgraced during the past few weeks by massacres of defenseless and innocent negroes in Texas which transformed the Lone Star State into a shambles rivaling the butcheries of history. The ruthless Turk never committed outrages so atrocious as those committed by blood-maddened mobs which pursued negroes who were guilty of no crime but that of color, shot them down like wild beasts and left their bodies unburied for the vultures to devour. This happened in America, not in Armenia. The original cause of the bloodiest of these crimes was a murder by a negro over a promissory note, not the conventional crime which infuriates the whites and rouses the worst passions of the people. With negroes being slaughtered by wild and irresponsible mobs on the one hand and disfranchised by voting mobs on the other, it would appear that it is high time for conventions of some sort.

The civilized powers of the earth have intervened and importuned the "unspeakable Turk" to cease the Armenian massacres. Why not appeal to America to stop the massacres within its own borders? Because one negro was guilty of an unprovoked and utterly indefensible murder, more than a score of negroes who had committed no crime whatever were slaughtered in a horrible orgy of bloody fury that places those guilty of the atrocities outside the pale of civilization.

It is in the midst of such conditions as these, not confined by any means to one section of the country, that the best elements of the negro race are appealing to the white people for help in repressing crime among the black race, of uplifting the whole race and making it more worthy the assistance of the whites. This is the element of the pathetic that enters into the situation—a race pleading for a chance. A glance at the subjects of the convention referred to will show that the fault does not altogether lie with the blacks. There is crime among the whites as well. The truth is that there is no color to crime or criminals. A white man's crime is as black as that of the blackest negro who ever took the life of his fellow-man. During his fifty years of freedom the negro has made wonderful strides

and if a proportionate amount of preventive effort was used in behalf of the negro as compared with the same sort of effort in behalf of the whites, the showing would be still more gratifying.—*Kansas City Journal*.

Mothers' Home Column

EDITED BY FRANCES.

Advisory Board, Daughters of Zion.

Mrs. B. C. Smith, president, 214 South Spring street, Independence, Missouri; Mrs. H. A. Stebbins, vice-president, Lamoni, Iowa; Mrs. D. J. Krahl, secretary, 724 South Chrysler street, Independence, Missouri; Mrs. F. M. Smith, 630 South Chrysler street, Independence, Missouri; Mrs. L. L. Resseguie, Lamoni, Iowa; Mrs. M. E. Hulmes, treasurer, 909 Maple avenue, Independence, Missouri.

If the Baby Would Sleep.

Oh, the oceans of work that could be done,
The garments cut and the long seams run,
The blankets woven of yarn homespun,
And the silk quilts pieced, not yet begun,
To be placed in the chests of cedar deep—

If the baby would only sleep!

How the rooms could be swept and dusted and aired,
The windows cleaned and the curtains repaired,
The stockings darned that have poorly fared,
The visits paid and the pleasures shared,
For the sun to the west would slowly creep,

If the baby would only sleep!

Then, the books with uncut pages read,
The flowers attended in garden bed,
The doggies trained and the cats well bred,
The naked clothed and the hungry fed—
For the charity fairs would fortunes reap,

If the baby would only sleep.

Oh, the pictures painted, the music learned,
The stories writ and the sonnets turned,
The questions discussed that women concerned,
The money spent that her pocket burned,
As life went by with a dance and leap—

If the baby would only sleep!

Ah, poet, think you 'twere heaven on earth
If the baby's prattle no longer made mirth?
If the little papoose from the hour of its birth
Could take care of itself, would mother be worth
The love she bestows on cap and bib,
As baby crows and cooes in its crib,

If the baby did nothing but sleep?

—Nelly La Rue Brown, in *Springfield* (Mass.) *Republican*.

How Faith Came Back.

The corn waved and the tall wheat began to turn from green to gold. The farmers gathered in the horse sheds before the Sunday morning service and talked hopefully of the crop. Then they went inside and listened to the sermon, and returned home with feelings of comfort and satisfaction. In that quiet, prosperous, and upright farming community, with corn still in the cribs and harvests hopeful, it was easy to believe God good.

The heat grew. The day became sultry and the night was hot. The next day thick clouds shut in the hot air and re-

flected it back and forth from earth to sky, and as the day wore on, the breathless calm grew oppressive. An hour before the sun went down there came a sudden darkness, and out of the west stalked a great, whirling funnel, reaching from sky to earth. It came on with an ominous hum that increased to a roar. In its track were desolation and terror. Night fell an hour before its time, and a fearful night it was. The blackness seemed unnatural in its intensity, and the absence of familiar objects sent men groping, bewildered, through the wreckage of their own dooryards.

Soon lanterns flickered, and little parties of men gathered to give assistance where it was needed. The rain beat upon them, and the lightning that now and then rent the darkness gave them momentary visions that struck terror to their hearts. Fences were gone, trees were uprooted or twisted off, crops were completely ruined, buildings were demolished or unroofed. Now and then a cry out of the blackness guided the searchers to where a neighbor lay imprisoned in the wreckage of his house, or crushed and suffering under a fallen tree. By noon the next day forty-three bodies had been recovered, and every house that was left standing was a hospital.

When the farmers went forth after that awful night, and looked again on the earth so changed, a sudden and overpowering atheism came over their minds. Where was God? How could such things happen if God really lived and loved? During the next days this undefined and muttered feeling swept through the whole community. It rose all unbidden and unexpected, like the tornado itself, and like that desolating cloud, it swept over men's souls. The minister, who had been with the searchers all night after the storm, and since then had gone from home to home, stood, within the space of two days, beside forty-three new graves, and heard women wailing and saw men sitting stolid and tearless. How could he make them believe that God was good? The words he sought to utter would not come at his bidding. He read the promises of God, and poured out his heart in prayer. But his listeners sat stolid and tearless, or wept with a grief uncontrolled and uncomforted.

But one great and pressing need was upon them all, and all who were alive and able gave themselves to meet it. There were wounded to be nursed and homeless to be sheltered and houses to be made habitable; and so the living members of the community joined in a new and closer brotherhood for service. Nor were they alone in this. From distant farms and from other communities came offers of help, and help without offers. Help came, more than could be used, food and raiment and labor. In the track of the storm sprang up and bloomed the seeds of unexpected kindness. A week before, every man had wrought for his own household and farm. Now there was labor and love for all.

It was this that brought the reaction. The whole community felt it, and responded to it. The minister felt it, and it opened his lips with a new message. Another Sunday came, and they gathered again in the little church. The steeple was gone and the windows were broken, and many seats were empty. But when the minister thanked God for human kindness that helped men to believe in the love of God, there was an outburst of grateful tears. The people had found again their faith in God.—Selected.

Do Your Best.

Some people will never assist in any good work, unless in doing so they can outshine everybody else. If they can not excel as singers, they will not sing at all; and if they can not speak in meeting better than anyone else, they will remain silent; if they can not teach a Sunday school class

as well as the most expert and experienced, they decline teaching altogether. Now, this is as if a man should refuse to be good or do any good whatever unless he could be and do more good than anyone else. This is just what the unprofitable servant did. We all know what he got for declining to do the best he could with his one talent. The widow's mite was more than all who gave of their abundance. The poor woman of Bethany shines as a star for ever and ever because she did what she could and what no one else would. God requires of no one impossibilities. He simply demands of us according to our capabilities. He asks only a return of what he has already given us—nothing more. To refuse to give this because it is not equal to what others may render, is sinful in the highest degree. Let us do what we can. To do less than this will bring upon us condemnation. To do our best—no matter how small that may be—is our imperative duty.—Selected.

Letter Department

STOCKTON, CALIFORNIA, August 11, 1910.

Dear Brothers: As I am trying to get the church record straightened out here and find names of persons I am unable to locate, anyone having any information will confer a great favor by communicating with me. The following are the names: Emma C. Yaud, Emlea Robbins Morey, Elder Samuel Robinson, William Amer, Margaret J. Jones Johnson, Matilda Beaker, Josephine Beaker, Henry H. Holler, Charles S. Mattison, Malinda Pinkerton, Augusta Viola Flemming, William Donaldson, Julia Donaldson, Clara McCracken, Miles S. Young, Harriet C. Hettiker, Mary Halverson, Rosa Anna Brice, Pearl May Brice, John D. Allen, John Borner.

A. E. FRAZIER, *Branch Clerk.*

521 EAST JACKSON STREET.

SPRINGERTON, ILLINOIS, August 12, 1910.

Herald Editors: I am on the battle ground where the fight is to take place August 29 between W. H. Boles, Campbellite, and the Englishman for the Saints. For two or three years the Campbellites have been in the habit of spewing out something about our church. So at last our people took the matter up and propositions agreed to. W. H. Boles is the man to do the thing up just right. Curtis and Moore have debated with him in the past. We came out with our colors still flying with the best thinking people on our side and baptized eight fine people, all grown and three of them Missionary Baptists, and one of them the sister of Reverend Tucker, the man that raised the fuss. This Reverend Tucker is an apostle of the Baptist Church, so Moore said, when driven to the wall on every other point.

This Reverend Tucker has been using the Saints' church each month, and the Saints thought he was getting too fresh sailing into our people, so this debate was gotten up; the Baptist submitting the proposition, with ours last. That gave Moore an advantage to sling mud, which was his stock in trade, and like all the kind, he knew more about that than the Bible. But Frank met him on everything and the truth was nicely set forth and by the results it is plain that there were some, even among the Baptists, who did not indorse Moore's methods and especially that part when he offered Brother Curtis a bottle of arsenic labeled, "Poison," from a Missionary Baptist druggist.

All passed off very nicely until the close, when they wanted the bottle back, but Brother Curtis would not hand it over. Moore and his moderator got quite warm and called us thieves and other pretty names, and in fact they got scared up over the bottle.

This is some of the goods the Baptist promised to hand over,

and so they did, and we have the goods, bottle and all. I am glad that God is raising up such men as Frank to defend our cause. The work is safe in God's hands with Frank as mouth-piece.

Ever in bonds,

HENRY SPARLING.

TOLAR, NEW MEXICO, August 8, 1910.

Dear Herald: As my subscription to your welcome pages has almost expired, I thought I would renew at once as I do not want to miss a copy. The HERALD and *Ensign* are a great comfort to me. I don't know how I would get along without them, being isolated from the Saints as I am. I long for the association of the Saints and wish I could live where I could attend meetings.

We have but very little preaching of any kind at this place. The Methodists have preaching the first Sunday of each month and the Baptists the third Sunday from now on, I understand. I would be so glad if some of the elders could get down this way. I haven't heard a sermon by the Saints for twelve years this month. I think good might be done here if the elders would come. I feel to say that the Lord has been good to myself and children since I have been trying to live nearer to him. In the years 1906-7 he saw fit to take three members of my family by death. While it was hard to part with them, I feel that there was an all wise purpose in it, and I feel resigned to say, Thy will, O Lord, be done, not mine. Dear Saints, it is my desire to live a pure, upright life, so that when the summons comes I will be ready to meet my dear Savior.

I inclose a card given to me by one of my neighbors. It was given to her father several years ago by two elders who were traveling through the country where they then lived. I told her that they were Salt Lake Mormons. She said she did not see anything wrong with that doctrine, meaning that on the card. I told her they did not live up to the teachings on that card. This spring I received a number of their tracts, but they did not convert me to their belief. I appreciated the tracts sent out by the Reorganization in reply to them.

I ask an interest in the prayers of the Saints that I may have wisdom to teach my dear children the principles of the gospel and that they may accept the gospel and be saved with the redeemed of Israel. It is my daily prayer.

Yours for the truth,

MRS. L. A. TYSON.

FAIRFIELD, ILLINOIS, August 10, 1910.

Saints' Herald: This finds me in the Southeastern Illinois District. Just closed a six day debate with Elder W. J. Moore, of the Missionary Baptist Church. Five persons have united with us since the debate started, two of them from the Missionary Baptist Church. One lady (who is now a sister), Mattie A. Colvin, is a sister to the leading Missionary Baptist preacher in this part of the country. His name is Tucker. The debate here was held in the Saints' church at Dry Fork, and was well attended. The house was full and overflowing. The Saints feel encouraged and several who were prejudiced against us before are now our friends, and we may have to trouble the waters again before we leave.

Just before the debate here I held another meeting at Brush Creek church where so many were baptized last year. Seven were baptized this time, making over one hundred there during the last year. Since the debate at Higbee, Missouri, that I held with W. G. Roberts, of the Campbellite Church, I see by his paper, the *Octographic Review* for July 19, 1910, that he has published a statement that misrepresents the facts in the case. His statement in his paper is as follows: "The debate at Higbee, Missouri, closed last Tuesday night

with a full house and everybody glad but Apostle J. F. Curtis and his brethren. The apostle was mad all the way through. One night he jumped up while I was speaking and wanted to fight, it seemed, but I was too big a coward. He struck at me, or my arm, but did not hit me. A miss is as good as a mile, hence I am still alive. Well, I gave him a little lecturing and he tried to be good most of the time after, but could not keep in a good humor. The audience broke loose and cheered me a few times until they could be heard most all over town. The apostle could not raise a laugh among his own brethren. One Mormon left them during the debate."

The debate lasted eight nights. Mr. Robert Marton, superintendent, was chairman of the debate the first four nights and resigned because of the bad conduct of Mr. Roberts. Dr. G. M. Nichols was then selected and acted as chairman the next three nights. Being called out of town to answer a sick call, Rev. C. S. Hargis, a minister of the Free Methodist Church acted as chairman the last night of the debate. On seeing Mr. Roberts' statement I wrote to Elder William Kelso, who is president of our branch of the church at Higbee, and he called on the three men that acted as chairman and showed them the statement published by Roberts. They gave to Brother Kelso the following statement:

"HIGBEE, MISSOURI, July 26, 1910.

"MR. WILLIAM KELSO,

"HIGBEE, MISSOURI.

Dear Sir: Replying to your request for a statement regarding the truthfulness of the printed statement in the *Octographic Review* given me and which I have read carefully, I must say, it is certainly a very wild distortion of the facts. The conduct of Mr. Curtis during the time I was chairman of the meeting described was that of a perfect gentlemen at all times, and was in marked contrast to that of his opponent, Mr. Roberts, to whose very ungentlemanly conduct at all times may be ascribed my refusal to act any longer as chairman during the debate.

"Yours very truly,

"ROBERT MARTON,

"*Superintendent Northern Central Coal Company.*"

Dr. G. M. Nichol's statement is as follows:

"HIGBEE, MISSOURI, July 26, 1910.

"To Whom it May Concern: This is to certify that I was chosen chairman at the debate held at my town by Brothers Roberts and Curtis for three nights and I can cheerfully state that Brother Curtis was not angry while I was chairman and was a perfect gentleman in every respect. While he was roughly treated on several occasions he maintained control of himself perfectly every time.

"Respectfully,

"G. M. NICHOLS, M. D."

The third and last chairman, Rev. C. S. Hargis, states as follows:

"HIGBEE, MISSOURI, July 27, 1910.

"To Whom it May Concern: This is to certify that I attended the debate at this place between J. F. Curtis and W. G. Roberts, four nights, acting as chairman one of the nights, and can truthfully say that said J. F. Curtis acted the gentleman in every respect, and was a fair and logical debater.

"C. S. HARGIS, *Chairman.*"

The three men were not connected with either church. Brother Kelso says that the statement of Roberts that "One Mormon left them during the debate" is not true.

Yours for the truth,

J. F. CURTIS.

SEDLEY, SASKATCHEWAN, August 12, 1910.

Editors Herald: Ofttimes we have felt to write your valuable columns the progress of the work in these regions and throughout the Saskatchewan District in general. As a whole, we believe the work is in a progressive state, and many new openings are being made and a number coming forward and accepting the angel message. Branches are being organized; some called to the priesthood; thus the work is progressing.

The writer was invited to Weyburn Branch a few days ago and said the words that joined together for life, Sr. Lizzie Neill and Mr. Andrew Jansen, both of Weyburn Plains. They start their journey through life together amid the best wishes of their many friends.

Apostle F. A. Smith has been in our district since June. He has the confidence, respect, and love of all whom he has met and is accomplishing good as he journeys from branch to branch. Our missionaries are all busy in their respective fields of labor, and are making friends for the gospel. A number of the local priesthood have made some splendid openings of late and we look for a nice ingathering as the result of their efforts. Temporarily things are prosperous most all over Saskatchewan.

Faithfully,

T. J. JORDAN.

WAKEENEY, KANSAS, August 15, 1910.

Dear Herald: I am still in the field of the Northwestern Kansas District, trying to push my work as a missionary, but so far as I can see, am doing but little good. Somehow it seems that most every condition that exists here is against the progress of the work. The man who labors as a missionary in this field has to learn to content himself with many fruitless efforts. The people here who are not of the faith are clever and friendly enough, but are almost absolutely unconcerned in the gospel work and I think they aim to remain so.

There are two things that are plentiful out here and I suppose they are very necessary; they are wind and territory, and it takes both of them to run a missionary's business successfully, still I would greatly appreciate a few more favorable conditions.

The Saints are so scattered that there are not enough of them in one community to do very much in church work among themselves. There are two Sunday schools in the district, one at Alexander and one at Wakeeney. I visited their place the first of June and found three or four families of Saints in this part surrounded with people who care nothing about our work, but in spite of all this, the Saints have organized and are running a little Sunday school here. Yesterday, the 14th, was their second lesson since organized and the writer was permitted to meet with them in their little Sunday school work. It was indeed a bright and happy day to me and I think it was the same to the little band present. Most everyone seemed to be fully enthused with the spirit of the lesson, that being the spirit of unity and the good Lord poured out his Spirit upon us in such a degree that I was sorry when the lesson hour closed.

Bro. Charley Ethridge, of Cameron, Missouri, was with us, which added much to our pleasure, as we believe him to be a true man of God. This is the first Sunday school of the Saints that I have met with in this district and it was so enjoyable that I forgot all about the unpleasant conditions that surround us and enjoyed to a great degree the sweet and peaceful influence of the good Spirit throughout the day in each service; so I really felt encouraged in the great gospel work, though I have preached but few times this summer. I expect to push on and do what I can though it be little and

leave the result with the Lord. Those who like big reports need not come to this field. May the work of the Lord move on to victory and bring peace and happiness to everyone of his Saints is my prayer, in the name of Christ,

In gospel bonds,

S. H. FIELDS.

DUNSMORE, SOUTH DAKOTA, July 31, 1910.

My mind has been filled with the thought of writing to you all morning and so much so that I have taken up my pen and began. The thought that has been in my mind is relative to the tracts that were sent out last winter by the Northern States Mission, and the comments that have been made and published. While I have been interested in each comment and the attitude of the different Saints that have spoken, and do not feel to criticize, there comes a thought to me that we should not spurn the idea of some one presuming to tell us where we are mistaken or in the wrong, and from my experience the safest course is to listen to anyone who thinks he has a message for us. It does not follow that we must adopt what they bring to us, but to prove a thing seems wisest, in view of the fact that the truth can not suffer eventually by anything that can be said against it. The truth seeker should not feel alarmed, because all things support and verify the truth if but pressed far enough, and we should not feel nettled that some one should send us a tract that conflicts with the truth as we understand it, or say stinging words. It may seem very absurd and irrational; it may be a falsehood, but to have the best effect upon those that might be in a condition to weigh matters and be benefited by what we might say, it is best to speak in a simple and considerate manner, with feeling for those in error.

It is a good thing to expose error and present the truth with enthusiasm and interest, but to do so and retain the consciousness that we have not injured the cause nor our own standing by our demeanor is one of the fine arts and truly a blessed one. For my part, if anyone feels he has something of interest to me and thinks enough of me to send me a tract of whatever nature, I will gladly accept it, but must reserve the right to act upon my own judgment and feelings. The tracts in question have been a source of education, for no doubt all who received them and read their contents began a diligent search for facts with which to reinforce their position, and in so doing, if the search is continued sufficiently, will discover what they were looking for and praying for, the truth. I heartily agree or concur in the expressed view that "All Brighamite roads lead to polygamy"; but reading the tracts, "Corner stones of the Reorganization," "Reorganization weighed," "The Reorganization vs. salvation for the dead," and "Polygamy from a non-Mormon view point," bring out old and in some instances new the evidences both pro and con and undoubtedly will bring out tracts setting forth fully the answers, which will be a support to those who have not hitherto known the details in the case; and surely in this case, the Reorganization has not suffered. For instance, "Reorganization weighed" means that every other organization must be weighed, and who of the Reorganization would object to such a thing? And who could possibly be injured by such an event? Because when we read all the history of authority and succession and the revelations upon the subject and compare the two organizations, a preponderance of evidence is strongly in favor of the Reorganization.

Again, "Corner stones,"—Who will object to knowing all that can be revealed about William Marks, Zenos H. Gurley, W. T. W. Blair, and Samuel Powers; for the most striking suggestion in the tract is, Who are Joseph F. Smith, Reed

Smoot, Roberts, and others that have gone before and those now living of the Utah organization? From whence came their authority according to the true history of the church and revelation? Who will suffer by a comparison? And again, "Reorganization vs. Salvation for the dead": Have not all who wish to become posted upon the subject read up on the subject, learned under what circumstances the rite may be performed as well as the place where, and that to do so otherwise would be of as little benefit as to be baptized by a sectarian minister? Has not the tract been a decided benefit to all "Reorganites" and in fact to all who read by even suggesting a consideration of the question? For instance the position taken by the Reorganization is that it is a local commandment and has a specific meaning and application. "Local" means in a certain locality, in a certain place. Read the revelation on the subject and see if there was not a place designated by the Lord where such a rite might be performed, and further, to show that it was (is) a privilege as well as a commandment and must be exercised under special endowment. How am I to know when I am to be baptized for my dead friends and for which ones and when and where that it may be acceptable to the Lord, without special endowments? Has there been any other place designated by the Lord than the one mentioned in the revelation? If so I have not seen it. Then who is right in the face of the evidence?

Then, the crowning effort comes in the tract, "Polygamy, from a non-Mormon view point." While it seems a travesty of, or upon, the subject and imposition upon all that have read and understand the subject as revealed in the Bible, Book of Mormon, and Doctrine and Covenants, nevertheless it is a fulfillment of the Scripture, That which is spoken in secret shall be revealed from the house top.

Who is there that is willing to take as conclusive the resolutions of the different denominations mentioned in the tract? While I am sorry to see any following such an erroneous doctrine, I feel to rejoice that it reveals more fully, by contrast, the true light, and I say to the Northern States Mission, Send along any tract you may feel like sending. I will read them carefully and give you credit for whatever good I may receive. Brethren, let us advertise the truth to the ends of the earth.

Have just received the tract, "Corner stones of the Utah church," and how anyone can chide the "Reorganite" people in the face of the history is a mystery to me. Two of the Utah church were in Seneca, that is our town, preaching on the streets, which gave occasion for me to point out the differences and at the same time make a strong talk for the restored gospel, which I hope soon to follow up and let them hear some further facts. How blind the world seems, all denominations, when you speak to them of the priesthood, authority, definite church organizations, and so many other points. How stubbornly and blindly they resist such fact, but they claim their churches all right and their work approved of the Lord. That we may all come and succeed to perfection is my prayer.

Your brother in bonds,

C. F. PRATT.

KINISTINO, SASKATCHEWAN, August 7, 1910.

Dear Herald: You are a welcome visitor to my home; in fact I don't know what I should do without you, as there are no Saints within twenty miles that I know of. I with my family moved here last spring from Union, Ontario, where I had lived for seven years. I was baptized in Saint Thomas fourteen years ago, by Elder Evans, and confirmed by him. Since then I have received many blessings. I have no desire to go back to the world but rather go on in this work and

do all I can to help build up Zion. I feel sometimes as though the Lord was not pleased with my efforts, but one night last week while meditating upon these thoughts, I prayed to God that if he was pleased with me to give me some manifestation, and asked that a certain thing be granted me within twenty-four hours as an evidence of the same, and long before that time had elapsed my prayer was answered. Thank God, for he is ever ready to own and bless all who try to do his will and keep his commandments.

Your sister in the one faith,

FANNIE JEWELL.

HENRYETTA, OKLAHOMA.

Dear Herald: I love this work and want to do all I can for it, yet I realize that will not be much. One night I was thinking, "If I could only do something for this work." I went to sleep and dreamed that something said to me, "You will help spread this gospel from pole to pole." When I awoke, I thought, I can't do that, for I am a woman, and I studied about it, so told mother my dream and she said, "Yes, it is possible to help spread the gospel by warning our neighbors and speaking a word for the Lord when opportunity affords us a chance." I have several chances here and will try to tell you of them, with the help of the Lord.

The first was at a cottage prayer meeting at Sister Davis' house. It was a Holiness prayer meeting, but there were a few Methodists and a few Latter Day Saints there. The lady presiding read a chapter in the Bible and made the statement that there was enough in that chapter to save anyone. Yes, she said, even in one of these prayer meetings if we would live up to it. Toward the last, I got up and said I thought we should take the Bible as a whole, that most anything could be proven by picking out passages here and there, and that I knew that there was only one true church on earth and that it was set up on Christ, set up with apostles, prophets, priests, teachers, and deacons, and with the same gifts and blessings that he put in it.

After the meeting a Holiness missionary lady was sent to my house to show me where I was wrong, I suppose, and in our talk she asked me the question, "Do you think water baptism essential to salvation?" I assured her that I did; if I believed the Bible I would have to.

She said, "Why, that is taking all the honor from the blood of Christ, for he shed his blood for the sins of the world."

I said, "So he did, but baptism is one of the requirements of the law of God and God does not give any foolish commandments, and if it was necessary for Christ, a perfect being, to be baptized to fulfill all righteousness, how much more necessary for us!"

She said, "Do you think it is for remission of sins?"

I said, "I do." She said it wasn't in the Bible, so I told her to turn to Acts 2: 38. She did so and seemed perfectly surprised, and read it over and over. I then asked her if the church was set up with apostles, prophets, priests, teachers, and deacons, and she said, "We don't have priests, that is too much like Catholicism and that isn't in the Bible." We searched the Bible, but could find nothing about priests, so I told her I knew it was there or pretty sure it was, and would come to Grandma Hicks', one of their sisters, the next night to their prayer meeting and that I would have it looked up by that time and show her.

She said, "I don't think you can find it, and if you can't your church must be wrong." I went the next day to Brother Day's, and went the next night, as I promised, but she was not there. I told them of the discussion we had had the day before. I told them that I was mistaken as to how it

read, but the Bible said in many places that priests were necessary. The Bible said, "God set some in the church," etc., but that it didn't name deacons there any more than priests, but almost all churches believed in deacons, and I showed them in other passages of scripture even how their wives should be. A Methodist preacher got up and said if we were earnest and sincere, we were all right, no difference what church we belonged to. I asked him, "What are you going to do with that passage of scripture where it says, one God, one faith, and one baptism? You know there are many different ideas of God to-day; many different faiths and many different modes of baptism on earth to-day." He said, "I didn't come here to argue scripture." I told him I didn't either, but the Bible says, "Bring forth your strong reasoning." He again asked, "Do you believe we will be raised with these same bodies?" I said, "Job says, 'Though skin worms eat this body, yet in my flesh will I see God.'" He said, "Do you believe it will be the same identical body, not changed?" I said, "It may lack the blood, I don't know; but when Christ came to his disciples and they were afraid, thinking he was a Spirit, he said, Handle me and see. Spirits have not flesh and bones as you see me have."

If I were a man and were called to preach the gospel, nothing on earth would make me happier. I don't see how some can feel to shrink from it. It doesn't seem like I would, unless I felt the Spirit's presence was not with me, then it would be something to be dreaded. I would rather be a preacher of this blessed gospel, if I could have the Spirit's presence with me like our elders have, and such good understanding and knowledge, than to be President of the United States or even king of the whole earth. These would seem but small honors in comparison, but if we all could but have the Spirit's presence with us all the time our trials and temptations that now seem like mountains would seem but mole-hills.

Yours in gospel bonds,

ROSA FRANCIS.

Righteousness.

If we as Saints of the most high God were to search for something better than righteousness, where will we find it? We may seek after pleasures of this world, but it will not bring so much pleasure and peace to the soul or inner man as will righteousness, yet we know that righteousness is not popular among worldly pleasure seekers of to-day. A righteous person should not be bound among the class that are not trying to follow after the things of God. Can a person live a righteous life? is a question that is often asked. The Bible says we can awake to righteousness and sin not. (See 1 Timothy 6: 11.) The question may be asked, Why do we not all live righteous lives in this world, "For the grace of God" and the plan of salvation are free to all men, "teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world" (Titus 2: 11, 12)? How long can a person live righteously if he desires to do so? "Blessed are they that keep judgment, and he that doeth righteousness at all times."—Psalm 106: 3. (See Luke 1: 74, 75; 1 Peter 2: 22; 1 John 3: 3; 1 John 3: 7; 1 John 4: 17.)

What must we hunger after? "Blessed are they which do hunger and thirst after righteousness: for they shall be filled."—Matthew 5: 6.

What is it that we are persecuted for? For teaching the truth and striving to serve the Master: "Blessed are they which are persecuted for righteousness' sake: for theirs is the kingdom of heaven."—Matthew 5: 10. "But and if ye suffer for righteousness' sake, happy are ye."—1 Peter 3: 14.

What is the effect of righteousness? "And the work of righteousness shall be peace; and the effect of righteousness, quietness and assurance for ever."—Isaiah 32: 17. "And the fruit of righteousness is sown in peace of them that make peace."—James 3: 18.

What kind of paths must we make for our feet? "And make straight paths for your feet, lest that which is lame be turned out of the way; but let it rather be healed."—Hebrews 12: 13. "He leadeth me in paths of righteousness for his name's sake."—Psalm 23: 3.

The prayers of whom does the Lord hear? "The effectual fervent prayer of a righteous man availeth much."—James 5: 16. "The righteous cry, and the Lord heareth, and delivereth them out of all their troubles."—Psalm 34: 17. "The desire of the righteous shall be granted."—Proverbs 10: 24.

Reader, are you hungering and thirsting after righteousness that ye may be filled and have quietness and assurance for ever, or are you trying to prove to your neighbors that no one can live righteously in this world? Once I did not believe nor try to obey the teachings of the Bible. But I am thankful the Lord did lead me to obey the angel's message. I did not believe in the Bible nor the teachings of the Bible. After hearing the gospel preached, I soon learned that the Bible was full of such doctrine, and the only thing I could do was to believe the doctrine or disbelieve the book. Thank the Lord that the gospel is again restored in its fullness, with signs following the believer, and that God called men to preach and to lift up righteousness and to fight sin. If you desire to make sure of heaven you had better live right and do as the Bible teaches, letting the Bible be your guide. Not what some man writes, advertises, or tells.

Your brother,

W. R. RUSH.

Reunion at Myrtle Point, Oregon.

On July 22, at 2.30 p. m., J. H. Hunt, of the reunion committee of the Southwestern Oregon District, called a meeting for the purpose of organizing for the reunion. Apostle F. M. Sheehy was elected to preside with T. W. and F. J. Chatburn as assistants; Frances L. Keeler as secretary; F. J. Chatburn as chorister, who selected as organist Maude McCracken, and assistant, Kate Chatburn; Frank W. Dygert as usher, and assistant, H. Hunt; Elder A. A. Baker, president, as marshal and H. Hunt assistant. The best of order was maintained throughout the reunion. The services were held in the new church building while an adjoining grove furnished ample room and beautiful shade for the campers, who with many others domiciled in the town, enjoyed the ideal weather of this fine climate. The meetings were spiritual and uplifting, all enjoying the especially grand sermons of our minister in charge. Other speakers were: T. W. Chatburn, "Jots Man," F. J. Chatburn, J. C. Clapp, E. Keeler, A. A. Baker, and T. B. Nerrenlate, of Colorado.

Five were baptized by F. J. Chatburn, president of the Myrtle Point Branch. Six children were blessed and a number of administrations to the sick and afflicted. On Sunday, July 31, the church building was dedicated at 11 a. m. The sermon being by our venerable Bro. J. C. Clapp, a pioneer missionary of Oregon, assisted by F. M. Sheehy. The dedicatory prayer was offered by T. W. Chatburn, sub-missionary in charge. This building is unique in design and a credit to the Saints of Myrtle Point and friends who so generously contributed toward its erection. The attendance of the town people was large, especially so on evenings and Sundays. Much has been done here in a few years in overcoming great prejudice and the Saints stand well in the community. Elder E. Keeler and wife, now of Portland, were in attendance, who greatly enjoyed meeting old friends and neighbors, they having lived

here for four years, doing much toward building up the work at Myrtle Point. One marriage was solemnized directly after the reunion by Elder E. Keeler, Elder A. A. Baker, district president, taking for his assistant, Sr. Lena M. Christensen, of Bandon, Oregon. May God's choicest blessings be theirs.

F. L. KEELER, *Secretary.*

News From Branches

CENTRAL CHICAGO.

Sunday, August 7. Very few tardy marks at Sunday school and trust we will be able to report that some Sunday there were not any. Sacrament service was in charge of Elders F. G. Pitt and P. Pement, very good spirit, and Brother Pitt left his parting blessing on the branch. How many blessings are promised if we are only humble and prayerful, filled with love, and dwell together in unity. Brother Pitt has given us much good counsel the last few months and we regret his departure soon to his mission field in foreign lands, but our prayers will ascend for him that he may be protected and blessed at all times. Brother Pitt occupied in the evening, the leading thought being, "Prove all things, hold fast that which is good."

Many visitors in our city attending the Knights Templar Conclave, and so many people are anxious to attend the different receptions, etc. Will the time ever come when so many will be interested in the eternal life? Illuminations were very fine, and the decorations beautiful. No visiting Saints at our prayer meeting Wednesday night, so wonder if there are many in the city.

Mr. Paul Parkhurst and his wife, Sister Frances, are spending their vacation this week away from the noisy city.

Our Religio have been planning a picnic next Saturday afternoon and evening at Jackson Park.

Sr. Henry Keir, with her four children, are sojourning in South Haven, Michigan, this week, her cousin, Mrs. George Brown, and daughter Sadie accompanying them on their trip on Friday, the 5th, and returning Monday.

The reunion of the Northeastern Illinois District will be held at Plano, Illinois, from the 19th to the 29th of August, and we trust a number of the Chicago and West Pullman Saints will be able to attend.

Sunday, August 14. Elder Pitt preached his farewell sermon this morning. He starts on his long journey of some sixteen thousand miles this week. He says that inasmuch as the church failed to furnish him an associate as the law, "Two by two," provides, it seemed necessary for him to choose a companion for himself. His choice being Sr. Rosa Parks, of Joliet, Illinois, who besides being a cultured lady is an active church worker. Besides her musical talent she is now studying shorthand and typewriting in order to be of further assistance to her companion. We understand the wedding will be at Joliet, August 17, after which they will immediately start on their journey.

The following is from the *Joliet News* of August 4: "Miss Rosa J. Parks, daughter of Mrs. Agnes Parks; 111 Blackman avenue, will be married August 17 to Frederick G. Pitt, at the home of her mother. Miss Parks is a popular teacher in the Joliet Conservatory, having been graduated in music under the famous August Hylstedt, now of Glasgow, Scotland. Mr. Pitt is an evangelist and singer, who has traveled extensively in the United States and Europe. Immediately after the wedding they will leave on a trip around the world, expect-

ing to be away two or three years. They will start east, stopping *en route* at Niagara Falls, Buffalo, and Albany, New York, reaching New York City via the Hudson River. About September 3 they will sail for Liverpool, and after visiting several cities in England they will travel through France, Switzerland, Italy, to Rome and Naples, and then sail for Alexandria. A short stay in Egypt will be followed by a visit to Palestine for a few weeks. From there they sail for Australia, and will perhaps spend a year or two teaching through that country, then return home by way of San Francisco."

Elder Tanner united the above mentioned couple in marriage at 5 p. m. Wednesday.

"God be with you till me weet again."

Elder Tanner occupied in the evening, taking for his subject, "Charity," and we learned how much we lack that Christian grace in many ways. If we had charity, the true love of God, how much we might be able to accomplish in our daily work.

At the close of prayer meeting Wednesday evening a short business session was held, delegates were elected to the conference at Plano, and Elder Pement resigned as president of the branch on account of not having time to devote to the work. Elder J. A. Tanner was elected to fill the vacancy.

ALICE CARY SCHWARTZ.

6549 MARSHFIELD AVENUE; Phone, Wentworth 8731.

Miscellaneous Department

Convention Minutes.

SASKATCHEWAN.—The second semiannual convention of the Saskatchewan District Religio met at Regina, June 30, 1910, Sr. Nellie Ferrie, district president, in the chair, and H. J. Davison assisting. First session, devotional exercises and addresses, was very enjoyable. At the business session, reports from General Convention delegates were read, financial and otherwise. Balance returned from amount paid delegate, \$2. Officers elected as follows: Sr. Nellie Ferrie, president; Bro. A. R. Toovey, vice-president; Sr. Mae Williams, secretary; Bro. John R. Neill, treasurer; Sr. A. E. Nunn, librarian; Sr. Estella Toovey, home department superintendent. By order arrangement was made to meet at next convention on Thursday, preceding the next district conference. The conference arranged to meet on December 29, 1910, with the Minnesota Branch near Vanscoy, notice to be published at least four weeks previously. Resolved, That the convention defray traveling expenses of the secretary. Reports and addresses show that the work is growing and hopes are large for a good convention next winter. Mae Williams, secretary.

Conference Notices.

The New York District will convene at Greenwood, New York, September 17, 1910, at 10 a. m. All branch clerks will see to it that reports of their respective branches are in the hands of the district secretary, Sr. Lyla Schofield, 101 North Ashland avenue, Buffalo, New York, in time to be presented to the conference. It would be better to send them a week ahead; if this is impracticable, send or bring them to the conference. Hyrum O. Smith, president, Buffalo, New York.

The New York and Philadelphia District will convene in conference at Bass Point, near Manasquan, New Jersey, on the 3d of September, 1910, at 10.30 a. m. Branch clerks will kindly mail statistical reports to district secretary at as early a date as possible. R. E. Hockman, secretary, 213 West Penn street, Germantown, Pennsylvania.

The Northeastern Kansas district conference will begin August 27 instead of August 22, as first published. F. E. Taylor.

Conference of the Northeastern Illinois District will meet with the Plano Branch, August 27, 1910. Send all reports to W. E. Williamson in care of Bro. F. M. Cooper, Plano, Illinois. W. E. Williamson, secretary.

Convention Notices.

Eastern Colorado District Religio and Sunday school will meet in joint convention at Denver, Colorado, corner of Speer boulevard and Logan street, Thursday evening, September 3, at 8 p. m., and continue over Friday. C. E. Crayne, Religio president, Louisa Fishburn, Sunday school superintendent.

Reunion Notices.

New York and Philadelphia District reunion to be held at Bass Point, near Manasquan, New Jersey, August 27 to September 5, 1910. Board furnished on the grounds at rate of 50 cents per day. Cots 50 cents each. Tents: 10 by 12, \$3; 12 by 15, \$3.50; for ten days. Check all baggage in care of John A. McGuire, to Manasquan, New Jersey. Stages will leave the Manasquan depot for the camp at 11.40 a. m. and 3.45 p. m. Those coming from or via Philadelphia, travel over Pennsylvania railroad from Market street wharf, leaving there at 9.28 a. m. and 1.30 p. m. Those coming from or via New York travel over either Pennsylvania railroad, leaving Cortland street at 9 a. m. and 12.30 p. m., or by New Jersey Central railroad, Sandy Hook route, leaving foot of Cedar street at 9.15 a. m. and 1 p. m. Tents, cots, and board during sessions of conference only on September 3, 4, and 5. Those expecting to attend who have not received an order blank, kindly notify Bishop John Zimmermann, 1512 Allegheny avenue, Philadelphia, Pennsylvania, prior to August 25. After that date to Manasquan, New Jersey, in care of John A. McGuire. Elders U. W. Greene, F. G. Pitt, William Anderson, and W. W. Smith, and others, will be present. All are welcome. Benjamin R. McGuire, secretary reunion committee.

The western Iowa reunion will be held at Little Sioux, Iowa, from September 9 to 18 inclusive. Besides district workers, we will have with us, J. W. Wight, Heman C. Smith, and expect S. W. L. Scott. Sister Etzenhouser will have charge of the Sunday school and Religio work. Meals, fuel, and feed for teams will be furnished as cheaply as possible. Those wishing board and lodging please make your wants known as soon as you can to S. J. Linn, Little Sioux. Rent for tents is as follows: Wall tents, 10 by 12, \$1.75; 12 by 14, \$2; compartment tents, 12 by 14, \$3.75; 10 by 20, \$4.25. No charge for setting up. That there be no disappointment, please order your tents accompanied by the cash by the 1st of September. We expect this to be one of the best reunions held in western Iowa, and if you will all come with the Spirit of the Master, our expectations will be more than realized. Geo. Miggers, secretary, Little Sioux, Iowa. 34-2t

Two-Day Meetings.

There are hereby appointed two-day meetings in the following named branches of the Nodaway, Missouri, District: Sweet Home Branch, August 27 and 28, in charge of Elders T. A. Ivie and E. S. Fannon; Guilford Branch, September 10 and 11, in charge of Elders Joseph Powell and R. Lorenson; Bedison Branch, September 24 and 25, in charge of Elders R. K. Ross and C. C. Nelson; Ross Grove Branch, October 8 and 9, in charge of Elders John Ford and J. L. Gunsolley. Our missionaries are invited to attend these meetings and let all in the district arrange to be present and make these meetings a success on our part. E. S. Fannon, president.

The two-day meeting at Burnside, Michigan, has been postponed. William Davis.

A two-day meeting will be held at Pine Grove, Alcona County, Michigan, September 3 and 4. Trains on the B. & M. Railway will be met with teams on Friday evening, September 2, Ossineke. George W. Burt, president.

Addresses.

J. C. Christensen, home address, 2225 Empire street, Joplin, Missouri; field address, Tigris, Douglas County, Missouri.
E. J. Goodenough, 930 East Johnson street, Madison, Wisconsin.

Notices.

In last week's HERALD in notice of Western Iowa reunion, the price of compartment tents, 12 by 14, should be \$3.75, instead of \$2.75.

Having purchased the Oxford Café in Albia, Iowa, we will be pleased to have all those traveling in the interest of the cause, stop with us.
BRO. AND SR. D. MILLER.

Request for Prayer.

Sr. Margaret Lewis, 1224 Luzerne street, Scranton, Pennsylvania, writes: "Sr. Mary Lewis, of Scranton, Pennsylvania, earnestly desires all the Saints everywhere to pray for her that if it be the will of the Lord, she may be healed of an affliction that has troubled her for over two years. It is evident that she has gone beyond the aid of the physicians and surgeons and patiently waits upon the Lord to restore her to health if it be his will."

Died.

DAVIS.—Mr. Dwight Davis died at Oskaloosa, Iowa, July 30, 1910, of Bright's disease, aged 55 years, 9 months, and 1 day. He had a long illness, yet was quite resigned and submissive. Not a member of the church, but Sister Davis is the daughter of Sr. Marietta Walker, the well-known author of many writings for the gospel work. He leaves wife and three sons, noble boys of six, twelve, and sixteen years. Mr. Davis' body was brought to Lamoni for burial. Bro. H. A. Stebbins preached the sermon, and Bro. J. F. Garver had charge of the service.

PARKER.—Mary E. McDonald Parker died at Mountainville, Maine, July 4, 1910, of tuberculosis. She was born at Oceanville, Maine, May 5, 1852. Married Mr. Edward Parker in 1882. She leaves husband, three boys, and one girl to mourn. She was baptized at Mountainville, Maine, in 1901. Funeral sermon by Elder U. W. Greene.

BEAL.—Eldon W. Beal was born November 4, 1900, at Beals Island, Maine. A rugged boy, full of life, he was killed by a heavy log falling from a rock upon him. He was a member of the Sunday school. Funeral at the Saints' church; sermon by U. W. Greene, assisted by William Bradbury.

ALLEN.—Beede Everett Allen was born in Cove, Ohio, February 16, 1869. He was baptized April 30, 1884, at Limerick, Ohio. Brother Allen has always been a hard working man, a good citizen, a faithful Saint, a kind neighbor. He leaves two children, Vernie May and Orville Everett. He died May 13, 1910, of pneumonia. Funeral held in the Temple in Kirtland, Ohio. Sermon by Elder U. W. Greene, assisted by Elder J. H. Lake.

ALLEN.—Joel Allen died in Kirtland, Ohio, May 24, 1910, from a combination of diseases brought on by exposure during the war. Forty-six years he had been a sufferer, seventeen years confined to his chair unable to walk. He was baptized June 8, 1878, at Cove, Ohio, by Elder L. R. Devore. Ordained to the office of elder October 29, 1879. He leaves a wife, with whom he had lived fifty-two years, four boys, one girl, and ten grandchildren. Funeral in the Temple. Sermon by U. W. Greene, assisted by J. H. Lake.

MCINTOSH.—Emma McIntosh was born August 11, 1838, at Caldwell County, Missouri. Death came to her July 31, after an illness of eleven months as the result of heart trouble. Married John P. Stephens, October 14, 1856. To this union eight children, five girls and three boys were born, of whom seven survive. Her husband died August 24, 1875. She united with the church January 30, 1865, baptized by C. G. McIntosh at Provo, Utah. Married C. G. McIntosh, August 15, 1886, at Council Bluffs, Iowa. This husband and the surviving children deeply mourn her departure. She was a worthy member, true mother, a loving friend. Funeral services held at L. D. S. church, Crescent, Iowa, August 2, Elder D. R. Chambers officiating.

HALL.—Sr. Mary C. Evans, daughter of Bro. and Sr. T. A. Evans, was born at Arnot, Pennsylvania, May 8, 1881; was married to Mr. G. W. Hall, January 1, 1901. After an illness of three weeks she passed away August 2, 1910, leaving husband, two small children, parents, five sisters, and three brothers to mourn. Funeral services at the Saints' chapel, Bevier, Missouri, August 4, 1910, by W. B. Richards and F. T. Mussell.

MOORE.—Irene Bernice and Eileen Inza were twins, born to Bro. and Sr. George E. Moore, on July 19, 1908. They were blessed by J. M. Terry, May 23, 1909. They were both taken back to the Father from their home in Berkeley, California, the former April 29, and the latter August 4, 1910.

Both buried from the same undertaking parlors. The arrangement and services were quite the same. The sermons by J. M. Terry. This double affliction falls heavily upon these tender-hearted parents, but with resignation upon their part.

Retaliation.

There is a glory among us of getting even by retaliation. We, as a rule, think that things swing more evenly this way than any other.

If somebody does something to us that is disagreeable we think: "Oh, never mind, something will happen to him some day just as bad."

We do not think of punishment for the sake of making the world better, but for the sake of getting even with just this one man.

What a lot of barbarism there is left in this world after all. How many of us are really living for making the world better, or to show that we have had a good influence?

Would you rather suffer something if by doing so you might make the community understand that you were taking your stand for the right, or would you hang back, preferring a little flash of honor or conspicuousity?

If a man over whom you have control does something wrong, what will you do with him—discharge him? Or do you inquire into his surroundings, his needs and his companions?

How do you know but he has a wife, sick or hungry, and a pile of debts from former illness weighing him down until he doesn't know which way to look?

Maybe he takes five dollars of yours from the desk and puts it in his pocket, fully expecting to return it when things straighten a little for him. The good times do not come to him and he is finally found out. Now, do you stop to find out all about this, or do you say? "Take him away. I can't have dishonest people working for me. If he'd take a small sum he'd take a bigger one and he's a bad risk." So he is sent to jail, where he can not contribute to the support of this family of his which has brought him into all this trouble.

Have you been bettered by the episode? May you not get somebody in his place who will rob you of large sums, instead of five dollars? Would it not have been a better investment for you to look up the reasons for his fall and cancel them by your own aid until he has no pressing anxiety on his mind about his family, then take him back?

Have you thus helped to make the world better? You know that you have made a friend who is yours for life and will help to protect your business from harm instead of ever injuring it.

The longer anybody stays with a business, the more he feels as if it belonged to him, and there is never anybody so faithful as the human being who has been forgiven by the right sort. Men under the circumstances of need become mad and should be healed instead of punished.

There are many judges now who make this a great factor in their judgments, for environment makes crime that would never in the world be committed without it, and feeling that you have gotten even with somebody for something they have done to you, by retaliation, is not to be considered as a remedy.

This retaliation is a humbug, anyway, for what good does it do you to "get even" with somebody by working your head off to get something to happen to them for whatever they've done.

Better start at once to see what is the matter with the man. What has he to aggravate him until he can't be civil? What is there in his life that brings up the pride in a great, big choke in his throat whenever he thinks of it and makes him unsovable.

Send to your companions some. Make them like to have you around. That's the secret, for if people like you, you will have no trouble with them.—Arletta B. Canfield.

The story is told that, upon one occasion, a farmer in the neighborhood of the desolate camp at Valley Forge, observed the commanding general dismount from his horse and disappear within an adjacent grove. Drawing nearer, the awed farmer patriot beheld Washington kneeling upon the frozen snow, his hat removed, and his face lifted in the reverent attitude of prayer. It is easy to trace the unflinching patience and determination with which the great man upheld the shivering, starving soldiers who loved him, to his own reliance upon the Source of all strength and wisdom.—*The Christian Herald*.

Tuberculosis Leads all Contagious Diseases; Very Infectious.

DES MOINES, August 15.—Tuberculosis still leads all contagious and infectious diseases as a death-dealing agent, barring pneumonia. For the first six months of the year 1910, the health department of Iowa shows there were 724 persons died of tuberculosis, 688 having died of tuberculosis of the lungs. In the same period there was none who died of small-pox, 57 of scarlet fever, 42 of measles, 56 of whooping-cough, 91 of diphtheria, 123 of typhoid fever, 78 of appendicitis—a total of 447. From all of these contagious and infectious diseases, together, with appendicitis thrown in for good measure, compared with the number dying of tuberculosis, it will be seen that the white plague is still easily the "captain of the men of death." That this disease is exceedingly infectious is witnessed by the fact that it leads all of the contagious and infectious diseases by a very large per cent. The stealthy character and insidious nature of tuberculosis, destroying as it does, without exciting attention, makes it imperative that restrictive measures be established in every community throughout the State. The people should use the knowledge which they now have on the methods of preventing the spread of this plague. The public drinking cup should be abandoned. It is the most unsanitary thing imaginable. It is an abomination, and no intelligent community should tolerate it. Children in particular should be guarded against its dreadful danger.

The tuberculous dairy cow presents another aspect of danger, which may be considered serious when viewed in the light of the above startling statistics. That tuberculosis abounds in dairy districts is a fact, and the tuberculous animal is a serious menace to the health of a community, this particularly with reference to little children, whose food supply is obtained largely from the dairy.

Anti-spitting ordinances should also be rigidly enforced, and there should be a renewed agitation concerning the perils of careless expectoration in public places.

There are many other ways in our social life through which tuberculosis is spread and it is incumbent upon health and administrative officers in cities and towns throughout the State to diligently endeavor to prevent this scourge from further possibilities of destruction. Economically considered, tuberculosis in the first six months of 1910 cost Iowa \$1,574,700, for it should be remembered that tuberculosis is a disease among the young, and that a large percentage of those dying are in the earlier productive years of life. This is a conservative estimate, and would be placed much higher by the most noted authorities conversant with the ravages of this disease.

Let no one be deceived—tuberculosis still easily leads as the most dreadful scourge of mankind, and it is foolish for any community to permit this preventable disease to destroy its best manhood and womanhood. Arise and smite it!

What Makes Mirrors Reflect.

Mirrors that are made of glass have metal placed on one side of the glass. The light will pass through the glass, but will not pass through the metal backing. Light has the property of bounding from a surface that it can not penetrate, the same as a ball would when thrown against a surface that it can not penetrate. The light passes through the glass of the mirror, meets the metal backing, and then bounds from it. This bounding of the light from the metal surface is called reflection, and mirrors are said to reflect.—From "Nature and science" in September *Saint Nicholas*.

The Twentieth Century Magazine gives more attention to the discussion of social, economic and political problems than any other American review. Each month will be found in its pages, in addition to a number of important essays, a digest of the principal news relating to industrial coöperation, land and taxation, conservation, public ownership, direct legislation, municipal progress, proportional representation, socialism and woman's progress.

The August number will appeal strongly to all persons interested in political and economic questions discussed from a liberal viewpoint. Among the important papers devoted to these subjects are "railway rate extortion," a carefully written, timely and somewhat startling discussion of this very important and live issue, by L. S. Lewis; "Insurance against unemployment," an interesting account of successful experiments being made in the Old World, by Odon Por; "Teaching the young idea how to shoot—civically," a valuable contribution to the progressive municipal literature of the hour, by

CONTENTS

THE SAINTS' HERALD

ESTABLISHED 1860.

EDITORIAL:
 The Duty of the Teacher - - - - - 821
 Notes and Comments - - - - - 823

ORIGINAL ARTICLES:
 Socialism and Its Relation to Christianity, by
 Victor Gunsolley - - - - - 824
 Have Faith in God, by James Kemp - - - - - 830
 What of the United Order of Enoch—Is it an Im-
 portant, Necessary, and Needed Organization,
 by Ellis Short - - - - - 831

OF GENERAL INTEREST - - - - - 833

MOTHERS' HOME COLUMN - - - - - 834

LETTER DEPARTMENT - - - - - 835

A. E. Frazier—Henry Sparling—Mrs. L. A. Tyson
 —J. F. Curtis—T. J. Jordan—S. H. Fields—C.
 F. Pratt—Fannie Jewell—Rosa Francis—W. R.
 Rush—F. L. Keeler—Alice Cary Schwartz.

MISCELLANEOUS DEPARTMENT - - - - - 840

Joseph Smith, Editor; Elbert A. Smith, Associate Editor; Israel A. Smith, Assistant Editor.

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Clinton Rogers Woodruff; "Detroit's street car problem," a paper dealing with the attempt of the people to curb the avarice of the public service corporation, by George W. Moore; "The proposed national medical legislation and the doctors' trust that is promoting it," a striking and interesting paper by Hon. Charles W. Miller of the Iowa legislature; and "The dead hand in the Constitution of the United States," by William W. Turlay. "The Philippine friar land scandal" and "New Zealand's latest message" are the titles of two important editorials by Mr. Flower.

Other papers of general interest are "Jane Addams: Humanist," by Saint Nihal Singh; "Poppy and Mandragora," by Charles Collins; "Eugene V. Debbs at home," by George Bicknell; and "Conservation the world over," by M. F. Abbott.

Glacier Returns Bodies.

Within the past fifty years five hundred tourists and guides have perished on Mont Blanc and the body of every one has been brought down on its slow journey of forty years' duration with the glacier on its movement to the sea. Forty years ago the 7th of next September, John C. Randall of Quincy, Massachusetts, Dr. James B. Bean of Jonesboro, Tennessee, and the Rev. George McCorkindale of Scotland, with a number of guides, were lost in a snow storm on Mont Blanc. On the 16th of the month a rescuing party found Mr. McCorkindale and two of the guides about seven hundred and fifty feet from the summit; about three hundred feet higher they came upon Mr. Bean and another guide seated, the former with his head supported by one hand and his elbow on a knapsack. They hunted in vain for Mr. Randall and the rest of the guides. For four decades Mr. Randall's body has lain in a slow-moving coffin of ice, progressing inch by inch a few hundred feet each year; about him, entombed in ice, are five guides faithful to the last, escorting him back to Chamonix, the place from which they started forty years ago. The Bossons glacier will give up its dead this year within a few days, or weeks at most, of the anniversary day, September 7. Four children await the return of the body of their father. Mr. Randall's widow died in 1891, but Miss Edith Randall, the second child, twice has been abroad to look with awe on the slow-moving ice tomb of her father.—Rev. F. C. Iglehart, in *The Christian Herald*.

Prayer in Modern Life.

The pious man will not pray for a violation or suspension of any of those fixed expressions of the divine will which we call "the laws of nature." A true instinct warns us not to pray that the law of gravitation may cease to operate when we pass by, nor to pray that the moon should fail to attract the tides, nor to ask that the buried dead should rise from their graves. Prayers for changes in the weather held their ground much longer than other indiscriminating forms of petition, because people did not realize that the apparent

irregularities of the weather are as much the result of fixed laws as the revolution of our earth around the sun or the rise and fall of the tides.

On the other hand, we know that no man has ever prayed sincerely without effecting changes in his character that otherwise would never have taken place; and unless all the teaching of modern physiological psychology be false, no man can affect his character without effecting his nervous system, and through the nervous system his entire physical organism.

Psychology has done much to vindicate the reasonableness of prayer by coordinating it with other familiar phenomena of our mental life. For example, some of the workings of prayer are analogous to the results brought about by suggestion and self-suggestion. A man, let us suppose, prays, and invites others to pray with him, that he may have strength to overcome the craving for alcohol. These petitions act as powerful suggestions which, if they are continued long enough, and assuming that there is no serious lesion of the brain, will accomplish the desired result. We know, too, that prayer under certain conditions has in cases of sickness a therapeutic efficacy. The lives of great religious personalities, such as Augustine, Francis of Assisi, and Luther, and the growth of faith-healing and prayer-healing cults in our own time, offer such abundant proof that only ignorance and prejudice can any longer affect to doubt the reality of the alleged phenomena.—From "The new belief in prayer" by the Rev. Samuel McComb, D. D., in *September Century*.

Loch Leven.

On the memorable night of Queen Mary's escape from Loch Leven Castle a hundred horsemen were concealed among the hills, and several were at Kinross near the loch. As they waited, at half past seven when the guards went to supper they saw a skiff dart out from the island. One of the rowers was Mary herself, who helped the lad who took the precaution of locking the castle and then unnecessarily threw the keys into the loch. Jane Kennedy, one of the Queen's maids, came with her. As the boat touched shore an alarm was sounded from the Castle but it was too late. Mary, mounted on a swift steed, was galloping away with her faithful followers to safety—safety however only for a moment.

Early in the nineteenth century during a drought the bed of the loch appeared and the keys of Loch Leven Castle were found. They are one of the precious relics at Abbotsford. The tale of Mary's imprisonment and escape is entertainingly told in "The Abbot."—From "Aberdeen deeside and central Scotland." "A reading journey through Scotland," *Chautauquan*, August, 1910.

There are two freedoms, the false, where one is free to do what he likes, and the true, where he is free to do what he ought.—Charles Kingsley.

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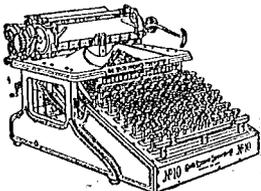
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"If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free."—John 8: 31, 32.



"There shall not any man among you have save it be one wife; and concubines he shall have none."—Book of Mormon, Jacob 2: 36.

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Editorial

A VISIT TO THE FEDERAL PRISON AT LEAVENWORTH.

On Monday, the 15th inst., a little party composed of the following named persons visited the Federal prison at Leavenworth, Kansas, in charge of Major R. W. McClaughry: Bro. F. M. Smith and wife, Ruth, and daughter, Alice; Bro. B. M. Anderson, son-in-law of Pres. Joseph Smith, his wife, Audentia, their daughter, Doris, and son, Duane; and Pres. Joseph Smith, his wife, Ada, and their sons, William Wallace and Reginald Archer.

A previous arrangement for this visit had been made with the warden, Major R. W. McClaughry, by letter from President Smith, and the party reached the prison a little after 11 o'clock a. m., and after passing the guards who had been informed of the visit of the party, the visitors were met at the inside entrance by Major McClaughry who gave them a hearty and cordial welcome and proceeded to show the visitors the premises and describe and explain as the party proceeded. We were shown the immense dining room in which tables are provided for the accommodation of the inmates, and is capable of seating some two thousand persons. The room is covered with four rows of narrow tables, capable of seating six persons each, all facing a balcony from which the warden or other officers who may be in charge look down upon the prisoners as they march in and are seated, and while they are eating. The occupants of the tables do not face each other, but all face one direction, so that the officers may at a glance see every face at the table.

There are at present fourteen hundred inmates of the prison, all suffering confinement and restraint from their liberties on account of breaches of the Federal law of the Government. The offences for which they are serving time range from murder all through the list of breaches of national legislation.

The following items were noticed in the conversation which ensued: Of the fourteen hundred inmates thirty-three per cent are negroes. These are imprisoned for various offences. There are one hundred and thirty-five whose terms are life imprisonment. There are forty bankers, cashiers, and clerks, or other malefactors who have in different

ways broken the Federal banking laws, varying from stupendous bank swindling down to petit larceny. There are two hundred and fifty Catholics, but the numbers of Protestants from the various denominations and those of no religious faith were not stated.

After a brief inspection of the dining room the party visited the kitchen which was in charge of a steward who with his assistants made up the culinary staff. This department was especially interesting to the women of the party, who took as minute notice of what was shown them and the statements made in regard to it as the time permitted. Among these were coffeepots or vessels for making coffee, holding one hundred and fifty gallons each. The coffee is made from the best of material by the filtering or dripping process, in which the hot steam or water is turned in upon the ground coffee, and drips into a receptacle below and probably at the sides of the receptacle holding the ground coffee, which produces a liquid which as a beverage made from the berry is equal to any that can be served anywhere. It is rich in color and is clear from sediment and to those who are lovers of the drink it is, as one of the party said, "lovely," and was voted "delicious," by those who drink it with cream and sugar. The party were given cups of this liquid together with pieces of what was called their "Sunday bread"; that is, the bread that is served to the convicts on Sunday with their mid-day meal. It is slightly sweet in taste, made of excellent flour, and well baked in the form of large cakes like thick ginger bread.

This little lunch was refreshing coming, as it did, after a forty-mile ride by trolley car, involving two changes the last stage, being a little over a mile of way between the terminus of the trolley line between Kansas City and Leavenworth and the great Federal prison. This last stage was made in what is affectionately called "the bobtailed car," through a heated atmosphere made bearable only by the breeze which the rapid speed of the car made in passing through the air. Part of the way on the main line of the trolley an interesting race between a freight train on the Missouri Pacific and the trolley car gave zest to the ride.

All this increased the appetite of the little party

who had left their homes in Independence a little after 7 o'clock in order to reach the prison in time to witness the filing in of the convicts, and taking their midday meal. Among other implements of the culinary department the party were shown huge kettles, some of them capable of holding from five to ten bushels of vegetables, such as beets, potatoes, or any other vegetable served at their meals. There were other kettles much like these combination cookers which the housewives value so much, in which meat may be roasted and other things cooked of that character, by steam heating without coming in contact with the moisture or the steam, the product of all of which is simply to give the wards of the Nation the best of food prepared in the most satisfactory manner, healthful and good, both in product and in preparation.

The bread as made in the institution was shown to the party, and the women folks were shown bread in the process of being made, and the warden took from a cupboard or box one of the loaves, which was over a foot long and probably weighed two and one half or three pounds. The manner of slicing this bread by a machine was also shown, and it was done so quickly that one of the ladies asked the attendant if he ever cut his fingers. He laughed and said, "No."

The party was also shown the cooler, or cold storage room, in which the meats intended for consumption are kept. The warden explained that the Government required these meats to be of the most excellent quality. The beef carcasses which are furnished by contract must weigh six hundred pounds, nothing less than that being accepted. They are specially inspected and none but the best are accepted. The younger portion of the party noticed the arrangement of the meats cut to supply the tables prepared for cooking, and were instructed and delighted by the statements made by the attendant. It appears that one of the convicts was a chef in a somewhat fashionable restaurant and he had a faculty of preparing the meats and making them appear attractive in appearance. When stepping into the cold storage those of the little party who went in were cautioned to keep moving and not stay too long in the cold atmosphere, as it was chilling to one coming from the heat without.

The little lunch was served after these things had been shown, the coffee being served in heavy white ware, mugs, holding about the usual amount of other coffee cups, with excellent cream and sugar in connection with the "Sunday bread."

By this time the hour for the midday meal had come and in company with the warden the party was seated in a balcony above the dining room, and in a very few minutes the gong was sounded and the march into the dining hall began. The long file came in from the farther end of the room, filed in

and took their places, slipped into their seats, until the first table at the right was filled. They all filed in from one side of the long row of tables and a guard followed a certain number of men and took his place against the wall on the opposite side of the table. There were twelve of these guards armed and in uniform, who stood watching the men as they seated themselves and while they were seated and while going out. After the first table at the right was filled the gong sounded again and the march was begun for the second table, and so each table was filled, no food being served until all the tables were filled and quiet had ensued.

The attendants upon the tables are made up apparently of a class of men among the convicts who it may be said came from the better ranks of life outside, if it can be said of such men that they came from the better ranks, and these stood at the far end of the room while the tables were being filled. They were sufficient in number to serve the tables in dispatch, and wearing a white cap and a round apron or jacket, these attendants went to the cooking department and returned with large square cans holding several gallons each, supported by a strap over one shoulder, and beginning at certain places passed down the line depositing upon the plates the food; that is, the cooked food; the bread, salt, and pepper, and such condiments being already placed upon the table. The tables are so arranged that one attendant upon either side serves three plates and passes on to the next table. There is no restriction placed on the appetites, as far as quantity is concerned, and the food served is of the best of its kind. The writer did not see whether knives were among the things furnished to eat with at this meal, but he was told that only forks and spoons were provided. The meal consisted of pork and beans, and whether it tasted good or not, it was evident to at least one of the party that it was good, for "it smelled good." It was observed by some of the party that some of the eaters were helped three times by the passing waiters. Water was the beverage served for drink. When it was apparent that all had finished the gong sounded and the men filed out, followed by their guards in sections in the order in which they had come in, without noise, without confusion, everything working with absolute precision.

While they were eating a running conversation was kept up between members of the party and the warden, and items of interest gathered from him, some of which have already been given. As the men filed in it was noticeable that here and there a bald or partially baldheaded man appeared, his scalp shining white, showing cleanliness, the whole appearance of the men indicating that attention to cleanliness was enforced upon all. It was stated by

the warden that no prison uniform was specially enforced as a mark of imprisonment except upon those who came under the term, "incurable," and these are marked with the striped garment, and the writer was informed that some of those who came in were hampered with ball and chain or something like it, and had the letter "E" on the backs of their jackets or uniform which it is supposed meant to show that the party bearing this had made an effort to escape, and had been caught and returned to the prison. The other items in regard to numbers were given by the warden in the course of conversation.

After the men had retired from the dining room the warden conducted us along the corridors and into the cell department, and we were shown the mattresses and cot arrangements and the arrangements of the cell for sanitary and cleanly purposes. Some of the party noticed in some of the cells they were shown the individual belongings of the occupants—books, pictures, papers, and one thing and another. In describing these cells, one of which was but a pattern of all others, the warden stated that by a proper arrangement of electric fans air was forced through these cells in such a way that the air was changed every seven minutes during the night when the doors of the cells were closed. Owing to the number of inmates and want of sufficient number of cells the management was under the necessity of confining two in each cell, but care was taken not to mix the white and the black together, so far respecting existing race prejudice. This arrangement is possible in assigning cells, but is not possible in assigning the work or in the feeding of the convicts, where they are under the necessity of mixing indiscriminately. The warden informed some of the party that there were no women convicts in the prison.

There is one man in the prison whom the men of the party knew, and who was once a member of the Reorganized Church, a fair and able preacher, though always more or less eccentric. While laboring in Nebraska under the administration of Elder James Caffall, of the Quorum of Twelve, this man stirred up trouble in one or two of the branches in Nebraska, of the Northern District, and it was necessary to enforce the discipline of the church upon him, and the hand of fellowship was withdrawn from him. This occurred several years ago, just how many the writer does not remember. He was known among us as J. S. Lee, "The hunter." He and two of his sons are serving a term of imprisonment for counterfeiting the coins of the United States, and were sent to the Federal prison from the courts at Helena, Montana.

When this man was received at the prison, he had a long, white beard, and his white locks were long also, he being seventy-nine years of age. Accord-

ing to the rule of the prison the lower part of his face was shaven clean. Out of deference to his wish his mustache was left and his hair cut reasonably short. This must have made a change in his appearance. We did not seek an interview with Mr. Lee for this reason, that just after his arrest, and while he was waiting preliminary examination in the prison at Helena, Montana, President Smith wrote him in care of the sheriff of the county, the letter to be given to him if the rules of the prison permitted. To this letter President Smith received a very curt reply, indicative that he did not care for any communication with us; and the further thought that he might misunderstand our motive in wishing to see him or have an interview with him, and thus we might irritate rather than do him any good. The men folks of the party remembered J. S. Lee, "The hunter," when he was active among us, and while we commiserated his condition and the humiliation of his situation in his old age, we could not sympathize with him respecting his punishment for breaking United States' law, for we felt that he knew better, and that his act must have been a deliberate disregard of the restrictions of the statute.

After the dismissal from the balcony at the close of the dinner hour the party visited the chapel of the institution, a capacious room capable of seating some two thousand, eighty feet wide and one hundred and forty feet in length, with a floor rising from the speaker's stand with comfortable seats of the opera house pattern similar to those used in the church at Lamoni. This chapel, as might be expected from the nature of the institution in which it is found, is non-denominational, and all classes of speakers are invited and expected to visit and address congregations meeting there, upon invitation or permission from the warden. The music is well appointed for congregational and worshiping purposes, and is used for literary and theatrical and musical performances as well, it being the design of the management to interest, amuse, and instruct those who are forced inmates of the institution. Able lecturers are from time to time invited to visit the prison and address the convicts, so also are readers, elocutionists, singers, and musicians. Whether any of these are paid for their services by the Government we did not learn, but we would suppose from the nature of the institution that such services would be supposed to be of a gratuitous nature, such request for service being granted and rendered out of love for humanity and out of regard for those suffering imprisonment.

One unique feature has been introduced by Warden McClaughry, resulting from a conflict as to time of service between the Protestant denominations and the Catholic Church. To avoid this conflict in appointments, and out of regard for the large propor-

tion of Catholics held in confinement, the warden had a chapel fitted up for this branch of religious service alone, placing it at the disposal of the church dignitaries. Warden McClaughry rather in a joking way stated that a number of the men sent by the Catholic authorities to occupy the chapel had given evidence of littleness of mind, perhaps being too conservative of the rights of the Catholic Church to supremacy. Taking notice of this the warden in consultation with Bishop Lillis requested him to send only broad minded men, as he thought such men would better serve the reform movement in prison discipline than would the others, and the warden also requires this of the Protestant denominations who may be represented by those who come to address the convicts. We thought this view imminently proper, as it is known Warden R. W. McClaughry is among the foremost advocates of the larger and more liberal and more beneficial treatment of the unfortunate among men who fail to yield to proper restraint to the laws of society, and by conviction of crime are made the wards of the State or the Nation by force of circumstances. His view is, that punishment, while commensurate with the magnitude of the crime committed, should be for reformation,—a return to right ways of thinking and of conduct, with a view to make a reformed criminal a fit member of society again, as well as being punitive for those who prove incorrigible, reserving the severity of punishment for those who remain brutal and vindictive or sullen and sour under the restraint of law. The little chapel fitted up for Catholic service is fitted up in a characteristic manner so far as it is compatible with the rules of safety governing in the institution. That a comparatively large number confined in this prison are Catholics does not necessarily prove that the teaching of the church is more productive of wrongdoing than the teaching of Protestantism, but rather that this particular church is the largest single association from which this class of clientage is recruited. It would be interesting to read the occasional reports from the prison as to the different faiths which have been held by the prisoners, when access can be had to such reports.

After leaving the chapel we passed along the corridors to the place of entrance, where we parted from the warden with usual expressions for the courtesy shown us by this busy man. In parting, one of the party jocularly remarked to the warden, that he was pleased that out of the fourteen hundred inhabitants of this national institution who were confined to its walls, he knew of but two with whom he had had personal acquaintance and knowledge. These were Joseph Smith Lee and the warden; the one an in-

mate from compulsion of the law, the other by choice of work and duty.

One thing that made this visit to the national prison at Leavenworth of special pleasantness is the fact that the warden, R. W. McClaughry, and Pres. Joseph Smith were old acquaintances and official friends in Hancock County, Illinois, where the warden was for a term or two clerk of the circuit court, and the President was for two terms justice of the peace, and frequently had business at the county seat in connection with his office and other duties which called him to the different sessions of the court. The warden was also connected with Judge George Edmunds, attorney at law at Carthage, Illinois, in quarrying stone from the bluffs just below Nauvoo, and while engaged in the duties of this quarry, he boarded at the Nauvoo Mansion with Sr. Emma Bidamon and her husband.

Warden McClaughry speaks in high terms of the mother of President Smith, and has always stood by the friendliness to the family wherever he had been. It was good to see these aged men who had met after many years of separation chatting together like boys, recalling the scenes of the past and the men of the period in which they occupied association as citizens and men of affairs in the county where they lived. R. W. McClaughry was also warden of the penitentiary at Joliet, Illinois, where some of the elders of the church had visited at the prison in his charge, one of whom he remembered, Bro. John S. Patterson, who had spoken in the prison chapel on one or more occasions, with the warden's permission. There are not many now living who were part of the circle of acquaintanceship of that period. Judge Edmunds is living at Chicago, nearing his ninetieth anniversary, and President Smith will soon be seventy-eight, and Warden McClaughry, the youngest of the three, is seventy-one. We trust that Warden R. W. McClaughry may be permitted years of activity in the possession of his faculties and in pursuit of his chosen calling, to perfect his studies into the human nature of those intrusted to his care by force of law, and to give to the people of the United States the results of these studies, which will be calculated to assist in the amelioration of the condition of the unfortunate, and help to reform the prison discipline of the various States and of the Nation.

WRITERS ON SOCIALISM, ATTENTION!

Some weeks before the convening of the late General Conference we announced through the HERALD that we would give space to the best article on Socialism to be received prior to June 1. Several articles were received and were submitted to competent judges who awarded first place to the article written by Victor Gunsolley. Accordingly his article was published in the HERALD, August 24. Now there are

in the church those who are quite ardent opponents of Socialism. They hold that while some of the ideals of Socialism may be very commendable, the proposed methods of Socialism are inherently inadequate to ever bring about a realization of those ideals. They also hold that God has given to the church a plan that if put in operation will reform the individual and society and bring economic justice and equality, and that this plan is at some points in conflict with and superior to Socialism. We have had a defense of Socialism from a Latter Day Saint standpoint, now it might be in order to have an article on the other side. If any care to write on this subject we will publish the best article on the subject, "The weakness of Socialism from a Latter Day Saint standpoint," to be received by us prior to January 1, 1911. All articles must be typewritten. They must not be in direct reply to articles that have appeared in the HERALD, but must take up an independent line of argument.

NOTES AND COMMENTS.

The poem appearing in "Elders' Note-book" for August 10, entitled, "One who has gone to his reward," is credited to Mrs. W. C. Duncan; however, we find that the author is Bro. C. L. Potter, a son-in-law of Sister Duncan. Our readers will please note the correction.

We wish to say a word in regard to our department called, "Hymns and Poems." We have not tried to present something along this line every issue, because we do not get enough original matter and we prefer to let our readers select for themselves such other poetry as they wish to read. As a matter of fact, we get considerable in the way of original poetry, that is, matter which outwardly resembles poetry. But we want our readers to understand that there is really a large proportion of this which we do not consider usable. It is not really poetry. There is an attempt at rhyme—too often a very clumsy attempt. We do not wish to offend any of our contributors, but we believe much that is sent us, if published, would bring anything but credit to those who sent it in, and they might be embarrassed to see their productions in print. We reserve the right to use any or all that is sent us, or to reject any or all.

Now, many of the productions sent us are those pieces inspired by the death of a relative or a friend, or lines read at the funeral of a brother or sister. We can not dodge the fact that much of it is not "good poetry," that it is lame and weak, and our candor and the situation prompt this plain speaking. Besides, the death notices are in another column of the paper, where a certain number of words are published free, a charge being made for items in excess

of the stipulated number. Is it not manifestly unfair, then, to ask us to give in addition a half page of poetry about the party's death and funeral?

But, says one, we see an occasional poem concerning some one's death. True, but the conditions and circumstances have warranted giving the space to it. This involves a prerogative which belongs peculiarly to the editors. We doubtless make mistakes, err in judgment, but kindly give us a "square deal." Do not condemn us until you *know* we unjustly discriminate between persons. We are trying to judge things on their merits, and if somebody appears to have been given an undue advantage over you, please consider that there doubtless are circumstances peculiarly within our knowledge which justify. Our position in a few respects is pleasant; our work in some ways places us in a delicate position. We are often between desire and duty. Please be charitable with us and give us credit for doing the best we can.

Some days ago a Canadian gentleman, not a member of the church, wrote to the office for literature on the question of differences existing between the Reorganization and the Utah church. He had received some of the tracts recently issued by the Northern States Mission. We sent him tract No. 450, better known as "Corner stones of the Utah church," now on sale by the Herald Publishing House. He now writes us as follows: "Yours with form No. 450 at hand, which is simply a knockout. I have received several tracts of the opposite party; have investigated both sides in fairness, but your form 450 is a clencher. Let the good work go on." Readers of the HERALD will do well to order a supply of these tracts. They are on sale for fifteen cents per dozen.

Every man is a priest, even involuntarily; his conduct is an unspoken sermon, which is for ever preaching to others, but there are priests of Baal, of Moloch, and of all the false gods. Such is the high importance of example. Thence comes the terrible responsibility which weighs upon us all.—Henry Amiel.

The desire to be greatest is in every one of us. What shall we do with it? When men find a torrent of water running down hill they do not stop it, but they build channels, and harness the power for industrial purposes. Thus that which seemed useless becomes a blessing. What this age needs is, not men to decry the age and destroy ambition, but men who will give our ambitions proper direction and harness them to high purposes.

The readiest and surest way to get rid of censure is to correct ourselves.

Original Articles

A BETTER HOPE.

SERMON DELIVERED AT LAMONI, IOWA, GENERAL CONFERENCE, SUNDAY, APRIL 11, 1909, BY PRESIDENT JOSEPH SMITH.

It is with some regret that I undertake the task of filling the morning hour as the speaker. It ought necessarily to follow that a man who has been preaching for nearly half a century, and a quarter of that number of years in one place, should repeat himself to a greater or a lesser extent in traversing the gospel economy in thought, to think with the same thoughts that other men have thought, to speak the same words that other men have spoken, and follow the lines of argumentation that other men have followed in the presentation and defense of what he understands to be the truth. It ought to be readily impressed on every man's mind, that sooner or later there will be an adjustment of the great contrariety of things that are transpiring in this world, and that all men, no matter where they live, or who they are, or the position which they hold in society, must answer, whether they now think that they will or not, whether they shall be then prepared or unprepared, for that adjudication which must surely take place. And a concurrent thought and understanding with these should be, that when that which is true, when that which is real, judging from divine record, will continue, and whatever the condition that may await those who are dwelling upon the earth, the only thing which lies in their power here is to prepare themselves to live under those influences which are good; as they know, must know, only those conditions will be allowed to obtain on the other side.

We have been long contending against error and wrong. We have tried to proceed from the affirmative standpoint to preach the gospel of the Son of God for the redemption of the human race without objectively and obnoxiously attacking the things which we see in those around us who may hold different faiths from ours, for the purpose of destroying their confidence and faith in them. If we have wandered from this path, whoever among us may have done this, they have, to a certain extent, debarred themselves from the attention of their fellows who differed from them and have injured the influence that they might have otherwise had with them, and this should be a source of regret to everyone.

As a people, we are concluded before our fellowmen in several positions. We have stated to the world for over three fourths of a century ourselves, and those who have preceded us in like faith, that we believe that God does reveal himself to man. While many around us concede that he has revealed himself, we contend that he *does* reveal himself and will continue to do it in his own way until the earth

shall have finished the object of its creation and the conditions that are to follow are upon us. By virtue of this voice of revelation to us, clearly acknowledged, from which there is no practical retreat, we are pledged to sustain the Scriptures as they have come down to us, and the commandment was given to us when we had nothing but the King James Version of the Bible. It might be understood from my statement that we are pledged to the King James Version of the Bible, but because we have made this statement we are not necessarily pledged to accept all the interpretations that those who assume the same position of belief, have advanced, and are holding in the world. We hold ourselves amenable to no such rule and for some of the plainest reasons, which we are prepared, if challenged, to present, but which do not necessarily enter into this morning's service, for reasons.

The first manifestation of this voice of revelation among us was that those to whom it came were to take the things that were given to them in the New Testament Scripture as the gospel of the Lord Jesus Christ and preach it to the world, to make no apology for it, precluding them from turning aside either to the right or to the left the just conclusions which the texts themselves would convey to human minds. This view has won to the cause from every class and community, and, I came very near saying, from every phase of belief in the word of God. It has commended itself to the old, to the middle-aged, and to the young; and its devotees, whenever they have stood by their convictions, have never yet been under the necessity of retracing their steps.

Unfortunately, as it is looked upon by some, we believe a great many things, and we have been frequently told that we believe too much, but when I think about what has been stated in the book itself, the New Testament Scripture, one of the writers says that if all had been written which Jesus both said and did, or began to say and do, the world itself would not contain the books which should be written. Does it not occur to you that if the world itself would not contain the books, that the one witness found in the New Testament Scripture, backed up by all that might be taken from the Old Testament word, prophetic foreshadowing of the message of Christ into the world, it is an unfortunate witness when brought into court and depended upon only by the feeble intellect, unfired by the Spirit of the Master, whose words and whose acts are therein restated?

Now, if you want the text, I will give it to you, and I hope you will remember it. I have heard people say a sermon was a wonderful thing, and I have asked for the text and they could not tell it. We have used the text frequently and probably will use it a great many times more; so will our brethren:

"For the law made nothing perfect; but the bringing in of a better hope did."

Such a condition of things was shadowed forth away back yonder in the fields of prophecy when it was stated that the time would ultimately come when there would be a new covenant made with the house of Israel. Not like the covenant which God made with them when he took them by the hand to lead them up out of the land of Egypt, which covenant they broke; but this will be that covenant: "I will put my law in their inward parts, and write my law in their hearts; . . . for they shall all know me, from the least of them unto the greatest of them." When the Apostle Paul wrote one of his epistles, writing evidently under the inspiration of the Spirit that had been with him and that had taught him so successfully, when after fourteen years of his ministry he had gone to the disciples at Jerusalem and they added nothing to him; referring to this, he said: "This is the covenant"—mark the terms, prophecy said it would be, Paul said that it was—"I will put my laws in their mind, and write them in their hearts."

By what process was this to be done? Was it to be by the Spirit which moved their forefathers but which was withheld from them? The New Testament warrants us in believing that the same Spirit that moved upon those men that spake as holy men of God in olden times, was with these movers in these New Testament times, and by virtue of that Spirit truth that had been uttered by the forefathers beyond them, a long time beyond them, was understood and its application made with them. "This is that which was spoken by the prophet Joel; and it shall come to pass in the last days, saith God, your young men shall see visions, and your old men shall dream dreams: and on my servants and on my handmaidens I will pour out in those days my Spirit; and they shall prophecy." How far-reaching was that word! And is it not strikingly significant that when there rises up at any period of the earth's history, among any class of men, individuals who say while they read that word, that the Spirit has spoken to them and has borne testimony to them of those things which their forefathers in the times when Christ and his disciples were here received under the inspiration of that Spirit, and they should be told, all the Spirit that can move upon men now is that which is in the word, upon the hypothesis that "My words, they are spirit and they are truth"?

We do not plead for the world to pity us. We have never done it. But we have pleaded for a space in the arena of conflict, religious controversy, where we might be heard by these, our religious confreres, and that which they held to be the word of God might be examined by us in their presence, as of right; and allow it the interpretation of that Spirit,

under the influence of which it was given. That has been our plea.

We have quoted the statements of the Master when he was assailed by temptation of first one kind and then another, when he, not forgetting the mission upon which he was sent, stated, "It is written," and taking refuge under that which was written was justified of his Father in so doing. Now, if any of these elders here choose to adjudge me a heretic, I hope they will begin, but after they have made their indictment I hope they will give me a chance to plead to it before a common jurisdiction.

Why was it that the law made nothing perfect, and what law was it that was referred to? We have told the people, in our controversy with them, that one of the reasons why we do not accept Saturday, or the seventh day, as the Sabbath of the Lord, is because we have been given to understand that it is not binding upon the Christians, that while it may have been given to those away back yonder who came under this regime of the Mosaic economy, it was not continued in the New Testament times, but that the time on which we should assemble ourselves together was the Lord's day, in contradistinction to the Sabbath, Jewish Sabbath. We have said to them, and I fancy that I utter the statements that many of you men have made in the field and would make again when you come into controversy in regard to this matter, that when the Savior came, and when Jesus was put upon the cross, that law was nailed to the cross and was to be succeeded by a different order of things. Any objection to that? If that nailing to the cross abrogated that which was understood to be an enforcement of the Sabbath, seventh day, as the Sabbath of the Lord, and that it was to become binding upon all who professed belief in the word, by what rule of right do we hold that any other provision of that law is to be continued binding and operative upon us? By what right? Would not those who contend against us turn our own argument upon us and say that we were inconsistent, from our taking one single portion out of that law and saying that it was nailed to the cross; but that all the rest was continued? It strikes me that would be the legitimate argument that they would use against us. I think I would hear some say, "Why, Brother Smith, you are striking at the moral law." Will some one of you tell me what the moral law is? Is not that to which you refer when you use the statement "moral law" a conception formed in your mind of some restricting force of commandment or power or some suggestive and directive portion of the word, to do against which would be a wrong and to follow which would be a right? How is that? My understanding of that moral law, in brief, is this: That when the commandments were enacted, written by the finger of God in the imperishable tables

of stone, Moses, by accident or purpose, broke the table and subsequently it was reenacted in a similar way; that it formed the basis of what is known among us and the world as the Mosaic code; and we frequently use the expression, "As long as the moral law," a continued reiteration of what we should do and what we should not do, restrictive, mandatory, and otherwise.

Every statute enactment of the State of Iowa and the State of Missouri and other States respecting human conduct has its basis resting in the Mosaic code, and it was based upon the ten commandments. You may ask me, Do you intend to do away with the ten commandments? If that law was nailed to the cross, what right have we to take it from the cross? By what process can we take it from the cross? Do you not know that so far as the church is concerned we can put no man in jeopardy of his life, or his property, by force? Do you know that? Our declaration of belief says so. It therefore is reserved for the State, for the Nation, for the citizenship of which we form a component part, to put into operation the legislative deductions from the moral code, using the word to signify the Mosaic economy, based upon the ten commandments. No, I do not purpose to attack their validity. I leave them for the carrying out by the forces which were evidently designed of God to do so, when he raised up wise men to make the Declaration of Independence and furnished the men who wrote the Constitution, the wisdom under which they wrote that Constitution which has passed through more than a century of trial, executive, judicial, and otherwise, and has been so far enabled to withstand the attack of time, the development of events among the children of men.

I purpose, so far as I am concerned, to insist that there should take place among us and be felt in its operative force, that better law by which we draw nigh unto God, and how far is that reaching? And, how far-reaching is that? If the statement itself is of avail, "All shall know him from the least to the greatest," by what purpose will they acquire this knowledge? And what rules of law shall we make use of to enforce the sentiment upon ourselves and those who hear us?

Let me see: "As ye would that men should do unto you, do ye even so unto them." What rule is that? Is that called the Golden Rule? I am living among my neighbors. Occasion arises for me to direct my conduct with regard to them. I deal out to them certain words or certain deeds. They may be considered by others exorbitant; they may be considered by some cruel. I take myself, and wrap myself around with the thought that I have treated that neighbor just exactly as I would that neighbor should treat me, under similar conditions. And the

wickedest man in society can do that, a man absolutely free from every moral or religious restraint can do that, can he not? And take shelter under the Savior's words, "As ye would that men should do unto you, do ye even so unto them." Did you ever think of it? Take a mandatory transaction. Take the sale of land, the asking for it no more than it is worth, the taking from your neighbor whatever you may covet and paying him an inadequate recompense for it, and you have done to him as you would that he should do unto you under different conditions. Now I know somebody down there says, "Well, the result of that would be, as you think a man would do unto you, do unto him, but do it first." Now you know that is not good. Well, it is not always stated alike. "Whatsoever ye would that men should do unto you, do you likewise unto them." That is itself based in the ethics which Christ came to bring, which Jesus started to enforce, a spiritual law to take the place of the so-called moral law; to make a law that should be resident in those upon whom this wondrous law,—shall I say law? No? Yes?—This wondrous law that the Lord would put into the hearts of his people, that wonderful, restrictive, urgent principle by which men should be moved upon, a spiritual ethic far better, far nobler far more widely reaching than anything that has ever come from the Mosaic economy. I do not wonder that Paul should have written touching that: "They gave us statutes which neither we nor our fathers could bear." I do not wonder that he should have so written, that he should have written that that law should "make nothing perfect, but the bringing of a better hope did, by the which we draw nigh unto God." And can you not see that when that principle is at work in the human heart, its work is to eliminate from the heart, from the brain, every incentive to do wrong of any kind, unto our fellows; that a man who is moved by that spirit takes the proper cognizance of his relation to those by whom he is surrounded, and is not at war with the moral law, nor is the moral law at war with him; because he walks the ways of life in every way conservative of the principles upon which the Master acted when he gave his life for mankind.

We have told the world that this Spirit accompanies the preaching of the gospel, and that it is at the mercy—nay—at the will of the Master, who has promised when a person is converted—and how frequently we have heard the expression used and sermons preached from the text, "The law of the Lord is perfect, converting the soul,"—when the soul is converted under that administration, then comes the divine presence of that Spirit which was with the Master; and those men and those women upon whom this has its beneficent effect, go forward and walk in

the light of the Spirit and there is no terror in the law for them.

But certain things that have been found in the moral law have been found in the spiritual law, and Jesus has told us by revelation that he "has not given at any time a law that was temporal, but spiritual." Hence this is to become part of the spiritual law. They are not parts of the moral law. When a man asks me to conform to the moral law, and says that I am breaking a portion of it, or I am not living in accordance with a portion of it, I have a right to ask him to tell me the specific rules of the moral law upon which he relies for authority to condemn me, or commend me for my course. But if he comes to me and quotes the spiritual enactment and holds me to the spiritual performance of that law and that spiritual law has had that spiritual reflex in me, then I can understand what he means and what he intends to convey.

One of the most consistent things found in the finding of the Book of Mormon, one of the most consistent things in its testimony unto the law is the confirmation of the fact that Jesus was the Christ. Professor Hayden, who wrote the history of Discipleship in the Western Reserve, and a celebrated professor, who wrote a similar work of the same characteristic religious work—each of them used an expression in reference to the Book of Mormon, and it was practically this: That the Book of Mormon was written expressly to bolster up the so-called Mormon confession that Jesus was the Christ, and the other party wrote that the book was written to bolster up the confession that this Christian Church made that Jesus was the Christ. Both of them give credit to the same motive, and yet the Book of Mormon distinctly affirms that no man can be saved without a positive belief in Christ, just precisely what the Bible affirms, that "A better foundation can no man lay than that which is laid, even Jesus Christ, the righteous."

I am persuaded that when we examine it closely, when we see how far-reaching it is, we will be better prepared to defend the proposition that the gospel was intended to beget faith in those who heard it, and that a proper observance of the commandments of the gospel, of the requirements of the gospel and its authoritative administration unto those who believed it and desired to put themselves under its influence, would prepare them to come nigh to God. And when they did this, there should be his Spirit taking cognizance of their act and the authoritative performance of the agent by whom the act was consummated, and there would come a testifying evidence of the Spirit of God, making known the power of the truth. Arm a man or a woman with an absolute consciousness within that Jesus was the Christ and that there has been fulfilled unto them the word that

was uttered away back yonder by Christ, that he and his Father would take up their abode with them who loved him, and his Spirit should testify of him, and that they should also testify of Christ, because—for reason of the evidence, or cause to show that when this gospel is to be declared in the power and efficacy of that Spirit which accompanied it then, and which must accompany it until the last son and daughter of Adam has had an opportunity to hear and either disregard or obey,—arm an individual with that absolute consciousness (and that is what it amounts to—sooner or later), they may go where they will, they see what is presented to them, they may hear whatever may be expressed in their hearing, and they have a right to search and research everything everywhere that either professes to be against it or for it; and to determine, and not one single one of them will ever be led astray or to deny that sacred truth that Jesus is the Christ.

What a wonderful revelation that is! You know that it has been said that the sheep referred to shall go in and out and shall find pasture. The simple meaning of that is that an individual who is a sheep of the Lord, in that he has followed him through the doors into the sheepfold, partakes of the Spirit of the Shepherd, of the wisdom of the Shepherd, and they may go out and pasture where they will, they will feed on that which presents to them, that builds them up, just like the shepherd's sheep feeding upon the mountains will reject the poisonous vegetations, but they will eat that which is good for them. Is that worth striving for, my hearers? Is that worth striving for, you to whom I have preached for over forty years and who have constantly known the testimony that I have borne in regard to these truths? You who have heard me at times who do not hold to my faith or the faith of those with me, is not such a condition as that worth listening to? Is it not worth obeying? Is it not worth finding one's self in sympathy and touch with, because it is in sympathy and touch with the Lord Jesus Christ?

I make no apology for the word of God. If any man asks me if I believe the Bible, I tell him, Yes.

If he asks me if I believe that the sun stood still at the command of Joshua, I tell him, Yes. I do not understand how it was done, but the Being which hurled it into space and ordained the laws which had breathed upon inanimate man, could put his hand upon the machinery and stop it without damage to man as easily as he could have hurled it into existence at the beginning.

If you ask me if I believe in the resurrection of the dead, I tell you, Yes. I do not understand it, how it may be accomplished; except that I follow the example of the Master and the statement made concerning him, that if the Spirit which was in him and which raised him from the dead be in you and

abide in you, it shall also quicken your mortal bodies. I may not understand these things. Many of them I do not; but because I can not, shall I put a limit to God's power? Nay—shall I say that he can not do such things as he has promised? No, he has done much for the world and he will continue to do it. He has ruled well while I have been in it. He ruled well before I came into it; and, I thank God, he will rule it well after I go out.

Let us then be patient and hopeful. You who have been striving together so long, many of whom I see before me whose hair and beards are white, whose years are reaching to their close, and who only stand waiting for that silent monitor to come and bid these busy pulses to cease, and us to lie down to our rest. It is not far to any one of us—and, some of us are nearer than others; but let me adjure you, that when there come to you matters which you are called upon to decide, put self and humanity out of sight, and judge from the spiritual intuition of that Spirit which has been promised and to the law and testimony. If that which you hear or read does not accord with that, you know very well that there is no light in them.

But what is law? It is that which has been written; and our Christian ethics under Jesus Christ and his enactments have taken the place of that moral code which has been so long held over the world.

Testimony is that which has been written of the endurance of other men, a history of things which have been wrought in the world by them, the testimony that has been borne to them and they bear it. It has come down to us through the revelation of God, and when others say we believe too much, we tell them that so far as the Bible is concerned, we believe it to contain the word of God. They do no more than that. We believe the Book of Mormon to be also the word of God. They say they do not, and yet it is affirmative evidence of the truths of the gospel as found in the New Testament Scripture, and some of our able men can tell you that the things which have transpired in the researches of wise men in the earth in archæology, these relics that are found, are confirmative to the testimony that the Book of Mormon bears to the inhabitants of this land years and years ago.

Well, we have nothing to fear except our own failure to fill the measure of our days acceptably to God, to fail to accomplish that which he has intrusted to our care, and to do it either because we have been fearful or because we have carelessly lent our aid to the inward commotion which has destroyed our identity.

It is our privilege to examine whatever is presented to us, but it is not our privilege, as I understand, to attack those of our companions in the spirit of enmity, or to be exercised unduly by the spirit of

resentment. The Savior endured the contradiction of sinners against himself. I am sometimes at fault because I fail to endure the contradiction of friends to myself. The rebuke of a friend is better than the kiss of an enemy, and how unwilling I am that my brethren should rebuke me!

Let us take the lessons taught to heart. Let us be patient. Set a good example, maintain the integrity of our standing before God, and trust him and the Master for the issue, and not one of us will lose or be lost.

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WHO SHOULD BE BAPTIZED, AND RECEIVE THE LAYING ON OF HANDS FOR THE GIFT OF THE HOLY GHOST?

This is a very important question, and we will answer it by the Holy Scriptures contained in the standard books of the church: Those and only those who have complied with the prerequisites to baptism. First they should hear the gospel, and believe it,—that is, believe in God and Christ, and repent of their sins. And they should manifest it by their fruits before baptism. John the Baptist told those who came and demanded baptism at his hands, to bring forth fruits meet for repentance (Matthew 3: 8). Peter preached: "Repent ye therefore, and be converted" before baptism. (Acts 3: 19).

Let us see what the Book of Mormon says: "See that ye are not baptized unworthily" (page 500, small edition). This forbids all but those who have complied with the prerequisites to being baptized. We will now draw attention to the Doctrine and Covenants for a plain explanation of the qualification that all must have before they are baptized. Section 17: 7:

And again by way of commandment to the church concerning the manner of baptism:—All those who humble themselves before God and desire to be baptized, and come forth with broken hearts and contrite spirits, and witness before the church that they have truly repented of all their sins, and are willing to take upon them the name of Jesus Christ, having a determination to serve him to the end, and truly manifest by their works that they have received of the Spirit of Christ unto the remission of their sins, shall be received by baptism into his church.

The above is so plain it needs no comment; all those who come forth and desire to be baptized bringing the fruit above required, are proper subjects for and should be baptized, and none else. I have baptized many persons who did not bring forth fruit meet for repentance, as required in the Scriptures. If asked why I did it, I will answer, Because it was and is a custom of the elders to do so. I never intend to do so any more; I see as a consequence of failing to strictly conform to the law that we have a large number of unconverted members in the church, who have never received the remission of their sins. Ten thousand baptisms will not remit sins of those who

have not complied with the prerequisites to baptism that are required by the law. When a person has obeyed that form of doctrine contained in the gospel, including baptism, they receive a remission of their sins. Such persons are in a proper condition to receive the gift of the Holy Ghost, after they have been properly taught. What are they to be taught? Let us turn to Doctrine and Covenants, 17: 18, and we will see:

The duties of the members after they are received by baptism:—The elders or priests are to have sufficient time to expound all things concerning the church of Christ to their *understanding*, previous to their partaking of the sacrament, and being confirmed by the *laying on of the hands* of the elders; so that all things may be done in order. And the members shall manifest before the church, and also before the elders, by a godly walk and conversation, that they are *worthy* of it; that there may be works and faith agreeable to the Holy Scriptures, walking in holiness before the Lord.

When a baptized person has been taught as above required, and manifests that he has received the instructions, he is then ready to receive the laying on of hands for the gift of the Holy Ghost, and he will receive that gift that he needs at the time he receives the laying on of hands, without any exception. But if he has not been taught and qualified he does not, nor can receive the promised gift of the Holy Ghost.

In the above I think I have set forth the qualifications of those who should be baptized and receive the laying on of the hands of the elders for the gift of the Holy Ghost. I am a believer in and contender for the faith once delivered to the Saints. I will say in conclusion, that according to their fruits there are many in the church that have not received the remission of their sins nor the gift of the Holy Ghost; because they have not been properly taught before they were baptized and received the laying on of hands. As a rule just as soon as any person will permit an elder to baptize him, he does it, and at once hands are laid upon him to confirm him a member of the church, and in consequence of this practice we have a goodly number in the church that are only nominally members, but spiritually dead while they live. God hath said that when we do what he has commanded, then he is bound; otherwise he is not bound to do that which he has promised.

E. W. NUNLEY.

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THE CRITIC.

"The malignant deity Criticism dwelt on the top of a snowy mountain in Nova Zembla; Momus found her extended in her den upon the spoils of numberless volumes half devoured. At her right sat Ignorance, her father and husband, blind with age; at her left Pride, her mother, dressing her up in the scraps of paper herself had torn. There was Opinion, her sister, light of foot, hoodwinked and headstrong, yet giddy and perpetually turning. About her played her children,

Noise and Impudence, Dullness and Vanity, Positiveness, Pedantry, and Illmanners."—Swift.

That was a pretty severe arraignment of criticism, and we would hesitate to subscribe to the same. Criticism too often is born of ignorance and nurtured in pride. It may be light of foot, perpetually turning, giddy and yet headstrong. In its train may be found noise, impudence, dullness and illmanners. Positiveness, pedantry, and vanity may be its offspring. Yet criticism plays an important part in the world, and we could by no means get along without it. The more we have of it the better off we are, provided it is of the right kind.

Critics are easily divided into the useless and the useful.

The useless critic has several aliases. He may be known in the vicinity of his pernicious activity as a kicker, a grumbler, a knocker. The grumbler is a halfbreed, and the knocker is a degenerate, a kicker gone to seed. His habitat is anywhere, his calling anything. His auditors are many, his friends are few. He is "a brisk little somebody, critic and whipper-snapper in a rage to set things right." His condition never satisfies him. The present is always the worst. And if Providence should grant his every request, he would still, like Oliver Twist, be asking for more. He is so sure that the world is going to ruin that he resents every attempt to console him as an insult to his sagacity. Longfellow compares him to a chimneysweep who puts out the fire and frightens the swallows from their nests, scrapes a long while, and covers himself with soot. And what does he carry away? A bag of cinders, and then forsooth, proclaims himself the architect of the building. He is pleased to find fault, and would be just as much displeased at finding perfection. He is never happy unless he is miserable. He would kick even if he were hanged at the county's expense. He complains because it is his habit, developed into second nature, and no longer subject to his control. He is inspired to pry into abuses, and discovers them where they are not. He holds his farthing candle to the sun and complains because men fail to use it as a lamp to guide their feet. Or he may be like a pair of snuffers which put out the flame but never strike a light. Neither talent nor education is needed to set him up in business. The height of his mental stature is reached when he becomes an intellectual brusher-off of flies. In the bottomless pit of his own littleness he can only attract attention by croaking, and he knows as little of the world's progress as frogs in a well know of the high seas. The last thing on earth that he desires is to have the cause of his complaints removed, for then he would be out of business. He is good only by reason of his exceeding badness. Grumbling is the only incense he has to offer in return for the blessings he may enjoy. He travels from Dan to Beersheba through a land flowing with milk and honey, and cries it is all barren. The man who becomes a critic by trade ceases to be one at all, and his usual fortune is to excite more of contempt than pity. He deserves to be operated on surgically, for his trouble is chronic. His name is Legion, and the reason is that it is so much easier to be critical than to be correct.

The malignant, malevolent, malicious critic does not dwell in a far-off country. It requires no search warrant to find him. He is both seen and heard.

He is in our very midst. There are few branches of the church which have not at least one member who should be quarantined; for he is not only infected, but infectious. His contagion is liable to spread among others of low mental and moral vitality. If the branch president calls a fast on Sunday, the critic will say, What is the use of asking us to fast while some of the officers and leading members

are working to make money on Sunday? He says every expenditure for local improvement is money thrown away. Every scheme to promote the growth and prosperity of his branch is branded a flat failure in advance. Every entertainment given by the Sunday school or Religio is of the wrong kind or given at the wrong time. Every talk made (except his own) is mere wind. The branch itself is the poorest in the church. Its officers are not of the right stamp. If the officers were more spiritual, the gifts would be more manifest. The whole thing should be remodeled, but he stays in the church because he can not afford to drop out. Like the devilfish, he accomplishes nothing except to muddy the waters about him, and then try to escape under their cover.

But there is another kind of critic who is just as useful as the first is useless. The useful critic is not the one who criticises because he has nothing else to do, or because it is his habit. He is a man who finds fault when fault should be found, and has the moral strength to say disagreeable things even at the cost of his own popularity.

Somebody has said, "Civilization is the work of the kickers." They are the advance agents of progress. Take it in our civic affairs, when we see things which are not right done under our very eyes, it is our duty to criticise, and to speak up loud enough so people can hear. Even as the mountains were brought forth by the unrest in the earth's bosom, so every reform which has come to the world has come because somebody objected to the existing order of things, and objected so strenuously to that which was wrong that a wave was started which set things right. Our independence as a nation came because the sturdy colonists were not afraid to criticise the unjust acts of a king.

The same is true of the individual. Perhaps the greatest impetus for good comes through kindly criticism of our faults. There is no man so perfect that another can not pick a flaw. As long as a man is growing and mentally alert (which he should be at all times), he should be ready to accept honest criticism, and profit by it. If no one ever called attention to our shortcomings, we would soon become too arrogant to be endured.

The sentiment of the above quotation holds true of the church. God started the Reorganization as a criticism and a protest against the methods and systems of the old churches. And with the growth of the Reorganization came criticism, yet it has the vitality to live and grow. A church which is growing will not resent criticism within its own ranks. The church which has no differences of opinions is in heaven with Enoch.

The changes for the better in the vast majority of cases have followed criticism of methods once in vogue. A Saint objected and said he had something better, and not until then did the better appear. The old churches have been our consistent and persistent critics from the beginning. Yet that very criticism has been an aid to our salvation, as the Nephites were brought from their fallen condition by the scourging they received from the Lamanites.

Just as nearly every branch has a useless critic, who is a nuisance to everybody, including himself,

so there will be found in about every branch one of the other kind. He is willing to approve the right, but is not afraid to criticise the wrong. He is not willing to handicap every effort for the promotion of the work by criticism in advance. Not every entertainment is useless in his opinions. If he finds some talks or sermons a bore, he also finds some which are helpful. He believes the church itself is all right, although some of its acts may be all wrong, and like the other fellow, he, too, has his influence. He encourages others in the faith, just as the useless critic discourages. He does not believe in the superlative wisdom of the minority, but acquiesces when the vote is against him, and waits to see if he may not have been wrong. His criticism is born of love for the cause. The fellow who kicks at everything is disloyal.

The Lord speaking to the Religio said,

I will use this organization for the establishing of Zion. Therefore cease to complain of each other, and be one, even as I have commanded you, and clothe yourselves with humility as with a mantle and come up to the light which has been given you and your souls shall rejoice with greater power from your Father than you have ever received before.

And this is applicable to the church in general, in regard to ceasing to complain of each other, and coming up to the light which has been given us.

The highest type of criticism is constructive and not destructive. It was Michel Angelo, poet, painter, and patriot, who said, "I criticise by creation, not by finding fault." Let us refrain from criticising that done by others when we have nothing better to offer.

Our criticism should be of means and measures, rather than of men. But there come times when it is necessary to criticise men and their motives, as well as means and measures.

And lastly, have some objective good in view when finding fault. The strength of criticism lies in the weakness of the thing criticised. Do not kick for just the exercise. It is dreadful wrenching to kick against nothing.

J. C. GRAINGER.

God is a rock for a foundation. Build your lives, your thoughts, your efforts, your hopes there. The house founded on the rock will stand though wind and rain from above smite it, and floods from beneath beat on it like battering-ram. God is a rock for a fortress. Flee to him to hide, and your defense shall be the "munition of rocks," which shall laugh to scorn all assault, and never be scorned by any foe. God is a rock for shade and refreshment. Come close to him out of the scorching heat, and you will find coolness and verdure and moisture in the clefts, when all outside that grateful shadow is parched and dry.—McLaren.

Only a few sweet, loving words—that is all; but, coming from the heart and going to the heart, they would brighten many a life and comfort many a soul, as the speaker of them little thinks. Let us not be so chary of them.—Mary H. Perkins.

Of General Interest

GOOD INDIANS WHO ARE VERY MUCH ALIVE.

(By T. R. Porter, Omaha, Nebraska, in *New York Press*.)

The Western Indians are turning the tables on the white man, and the race which has for half a century pushed the red men back from the great plains and forced them on to reservations is now having its own fields invaded by these same red men, and Indian lawyers, doctors, teachers, preachers, judges, and stenographers are becoming common in the trans-Missouri country.

One of the foremost lawyers of eastern Nebraska is Tom Sloan, an Omaha Indian. Sloan has been United States Commissioner and has held offices of trust. His clients are not all Indians, by any means, as he has a large practice among the whites in the towns near the reservation. Sloan has been admitted to practice before the United States Supreme Court and is often before that tribunal in Washington. He is a college graduate and is a sharp, shrewd lawyer. He is well read and is a cultured and polished man, but prefers to spend his time with his own people rather than to reside in a city among white men.

Every Indian reservation in the Northwest now boasts several Indian doctors. Not the old-time "medicine man," with his charms and his magic, but the modern, educated, intelligent physician who uses the white man's methods. The practice of these Indian doctors is limited largely to the educated younger class of Indians—young men and young women who have been to eastern schools. The older braves and squaws yet believe in the tribal "medicine man" and prefer him and his methods to anything that the modern doctor can do for them.

Dr. High Eagle, one of the best known physicians and surgeons of southern Montana, is a Crow Indian. He has a large practice among the whites as well as among the younger and educated Indians. Dr. High Eagle was one of the pioneer educated Indians and has been a practicing physician for more than thirty years.

On the Northwestern Railroad running into the Black Hills there is a swarthy locomotive fireman who answers to the name of "One Bull." He has been at the job several years and is slated for the "right side" of the cab at an early date. One Bull may not, perhaps, be thought much of by white men other than his employers, but when he goes to the Sioux reservation for a holiday, he is received with the greatest respect. He is the oldest son of the famous medicine man, Sitting Bull, one of the most redoubtable military strategists the Sioux tribesmen ever knew. One Bull may some day be chief of the Sioux, but just now his highest ambition is to be a

locomotive engineer. His first employment on the railroad was as a section hand.

Three years ago a grandson of Red Cloud, the great chief of the Sioux tribe, learned shorthand in an Omaha business college. He returned after graduation to the Indian agency, where he has since kept books and done stenographic work for one of the large trading firms at the post. One of the most successful teachers in all the Indian service is a man named Lewis—a full-blooded Indian. Lewis teaches on the Pine Ridge reservation among the Sioux, and while there are many white teachers on that reserve, Lewis's school is the model one to which all visitors are taken. Lewis is a serious-minded, well read man.

Tripp County, South Dakota, one of the counties carved from the Sioux reservation some years ago, is officered almost entirely by Indians. There are almost as many Indians as whites in that county, and these Indians, by voting together, have repeatedly elected their own candidates. *And there is not even a whisper of any sort of graft since the Indians took up the reins of government.* Of preachers and missionaries there are any number among the Indians. The most notable of these is probably Mr. Coolidge of the Cheyennes and Arapahoes of Wyoming. He married a prominent and wealthy society girl of New York, and the two have devoted their lives to missionary work among the Indians.

Pine Ridge agency of the Sioux Indians, in South Dakota, boasts of a court presided over by an Indian judge. This man, Judge Thunder Hawk, is empowered to hear any case except one of murder, and his decision is final. There is no "stay" of any kind whatever, no appeal and no delay, once Thunder Hawk has handed down his decision. Backing him up is the famous Indian police of the reservation, who stand ready to obey any order given them by the court. Judge Thunder Hawk is a man of great dignity and takes himself, as well as his position, very seriously.—*The Indian's Friend*.

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THE UNRULY MEMBER.

"But the tongue can no man tame."

It is quite evident that there were talebearers and scandalmongers in the days of the Apostle James because in the preparation of his epistle he devotes considerable space to a discussion of the evils of reckless speech.

Were the Apostle James to come to earth twenty centuries after his apostleship in the early church perhaps he would be startled or saddened to discover that mankind does not seem to have improved very much in that respect.

There are certainly few evils under the sun which may be more far-reaching in their consequences than that which arises from ill-considered and indiscrimi-

nate accusations of another. Men and women, sometimes thoughtlessly and sometimes with malicious intent, will set their tongues in motion and a few poisonous words will drip from the end thereof. From these arise a miasmatic stigma which attaches itself to the reputation of some other man or woman and the damage is done. If the slander is baseless the injury is accomplished, and it often requires years to remove the misconception which has thus arisen in the public mind. Sometimes it can never be dissipated, but remains a cloud upon the individual's life until the shelter of the grave has been reached.

The reader does not need to be flooded with specific illustrations in order to understand the evil to which we refer. In every community there are people in both public and private station who are victims of what we might term the "they say" element. We all know of the rank injustice which is frequently done to innocent people through the activities of the neighborhood gossip. We all know how one idle remark may damage a pure girl. We all know how one false rumor might lead to the ruination of a business enterprise or close a bank. We all know how a malicious publication might end the career of a public official.

It is true, as the inspired writer proclaimed, that the tongue is an unruly member and one which no man can tame, but we have equal authority for saying that charity, which is a synonym for love, is the first-named virtue in the trinity of Christian graces and that "love worketh no ill to his neighbor."

From this teaching we may derive the plain lesson that the man or woman who would meet the highest ideals of life, so far as the limitations of weak human nature will admit, will cultivate the habit of carefully weighing words to the end that reputation, which is really the most priceless possession which a man hath, be not needlessly tarnished by the poison of reckless speech.

Cultivate the art of saying good things about people. Give them the benefit of the doubt when evidence at least which the courts would demand is lacking to substantiate a charge.

Shakespeare never said a truer thing than in the words with which we are all familiar:

"He who steals my purse, steals trash; but he who filches from me my good name, robs me of that which ne'er enriches him and makes me poor indeed."—Editorial in *Des Moines Capital*.

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GENERATING NEW THOUGHT.

I.

New thought is that which causes a man to rise every morning with the conviction that he can make a fresh start.

The dead weight of yesterday has dropped away.

The dream that troubled his sleep is forgotten. He is a Columbus sailing unknown seas in search of a new world.

He begins to think this new thought the moment he awakens. He is thankful for the opportunity of another day. He feels the past is forgiven and forgotten. He is eager to meet the world with a glad heart and a smile of welcome. He has no time for his own troubles, but plenty of time for yours. Above all he wants to get to his work and give himself expression through its demands.

The environment crowds upon him its countless suggestions and temptations. He goes through it as through a jungle, making his path, admiring, perhaps, the beauty that lies about him, but keeping on and winning his goal at every step.

II.

In living thus, day by day, the maximum of a man's energy is employed. New thought vitalizes him. An inexhaustible reservoir of power is open to him.

Living in the old way fills the streets with people long since dead; people who, not knowing they are dead, continue to wander aimlessly about. Old thought, old fears, old negations have killed them.

New thought makes a new man, creates a new and inspiring countenance, gives life to the eye and a zest to all being.

Hence new thought is the oldest thought in the world. Noah had it when they said of him, "He walked with God." This means he kept close to the source of his being. The Savior referred to it when he said, "Knock, and it shall be opened." The thing to be knocked is the portal of the kingdom of heaven, which, by the way, is within us, and by seeking we find this kingdom. To acquire an abundance of new thought is simple.

Don't nurse dead griefs and yesterday's troubles.

Don't mistrust yourself or suspect your neighbor.

Don't look for the kingdom of heaven somewhere in town. The guide may lead you into an amusing place, but the address you are after is inside. A trusty servant with a still, small voice will answer if you knock.

All negatives and minus quantities are the brigands and highwaymen of mental life. Slay them. The law, being on your side, will protect you.

Positive thoughts of hope, faith and cheer are ministering angels. The portal, having been opened, they fly back and forth from the inner kingdom.

The lusterless eye, the death mask face, the inactive body, all spell separation. With these one is like a bay of stagnant water, unmoved and unsweetened by the flow of the great tide impulse. He may think he is independent and unobserved, that he can look smug and do things on the side, but, in reality he is separated and cut off from the source. He is

for ever at low tide, and the odor of his separation is bad for the nostrils.

Let him break the barrier between himself and the ocean of life and he will again be moved by its tide throbbing, once for the hours of the day, once again for the hours of the night.

Make a fresh start every morning and sail the seas in search of a new world. It is somewhere ahead.
—*Boston American*.

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GRAPE FRUIT.

Who discovered grape-fruit? A writer in *Leslie's Weekly* says: "Few of the thousands who daily enjoy the wonderful tonic found in those big, buttercup-yellow globules that have become a breakfast necessity to Uncle Sam's discriminating children know that they are indebted to a woman for discovering the value of the once despised fruit as a table delicacy. Not more than fifteen years or so ago the grape fruit was a thing without value—a product interesting because of its decorative appearance. Now the number consumed annually in the United States exceeds four million boxes, which means approximately a half a billion grape fruit. About one million of these are grown in Florida, from which comes the story of the grape fruit's bow to the epicurean world. The woman to whom grape fruit growers should take off their hats is Mrs. Frank Leslie. She was on a visit to Henry Plant, the builder of the East Coast railway, in Florida. James E. Ingraham was then, as now, the vice-president of the road, and it was in his car that Mrs. Leslie and her party traveled. On reaching the home of Mr. Plant, the travelers were first introduced to the delights of the refreshing citric fruit, which hung in clusters on the trees, bending the branches down almost to the ground. Thousands of bushels lay on the ground under the trees, from which they had fallen. There was no market for them. Only a few of the native Floridians liked them, so the fruit that could not be eaten by Mr. Plant's immediate friends was left where it fell. Nearly every plantation in lower Florida had numbers of the grape fruit trees, and under each one was the same display of golden-yellow balls which had fallen from the branches. Passing one of these plantations, Mrs. Leslie asked the planter what he would take for his crop. 'Why, madam, there is no market for it. Nobody wants grape fruit. Help yourself.' The party helped itself, and grape fruit was thenceforth a regular part of the daily menu. So much did Mrs. Leslie appreciate the fruit that she decided to introduce it to her friends up north. She carried home several boxes, and later Mr. Ingraham sent her forty barrels, which she distributed among her friends, with instructions how to prepare them for the table. Encouraged by the unanimous praise which issued from each recipi-

ent of the fruit, Mr. Ingraham had a famous New York physician make an analysis of it and to certify to its remarkable qualities as a tonic, especially in the spring. As a result of this combined effort of Mr. Ingraham and Mrs. Leslie, a demand for grape fruit grew rapidly."—*The Commoner*.

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THE SPIRIT LAND.

"Their angels always see the face of my Father who is in heaven."—Matthew 18: 10.

Always, and not less now, men, consciously or unconsciously, have turned inquiring glances toward that other world where the Deity reigns and his cohorts deploy their activity in his service.

This curiosity has never been shaken off. It is an inheritance of our nature, and, be he religious or irreligious, everyone is helpless against its resistless fascination. It is all no weak proof that this haunting desire springs from the fact that we have not been made for this world, but are destined, thanks to the gracious God therefor, for a goal higher and more lasting.

Men run in vain solicitings to science and to uncredentialed oracles for some utterance to satisfy this restless, chafing curiosity, when with Bible in hand every reverential Christian may in prayerful meditation learn all that it behooves to know and more than blatant charlatanry can ever reveal.

Innumerable passages in Holy Writ give the story of that supermundane sphere. The Son of Man in his eternity saw Satan and his minions fall like lightning from heaven. There is flashed upon us that region with its two kingdoms, the kingdom of light and the kingdom of darkness. In one the powers are set against God and all that is godly. The powers on the other are champions of the rights of the Divinity and protectors of all who rely upon their succor. God's commands are being executed with more than Ariel swiftness, and no mortal is unsafe save the one who refuses the blessed ministrations of those who were faithful from the dawn of time. If the child has his angel, how much more certainly has the man, for the man needs him more. There are angels for all—for the child, the man, the family, the State, the Church—and they all see always "my Father's face."

Much and everything needful does Scripture tell us. Its pages are vocal with the melody of the rustling of angel wings. In fact, the uplifting and helpful story is narrated in its entirety as those spirits energize in those vast stretches of duration from the angel of the flaming sword to the bright one, who came to John and unveiled all the glories of the New Jerusalem. There is no story, save that of him crucified, more satisfying, more consoling, more invigorating. Why search elsewhere than in Scripture? As early as Deuteronomy the world was warned against

trifling with those realms so near and yet so far away. "Neither let there be found one among you that seeketh the truth from the dead. For the Lord abhorreth all such things." (Deuteronomy 18:12.)

The attitude the Scriptures urge is so simple, so sublime. That attitude is one of prayer and worship. Such an attitude takes so much away from the loneliness of our pilgrimage. Wait and be contrite and humble and our angels, when the summons sounds, will lift us gently from our couch of death and place us in the arms of the loving Father, whose face they always see.—Rev. P. A. Halpin in *New York Herald*.

Mothers' Home Column

EDITED BY FRANCES.

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"Abide in Me."

That mystic word of thine, O sovereign Lord!
Is all too pure, too high, too deep for me;
Weary of striving, and with longing faint,
I breathe it back again in prayer to thee.

Abide in me—o'ershadow by thy love
Each half formed purpose and dark thought of sin;
Quench, ere it rise, each selfish, low desire,
And keep my soul as thine—calm and divine.

As some rare perfume in a vase of clay
Pervades it with a fragrance not its own—
So, when thou dwellest in a mortal soul,
All heaven's own sweetness seems around it thrown.

The soul alone, like a neglected harp,
Grows out of tune, and needs that Hand divine;
Dwell thou within it, tune and touch the chords,
Till every note and string shall answer thine.

Abide in me: there have been moments pure,
When I have seen thy face and felt thy power;
Then evil lost its grasp, and, passion hushed,
Owned the divine enchantment of the hour.

These were but seasons beautiful and rare;
Abide in me—and they shall ever be;
I pray thee now fulfill my earnest prayer,
Come and abide in me, and I in thee.

—Mrs. Harriet Beecher Stowe.

The Living Word.

"The Word of God, which liveth and abideth for ever."
How many of us have found this to be most certainly true!
A large proportion of human books are long ago dead, and even shriveled like the Egyptian mummies; the mere course of years has rendered them worthless, their teaching is dis-

approved, and they have no life for us. Entomb them in your public libraries, if you will, but henceforth they will stir no man's pulse and warm no man's heart. But this thrice blessed book of God, though it has been extended among us these many hundreds of years, is immortal in its fire, unwithering in its strength, the dew of its youth is still upon it, its speech still drops as the rain, fresh from heaven, its truths are ever flowing founts of fresh consolation. Never book spake like this book; its voice, like the voice of God, is powerful and full of majesty.

God does not speak to-day what he meant not yesterday, neither will he to-morrow blot out what he records to-day. When I read a promise spoken three thousand years ago, it is as fresh as though it fell from the eternal lips to-day. There are indeed no dates to the divine promises; they are not of private interpretation, nor to be monopolized by any generation. I say again, as fresh to-day the eternal word drops from the Almighty's lips as when he uttered it to Moses, or Elias, or spoke it by the tongue of Isaias, or Jeremiah. The word is always sure, steadfast, and full of power. It is never out of date. Scripture bubbles up evermore with good matters; it is an eternal geyser, a spiritual Niagara of grace, for ever falling, flashing, and flowing on; it is never stagnant, never brackish or defiled, but always clear, crystal, fresh and refreshing; so, therefore, ever living.—C. H. Spurgeon.

Right Reverend Samuel Fallows.

The question was once asked Napoleon: "What is the great need of France?" He answered: "Mothers." It was a pertinent reply, for he had sacrificed millions of the best sons of the nation to his insatiable ambition.

The same answer can be given to the question, What is the great need of the United States? Mothers. But we must also add fathers.

We need mothers who welcome "love children" as the greatest gift of the God of love. And this of necessity means fathers who shall inspire the deepest love in the mother's heart.

Every child must be well born. And this almost entirely depends, in spite of the heredity from remote ancestors, upon the father and mother themselves.

It must be received into a congenial home, one in every particular worthy the name of American. There must be no grind of depressing poverty in it. The mother must not carry a wearing financial burden. She must not be compelled to leave her home to help earn the child's support, and thus leave it to the care of others. The welfare of the child thus depends upon right economical conditions.

The father and the mother have the inalienable right to determine in obedience to divine law the number of children that shall gladden the home. The mother's health and her consequent power for good must not be impaired by excessive child-bearing. Neither religion nor common sense demands it.

It is the quality of offspring in which the individual and the nation are concerned, and not mere numbers. The very best should be the end aimed at in paternity and maternity, to be afterward taken care of in the best manner possible. If there can be many best, who shall be able to receive proper food and raiment and attention and harmonious home development, then let the prayer be breathed for the household quiver to be full of the pledges of divine and human love.

The highest crown that can be placed upon the head of woman is that of motherhood. The mother is both priestess and queen in the home. If she has been unutterably wronged through some despicable "satyr in broadcloth," let sympathy

and helpfulness and love go out toward her, with no bar sinister upon the escutcheon of her child.

I would have every father and mother in the country read and follow out the teachings of Luther Burbank in his most commendable work on "The training of the human plant." A new heaven and a new earth would result from it.—Sel.

Letter Department

RIBSTONE, ALBERTA, CANADA.

Dear Herald Readers: When I sent my last letter we belonged to the Fork Branch of Michigan and many were the blessings we enjoyed there, but two years ago this October we came to Ribstone, Alberta, and we belong to the Ribstone Branch. Dear Saints, I was sad to leave my old home and branch, but how my heart rejoiced after reaching this place to see so many good Saints that welcomed us on every side. It was only another evidence of the grand old gospel, pure love that comes from God.

We have a nice little branch of forty-six here. We have preaching each Sunday at 2 p. m., sacrament each month, Sunday school at 1 p. m., prayer meeting and Religio on Wednesday evening. All are moving nicely. My companion is the presiding officer and he has baptized twelve since we came in this branch, and others are nearing. The Saints have been made to rejoice by reason of God's power in helping the afflicted through the ordinance of God's house. My companion has made one new opening and preached a few sermons in another place, but on account of backbiting and prejudice on every side, he could not do much.

This is a new country. Only five years ago this spring since the first settlers came in. Bro. George Burton and Bro. Thomas Smith were the first and Sr. Annie Burton wrote a letter to the HERALD and soon others came. We also have another branch about seven miles away. The Edgerton Branch, mostly from Michigan, are all alive to the work.

We have been very fortunate in having some one to cheer us up. A year ago last winter Apostle U. W. Greene was with us and gave us sermons and advice and seemed to be pleased in the way we were getting along, also Brother Mortimer, and last winter we had our district conference here and we had J. L. Mortimer, Brother Davison, Brother Tomlinson, and T. J. Jordan, our district president, also Brother Dobson, and our district secretary, Sr. Grace Diggle then, but now Beckman. Not a large conference, but a real good one. Our branch was not divided till then.

We were sorry to part with some of our branch, but knew it was for the best, (so far to go,) and on July 23 and 24 we had a two-day meeting. Brother Tomlinson was with us again to help out, and last but not least we had our worthy Bro. F. A. Smith. It would be useless for me to try to tell the good he did. Only eternity will tell, but all that ever saw him will know the benefit we got. All the regret we had, was the stay was too short. I hope he may be returned to us next year.

Branch officers are doing what they can for the spread of the gospel.

We like our new home and are getting along fine, as also are all the Saints. It seems to be a great place to get a start quick. Crops are not quite as good as last year here, but are about ready to harvest. Nature has on her best dress at present. Waving fields of grain and the prairies covered with wild flowers and lots of fat cattle, but homesteads near here are very scarce. If this should meet the eyes of Pro. David Smith, hope he will send my companion a few lines

for old times' sake. I wish him success in his new field of labor, as also all of the vineyard laborers in God's work.

Your sister in gospel bonds,

GRACE BECKMAN.

DENVER, COLORADO, August 19, 1910.

Editors Herald: I was somewhat late getting into field assigned, Colorado, this year. After an absence of eleven months to a day last year, I arrived at home April 19, after attendance at the General Conference. Having some repairs to make on our little home, was unable to get at it until after a three weeks' illness of our daughter with pleura pneumonia.

I was at home, Lamoni, and spent the 4th of July with patriotic citizens of that little city and loved home ones for a change. Our traveling ministry are frequently denied special privileges like this. I enjoyed it, attending the celebration of the day as carried out by a goodly number of the citizenship.

I left home July 7, reaching Burlington, Colorado, on the 8th. Was met at the city by Alma Caley who took me to the pleasant home of Bro. F. B. Shumate, where I made headquarters while laboring in that vicinity. On the way west I was very agreeably surprised to meet Bro. John Davis, who was on his way to his field of labor, Utah, and who stopped over for two days, and preached once for us about nine miles north of Burlington, where the preaching was done while I was there. I was pleased to hear Brother John's effort. He belongs to the Second Seventy and it was the first time I had ever heard him preach. His theme was baptism, was good and altogether appropriate. It was just the food some there needed. Brother and Sister Shumate have not labored there in vain and they have endeavored to enforce their teaching by good examples.

Additional to preaching occasionally, Brother Shumate is superintendent of a Sunday school and Sister Effie is the Bible class teacher. The school is union, has an attendance of some thirty to fifty scholars, and they use Latter Day Saint quarterlies and *Zion's Hope*. The members of the school prefer these helps to others.

While at Burlington, I had the pleasure of baptizing five persons, a Brother and Sister Meunter, and two of their daughters, Violet and Anna, also a young man who lives with Brother Shumate, Emil Gompt, by name. Brother Meunter was born in Sweden fifty years ago and his wife is German. They all received the truth without hesitancy and are rejoicing in the work. Brother Shumate and the Saints had them along the way of truth when I arrived there. Blessed liberty was allowed me of the Father while delivering the message of the latter day work and the prophetic calling of Joseph Smith the Martyr to the people of that community. A few other Saints live scattered over the prairies around Burlington and it may be that a branch may be organized there later along.

Sr. Annie Wineger-Stephenson, a sister to Sister Shumate, living four miles west of Burlington, has the superintendency of the union Sunday school in her community and serves very acceptably. Let not the ministry forget these Saints when passing, but stop off and extend help to them. Bro. F. O. Shumate is an elder and had charge of all the services while I was there. I left the 17th inst. and came on to Denver. Bro. R. Bullard and I expect to leave the 20th for Fort Collins, where a gentleman has supplied a tent and seats for it, to conduct a series of tent meetings. I learn from Bro. C. E. Everett, since moving in the city that Bro. George F. Burnett, whom I saw Bro. Everett carry down into the water and hold him in his arms while saying the ceremony, and then baptize him, and carry him out of the water to the

automobile, has died since I left here last February. Brother Burnett came here from southeastern Kansas, was formerly a Catholic, but died strong in the faith of the gospel as restored. Brother Everett preached the funeral. Sister Burnett is faithful to the gospel covenant and has the word preached to her friends in her home from time to time.

We are feeling well in the work, are hopeful for the success of the cause; the United Order of Enoch, in its labor of love and true benevolence and redemption of Zion. Craving an interest in the prayers of the Saints.

Your servant for Christ's sake,
C. SCOTT.

MALAD, IDAHO, August 16, 1910.

Dear Herald: I think it will be all right to give a little of my experience in this part of the field. After arriving in this field, I met Bro. J. D. Stead, so he and I together started to speak on the streets in Ogden. I might say that Bro. Marshall Jamison, formerly of Lamoni, went with me to the chief of police and got permission to speak anywhere in the city, except on the corner of Twenty-fifth and Washington and Twenty-fifth and Grant streets, these being the busy corners and the most dangerous; so we avoided those, as I did not want to be in any danger at all. The chief also suggested that we see the mayor, and speak from the city hall steps, so Brother Jamison and I went and saw the mayor and he said it was up to the chief, and if there was any trouble, he would have to do the arresting. By that answer we saw our way clear to occupy where we thought best. Well, we got started and we got stopped, too, and I had to march with the park policeman over to police headquarters and answer to certain complaints. I did not get back soon, so Brother Jamison, Brother Stead, and Brother Hedlund came to see where I was. By the way, I was accused of speaking in the park. I told him I was not in the park, I was on the curbstone. The park policeman said, "You was looking in the park." I said, "That did not hurt the grass to look at it." The chief said to go and apologize and it would be all right. Brother Stead said, "We have nothing to apologize for." He said Brother Stead was a little woolly. I think a person needs to be a little hairy as well as woolly to cope with the situation in this part. We expected to see the fur fly, but the wind did not raise. I understand since that one of them was fined ten dollars for acting smart.

I came to Malad on the 5th of this month, and as my manner is, I began to tell the Mormons what they believe. This was on the streets, so I was told to preach what I believed and let them alone. Yes, I said that was the best argument that the Devil could produce to Jesus, Let us alone. I thought they looked a little lonesome, so I thought I would keep them company on the streets for at least two weeks, so kept telling them what they believed. One of the speakers said that I ought to be kicked out, but apologized for it the next night, and inferred that his animal nature predominated over his better nature. I told them that Abraham committed adultery. They just thought that was terrible and said, Won't Mr. Davis be ashamed to meet Abraham in the next world after making such a statement about him? I said, "No, if anyone will be ashamed, it will be Abraham." So that night they wreaked their vengeance on our little chapel and broke five panes of glass. Sunday they came to the position that the church house was not susceptible to pain, so they adopted another plan and threw eggs at us as we were on our way home from church. They missed us and hit the tree by the wayside. Bro. and Sr. Allie Richards were in the number. To me that was a rotten argument, but I guess it is the best they have.

We will be in the conflict all this week. These are some

of the many things that we have to put up with among the Mormons. Now, do not understand me to say that they all are this way. There are some good people among them and how they do like to bear their testimony about something that they know nothing about. I see by the *Salt Lake Tribune* that there have been one hundred and thirty-two polygamous marriages since the manifesto of 1890. Am told that the manifesto was for the United States, not Mexico. Polygamous children are coming to the United States as well as Mexico, and they tell me that it is a dead issue, and still it is bringing forth live children all the time. I am glad that the name of Pres. Joseph Smith is coming to honor in the East among his followers, though it is in disgrace here.

Hoping that Zion will put on her beautiful garment.

Your brother in the one faith,
JOHN DAVIS

MCPHERSON, KANSAS, August 14, 1910.

Dear Herald: The last time I wrote you was from Hesperia, California. I am now located at the above named place. If there are any Saints in McPherson County or near by, I would be glad to hear from them. Better still, would like for them to come and see us. We have Sunday school every Sunday morning at 9.30. Would like to have others meet with us if convenient for them to do so.

This is a beautiful city, noted for its fine schools and colleges. It seems to me that there should be some of our people at or near here. If so, let us get together and work together that our faith might be increased in God, that we might bring others to see the truthfulness and harmony of this latter day restored gospel. We know that we have the truth and that it is the truth that is to make men free; one in purpose as God the Father and his son Jesus. I would be glad to get a letter from any of my old time associates, especially from the president of the branch at Holden, Missouri, as I want to correspond with him.

There are seven of my family that belong to the church. We have a good Latter Day Saint Sunday school of our own. We desire to do all that we can for the cause of truth. Any of the ministry passing through here that can stop off would be more than welcome by us. We live one block west and three north of Santa Fé depot, close to the Missouri Pacific and union depots; about nine blocks from Rock Island, corner of Woodside and Locust streets. May God bless and prosper the right.

Your brother,
T. GOMER TURPEN.

MERRILL, MICHIGAN, August 22, 1910.

Dear Saints: I come to you by letter to let you know how I love to read the many cheering letters coming through the *HERALD*, and giving me so much comfort in this great work.

I have just returned home from the reunion held at Bay City, Michigan, and it recalls to my mind the words of the poet, "How good it is to be a saint in latter days." We had a very enjoyable time indeed, and met some old-time Saints, which gave us much joy. May God bless the reunions, and may they long continue. God is certainly blessing his people in these last days. And how unworthy I feel when God pours his Spirit upon me many times. How thankful we should be since God has permitted us to live in these latter days, when his gospel is again restored to earth in all of its purity, loveliness, and soul-saving grace.

Dear Saints, let me say to you, believe your beliefs, and doubt your doubts, but never make the fatal mistake of doubting your beliefs and believing your doubts. Much skepticism has its root in sin. Men hold down the truth in unrighteousness, and do not like to retain God in their knowledge. The great truths of the Bible are bought because they expose sin

and threaten it with punishment. Men first make a shipwreck of conscience, and then make a shipwreck of faith. A belief is to be well examined before it is to be discarded. A doubt is to be well scrutinized before it is to be encouraged.

He who seeks honestly to be godlike will find little to stumble over in the godlike teachings of Jesus of Nazareth, but he who would live a sinful and selfish life may well desire to believe that there is no God, no life beyond, and no judgment to come.

Dear Saints, let me bring a few things before our minds that we ought to forget if we would increase our happiness and prolong life: We should forget our neighbor's faults, and advise an exchange; forget the temptations, forget the fault-finding; give a little thought to the cause that provoked it. We should forget the peculiarities of our friends, and only remember the good points which make us fond of them. Forget all personal quarrels or stories you may have heard by accident, and which if repeated would sound a thousand times worse than they are. Blot out of memory, as far as possible, all the disagreeable occurrences of life. They will come, but they will grow larger when you remember them, and the constant thought of the acts or meannesses, or worse still, malice, will only tend to make us more familiar with them. Obliterate everything disagreeable from yesterday. Start out with a clean sheet to-day, and write upon it for Jesus' sweet memory's sake, only those things which are lovely and lovable; remembering that Holmes wrote poems, Shakespeare wrote dreams, but Jesus lived a poem, and his life was a drama. Can we not live like Jesus did?

Your brother in hope,

F. P. JUBB.

VANCOUVER, BRITISH COLUMBIA.

Dear Herald: My two years' experience in the church have really been the best two years of my life. I consider I have seen more and felt more at home among the people called Saints than I can give account for. I am on my way to Vancouver, having left Owen Sound, perhaps never to return. If that be the case, many of the dear brothers and sisters I may never see again on this land, until the millennium; but my earnest prayer is that our lives will follow the narrow path in which we have started. If we do, I know I will see them all again, for the promise is as sure as the word.

The Saints at Owen Sound were very good to us indeed. We shall never forget their kindness and love and respect toward us. Even when we were saying good-bye at the wharf, my little boy Robbie said to me, "Daddie, I don't like saying good-bye. It makes me sorry and I feel lonesome." The parting was quite sad, but in it was true love for each other. I shall never forget it. The next day a lady on the boat said to me after we were acquainted, "I felt very sad indeed. I cried when I saw a little bunch of people bidding each other good-bye. It looked so sad." Oh, I do hope I will always love my brothers and sisters so much.

We had a Sunday school teachers' meeting in the hall the evening before we left Owen Sound. Elder Grant St. John was there, also the presiding elder, Benson Bellrose, and we were presented with a beautiful Inspired Version of the Bible from the Saints, presented to us by Elder Bellrose. He spoke very highly of my wife, children, and myself; and gave us much good encouragement and advice, which I intend to try to follow; and may God bless him, for he is pulling hard against the stream. Many odds are against them and Satan tries so much to overthrow them, but my prayers and sympathy and love are ever for them.

We are getting on our way very nicely and one of the first things I will do when we get to Vancouver is to look for the people called Latter Day Saints.

I certainly do not regret the step we took when we obeyed the first principles of the gospel of Christ, and my desire is to continue to the end, and I ask an interest in the prayers of the Saints, for we are going to a new place and know not what is before us. I would like to know the address of some of the Saints of Vancouver and where the meetings are held, etc., through the HERALD if it is convenient.

I will draw to a close now, as it is near tea time and the boat is rocking a little.

Your brother in the gospel,

W. C. REED.

TRYON, NEBRASKA, August 13, 1910.

Dear Herald: As I have not seen anything from this part for some time I thought it might please some to know that the few Saints here are striving to do their duty. Although it is from five to seven miles for some of the Saints to go to church, they attend Religio every Saturday night, and Sunday school.

Bro. Will Godfrey is the president of the Religio, also superintendent of the Sunday school, and does his work in the fear of the Lord, and is a very zealous worker. I do not go as much as I would like as my health is very poor and other things over which I have no control hinder me, and though my life seems dark and dreary, still I trust in God and believe he doeth all things well, and that if I had been more firm in the past, I might have received greater blessings. But I am now determined to humbly endure the trials that God sees best to send upon me, and not try to cast them aside, for in so doing, oftentimes, the Devil steps in and causes the weak one to fall into the snare he has laid for him, which must surely bring bitter sorrow and remorse as long as life shall last even though they repent and are forgiven.

May God help us as his children to be willing to say, "Thy will be done, not mine." And may we that think we are strong never cause others to fall, but rather hold them up, for some day we must stand before the great and just Judge who knoweth the desire of each heart.

May God bless all his children and help them to withstand the fiery trials of this life.

Your sister,

E. A. PAYNE.

CASTANA, IOWA, August 18, 1910.

Dear Herald: I wish to make a report through your columns of some very satisfactory work done just recently. The writer has the writing habit and as it seems to be about the only thing I can do for the Master at present, I hope you will bear with me even if I come quite often. My letter a few weeks ago asking Bro. Alvin Knisley to write to us was answered at once and Brother Knisley, although very busy at present in Sioux City and vicinity, came to our rescue and was rewarded by leading three precious souls into the waters of baptism on August 16, and he blessed two babies, also left some near the kingdom and others investigating the truth. Those baptized are Mrs. Bernice Clare Kearns, Miss Linda Lucenda Greenough, and Miss Hazel Delight Greenough, whose addresses are Soldier, Iowa, R. F. D. No 2. This, I believe, is just the beginning of the end in that neighborhood.

Bro. Burch gave a talk on the restoration of the gospel to a small and very interested audience last evening, left some tracts, and hearts anxious to hear more about this great latter day work. These new members will be added to the Moorhead Branch, Moorhead, Iowa; so brothers and sisters, you see while we have not been able to meet with you as often as we would like, we are not idle. We intend to be even more busy in the future. If you enjoy seeing souls born into the kingdom as we do, you will each make yourself a

committee of one to try at least to lead some soul to Christ, and do not leave all the preaching, teaching, and practicing to the elders, for God will bless your every effort to help spread the truth. We hope that our little victory for Christ will encourage others to put on the whole armor of righteousness.

Sr. Bernice Clare Keairns is the daughter of Sr. Linda Greenough, who said in last week's paper that she was a "black sheep," but expected soon to be a member of the church; and she is. All glory to God. Ever hoping and praying for the redemption of Zion.

Your brother and sister in the one faith,
GEORGE AND SADIE BURCH.

CLEARWATER, NEBRASKA, August 16, 1910.

Editors Herald: I came to this place on last Friday to be in attendance at the conference of the Central Nebraska District. On Friday, the 12th, the Sunday school association of the district held their business session and in the evening a Sunday school entertainment, and I feel to commend the effort of the Saints here for producing one of the best entertainments that it has been my privilege to attend in a long time. The Sunday school at this place is in a real good, healthy condition, if the judgment of your writer amounts to anything, and the superintendent, Thomas Rutledge, seems to have the school in good command, while the teachers go at their work in that spirit of true devotion that would evidence to their scholars that they love Christ and their work.

The conference was not very well attended by the Saints from abroad, but those who came I feel quite sure felt well repaid for the effort they had to make to reach here. I would not appear in this letter as a fault-finder, dear Saints, of the conduct of those who profess to love Christ in this district, as well as in other places in the State. But I do wish to call your attention to that which appears to me a feature of carelessness upon your part. When due notice has been given in the church papers of the time when your district should be represented in conference and you know that the ministry, both local and general, will quite likely be in attendance, and would love to meet you at that place, and witness upon your part an exhibition of willingness to help make the conference a success, and you are conspicuous by your absence, what must be the disappointment of the ministry when they see possibly eight or ten Saints in attendance at the business sessions of conference out of a membership of three or four hundred in the district? What will you answer the loved Master in that day of accounts when you realize that your dwelling place in eternity will be determined by work done and the opportunities for work afforded you that may have been miserably neglected. At these conferences, matters of grave import arise affecting the work not alone of the district, but individually the whole church, that your voice and vote should help determine. And we sometimes hear a brother or sister say, "Well, if I had been at that conference, I could have opened the ears of the Saints by a statement of facts that would have possibly prevented the passage of a measure seemingly very hastily passed upon by the conference." Could you not have been there? What has been the impediment in your way? Possibly three days of time spent and a couple of dollars car fare. Is that any consideration to put up against the work that cost Jesus the Christ so much? We all want to see Zion redeemed and her converts armed with righteousness. Attending General Conference once a year, hearing big resolutions discussed and passed, fine discourses upon what we will be, will never redeem Zion. Read what the Lord said to the Saints in 1834 (Doctrine and Covenants 102: 2). Saints, we will soon hear the wonderful and soul-stirring announcement:

"Behold, the bridegroom cometh; go ye out to meet him." Let us have on the wedding garment and be ready.

Brother Kester is the president of the branch here, and I notice that though he lives in the country three or four miles, his whole family are always in to meeting and always on time, an example worthy to be emulated.

Elder J. F. Grimes and myself are holding meetings here this week and will continue over next Sunday. Our congregations are not large, but they are orderly and seem interested. The Saints in the branch are generally giving us good assistance. From this place I will go toward the reunion of the Western Nebraska and Black Hills District, to be held beginning September 2 at Bayard, Nebraska. Come, Saints, from near and far, and let us have a time of real enjoyment and spiritual uplift.

Elder C. W. Prettyman and the writer held a very good series of meetings at Comstock, Nebraska, during the forepart of August. Four were baptized and others are certainly very near the kingdom. There is a lovely band of Saints at Comstock. All seem so willing to take hold and help move things. At Grand Island we were permitted to organize a very nice Sunday school on August 11; Bro. Charles Madsen, superintendent; W. S. Spanswick, assistant; Sister Caiffiere, secretary. We are trying to keep busy and are enjoying reasonably good health.

J. R. SUTTON.

SILVERTON, OREGON.

If there are any Saints living in or near Silverton, Oregon, please write me or notify me through the HERALD.

MRS. MARY ROBINSON.

ROME, MISSOURI, August 17, 1910.

Dear Herald: I have lately become converted to the thought that the church is not yet entirely out of the wilderness, but she is still coming out, and will continue to come, until Christ comes the second time. One of the strongest proof texts that we have in favor of this point is the parable of the ten virgins: "Then shall the kingdom of heaven be likened unto ten virgins, which took their lamps, and went forth to meet the bridegroom. And five of them were wise, and five were foolish. They that were foolish took their lamps, and took no oil with them: but the wise took oil in their vessels with their lamps. While the bridegroom tarried, they all slumbered and slept. And at midnight there was a cry made, Behold, the bridegroom cometh; go ye out to meet him. Then all those virgins arose, and trimmed their lamps. And the foolish said unto the wise, Give us of your oil; for our lamps are gone out. But the wise answered, saying, Not so; lest there be not enough for us and you; but go ye rather to them that sell, and buy for yourselves. And while they went to buy, the bridegroom came; and they that were ready went in with him to the marriage: and the door was shut. Afterward came also the other virgins, saying, Lord, Lord, open to us. But he answered and said, Verily I say unto you, I know you not. Watch therefore; for ye know neither the day nor the hour wherein the Son of man cometh."—Matthew 25: 1-13.

The Inspired Translation gives a little different rendering: "You never knew me."

These foolish virgins, then, represent a class of people that have not received a knowledge of the gospel. Or in other words they have not been converted by the law of the Lord. As David declares, The law of the Lord is perfect, converting the soul: the testimony of the Lord is sure, making wise the simple."—Psalm 17: 7.

The lamps in this illustration no doubt represent their individual capacity for the receiving of light and truth. The oil is a symbol of the Spirit of the Lord. It is folly for us to

claim that the Spirit of God aids no one but the Saints. The record teaches: "That was the true light, which lighteth every man that cometh into the world."—John 1: 9. But there is a spirit in man: and the inspiration of the Almighty giveth them understanding."—Job 32: 8. So then a portion of divinity follows every man into this world of sin and sorrow. There is a part of God in every man, as man was made in the image of God. And Paul declares he is not far from every one of us (Acts 17: 27).

But their lamps had gone out, because the Spirit had quit striving with them! The Spirit will not always strive with man. It will plead with us from time to time to come to repentance and prepare for the greater responsibilities in the kingdom as the wise virgins were permitted to enjoy. These wise virgins were not supposed to exhaust their supply of light by giving their oil to the foolish virgins, as this oil must be obtained at the fountain head, even from God. "But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you."—John 14: 26. Again: "And we are his witnesses of these things; and so also is the Holy Ghost, whom God hath given to them that obey him."—Acts 5: 32.

In Revelation 12 we learn that the church went into the wilderness where she was to stay 1,260 years and she was to be nourished and fed of God during this period of time. Of course she had lost her visible organization, but she existed in the form of the good, honest people that we find in the world. Some may object and say this is too much like the Baptist found it in the Bible.

Again we read in Revelation 18: 4: "And I heard another voice from heaven, saying, Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues." So according to this the Lord has a people in the Babylon world, and the church is coming out of the wilderness now as they accept the gospel. The following scripture is conclusive proof: "Behold, this is my doctrine: Whosoever repenteth and cometh unto me, the same is my church; whosoever declareth more or less than this, the same is not of me, but is against me; therefore, he is not of my church. And now, behold, whosoever is of my church, and endureth of my church to the end, him will I establish upon my Rock, and the gates of hell shall not prevail against him."—Doctrine and Covenants 3: 16, 17.

No doubt there are some people in other churches that repent of their sins before they ever hear the gospel preached in all of its fullness. For instance, there was Sidney Rigdon. The Lord said unto him: "Behold verily, verily I say unto my servant Sidney, I have looked upon thee and thy works. I have heard thy prayers and prepared thee for a greater work. . . . Behold, thou wast sent forth even as John, to prepare the way before me, and before Elijah which should come, and thou knew it not. Thou didst baptize by water unto repentance, but they received not the Holy Ghost; . . . and they shall receive the Holy Ghost by the laying on of hands, even as the apostles of old."—Doctrine and Covenants 34: 2. So here we find the Lord recognized the good that this man had done, and his people, even when they were in the "Campbellite" church.

"And my vineyard has become corrupted every whit; and their is none which doeth good save it be a few; and they err in many instances, because of priestcrafts, all having corrupt minds. And verily, verily I say unto you, that this church have I established and called forth out of the wilderness; and even so will I gather mine elect from the four quarters of the earth, even as many as will believe in me, and hearken unto my voice."—Doctrine and Covenants 32: 1, 2.

From this reading we understand the Lord has an elect peo-

ple out in the wilderness, and he is calling them out. Then they become the visible church. So there are a few out in the wilderness that are doing good. And it is a few that find their way into the kingdom of God.

Doctrine and Covenants 5: 3: "And to none else will I grant this power, to receive this same testimony, among this generation, in this, the beginning of the rising up, and the coming forth of my church out of the wilderness; clear as the moon and fair as the sun, and terrible as an army with banners."

This language shows this church had an existence even before she was organized by Joseph Smith. And the church is still coming forth out of the wilderness as honest people accept and obey the gospel. When they do this the church assumes a brighter and more brilliant form.

Now in Matthew 7 we find a certain class will come before the Lord and say, Open unto us. Have we not done certain wonderful works in thy name? just as the parable of ten virgins indicates will be done. They will not have the oil in their vessels and therefore will not be permitted to enter into the marriage supper.

In gospel bonds,

A. M. BAKER.

BELLAIR, ILLINOIS, August 22, 1910.

Saints' Herald: I am still in the faith in hope of eternal life. When I see the beckoning hand of the Master who says, "Follow me, I am the way," reflecting upon scenes of life, and wondering that while the way is so plain that the way-faring man, though a fool, need not err therein, the world is still rushing heedlessly on. What kind of a scourge will it take from the hand of the Almighty to cause the people to pause and look to see the awful gulf into which they are heedlessly flinging? The warning voice is daily in storm, fire, water, and blood, yet the world will heed it not. We are rushing down the broad way, not stopping to notice the straight gate and narrow way, careful and troubled about many things, not choosing the one thing needful, the thing which all men should be securing to themselves and more to be valued than the riches of this world, that of eternal life.

Read Ephesians 4: 18-20. How necessary it is for us to keep the house clean, swept and garnished, that when the elders return, should they bring fruits of labor, they could point them with pride and say, "There is the house we have been telling you about." It has been said that the soul of improvement is the improvement of the soul. The doctrine of Christ still lives, and though hindered for a time by circumstances adverse to its advancement, it has rallied and is marching onward as never before.

My Father has a great many of the finest suits for both men and women, and as perfectly adjustable to a child. They are neat, clean, and graceful. Anyone who has ever once put on a full uniform has never regretted it. It is within the reach of all to become good. He that by overcoming the evil in himself has become good, is in a degree great. We hope and pray the Lord will bless the work at this place, and open the way for the gospel to be preached to the honest in heart, that many may be made to see the truth of the glad message. We hope on in the work of our Master. Pray for us that we may live faithful to the end and be accounted worthy to stand with the redeemed when he comes.

I am in the midst of persecution, but feel glad that I am counted worthy to be persecuted for righteousness' sake. Being reviled, we bless; being persecuted, we suffer it; being defamed, we entreat. Unity is becoming in the body of Christ, because it in all things stands for unity. "And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent."—John 17: 3.

The command to warn our neighbor is one of the most

exacting that has been given to the Saints in the latter day. The Saints of Bellair are in earnest to build a chapel. I have one dollar for tithing and hope before General Conference at Lamoni, Iowa, I will have more to send. Some have done quite well in paying their tithing.

I ought to feel interested in those who are carrying the gospel to others and be willing to do all in my power to help them, if I have the work at heart; if I appreciate as I ought the blessings I enjoy, and have that love in my soul for others that I should have, I feel anxious for everyone to hear it and come to the light, that they may enjoy with me and many others the great blessing that it brings. We know that our heavenly Father is no respecter of persons; that one soul is as precious in his sight as another; for the selfsame end has he created them that they might serve him and finally gain an inheritance in his kingdom. Yours for truth,

MRS. MARY A. FERGUSON.

Cheer Up.

Does it not seem strange, dear friends, how many, many times we grow discouraged and "blue" and feel that we are forsaken by friends and loved ones, and even God? How sometimes, the very birds sing discordantly to our ears, the sky is not so blue, the sweet flowers and sparkling brook hold no interest for us?

We often make a fatal mistake in allowing some sorrow to blight our lives; we can not see that perhaps this very trouble is for our soul's best good. God has given us our lives and we can make them what we will. These troubles will only make us stronger men and women, if we meet them in the right way. Let us be courageous and say within ourselves, "God is caring for me and he knows what is best; I will try to do my part." And so when we grow despondent and feel that our troubles are more than we can bear, let us think of that beautiful poem, written by an unknown author:

"Sometime when all life's lessons have been learned,
And sun and stars for evermore have set,
The things which our weak judgments here have spurned,
The things o'er which we grieved with lashes wet,
Will flash before us out of life's dark night,
As stars shine most in deeper tints of blue;
And we shall see how all God's plans were right,
And how what seemed reproof, was love most true."

EDNA VAN ALSTIN,

AINSWORTH, NEBRASKA.

Extracts from Letters.

Elder J. T. Norton has removed from Leeds, Ontario, to the State of Maine and will be heartily pleased to communicate with any Saints living in or any way near Norrigewock. Address Elder J. T. Norton, Dodvill Quarry, Norrigewock, Maine.

News From Branches

INDEPENDENCE, MISSOURI.

August, with all the delights Dame Nature brought, also started out with a most cheering outlook for the Saints. Our fast accumulating number was added to on the 1st instant by four, and on the 7th six more entered the fold by baptism; but of course the going out as well as the coming in continues. Sunday, the 7th, was a most enjoyable day; Bishop E. Short preached in the morning with good liberty, closing with an exhortation to the Saints to study carefully what had recently been written concerning the Order of Enoch,—its organization and the benefits accruing thereto, and to prepare themselves

to take part in this high and all important movement. There was an unusually large number at this meeting. At the same hour the Band of Mercy met in the hall and elected its officers and we may add that it is daily in evidence on the streets here that there is need of an active society of this kind in this city.

In the evening, Bro. John Kaler again presented the word of counsel with his usual force and clearness, and the necessity of a true, spiritual life, actuated by a living faith, was the basis of his sermon. On the 14th instant he continued the series, preaching on repentance, and on last evening on baptism. The midweek prayer meeting was in charge of Brn. E. H. Garrett and J. Luff, jr., and other young men have been lately called to preside, namely John Gardner and Harry Hattey, and the peaceful presence of the Spirit was attested to.

Bro. J. E. Page, whose zeal for the welfare of poor Lo led him to further conduct a missionary work in Oklahoma, quite recently accompanied Elders I. N. and Ammon White there, but we regret to note that he has returned under an affliction, which we trust will speedily be removed through the prayers of the Saints.

On yesterday the mercury indicated 93 degrees of temperature, but the electric fan at church on the platform, as well as a generous supply of the other kind, were in commission at the morning service, and moreover the Saints were spiritually refreshed by the word spoken by Bro. M. H. Bond, assisted by Pres. Joseph Smith.

The Daughters of Zion and the Men's League occupied the church during the latter part of the afternoon. On Saturday the 20th the funeral of our faithful Bro. David Thomas took place, Elder E. C. Briggs and Brother Joseph in charge. He was kindly cared for at the Sanitarium recently, and bore his sufferings patiently.

The Sanitarium and Saints' Home continue to open their doors to those overtaken by accidents and life's varied misfortunes and it is well that they are spoken of as institutions that are "blessed and God ordained." The Saints will no doubt be glad to hear the particulars of Brother Joseph's trip last Monday to Leavenworth, and also of his missionary trips from time to time, the last of which was to Malvern Hill on Sunday the 14th inst. Many of the veterans are still actively engaged who have heeded the Spirit's call,

"Come with the strong sinew,
Nor faint in heat or cold,
And pause not till the evening
Draws round its wreath of gold."

ABBIE A. HORTON.

SAINT LOUIS, MISSOURI.

Editors Herald: Since our last report five of our little Sunday school scholars were baptized by Brother Cooke at the Sunday school session of August 7. They were confirmed at our monthly sacrament service by Brn. T. J. Elliott, N. N. Cooke, and S. A. Burgess. These little ones were Ruth and Helen Reeves, Roy and Goldie Crowley, and John Radford.

Three sweet little babies were blessed: Joseph Tibbles, son of Bro. Joseph Swift, jr., and wife; William Russell, son of Bro. and Sr. W. R. Cowlshaw; and Emma May Prall, daughter of Brother and Sister Whitney. Blessed by Brn. S. A. Burgess and N. N. Cooke.

Instruction was received the past month through Brethren Davis, of Dayton, Ohio; Archibald, Reeves, S. A. Burgess, and our pastor, T. J. Elliot.

The district priesthood meeting was held the evening of August 15. The subject under consideration was the Church

CONTENTS

EDITORIAL:
 A Visit to the Federal Prison at Leavenworth 845
 Writers on Socialism, Attention - - - 848
 Notes and Comments - - - - - 849

ORIGINAL ARTICLES:
 A Better Hope, by Joseph Smith - - - 850
 Who Should Be Baptized, and Receive the Laying
 on of Hands for the Gift of the Holy Ghost, by
 E. W. Nunley - - - - - 854
 The Critic, by John C. Grainger - - - 855

OF GENERAL INTEREST - - - - - 857

MOTHERS' HOME COLUMN - - - - - 860

LETTER DEPARTMENT - - - - - 861
 Grace Beckman—C. Scott—John Davis—G. Gomer
 Turpen—F. P. Jubb—W. C. Reed—E. A. Payne
 —George and Sadie Burch—J. R. Sutton—Mrs.
 Mary Robinson—A. M. Baker—Mrs. Mary A.
 Ferguson—Edna Van Alstin—Abbie A. Horton
 —E. M. Patterson.

MISCELLANEOUS DEPARTMENT - - - - - 867

THE SAINTS' HERALD

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

of the Devil. Brother Ellis, of Springerton, Illinois, was with us August 7.

Brother Dowker has been holding tent services with good interest and attendance. He is now in Lansdowne, where tent services will be held for a few weeks.

We regret that the sweet little boy of Bro. and Sr. Ivor Cooke was not permitted to remain, but was immediately taken to the world beyond. They have our heartfelt sympathy.

Your sister in Christ,

E. M. PATTERSON.

2739 DEJONG STREET.

Miscellaneous Department

Conference Notices.

The conference of the Eastern Michigan District will convene with the Port Huron Branch, September 10 and 11. Branches will please be prompt; send in your reports early. William M. Grice, president.

Reunion Notices.

The Eastern Michigan district reunion will be held at Port Huron, Michigan, beginning September 2, and continuing for ten days. During the second Saturday and Sunday, September 10 and 11, of reunion time, will be held the conference of the Eastern Michigan District. We hope for a full and complete report from all the branches. Let your reports close with August 31. These reports may be sent to me at Applegate, or handed in during reunion. Ministerial reports should be in the hands of district president, William Grice, Crosswell, Michigan, or district secretary before convening of conference. Do not fail to elect your delegates to conference and see to it that they are supplied with proper credentials. If need permits we will have blanks in the hands of branch secretaries to be used for reporting delegates. T. O. Benedict, Applegate, Michigan, R. F. D. No. 1.

The western Iowa reunion will be held at Little Sioux, Iowa, from September 9 to 18 inclusive. Besides district workers, we will have with us, J. W. Wight, Heman C. Smith, and expect S. W. L. Scott. Sister Etzenhouser will have charge of the Sunday school and Religio work. Meals, fuel, and feed for teams will be furnished as cheaply as possible. Those wishing board and lodging please make your wants known as soon as you can to S. J. Linn, Little Sioux. Rent for tents is as follows: Wall tents, 10 by 12, \$1.75; 12 by 14, \$2; compartment tents, 12 by 14, \$3.75; 10 by 20, \$4.25. No charge for setting up. That there be no disappointment, please order your tents accompanied by the cash by the 1st of September. We expect this to be one of the best reunions held

in western Iowa, and if you will all come with the Spirit of the Master, our expectations will be more than realized. Geo. Miggers, secretary, Little Sioux, Iowa. 34-2t

Notice.

A girl eighteen years of age desires a home with a Latter Day Saint family and will assist with work for necessities of life. Belongs to the church, wants church privileges. Is of a quiet disposition and loves home life. Would be pleased with a prompt response from anyone interested. Address X. Y., Miami, Oklahoma.

A Request.

Would some one please inform me as to the whereabouts of Bro. and Sr. George and Ella Thayer, who formerly lived at Bennington, Michigan, and left there for some point in Missouri? F. P. JUBB.

Resolution.

Resolution of the Eastern Michigan district conference at Minden City, June, 1910:

"Whereas, the General Conference resolutions providing that membership shall be where residence is, or as nearly so as possible, and this is in many cases lost sight of, violated, as also such sentiments as, 'To the work, to the work, we are servants of God'; 'Am I a soldier of the cross, a follower of the Lamb'; 'Where duty calls or danger, be never wanting there'; 'Why stand ye idly waiting, for reapers more to come'; 'Send me forth to active service'; 'Here am I, send me'; 'All are called according to the gifts and callings of God unto them'; 'Thrust in thy sickle, thrust in thy sickle and reap'; therefore, be it

"Resolved, That the district secretary notify such members so situated and ask their prompt compliance, thereby maintaining more fully their good standing by conforming to right rules of discipline as enacted by the church for the conservation of order."

In complying with the requirements of the above resolution we take this means of notifying all Saints in the district who are residing within the jurisdiction of branches that they do not fail to comply with the above request.

F. O. BENEDICT, Secretary.

College Opening.

The session of 1910-11 will open Tuesday, September 6, at the college chapel, 10 a. m. A program of music, readings, and speech making will be rendered, and the public is cordially invited to be present. Monday, the 5th, will be largely devoted to registration, and it is desirable that as many of the students as can do so consistently should register on that day. Regular class work will begin Wednesday morning, and it is quite important that students should be with their classes at their first session. J. A. GUNSOLLEY.

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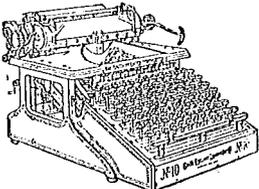
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COMPENDIUM OF FAITH.

This book was written for those who wished to become well posted on the various parts of our faith. It is a small library of information within itself. Cloth, 75 cents; Leather, \$1; Flexible \$1.50. Nos. 141-144, respectively.

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One of the best works on one of the most interesting and important subjects. It is a complete refutation of the fallacies of soul sleeping. Only 50 cents, cloth, No. 140. By Elder J. R. Lambert.

THE SAINTS' HERALD

Official Publication of the Reorganized Church of Jesus Christ of Latter Day Saints

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

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



"There shall not any man among you have save it be one wife; and concubines he shall have none."—Book of Mormon, Jacob 2: 36.

VOLUME 42

LAMONI, IOWA, SEPTEMBER 7, 1910

NUMBER 36

Editorial

TWO STORIES WITH A MORAL.

THE STORY OF KING SAUL.

The Lord commanded King Saul to utterly destroy the Amalekites. The Amalekites were a depraved and degenerate race that must be purged away to make room for better things. The treatment was heroic, but the disease was malignant.

The Amalekites were to be annihilated; but the Lord did not wish his people to become a race of pirates or brigands who would go to war for the sake of the spoils, and so he commanded that there should be no spoils in this particular case, even the flocks and herds were to be destroyed.

Accordingly, with all the pomp and ceremony of war, King Saul marched away at the head of two hundred and ten thousand fighting men. It looked bad for the Amalekites. In a very short time Saul had desolated their country and smitten them even from Havilah unto Shur.

So presently Saul came marching home again, with all the flourish and jubilation of victory. On the way he was met by the Prophet Samuel, who was the spokesman of the Lord. When Saul saw Samuel he began to very much disturbed in his mind; but like many another offender, he decided to put on a bold front. He was not the first man or the last one to attempt to deceive God himself.

So he hailed Samuel with considerable effusion, crying unto him, "Blessed be thou of the Lord: I have performed the commandment of the Lord."

Samuel cut him short with the query, "What meaneth then this bleating of the sheep in mine ears, and the lowing of the oxen which I hear?"

Then devolved upon Saul the disagreeable and trying task of explaining why he had not kept all of the commandment of God. He and his people had found a way that seemed to them to be better. They had decided to spare King Agag as in interesting prisoner of war. The best of the flocks and herds and other spoils they had kept, destroying only the diseased, ill-favored, and valueless.

They cherished the idea that if some of the plunder thus reserved were sacrificed to the Lord in Gilgal

it would square accounts and everything would be all right. In other words, the Lord had outlined a certain plan that seemed good to him; but they had a substitute that seemed better to them. Half-way methods were deemed just as acceptable as whole-hearted obedience.

Theirs is a mistake that humanity often makes, and it will be profitable, for us to heed the answer that Samuel gave to their arguments in self justification. Samuel said:

Hath the Lord as great delight in burnt offerings and sacrifices, as in obeying the voice of the Lord? Behold, to obey is better than sacrifice, and to hearken than the fat of rams.

The favor of God, when lost is disobedience, can not be purchased by sacrifice.

After pronouncing the judgment of God upon Saul, Samuel turned to depart. When Saul reached forth his hand to stay the prophet and seizing the skirt of his mantle caused it to rent asunder. Then in the dramatic style of the old prophets, Samuel informed Saul that in a similar manner God had rent the kingdom from him because of his heedless and disobedient spirit.

In the hour of victory Saul was defeated. Samuel's predictions were fulfilled. Saul lost his kingdom. He lived to see his sons killed in battle, and finally he himself filled a suicide's grave.

And thus ends the story of King Saul.

THE STORY OF NAAMAN.

Naaman was a great man in his own country. He was captain of the hosts of the king of Syria. When the king of Syria spoke, Naaman gave heed; and when Naaman spoke, others hastened to discover and execute his will. He was a brave man and an honorable man. Moreover, the Lord of Hosts had used him in his own way to carry out his own designs. At Naaman's command armies marched and countermarched, fought battles and won victories, and perhaps he never suspected that a greater than he inspired him to think out the plans and stratagems that won the victories and brought deliverance to Syria.

But Naaman himself had been attacked by a secret and terrible foe. Against this foe shields and hel-

mets were no defense. Spears and battering rams were useless. Naaman was a leper.

Some one has painted an effective word picture of Naaman riding away at the head of his beplumed and bespeared hosts, a man honored and feared, yet a man of sorrow. In departing he might wave a farewell to his wife, but he dare not kiss her. His body was beginning to rot with a loathsome and contagious disease that would kill him by inches.

It happened that in his household there was a little Hebrew maid who waited upon Naaman's wife, and she one day made bold to say, "Would God my lord were with the prophet that is in Samaria! for he would recover him of his leprosy."

This conversation came to the ears of Naaman, with the result that in due time he departed in search of this wonderful prophet. He took with him gold and silver and many changes of raiment, and, doubtlessly was accompanied by an imposing escort of soldiers.

Presently Naaman, with his cavalcade, his men and horses and chariots, stood before the door of Elisha, the prophet of God. Evidently he expected some demonstration of welcome, such as he thought befitted his station, but in that he was disappointed. He had yet to learn that in this instance it was not his to command; he was there to supplicate. Suppliants may not dictate terms. Moreover, Elisha was of an independent and democratic turn of mind, and it is not on record that he even came to the door to greet the distinguished leper.

He did, however, send a messenger, and this was the message: "Go and wash in Jordan seven times, and thy flesh shall come again to thee, and thou shalt be clean."

Naaman was angry in a minute, and departed, raging as he went. This remedy seemed too absurd. What, should he, Naaman, dirty his august body in the muddy Jordan? Why did not Elisha come out and go through some wild and mysterious incantation, and smite the sores, and command them to be healed?

Fortunately for Naaman, there were among his servants men of rare good sense who came to him and expounded the following excellent philosophy:

"If the prophet had bid thee do some great thing, wouldest thou not have done it? how much rather then, when he saith to thee, Wash, and be clean?"

Naaman heeded this counsel, as well he might, and went and dipped seven times in Jordan, according to the saying of the man of God, and truly his flesh came upon him again and he was made clean.

That must have been a great day for Naaman. I fancy that as he rode homeward the chariots lagged in their courses, and that the spirit of Naaman chafed at delay. He could kiss his wife now. There

was no longer a barrier between him and his children. He was going home a clean man.

And thus ends the story of Naaman.

THE MORAL.

The moral of these two stories is obvious. The salvation of man is found in *complete* obedience to God.

Saul chose to disobey God; Saul perished. Naaman chose to obey God; Naaman lived and was greatly blessed. You and I have the same privilege of choice, and the consequences of our choice are just as important to us individually.

Yet how often do men lose sight of that great fact. God outlines a certain policy, or commands certain specific acts; but man reasons out another policy that seems to him to be much more desirable, and he is willing to risk the results of pitting his own judgment against God's judgment.

That fact is brought forcibly to our minds when we are trying to teach sinners the way of salvation and life. We tell them that they *must* be baptized. Like Naaman, who stood on the banks of Jordan and advocated the superior virtues of Abana and Pharpar, they hesitate and palaver, and finally reject their opportunity, unless perchance they have the saving grace of common sense that the servant used to such good advantage when he persuaded Naaman to take the Lord at his word.

But how is it with us, after having entered the church? Do we sometimes hesitate and doubt? When God outlines a certain policy do we cherish an opposite one that seems to us to be better? Do we think that we can yield a partial obedience and later on explain the matter to the satisfaction of God?

The time draws nearer for the second coming of Christ and the culmination of our work. Perhaps more than at any time in our past history the church needs men and women who will consecrate all that they have and are to the service of God, keeping all of his commandments without mental or material reservations.

The burden rests upon all. Ministers, merchants, farmers, bankers, fathers and mothers, young people, all are required to give their brain, muscle, and money to the cause of God.

What are you holding back?

Surely in the past we have made the mistake of partial obedience, for the Lord said on a certain occasion that there was within the church an abundance to redeem Zion, but Zion is not yet redeemed. Let us not repeat the error. The experiences of Saul and Naaman teach the lesson of complete obedience.

ELBERT A. SMITH.

THE NEW POSTAL LAW.

A few weeks ago a new law took effect touching periodicals being mailed at second-class postage rates of one cent per pound. This law affects all subscribers to the SAINTS' HERALD, *Autumn Leaves*, and in fact all of our periodicals. We give the extract that affects us most, as follows:

"A reasonable time will be allowed publishers to secure renewals of subscriptions, but unless subscriptions are expressly renewed after the term for which they are paid, within the following periods:

"Dailies, within three months; triweeklies, within six months; semiweeklies, within nine months; weeklies, within one year; semimonthlies, within three months; monthlies, within four months; bi-monthlies, within six months; quarterlies, within six months, they shall not be counted in the legitimate list of subscribers, and copies mailed on account thereof shall not be accepted for mailing at the second-class postage rate of one cent a pound, but may be mailed at the transient second-class postage rate of one cent for each four ounces or fraction thereof, prepaid by stamps affixed. The right of a publisher to extend credit for subscriptions to his publication is not denied or questioned, but his compliance or non-compliance with this regulation will be taken into consideration in determining whether the publication is entitled to transmission at the second-class postage rates."—P. L. & R. 436: 3.

From the above it will be seen that we can not continue our publications at our own pleasure, but we *must comply with the law*. No true Latter Day Saint will object to this, as they have been contending for a strict compliance with law. Now, if any of your publications are discontinued at any time; don't blame the force at the Herald Office for it, as they are governed in such matters by the postal laws. Just make a little extra effort and pay your subscriptions promptly and all will be well.

Your colaborer in bonds,
F. B. BLAIR, *Circulation Manager*.

The first and most seductive peril, and the destroyer of most young men, is the drinking of liquor. I am no temperance lecturer in disguise, but a man who knows and tells you what observation has proved to him; and I say to you that you are more likely to fail in your career from acquiring the habit of drinking liquor than from any or all other temptations likely to assail you. You may yield to almost any other temptation and may reform—may brace up, and, if not recover lost ground, at least remain in the race, and secure and maintain a respectable position. But from failure caused by the drink habit recovery is almost impossible. I have known but few exceptions to the rule.—Andrew Carnegie.

METHOD IN PREACHING.

I know of no department of human activity, from the governing of a great nation to the doctoring of a little body, where the disposition is not constantly appearing to invent some sudden method or to seek some magical and concise prescription which shall obviate the need of careful, comprehensive study and long continued application. But this disposition is nowhere so strong, I think, as in the ministry.

There is a certain air of spontaneousness; a certain dislike of rule and system which belongs to a great many ministers' fundamental conception of the work of preaching. Rightly studied and weighed, no doubt, the teachings of Christ and of the whole New Testament all look one way. They all involve the simple truth that he who works for God must work with his best powers; and since among the effective powers of man the powers of plan and arrangement stand very high, the whole of the New Testament really implies that he who preaches must lay out the methods and ways of preaching, as a merchant or a soldier lays out a campaign of the market or the battlefield. But at the same time there are many passages in the New Testament which seem to have in them something like a promise of immediate inspiration.

Christ forbids his disciples: "Settle it, therefore, in your hearts not to meditate before what ye shall answer. For I will give you a mouth and wisdom which all your adversaries shall not be able to gainsay nor resist." These words, and others like them were spoken indeed to certain disciples, and in view of certain special emergencies of their life. They have been easily appropriated by many a poor uninspired creature who has found himself the subject of ordination, and a general impression of the piety of extemporaneousness, has spread more widely and reached more thoughtful and intelligent men than we suppose.

I think, too, that the revolt of Protestantism against the minute and overstrained organization of the Romish Church has had very much to do with the creation of that distrust of methodicalness which prevails so largely among preachers. However it has come about, the fact is clear enough. Look at the way in which the pulpit teaches. I venture to say that there is nothing so unreasonable in any other branch of teaching. You are a minister, and you are to instruct these people in the truths of God, to bring God's message to them. All the vast range of God's revelation and of man's duty is open to you. And how do you proceed?

If you are like most ministers there is no order, no progress, no consecutive purpose in your teaching. You never begin at the beginning and proceed step by step to the end of any course of orderly instruction. You float over the whole sea of truth, and

plunge here and there, like a gull, on any subject that either suits your mood, or that some casual and superficial intercourse with people makes you conceive to be required by a popular need. No other instruction ever was given so. No hearer has the least idea, as he goes to your church, what you will preach to him about that day. It is hopeless for him to try to get ready for your teaching.—From Phillips Brooks Yale "Lectures on Preaching."

NOTES AND COMMENTS.

When Sultan Abdul Hamid was deposed, numerous involuntary grass widows were created. The Turkish Government has set about the task of pensioning these unfortunate women, and finds to its astonishment that they number seven hundred and forty-six. It is reported that during the next ten years these women will receive pensions monthly, ranging in amount from four to twenty-one dollars.

We have received local newspapers from Moline, Illinois, Eldorado Springs, Missouri, New Philadelphia, Ohio, Montrose, Iowa, and numerous other points, commenting upon our church reunions held at these several points. These newspaper comments in most cases are very friendly and favorable and will certainly help to put the cause in a better light before the people.

The last monthly meeting of the priesthood of the Lamoni Stake continued its discussion of the Order of Enoch. This subject has been before the meeting for several months now and interest is very keen, so much so that it is difficult to find men to fill preaching appointments in the regions around about Lamoni on the Sundays when the priesthood is to meet. It is expected that Bishop Kelley will be present at the next meeting.

In order to complete their files the HERALD editors desire to secure two numbers of *Autumn Leaves*, October, 1900, and July, 1899. If any of the Saints have these numbers to spare they will confer a great favor on the editors if they will forward them.

The president of the Independence Stake writes as follows regarding our recently issued tract: "I am much pleased with your clean cutting process in dealing with the western abominations. Your latest, Corner Stones of the Utah Church, is immense. It ought to make them sit up and take notice. It has given me great pleasure to note your method of treatment of their case." This tract, No. 450, is now on sale at the rate of fifteen cents per dozen. Address Herald Publishing House,

The newspapers are giving publicity to two rat stories. One concerns the experiences of a young lady whose jealous sweetheart attempted to kill her. He fired three shots, but the bullets all lodged in the interior of her abundant factory made coiffure, and she escaped unhurt. There was so much "rat" and so little head that he did not know where to shoot. This might encourage the purchase of even larger bullet-proof toilets, were it not offset by the other story of the girl who felt peculiar sensations in her head, and removing her "rat" found a live moccasin snake coiled in its interior. These stories may or may not be true.

Hymns and Poems

Selected and Original

LIFE'S MIRROR.

There are loyal hearts, there are spirits brave,
There are souls that are pure and true;
Then give to the world the best you have
And the best will come back to you.

Give love, and love to your life will flow,
A strength in your utmost need;
Have faith, and a score of hearts will show
Their faith in your word and deed.

Give truth and your gift will be paid in kind,
And honor will honor meet;
And a smile that is sweet will surely find
A smile that is just as sweet.

For life is the mirror of king and slave,
'Tis just what we are and do;
Then give to the world the best you have,
And the best will come back to you.

—Madeline S. Bridges.

THE SHEEP LOOK UP.

"The sheep look up and are not fed."—Lycidas.

Beating the air with threat'ning hands,
The demagogue defiant stands,
Shouting beside the busy street,
While round him hundreds hungry bleat,—
"The sheep look up and are not fed."

With eyes on manuscript attent,
On theologic doctrine bent,
The preacher often scowls his views,
Nor knows the starving in his pews,—
"The sheep look up and are not fed."

And oft in academic halls,
Hid from the world by cloist'ring walls,
The teacher, in his learning's pride,
Forgets the pupil at his side,—
"The sheep look up and are not fed."

O men of Christ, sent forth to preach
The better way, the truth to teach,
Still is He asking, "Lov'st thou me?"
Still is our proof of loyalty

That those who hunger shall be fed.—John Finley.

Elders' Note-Book

THE LORD'S WORK FIRST.

De Lawd, he had a job for me,
 But I'd so much to do,
 I tole him, git somebody else,
 Or wait till I get froo.

I don't know how de Lawd come out,
 But he seemed to git along,
 But I felt kin' o' sneakin' like,
 Kase I knowed I'd done him wrong.

One day I need de Lawd myself—
 An' need him right away;
 He never answered me at all,
 But I could hear him say,

(Way down in my accusin' heart)
 I'se got too much to do;
 You bettah git somebody else,
 Or waits till I gits froo.

Now, when de Lawd he have a job,
 I never tries to shirk;
 I draps whatever I'se on hands,
 An' does de good Lawd's work.

My own affairs kin run along,
 Or wait till I git froo;
 Nobody else can do de job
 De Lawd lays out for you.

—Mrs. Alex. Conners, in *Christian Standard*.

* * * * *

SHOULD WE STUDY THE WORD OF WISDOM AND THE LAWS OF HEALTH AND TEACH THEM TO THE SAINTS?

(A paper read before the Eighth Quorum of Priests.)

I for one firmly advocate the study of the Word of Wisdom, and also believe the ministry should preach and teach it. In reading it, we find that it is not only in harmony with the best that medical science and hygiene have to offer, but that it is a revelation from God to the children of light, for their benefit, both physically and mentally.

We notice in the preamble to section 86, (Doctrine and Covenants,) that it is given for a principle, with promise, and showing forth the order and will of God, in the temporal salvation of all Saints in the last days. If this Word of Wisdom is given as a principle it seems to me that the ministry who are coworkers with the Christ for the salvation of men, should study and understand it and then teach it. I am of the opinion that a great deal of the sickness and suffering of our people is due to the fact that we are not keeping this Word of Wisdom. How inconsistent it is, when we disobey God's laws, (relative to our health) and we get sick and have to suffer, that we call upon the elders to administer and expect God to heal us! I do not mean to assume that he will not heal, but does it not seem inconsistent?

All of God's laws are essential, and given for man's benefit, and so God, in his great love and consideration for his children, gave us this law, that we

might be the better and happier for it. If the church in these latter days is to fulfill the work allotted to it, each individual in it must give his quota of strength, both physical and spiritual, and how can we give either or both, if, through transgression, neglect, or ignorance we become incapacitated?

Anyone who has to stand a great deal of physical and mental strain must maintain his health, if he would continue, and nowhere do we have greater strains placed upon us than when we are actively engaged in the Master's service. Hence, how essential is a strong and vigorous constitution, that we may serve our Father well and do his will acceptably. Unless we are physically fit, great mental exertion will soon undermine our health.

Now let us notice the promise made to those who keep this law. "And all Saints who remember to keep and do these sayings, walking in obedience to the commandments, shall receive health in their navel, and marrow to their bones, and shall find wisdom and great treasures of knowledge, even hidden treasures; and shall run and not be weary, and shall walk and not faint; and I, the Lord, give unto them a promise that the destroying angel shall pass by them, as the children of Israel, and not slay them. Amen."

A wonderful promise this, and I feel that many have not fully appreciated its importance, relative to our experience in this sphere of action.

Do we want health? Do we wish to be wise? Do we desire to have even hidden treasures of knowledge? If so, let us take God at his word, and I am assured he will make good his promises.

Let the ministry, as leaders and under shepherds, not only study and teach, but also live this law, and thus setting the example, I am confident we can lead the church to a higher spiritual plane, and God's great work be consummated on the earth.

FRED ADAM.

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THE STORY OF THE BILIOUS BOLT.

The sun shone brightly upon the billowy, golden wheat field. Three strong horses drew the noisy reaper on its way. The farmer whistled as he drove. The keen sickle flashed to and fro, cutting the fully ripened wheat stalks.

These stalks passed up through the body of the machine and were gathered into a sheaf and tightly compressed. With almost human intelligence the steel fingers of the "self-binder" wrapped a heavy cord around the sheaf, drew it tight, and deftly tied a knot. The sheaf was thrown out to make way for the next,—and so on and on.

But in this machine there was one bolt, a little, bilious, pessimistic fellow, who had long cherished the idea that things were going wrong. He realized that it was his duty to regulate affairs. He was jeal-

ous of the bright sickle that seemed to get more than its just proportion of credit in the reaping of the grain. He argued that the big wheel, which supported the binder and drove its machinery, held too much power for one wheel to have.

So in a moment of unusual depression this bilious bolt shook loose from his burr, dropped out of his place, and started on his tour of regulation.

There was the clang of a loosened bar falling from its place. A rattle and jar of disordered machinery followed. Soon the reaper came to a full stop. The farmer got down from his seat and began the long and exasperating task of repairing damages.

Meanwhile the sun began to decline in the west. The night drew rapidly nearer. The wheat stood waiting for the reaper.

Presently the farmer found the recalcitrant bolt, wedged among the cogs that it had attempted to regulate. Somewhat bruised, it was restored to its place, with a sharp and deserved rap on the head to settle it in position.

The machinery moved again; but there had been a costly, vexatious, and unnecessary delay.

The moral is: Don't be like the bilious bolt.

Often we see the church work in some locality moving on very nicely. The harvest is being reaped. But presently some particular member becomes jealous and disaffected. Everything is going wrong. So this particular member drops out of his accustomed and God-appointed place and starts on a course of trouble making.

The machinery stops, and valuable time is wasted while those in charge adjust matters. The harvest field stands waiting. The trouble must be searched out. The member must be urged and coaxed back into position (it is not always advisable in this case to administer the sound rap on the head that inclination would indicate).

Presently the machinery is adjusted. The work goes on again. But valuable time has been lost. A vexatious, costly, and unnecessary delay has occurred. Heed the lesson of the dissatisfied bolt.—E. A. S. in *Autumn Leaves*.

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AN EXCELLENT OPPORTUNITY.

During the warm weather, on Sundays, in the city parks, the summer resorts, and other places of outdoor gatherings, or any good place to advertise, have a booth with a good attraction, first a large canvas with scripture quotations such as, "What must I do to be saved," "Prove all things, and hold fast that which is good," etc. Then a table with plenty of Voice of Warning and tracts spread on it. Make the table attractive, with a colored cloth spread over it, and the literature on top.

Now, have your canvas stretched above your place, a loud phonograph with sacred selections, only.

You must be an entertainer, pleasant and approachable always. Be bright, active, and go about into the crowd, give out your tracts in a pleasant way, never feel annoyed if you are fired at, have a pleasant word and a smile for everyone, and keep on at your duty.

Use the Voice of Warning to give to those you can induce to read it. Take their names and request their return after they are through reading them. Have your prospects ask questions and follow up those to whom you have given the Voice of Warning. This plan is especially for local workers.

Each city could have a hundred places of this plan, towns could have twelve, and in the country many a shady spot could be made use of in this way with good effect.

This would open up the way for the missionary. Just think, if this plan were carried out with the hundreds and thousands of places as mentioned above all being pushed, what good could be accomplished in this way.

It would make the machinery of the Herald Publishing department hum getting out the Voice of Warning and tracts to supply the demand.

Let us warn our neighbors and keep the work moving. I remain,

J. H. TYRRELL.

Original Articles

HOW TO HOLD THE CHILDREN UNDER HOME INFLUENCES AND AWAY FROM PLACES OF QUESTIONABLE CHARACTER.

As *children* is a word of common gender, and as my experience will in no way qualify me to speak of the girl side of the question (for I must after all draw some on experience) I may be pardoned if I limit the subject somewhat and confine myself to a discussion of boys in their relation to home influences.

"How to keep the children under home influences." A noted American statesman once said the way to resume is to resume. The way, then, (with apologies to Mr. Sherman,) to keep children under home influence is to keep them from getting out from under it. And if you as parents think that can be done as well by force as any other way, then, doubtless (and that in spite of the quantities of good advice I calculate to give you) force is what you will use. But it strikes me that the question is briefly answered by saying, Make the home so attractive to your boys that they will never want to leave; then its influence will be an ever-present factor in their lives. Adapt the home to them and their needs as developing future citizens, and they will in turn adapt themselves to their home.

A boy might be retained at home by dint of physical restraint—by tying him, or by fencing him in, or building what is presumed to be to him an insurmountable wall. I say he might be kept at home by such methods; but a poor stick he would be! Or he might, for some years at least, be kept at home by fear of physical pain inflicted upon him by a physically superior being when he attempted to infract the rigid mandate not to leave home to go to the places where he might come under the influences "of questionable character." But to the average boy, of the stuff of which the men we admire are made, fear is a misfitting garment, incongruous to his proper development, and which he sooner or later will throw off defiantly; or, broken in spirit, ruined in integrity, the consequences of disobedience will be circumvented by deceptive intrigue.

And what consequences follow the breaking loose from under restraint in the one case, or the growing powers of deception in the other! No, no! Fear is not the tie, though discipline is a most important factor. The cable which would bind the boy always to the influences of home must be the golden chain of pleasant, congenial environment, which will bind him to the family, the home, in such a way as to make him feel or know that he is an essential factor, that he has a specific function in the make-up of that home—made to feel that he is a welcome adjunct and a congenial, integral part of the home. Then never will a single link of that golden cable be filed or cut in an attempt to free himself from home influences, but he will remain a glad prisoner. And when, perchance, time introduces the ever active elements of mutations, and the golden chain is finally thrown off to take on one of newer forging—when the childhood home is left to form with a companion a new home—the old chain will be laid down reverently and tenderly, and the new one taken on with solemnity and firm resolve,—the old giving place to the new only because the new attracts with a broader significance.

Possibly the best way I can impress my idea of how this can be accomplished will be to tell one or two of the ways the home loses its hold upon the boy. Let us for a moment look at the picture of a home which is far too often found in this land of ours. Mother and father are good as the average goes, and possess traits of character which promise well as heads of a family; are at least comfortably well-to-do, possessed of good intentions, and on the whole pass as good or at least not bad parents. We see their oldest child, a daughter, as the average American girl goes. Their next is a boy, and he—well, his is the description. We see father and mother quartered, as well might be expected, in the best rooms in the house. And Mary, after father and mother have set apart a spare room, and a

parlor, and some one or two other rooms demanded by custom or Dame Fashion, has her pick of what is then left, while Johnnie—well, if there is still another room left, gets that, and if there is not, he gets a snug corner in the garret. Mary's room must be furnished, and have you ever heard the expression, "This pretty little chair is just the thing for your room, Mary?" And when Johnnie wonderingly asks why he does not have a nice chair for his room, he is told that out in the woodshed is a nice old chair which his grandfather or great-grandfather has had, and which he might have for his room if he thinks he can be very careful with it. "That's good enough for Johnnie's room, for you know he is so hard on furniture." Why, bless your soul, of course he is hard on furniture, especially when he is putting the finishing touches on some wornout family heirloom or remnant which the family only discovers is wornout when Johnnie has fallen through the bottom, or cracked off a worm-eaten leg. And then we hear, "Oh, John, you are so hard on furniture!" And when Mary, from the frugal savings of the good housewife, is furnished with a neat new wardrobe, or chiffonier, or something with a nice sounding name, and Johnnie again wonderingly asks why his room is not furnished with something to answer his needs in the same line, he is consolingly told by the doting mother, "Never mind, John. Mother has saved some nice boards from the old piano box, and some day she will make you a nice bureau." And of course he is consoled (?)—he knows his mother's wonder-challenging skill (?) with the saw and hammer, and besides, he knows it is no use to say more. Mary is not to be blamed for this, (though sometimes Johnnie wonders if she in some way is not the real cause,) for with the wifely instincts that by nature are hers, she tidies her room, while Johnnie, poor lad, with the natural constructiveness and inclinations toward the utilitarian idea which betokens the future provider, is prone, especially when he realizes that his room is filled with the cast offs, to use the various articles in his room for sundry other purposes than those for which they were specially designed. He knows there is something wrong, for he is scolded, and chided, rebuked, and lectured, and the failure of century-old furniture is laid to his lack of orderly instincts or his failure to appreciate the strength of materials otherwise than by trying them. And sooner or later he feels that he is out of place, that he is in the way, that boys and homes are in some way incompatible. With oft-repeated forgetfulness he walks onto his mother's clean floors with soiled boots, and becomes almost calloused to the rebukes and oft-repeated insinuations or open statements that he is by nature qualified for habitation with swine or cattle, until he almost believes it, and grows indifferent.

Now that we have used John, let him represent a

class, and let us follow him some day as he wanders from the house feeling that he is not and never has been since he can remember, fully a part of the home, but that he is an infliction that people of older years must endure. Let us follow him, I say, as he passively wanders down the street, and at the solicitation of some older lad, who perchance has had much the same experience, he enters a saloon, a place which is without doubt one of these places "of questionable character." As he enters upon the highly polished floor, though with an instinctive start he may glance at his feet, he does not hear a petulant though perchance a tired voice calling attention to his soiled boots and ordering him to go out at once and not come in till his feet are fit to cross the scrubbed floors. No, his feet are not looked at, and he finds the furnishings all of the finest, and soon learns that he can use the furniture there, that he can occasionally even put his feet on the chairs without rebuke. In fact, he is made welcome, and, unconsciously to himself perhaps, he has made the mental observation that that place, though it may be a "place of questionable character," performs a sociological function which to him is absent in his home. Is it to be wondered at that he comes again, and still again, and is it to be wondered at that he gradually passes out from under the influences of the home only to permit the gradual domination of the influence of one of the worst places "of questionable character"? Because the saloon has thus filled a void in the lives of too many of our boys of this land, a void due to the absence of home influences which ought to be within the reach of every lad, thousands of bright promises for future useful manhood have been transformed into creatures fit only for the slums and final filling of a pauper's grave or a drunkard's inheritance.

While the boy in passing from the home influence under that of some other place or places, may not always turn to the saloon, the foregoing illustrates how the home influence may gradually give way to other influences not desirable.

To say what should be done in a specific way to keep the boys at home would necessitate an enumeration for every boy's case, for what will answer in one instance to keep a boy at home and make him feel to be a part of that home, might fail absolutely in another. The parent must, as said before, adapt the home to the boy in order to have the boy adapt himself to the home. This demands a perfect knowledge of the nature of the boy, and as no two boys are of quite the same nature, it follows that there can be no hard and fast rules laid down to suit all cases.

Let us take for example the case of two boys. The one has naturally inclination towards the mechanical or practical arts. His natural bent will make him

what in the eyes of the punctilious housewife is a very disorderly person, always having his room littered with parts of something he desires to construct and make "work." The life of such a lad can be made extremely miserable by parents who can not understand such a nature, and soon he would be looking for some place other than home where his inclinations could be humored. Such a boy should be given quarters in the home where he could feel he was free to do as he pleased, so far as he kept within certain bounds prescribed by the demands of justice and consideration for others.

On the other hand, there might be with the same family of boys another whose inclinations are those of a student of books only, and naturally his ideas of a room and how it is kept would be more nearly in harmony with the views of the careful housewife, and unless the parents were of a carefully observing kind, without meaning to do so in the least, they would be found favoring the one lad with his orderly instincts and making the other lad feel that there was not a place for him in the home with his brother.

But why attempt to illustrate all such examples? They could be multiplied. It is sufficient to say that the peculiar disposition of each member of a family of children should be carefully studied, and so far as is possible to do so each child should find within his home just such conditions as would make him feel truly "at home" there. Of course there could justly be no such thing as allowing each child to go his way in the home without respect to the wants and needs of the others. Such a course would be prolific of the development of the spirit of selfishness, something which would not be for the good of the child or those with whom he would be surrounded in future life. Each child should be taught that while his inclinations must be curbed to some extent, that restriction is placed upon him for his own good and for the good of others as well. Where is the child who is wholly unreachable by reason, and who will not respond to the method of being treated as an equal. On the other hand, where is there a child of spirit who will not resent being made an exception and discriminated against?

Again we answer the question of how we shall keep the child under the influences of home by saying, Make the home so attractive to him that he will not want to leave its influences. To do this necessitates each home adapting itself to each component part of that home.

F. M. S.

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What the fool can not appreciate he depreciates. It is easier to talk like a fool than it is not to be one.

People who ridicule fools are usually in the same boat.

"AN ENEMY HATH DONE THIS."

FUNERAL SERMON OF EFFIE L. BENEDICT, LATE OF HELENA, MONTANA, AT CHRISTIAN CHURCH, AT 2 P. M., MARCH 13, 1910, DELIVERED BY ELDER G. R. WELLS, OF LAMONI, IOWA.

Effie L. Benedict, whose death we mourn to-day, was born February 20, 1861, at Logan, Iowa. She was therefore a few weeks over forty-nine years of age when she laid down her armor last Thursday, March 10, at 7 p. m.

She was reared by godly parents at Logan, Iowa, and there received her elementary education. Financial reverses prevented her father, Brother Adams, from giving her the education that she desired. Then, by dint of her own perseverance and energy, she finished her education at Knox Seminary, at Galesburg, Illinois. Following this, for five or six years, she taught in the public schools of Logan, in the same building in which she and her lover and then future husband had spent happy school days together. Her remains are soon to be laid away, almost in the shadow of that same school building, where a host of relatives, former pupils, and brothers and sisters in Christ will mourn the great loss now sustained by her beloved husband and family, the church, and society.

Effie L. Adams was married to Mr. Louis P. Benedict, at Logan, Iowa, November 16, 1892. They came west and made their first home in Butte, Montana, where they lived for several years. They then moved to Helena, their home for the last thirteen years. To this union there were born three very intelligent children: One daughter and two sons, who with their father are present with us to-day.

Sister Benedict was born and reared entirely under the influences of the Reorganized Church of Jesus Christ of Latter Day Saints, whose headquarters are in her native State, at Lamoni, Iowa, where your speaker resides. Her parents and grandparents were conscientious members of that church. She is therefore a *product* of that faith, as far as religion can mold the character or affect the life of an individual. Early in life she united with the church. Her minister could have said to her, as Paul said to his young convert, Timothy: When I call to remembrance the unfeigned faith that is in thee, which dwelt first in thy grandmother, and thy mother, Almira, and I am persuaded is in thee also, I put thee in remembrance that thou stir up *the gift of God which is in thee by the putting on of my hands*. For God has not given us the spirit of fear but of power, and of love and of a sound mind. Be thou, therefore, not ashamed of the testimony of our Lord . . . who abolished death and hath brought life and immortality to light through the gospel. She came as near fulfilling such an admonition as any

mortal could. The church can ill afford to lose such a shining light as our sister has been.

She was a fearless and active worker and writer. When home duties would permit, she was always happy in the opportunity to distribute literature wisely among her friends, or speak earnest, convincing words to others about "the faith once delivered to the saints" and redelivered in these latter days. She believed in the Christianity of Christ. Her force of character and individuality were so strong, and her explanations so lucid, that she left a lasting impression on those who talked with her. In the language of the Apostle Peter, she did "sanctify the Lord God in her heart" and was "ready always to give a reason for the hope that was in her." The result of this was, that souls were won to Christ through her efforts. Her husband knows and rejoices in the fact that her religion made her a good wife and mother. Her children are a credit to her and a comfort to their father. Who knows but that she was permitted to do such lasting work in their souls as will demonstrate in days to come that her main work on earth was accomplished. They will miss her, but they will never be able to forget her noble example, her teachings, and her devotion to duty. We are sure she left the world better than she found it, and therefore (to quote the words of her husband), "to be compelled to stand by helplessly and witness the human shell empty its spirit of beautiful character and noble womanhood was a trying ordeal." But the ordeal is past. Our loss is her gain,—one well worth the sting which death inflicted. She has "fought a good fight; she has kept the faith; and there is laid up a crown of righteousness which the Lord, the righteous Judge, will give her at that day [his second appearing]—and not to her only, but to everyone also who loves his appearing." Although her reward is sure, she understood that she does not enter immediately into it at death, but "at that day" when he shall "judge the quick and the dead."

My acquaintance with the sister dates back to seventeen years ago, when we and hundreds of others enjoyed the spiritual and bodily refreshing of a ten days' reunion at the Logan camp grounds. Again, nine years ago I was privileged to speak to a large circle of her friends and neighbors here on Ninth avenue, Helena. During my stay with them as their guest I learned again her sterling worth, and found in her husband a man whom it was a pleasure to know. On my return to Australia, I had correspondence with them both, which made personal friendship still more pronounced. I am in the State in answer to a sick call to my aged parents. Learning of this she requested that I be sent for. I was with her in her last hours—hours that I shall never forget. She had a natural desire to live. All that

prompts a loving and devoted wife and mother made her loath to go; but she met death like a true soldier of the cross. Death is always death—dark and mysterious, but the journey through the valley of the shadow is often lighted up by the torch of faith and hope. It is a person's previous life that makes the deathbed a sublime tragedy. Every time I witness a struggle with that "king of terrors," the conviction grows stronger and stronger that the body and spirit were made to go together as natural elements; and that the spirit would never leave the body unless forced to do so by the dissolution caused by broken law. You can dissipate water into gas or steam by operation of heat, but its elements will again reunite. You might destroy the form, or separate many of the things God has created, but they invariably reunite. It is so with man. The race has been at least six thousand years trying to get accustomed to death, but we shrink from it still,—it is and ever will be unwelcome to our proper, natural mind. Our natures are wonderfully adaptive. We can learn to tolerate all kinds of unfavorable and undesirable environment, including poverty. Children may be born in it and regard it as the natural thing, but the race has never gotten used to death. It is an intruder! The Bible calls it an "enemy." (1 Corinthians 15.) The promise is that it shall be "abolished"—nay, this has already been demonstrated in the case of our Redeemer, who "has the keys of death and of hell." "The last enemy that shall be destroyed is death." (1 Corinthians 15: 26.) I am therefore justified, on this authority, in saying that in the vast economy of God, its reign is only *temporary*. Our sister understood this, and it comforted her in life and in death. She did not regard the pangs of death as the work of God. Neither could I, as I witnessed them. We hoped and wished that she might be spared them and loosed from them. We should never forget that God is a builder, and not a destroyer. He creates; evil agencies destroy. If his power came into death at all, it would make him a party to it. He sends his angels to care for the spirit, but they must wait for it. They must not interfere. God placed it there, it will not leave until dissolution forces it out. *It is subject to law to the last.* We should, therefore, not wonder or feel hard when we see our loved ones suffer. Death has its "sting." If God had not done his work so well in creating, there would be no sting. It would be natural and proper. Some think this sting has been taken away by the Redeemer. Not so. It is written: "So WHEN this corruptible shall have put on incorruption, and this mortal shall have put on immortality, THEN shall be brought to pass the saying that is written, Death is swallowed up in victory." Our victory is yet future, but it is sure. "O grave, will be thy destruction." (Hosea 13: 14.) Paul un-

derstood the sting will be removed when death is abolished. "Thanks be to God, who giveth us the victory, through our Lord Jesus Christ. Therefore, my beloved brethren, by ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain."

As our sister began to sink, death was not an impenetrable wall or dark, unfathomable abyss. It was a change. Her religion had fortified her against resentment. I heard her say in calm, firm voice: "I love the restored gospel; and though I suffer a thousand deaths I would not renounce it. God is not a cruel God: He is just and merciful." But when she knew that she must go she was eager to be away, and the pangs of death tried her—therein was the trial—not that she feared the result. It was her last trial in life. As I prayed with her and witnessed her behavior, I saw a heroic battle, of patience, of firmness, and integrity. I shall never forget it; it will inspire me through life.

She was conscious to the last. Once she said: "I seem to be talking to you from the other side." Again, "You can't see through the veil." It was not all suffering; there were many moments of ease and happiness; of ecstasy. She tried to sing, "Let us pray for one another, for the day is fading fast," but her breath was too short to finish it. "We are walking down time's vista; we are very near the end." She realized this as never before. She wanted us to sing, "Lead kindly light, amid the encircling gloom," but we could not. It has been sung here to-day by this trained quartet. Oh, how she would have enjoyed hearing it as we have! But she may be privileged to hear now with clearer ear and join with sentiments that the "gloom" is past for ever. Another favorite hymn was, "Jesus, lover of my soul." It will be sung at the close.

You came here to-day, dear friends, to hear a sermon, I presume. I feel that for the present, her life is all the sermon worth presenting. "She being dead yet speaketh." I reverently bow to that and give it the preference. The regular sermon will be preached at Logan, Iowa, where she wished to be interred. For the present let me say that our sister believed in the statement that "as in Adam all die, even so in Christ shall ALL be made alive. But every man in his own order." That "there shall be a resurrection of the dead, both of the just and the unjust." (See Acts 24: 15.) That God is so just that he will not let even the giving of a cup of cold water go without its reward. Still he could not give people something they never prepared themselves for; hence the necessity for various "orders" in the resurrection. She understood that there is to be an order or glory comparable to the sun, another of the moon, and another as diversified as the stars of the firmament. (See 1 Corinthians 15: 22-42.) But

as it is a fact that the sun on the dullest winter day is six thousand times as bright as the moon at its brightest, so she understood the relation of the highest and best glory to the next "order" below it. It was her understanding that even a careless, indifferent, or rebellious person shall be redeemed from the grave, (and that may be called salvation or redemption of the flesh or body.) She lived and longed for more than that! She wanted her body and soul redeemed to be again reunited with her Maker, where she could eat of the tree of life and live for ever in fullness of life—life not only physically but spiritually (in God's presence). This was her guiding rule: "Blessed are they that DO his commandments, that they may have right to the tree of life, and may enter in through the gates into the city." (Revelation 22: 14.)

As I am a stranger in Helena, I feel very grateful for the use of this house of God for our service today. Allow me to thank you, also these friends who have rendered so beautifully these favorite hymns of our deceased sister. I appreciate it; and so far as I can speak for the bereaved family, let me thank all who have sympathized and helped in this time of grief.

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LEAVES FROM LIFE.

AUTOBIOGRAPHY OF ELDER C. C. JOEHNK, MISSIONARY TO GERMANY.

I was born July 2, 1860, in the northern part of Germany. My parents had a large family and were poor in this world's goods. As soon as we children were able to work we had to earn our own living. When ten years old I was hired out to a farmer to work continually on the farm till I was fifteen. I also learned then the trade of boot- and shoemaker. My parents, like nearly all the people there, (except Jews, and a few Catholics, and Baptists) belonged to the Lutheran Church, consequently we children were baptized by sprinkling when a few weeks old, which is the mode of baptism in that church. I am sorry to say that my parents did not teach us to pray at home, or insist on our going to church, except on Christmas Eve or some other feast day. Like nearly all the children there, I went to school from the time I was six years of age until I was fifteen. We learned some of the Bible in the public school, especially the historical part of it, but very little of the real doctrine of Christ, which we must obey if we desire to inherit eternal life.

When I was about twenty years old it came into my mind to go to the United States. I do not know what caused me to have this desire. No men or women had talked to me or persuaded me relative to this matter; I had no friends or relatives here in this country. I do not know why it was, unless it was the Spirit of God directing me to come to this

land of liberty (as Nephi saw in his time in the Book of Mormon) and so intense was the desire to go that I was willing to take the risk of running away before the years of my military service had expired. The laws in Germany are very strict and severe in regard to the military service. If anyone goes away before he has been in the army, he is not permitted to return to live there again. To my father it is due that I remained till the years were over, and I am glad now that I listened to his counsel, otherwise I could not now go back there and remain to preach the gospel. This desire to come to America stayed with me till all obstacles were removed, and on the 19th of March, 1884, I left Hamburg, and landed in New York on the 2d of April. I went straight through to Iowa, to Keystone, in Benton County. I was fortunate in securing work immediately. I stayed there about one year and a half when I had a desire to see more of the western country, so I left there, and for the following nine years was moving from place to place, finding rest nowhere, always dissatisfied and discontented. It was not that I had no work or money. I was at times quite prosperous, and had business of my own; but something was lacking that I did not know at that time. I have often wondered why I did not get acquainted with the church sooner than I did. I have been in many places where the church has quite a membership, but it may be that I was not ready to receive the truth.

In the autumn of 1894 I heard the first Latter Day Saint sermon preached, and it was so convincing to me and it took such a hold upon me that I could not shake it off. I was led to investigate it, and found it to be the truth. Up to that time I thought that I was satisfied that there was nothing in religion, that the Bible was not the word of God, as it claimed to be, and I doubted that there was a Supreme Being. I had seen so much evil and wrongdoing among those who claimed to be the servants of the Most High, especially in the old country, that I was very skeptical in regard to all religion.

I was baptized on the 6th day of May, 1895, at Roseville, California; confirmed the next day at Sacramento, California. The Lord had shown me that it was the truth, and had given me evidence that the Book of Mormon is divine. After I was baptized and confirmed a change came over me. Peace—yes, sweet peace—had entered into my heart and mind. I had found rest and peace to my weary soul. I was contented now, satisfied that I had done right, that I had obeyed the truth; and from that time until now my faith and confidence in God and in his word have increased.

The promise that the Lord has made to the human race has been verified to me, that if we will obey his doctrine we shall know the truth; and I can truthfully say that I know that this Reorganized Church

of Jesus Christ of Latter Day Saints is the church of God. In it we find the gospel, as it was taught by Christ and his apostles. I have learned that in the gospel of the Lord Jesus Christ is the foundation of all true science; that it embraces all; that it commences in the education of a child of God. It teaches the child of God concerning the kingdom of God in the latter days. It goes beyond the latter days. It teaches us concerning the life that is in the world to come. It enlightens our minds; it broadens our comprehensions; it enables us to understand God. In it is the promised light and wisdom that shall lead the children of God onward and upward into the very presence of God himself, to dwell with him and Christ.

On the 6th day of September, 1896, I was ordained to the office of teacher, at Sacramento, California. I worked in that office, in the Sacramento Branch, until I was ordained to the office of priest on the twelfth day of December, 1900, at Sacramento, California. Was appointed at the General Conference, 1901, to labor in the Northern California District, and in 1904 to Germany. Was ordained to the office of elder on the twenty-third day of July, 1905, at Hamburg, Germany, by Brn. Peter Anderson and J. A. Becker.

EDITOR'S NOTE.—Bro. Joehnk is at this writing under appointment as missionary to Germany.

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TOBACCO AND THE WORD OF WISDOM.

Some time ago a brother asked this question, "Is it right for Saints to engage in the tobacco traffic?" The law is plain about the use of the weed. It is not right merely because the law of the land permits it. The question is, Is it legitimate under the gospel law? I read that we should get all the money that we can, honestly. Is the tobacco traffic an honest one any more than the traffic in whisky?

A man would be better off if the money spent for tobacco should be stolen from him, provided this would prevent him from using it, and yet we call this way of obtaining money stealing. If we take a man's money and give him worse than nothing in return, have we dealt honestly with him? Well, but men will have the weed, and as long as I am in business, I may as well have the revenue. If we want to conduct a business for profit, why not engage in the liquor business? The law of the land makes it legitimate. I think the church has taken no action on the matter, and the business yields a much larger profit.

Now I will give a few facts as gathered from a work by Mrs. Lawrence in 1882. The annual production of tobacco is four billion pounds. This mass, formed into a two-inch roll, would encircle the earth sixty times; manufactured into cigars and chewing tobacco, it costs the consumer \$93,500,000. A man of

my acquaintance told me that he and his brother spent more for the weed than they did for flour, and the family consisted of six children, from one to ten years, and three adults. Rather expensive, but that is not the only expense. If we had the statistics showing the losses by fire caused by lighted cigars and matches, it would be surprising. Here is one, "Twenty or more lives were lost in a fire in Chicago which destroyed a furniture building, March, 1910. Loss, \$300,000. Most of the victims were girls. Fire started by a cigar lighter."

So much for expense, now for the returns. There are a few in the form of diseases, "Facial neuralgia, insomnia, dyspepsia, sciatica, color blindness, delirium tremens, heart disease, smoker's cancer, shattered nerves, insanity, convulsions, and fits." Not a few physicians regard much of the invalidism and ill health of women as due to the poisoned atmosphere created around them by the smoking members of their household.

Tobacco contains seven per cent of nicotine, a deadly poison which determines its strength. Doctors say that nicotine primarily lowers the circulation, quickens respiration, and excites the muscular system; but its ultimate effect is general exhaustion, and a small dose will cause a man's death in from two to five minutes.

Doctor Parker: "Tobacco is ruinous in our schools and colleges, dwarfing body and mind." At an examination for admission to the Free College of New York, out of nine hundred girls, six hundred and sixty, or seventy-one per cent passed, while only forty-eight per cent of the boys passed, on account of the stupefying effect of tobacco. Doctor Constan: "Its influence clogs all the intellectual faculties; especially the memory."

It is claimed that the use of tobacco leads to drink, and I have wondered why; but here is the reason. In the manufacture of chewing tobacco, the following flavoring is used: sugar, honey, orange peel, lemon peel, mace, cloves, spices of all kinds, vanilla, licorice, valerian, tonka-bean, laudanum, Spanish wine, Santa Cruz rum, and liquor of all sorts. Out of six hundred in the state prison at Auburn, New York, sent there for crimes committed through strong drink, five hundred testified that it was tobacco which led them to intemperance.

This is not all. It affects innocent parties. Listen. A leading doctor: "But I have never known a habitual tobacco user whose children, born after he had long used it, did not have deranged nervous systems and sometimes evidently weak minds. Shattered nervous systems for generations to come may be the result of this indulgence. How like the scripture statement: "The fathers have eaten sour grapes and the children's teeth have been set on edge." But here is another one. I can point you to two families right

under my eye, where in each case there is a nest of children rendered idiots by the tobacco habits of their parents. We all know that it is a filthy habit, that no one can use it and be perfectly clean; that it is an expensive one, giving no good in return, but a great deal that is bad.

I might multiply evidence of the above kind until the reader would tire of reading, but this is enough to convince anyone whether or not the tobacco business is legitimate.

J. L. GUNSOLLEY.

Of General Interest

LIQUOR DRINKING DECREASING AS SHOWN BY REVENUE COMMISSIONER'S REPORT.

The beer and whisky interests are trying hard to squeeze some comfort out of the preliminary report of the commissioner of internal revenue for the fiscal year ending June 30, 1910. Because this report shows an increased withdrawal from bond of 12,007,611 gallons of distilled spirits and an increase in the amount of revenue paid for beer over 1909, there is a great effort made to grow hilarious and to declare the former decrease was due to hard times and not to the spread of prohibitory laws or the widening of "dry" territory. The liquor journals will make much of these figures, and so will those daily papers which lend or sell themselves to the liquor interests. For instance, here is the *Cincinnati Enquirer* with these headlines:

"INCREASE

"Of Liquor Drinking

"According to Report of Revenue Department

"Came with the Return of Industrial Activity

"Decline of Three Years Due to Hard Times

"And Not to Spread of Prohibitory Laws—Production as Well as Consumption Is Larger."

Let us look at the figures of the internal revenue commissioner, analyze them and compare them with the figures of other years. Of course, the figures of the commissioner are compared with those of 1909.

In 1909 the withdrawals of whisky from bond aggregated 116,650,165 gallons. In 1910 the withdrawals were 128,675,776 gallons. According to the commissioner's figures revenue was paid on 59,485,117 barrels of beer in 1910 against 56,303,497 barrels in 1909, an increase of 3,181,620 barrels, or 98,630,220 gallons.

You say that looks bad. You say you thought there would be a decrease. If you are weak-kneed, you say it does not pay to fight the traffic and you throw up your hands and become a croaker. But if you are intelligent and are of an inquiring disposition, you will investigate, and when you do, you will find this alleged increase is no increase at all, and that instead of being discouraged there are reasons to be encouraged.

Let us make some comparisons. Here are the figures for the years 1907, 1908, 1909, and 1910; these figures covering withdrawals of distilled spirits from bond and beer on which revenue tax was paid:

1907.....2,019,691,111 gallons.

1908.....2,006,233,408 gallons.

1909.....1,935,544,113 gallons.

1910.....2,046,181,943 gallons.

Do these figures prove that the people of this country are drinking more liquor? Not at all.

Bear in mind that withdrawals from bond and payment of revenue tax does not mean that all these intoxicants have been sold and consumed. Because of a desire to make a good showing in the report of the internal revenue commissioner, dealers loaded up heavily, and millions of gallons of spirits withdrawn from bond and of beer on which the tax has been paid have not been consumed. There is a difference between withdrawals for consumption and actual consumption.

Another thing. A large amount of whisky and beer included in the report was shipped abroad. Producers are pushing their export trade and all exports are a part of the aggregate as shown by the report.

President Gilmore, of the Model License League, predicted there would be an increase in withdrawals, or consumption, as he calls it, this year over last. He is not a good prophet. The consumption, using his term, per capita is less than last year and shows a big slump compared with recent years. Here are the figures:

Year.	Per capita.
1907	23.54 gallons
1908	23.02 gallons
1909	21.86 gallons
1910	21.4 gallons

If the per capita for 1910 was as great as for 1907, the figures of the internal revenue commissioner would have been increased by 180,000,000 gallons. The per capita consumption slumps as the population increases. Is there anything in these figures to discourage temperance people? Is there anything in them to encourage the liquor interests?

But this is not all. The average yearly increase in beer and whisky for eight years preceding 1908 was over 96,000,000 gallons. Even though the aggregate for 1910 equals that of 1907, there remains the loss of that average yearly increase for three years, which is 288,000,000 gallons, which, added to the actual decrease in 1908-1909, makes a total loss for the three years of approximately 375,000,000 gallons.

So what have the liquor men to brag about for the past three years? They have fallen short hundreds of millions of gallons in consumption, while there

has been a steady decrease in the use of intoxicants per capita. Even the influx of 1,000,000 foreigners a year with their almost universal drink habit fails to bring the per capita use up to what it was a few years ago, or even to what it was last year.

It is a safe guess the liquor interests will not attempt to prove an increase in consumption by districts. They will content themselves yelling that in spite of local option and prohibition the consumption for 1910 shows an increase, but there will be no effort on their part to show any increase in local option districts, for the very good reason they can not do it.

The increase has been in the great liquor centers, where those elements congregate which are prone to indulge and where the brewery interests are in fierce competition with each other. There will be found, when the commissioner's figures are analyzed, that there has been a tremendous slump in consumption in saloonless territory. If this were not true, why would the liquor men fight the spread of local option and prohibition?

On the whole, it is encouraging to the opponent of the saloon to know the per capita decrease continues and that there is a shortage for the past three years of 375,000,000 gallons over the consumption in the years prior to 1908.—*The American Issue*.

• * * * *

THE FAMOUS "FLOOD TABLET" FROM NIPPUR.

Professor Hilprecht's latest "find"—a broken tablet, containing part of an account of the Deluge—is here reproduced photographically. It is the property of the University of Pennsylvania. The writing, which is cuneiform, contains what is believed to be the oldest account (from Babylonian sources) of the Flood that has yet been discovered.

It was found among the remains of the Temple Library of Nippur (the modern Niffer), and was so covered with crystals of nitre and other sediment that at first only a few cuneiform signs could be recognized. The word *A-bu-bi* (deluge) was clear.

Professor Hilprecht then cleaned the tablet, uncovering one cuneiform character after another, until he had deciphered every sign. Then it was that he found that the fragment of unbaked clay (2¾ inches at its greatest width, 2⅜ inches at its greatest length, and ⅞ of an inch at its greatest thickness) was a piece of the earliest version of the Babylonian Deluge story thus far known—about 1,500 years older than similar fragments known from the library of Ashurbanapal (668-626 B. C.).

The fragment has the parts of fourteen lines. Professor Hilprecht personally presented it to the Temple Library of Pennsylvania University. It is not a very formidable looking affair, yet, small and incomplete as it is, the world's leading authorities unite

in regarding it as the most important find, in the last quarter of a century at least.

Professor Hilprecht's translation gives this version of the writing on the tablet. The first line is obliterated and undecipherable. The others are shown line for line, which readers may contrast with the Bible story.

The passages in brackets are supplied by Professor Hilprecht to complete the meaning of the tablet. They are, of course, conjectural.

WHAT THE TABLET ACTUALLY SHOWS.	THE GAPS AS SUPPLIED BY PROF. HILPRECHT.
2 . . . "I will loosen."	"[the confines of heaven and earth] I will loosen,
3 . . . "It shall sweep (or 'take') away all men together."	"[a deluge I will make, and] it shall sweep away all men together;
4 . . . "life (?) before the deluge cometh forth."	"[but thou seek]life before the deluge cometh forth; .
5 . . . [over] "as many as there are, I will bring overthrow, destruction, annihilation."	"[For over all living beings], as many as there are, I will bring overthrow, destruction, annihilation.
6 . . . "build a great ship, and"	"build a great ship and
7 . . . "total height shall be its structure."	"total height shall be its structure.
8 . . . "it shall be a house-boat carrying what has been saved of life." 9 . . . "with a strong roof covering it."	"it shall be a house-boat carrying what has been saved of life. "with a strong deck cover [it].
10 . . . the boat] "which thou shalt make."	"[The ship] which thou shalt make.
11 . . . ". . . ing the beasts of the field, the birds of heaven."	"[into it br]ing the beasts of the field, the birds of heaven,
12 . . . "instead of a number."	"[and the creeping things, two of everything] instead of a number.
12 . . . "and the family"	"and the family" . . .

Several critics have protested against these conjectures in the bracketed passages, as too speculative to be accepted seriously. One of these critics, Prof. George A. Barton, claims that the tablet is of much later date than Professor Hilprecht believes, and that while probably genuine, it is by no means the oldest known Flood record. The highest authorities, however, hold that it is the earliest Flood record yet recovered.—*The Christian Herald*, May 4, 1910, page 439.

He who foresees calamities suffers them twice over.

Failure is success if there is a growing intelligence in it.

More people try to learn by talking than by listening.

Men are seldom thankful when they get what they deserve.

Mothers' Home Column

EDITED BY FRANCES.

Advisory Board, Daughters of Zion.

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Daughters of Zion Reading for September.

THE CARRYING TRADE.

Who wants to engage in the carrying trade? Come, Lottie and Lula and Nina and Mary, all bring your maps, and we will play merchants, and see what is meant by the carrying trade.

Lottie shall have the bark "Rosette," and sail from Boston to Calcutta; Lula, the steamer "North Star," from New York for Liverpool; Mary shall take the "Sea-Gull," from Philadelphia to San Francisco; and Nina is owner of the "Racer," that makes voyages up the Mediterranean. Are we all ready for our little game?

Lottie begins, and she must find out what Boston has to send to Calcutta. Don't send indigo or saltpeter or gunny bags or ginger; for, even should you have these articles to spare, Calcutta has an abundance at home, and you must discover something that she needs, but does not possess. "Ice," says Lottie. "Yes, that is just the thing, because Calcutta has a hot climate, and does not make her own ice: so load the 'Rosette' with great blocks well packed, and start at once, for your voyage is long."

And now we will go with Lula to the North River pier, where her great steamer lies, and see what she intends to carry to Liverpool. Bales of cotton, barrels of flour, of beef, and of petroleum. All very good, so good-bye to her. In a few weeks we will see what she brings back.

Come, Mary, what has Philadelphia for San Francisco? Oh, what a load the "Sea-Gull" must take of machinery, steam engines, tobacco, and oil; and such a quantity of other things, that the "Sea-Gull" will need to make many voyages before she can take them all. We load her at this busy wharf, where the coal vessels are passing in and out for New York and Boston, and the steamers are loading for Europe, and the little coasters crowding in one after another; and away we go for the voyage round the "Horn," where the "Sea-Gull" will meet her namesakes, and perhaps some stormy winds besides.

Meantime Nina's "Racer" has been stored full of cotton cloths and hardware, and has raced out of Boston harbor so swiftly that fair winds will take her to Gibraltar in three weeks.

And so you have all engaged in the carrying trade; but as yet you have carried only one way. To complete the game, we must wait for Lottie to bring the "Rosette" safely home with saltpeter and indigo and hides and ginger and seersucker and gunny cloth. And the "North Star" must steam her quick way across the Atlantic, and return with salt and hardware, anchors, steel, woollens, and linens. Mary must beat her way around Cape Horn, and home again with wool and gold and silver. And the swift "Racer" must quickly bring the figs and prunes and raisins, and the oranges and lemons, that will spoil if they are too long on the way.

So children may play at the carrying trade, and so their fathers and uncles may work at it in earnest; and so also hundreds of little workers are busy all the world over in

another carrying trade, which keeps you and me alive from day to day; and yet we scarcely think at all how it is going on, or stop to thank the hands that feed us.

England and Italy are kingdoms, and the United States a republic, and they all engage in this business, and are constantly sending goods one to another; but there are other kingdoms, not put down on any map, that are just as busy as they, and in the same sort of work, too.

The earth is one kingdom, the water another, and there is the great republic of the gases surrounding us on every side; only we can't see it, because its inhabitants have the fairy gift of being invisible to us. Each of these kingdoms has products to export, and is all ready to trade with the others, if only some one will supply the means; just as the Frenchmen might stand on their shores, and hold out to us wines and prunes and silks and muslins, and we might stand on our shores, and hold out gold and silver to them, and yet could make no exchange, because there were no ships to carry the goods across. "Ah," you may say, "that is not at all the case here; for the earth, the air, and the water are all close to each other, and close to us, and there is no need of ships; we can exchange hand to hand."

But here comes a difficulty. Read carefully, and I think you will understand it. Here is Ruth, a little growing girl, who wants phosphate of lime to build bones with; for as she grows, of course her bones must grow too. Very well, I answer, there is plenty of phosphate of lime in the earth; she can have all she wants. Yes, but does Ruth want to eat earth?—do you?—does anybody? Certainly not: so, although the food she needs is close beside her, even under her feet, she can not get it any more than we can get the French goods, excepting by means of the carrying trade. Where now are the little ships that shall bring to Ruth the phosphate of lime she needs, and can not reach, although it lies in her own father's field? Let me show you how her father can build the ships that will bring it to her. He must go out into that field, and plant wheat seeds, and as they grow, every little ear and kernel gathers up phosphate of lime, and becomes a tiny ship freighted with what his little daughter needs. When that wheat is ground into flour, and made into bread, Ruth will eat what she couldn't have been willing to taste, unless the useful little ships of the wheat-field had brought it to her.

Now let us send to the republic of the gases for some supplies, for we can not live without carbon and oxygen; and although we do breathe in oxygen with every breath we draw, we also need to receive it in other ways: so the sugar cane and the maple trees engage in the carrying trade for us, taking in carbon and oxygen by their leaves, and sending it through their bodies, and when it reaches us it is sugar,—and a very pleasant food to most of you, I dare say.

But we can not take all we need of these gases in the form of sugar, and there are many other ships that will bring it to us. The corn will gather it up, and offer it in the form of meal, or of cornstarch puddings; or the grass will bring it to the cow, since you and I refuse to take it from the grass ships. But the cow offers it to us again in the form of milk, and we do not think of refusing; or the butcher offers it to us in the form of beef, and we do not say "no."

Alice wants some india-rubber shoes. Do you think the kingdom of air and water can send her a pair? The india-rubber tree in South America will take up water, and separate from it hydrogen, of which it is partly composed, and adding to this carbon from the air, will make a gun which we can work into shoes and balls, buttons, tubes, cups, cloth, and a hundred other useful articles.

Then, again, you and I, all of us, must go to the world of gases for nitrogen to help build our bodies, to make muscle

and blood and skin and hair; and so the peas and beans load their boat-shaped seeds full, and bring it to us so fresh and excellent that we enjoy eating it.

This useful carrying trade has also another branch well worth looking at.

You remember hearing how many soldiers were sick in war time at the South; but perhaps you do not know that their best medicine was brought to them by a South American tree, that gathered up from the earth and air bitter juices to make what we call quinine. Then there is camphor, which I am sure you have all seen, sent by the East India camphor tree to cure you when you are sick; and gum arabic and all the other gums; and castor oil and most of the other medicines that you don't at all like,—all brought to us by the plants.

I might tell you a great deal more of this, but I will only stop to show a little that we give back in payment for all that is brought.

When England sends us hardware and woolen goods, she expects us to repay her with cotton and sugar, that are just as valuable to us as hardware and woolens to her; but see how differently we treat the kingdoms from which the plant ships are all the time bringing us food and clothes and medicines, etc. All we return is just so much as we don't want to use. We take in good fresh air, and breathe out impure and bad. We throw back to the earth whatever will not nourish and strengthen us; and yet no complaint comes from the faithful plants. Do you wonder? I will let you into the secret of this. The truth is, that what is worthless to us is really just the food they need; and they don't at all know how little we value it ourselves. It is like the Chinese, of whom we might buy rice or silk or tea, and pay them in rats which we are glad to be rid of, while they consider them good food.

Now, I have given you only a peep into this carrying trade, but it is enough to show you how to use your own eyes to learn more about it. Look about you, and see if you can't tell as good a story as I have done, or a better one if you please.—Jane Andrews in *Stories Mother Nature Told Her Children*.

Questions on September Reading.

What games similar to this of the carrying trade might be employed both to amuse and to instruct the children? At what age will children be likely to understand concerning the three kingdoms of the natural world, the mineral, vegetable and animal kingdoms? Will not the introduction of this story make it easy to understand? What may be said in the story of the loading of the wheat ships by the roots? What members of the vegetable kingdom are mentioned as furnishing oxygen in the form of sugar? What others give us oxygen in the form of starch? From what sources in the animal kingdom does the story tell us we receive this gas needed by the body? What does nitrogen help to do in our bodies? What vegetables bring this food to us? What more do the plants bring from the earth for our bodies?

Program.

Hymn; prayer; reading from Home Column with discussion; paper, "The usefulness of story telling"; roll call; business; closing hymn and prayer.

There is no liberty to men in whom ignorance predominates over knowledge; there is no liberty to men who know not how to govern themselves.—H. W. Beecher.

He that avoideth not small faults, by little and little falleth into greater.—Thomas a Kempis.

Letter Department

UNA, SASKATCHEWAN, CANADA.

Dear Herald: Away up here the rain has been scarce this year, and the outlook for temporal things is not as flattering this fall as in other years. We are still hopeful for the future, however, with two railroads heading our way, which in a year or so will reduce our journey to the nearest town from fifty miles to less than ten.

Meanwhile spiritual matters are moving along favorably. Quite recently, Apostle F. A. Smith, accompanied by H. J. Davison, E. E. Williams, and young Brother Toovey came among us, and the Saints in this region, numbering twenty, were organized into a branch, to be known as the Sunny Vale Branch, after the name of the post-office that is to be established here shortly. Elder John Wahlstrom was elected president, E. R. Davis and W. Francis Jordan were ordained to the offices of priest and teacher respectively, and were duly elected to preside in the branch.

Elder Smith preached two fine sermons and gave some excellent instruction and advice, and returned with Brethren Toovey and Williams, the latter of whom presides over the Twin Hill Branch, leaving Brother Davison with us for a while. He has preached several times and has baptized two and we expect one or more in addition before he leaves. The Sunday school, under the leadership of E. R. Davis, is progressing nicely, and we have no cause for complaint.

I would like to say, however, that I am growing old, and the burden of farming is too heavy for me, and I am about to make some change. I have a homestead "quarter," also a preëmption which is not yet all proved up. I would like to rent to the right kind of a man. I have team, implements, and quite a roomy house, with preparations for quite a large crop next year, and a chance to arrange bigger ones later on. I would like to correspond with a man who has a wife, if they desire to get a start in Canada; Latter Day Saints preferred.

Anybody knowing of such a man will kindly refer him to this letter, and it might serve each of us profitably. The above address will reach me all right, for a while. Sunny Vale will be my address a few weeks later.

Yours in gospel bonds,

JOHN WAHLSTROM.

SAYERS, TEXAS, August 26, 1910.

Dear Herald: The conference and reunion of the South-western District of Texas, held with the Bandera Branch, August 12 to 21, has now passed into history and will doubtless be long remembered as the dawning hour of a great awakening of the Saints in this section.

Except on Saturdays and Sundays, there was not a large attendance, owing to the fact that sufficient water could not be obtained at a convenient place. A number of families of Saints from San Antonio and a few others,—something more than fifty in all—camped on the ground.

Of the priesthood we had with us Bro. W. M. Aylor, missionary in charge; Bro. W. C. Carl, district president; Bro. D. S. Palmer, district vice-president; Bro. W. H. Mannering, missionary to Mexico; Bro. J. P. Neal, president of First San Antonio Branch, and Bro. T. J. Jett, our leading elder in preaching to the Mexicans in San Antonio. Each of these contributed valuable aid toward making the reunion a success.

The regular order of service was prayer and testimony meeting in the forenoon, preaching at 11 o'clock, services at 2.30, and preaching again at 8.30. Conference convened at 2.30 p. m., Friday, August 19. Among the reports received were those of First and Second San Antonio branches; those of the priesthood named above, also of Brn. O. D. Johnson

and W. H. Davenport, and the report of Bishop's agent, Bro. D. S. Palmer.

The reports were encouraging. Other items of business transacted were the granting of priest's license to Bro. A. R. Wheeler; the ordination of Bro. Glaud Kuykendall to the office of priest, and the repeal of a formerly adopted resolution that no one be ordained to any office except by the vote of the district conference. The Second San Antonio Branch was chosen as the place for holding the next conference, which will begin on the Friday before the full moon in February. It was also decided to hold another reunion next summer, time and place to be left to missionary in charge and the district officers.

All are agreed that the reunion and conference was a great success. It is true there was only one addition to the church, Bro. Henry Dorow, a young man of high standing, and of distinguished family, but others have become intensely interested and will likely unite with us soon. Besides this, an interest and a feeling of responsibility have taken hold of the Saints to a degree hitherto unknown.

We regret to close this with mention of the fact that our faithful Sr. Cora Hodges was seriously sick during the entire series of meetings, and therefore unable to be with us.

Your brother in Christ,

CARL F. WHEELER, *Secretary pro tem.*

REAGAN, TEXAS, August 22, 1910.

Dear Herald: I receive much comfort and strength from the many encouraging letters in your pages.

We do not meet together as often as we should, and it seems that our Sunday school has gone down, but some of the older members are trying to hold to the rod of iron. We have our family prayers, and have preaching once a month by Bro. Frank Spicer, and Bro. Riley Standefer. We will be glad to see things revive in this branch again, and we ask the prayers of the Saints in our behalf, that we may all arouse to diligence.

I hope that if any of the old Florida Saints see this letter they will write to me. I would love to get a letter from Bro. and Sr. F. P. Scarecliff, of Mobile, Alabama, as I read the work is onward in that part of the country, and where we used to live in Santa Rosa County, Florida, and though we are far apart, let us keep our camp fires burning and ever march onward until the perfect day.

Your sister in the faith,

M. F. SQUIRES.

BAYARD, NEBRASKA, August 19, 1910.

Editors Herald: We are busy making preparation for our reunion to be held here, September 3 to 12. We feel to urge all to come and be with us. We are promised a good spiritual time, and think that we will have plenty of good speakers. We hope to see the work here on better footing after the reunion.

For myself, I can truly say, I know this work is of God, and that I am in the conflict for life, standing ever for the advancement of the One Cause.

BERT E. HART.

GULFORD, MISSOURI, August 15, 1910.

Saints' Herald: I write to let the Saints know that we are still alive to the interests of the church and Sunday school, and I do not think I exaggerate any if I say I think a better interest is shown at present than there was during the winter months. I think our Sunday school is doing nicely for a small Sunday school. It is one of the greatest pleasures for us to attend church and Sunday school. I enjoy the association of the Saints very much, and would be very lonesome if I could not attend our own meetings, but I always hope to live

among the Saints, that my boy and girl may have the association of Latter Day Saint children.

This has been a dry country this summer, and the corn crops have been damaged to some extent, but we have not lacked anything yet. The Lord has been very good to us and has supplied us with the necessaries of life so far, and we trust him for the future. This is the third summer the corn crops have come short, but we do not want to complain. We should cease to complain. My desire is to live a true and Christian life and be numbered with the faithful when Christ shall come to this earth. Pray for us, that we may walk in that straight way that leads to everlasting life. I love all the Saints and desire God's choicest blessings upon his children.

Your sister in Christ,

MRS. P. H. SCHMIDT.

CABOOL, MISSOURI, August 25, 1910.

Dear Herald: A few lines from these parts may be of interest to some of your readers. The gospel work is moving along quite nicely. We just closed our conference at Tigris, Missouri. The earnest effort the Tigris Saints made to entertain the conference is certainly commendable. It's a rough country, but they certainly, by the dinner on the ground last Sunday, demonstrated the fact, that this is the land bountiful. Even Bro. W. P. Bootman's face would have turned blushing red, I am sure, if he could have thought of his recent "toast" in the *Ensign* on southern Missouri. It was a toast,—he just about burned everything to a crisp. We have not many big red apples this year, but other staple articles of produce are in abundance; best season we have had for years.

Tigris is a coming village, located about twelve miles from the railroad, and the brethren met all the visitors and brought them back and forth. They all seemed to enjoy Elder C. L. Snow's preaching. Sunday afternoon Elder Pearson baptized three little girls, and in the evening three promising young ladies were led into the waters of regeneration. Our prayer and testimony meeting was spiritual. We all left conference feeling strengthened in the great work of the Lord.

At present we are domiciled at Sr. E. S. Davis', five miles from Cabool, preaching every night. Expect to hear from Elder Fred Moser to-night.

Let us not give up the fight, but labor faithfully to the end.

Yours truly,

A. M. BAKER.

August 20, 1910.

To the Herald Readers Who Are Interested in Alberta, Canada: To answer all your letters personally would be impracticable, so I thought it best to answer them through the columns of the HERALD.

This country, generally speaking, is very good; mostly a black, sandy loam, or a gray soil. The only way I can determine its fertility is by its products of vegetation, which are bountiful, of grass, pea vine, and timber, etc. There is plenty of timber here for fencing and building purposes, and you can secure good water by digging from twenty to thirty feet deep, and I think it is as healthful a place as I ever lived in. I have lived here over ten years and speak from actual experience. Plenty of fish and game can be found here, and all kinds of vegetables, and also all kinds of small fruit. Wheat, oats, barley, and timothy do well here.

Now as to the law of homesteading; any man over eighteen years of age can homestead, and any widow who has young children depending upon her can also, providing they reside on the land six months out of each year; you must clear and put into crop thirty acres, and must have some improvements made, with at least eighty acres fenced before you can prove up. You do not have to become a citizen before you file, but

you do have to become one at the end of three years, or before you can prove up. There is scarcely any of this land very near a railroad, but roads are being built very fast in this country now, and I consider this country a good place for a man with small means to come. The Lord has blessed me financially since I came here, and also this is the place where I received the knowledge of the angel's message.

Yours in bonds,

F. T. COATS.

ESCATAWPA, MISSISSIPPI, August 25, 1910.

Dear Herald Readers: I have just returned home from McKenzie, Alabama, after enjoying ten days of reunion near there. I am glad to say this is the third reunion I ever attended, but if God spares my life and I can, it will not be the last one.

HERALD readers will discern that the South is coming right in with the north and east and west in reunion work, and that God's hand is at work down here as well as elsewhere. The reunion lasted ten days, with good attendance, good order, and extra good preaching. I don't believe I ever heard better or more spiritual sermons. The prayer meetings were good and spiritual all the time of the reunion, and one morning one young sister spoke by the Spirit, exhorting the people as to their pride and selfishness, telling them to put away such and the Lord would bless them. It is grand to see the young active in such a good work.

We had our worthy field normal worker, Bro. W. E. Peak, and our state normal worker, Sr. Bertha Harper, with us, and this work was interesting and encouraging. McKenzie has some good Saints who are trying to live their religion.

Many pleasant little outings were enjoyed during the reunion, and while viewing the natural scenery, we remembered the statement that this was a promised land, and no wonder the Jaredites and Nephites were so anxious to reach it.

In gospel bonds,

A. G. MILLER.

TUFF, TEXAS, August 26, 1910.

Editors Herald: I have been very busy in this field this year. There are many calls for preaching, and few to do the work. I was surprised to read a statement from one of our missionaries of Kansas, that the people were so busy they could not attend meeting, and it seemed hard for him to find places to occupy. At the same time we are making excuses to the people for not coming to them. Come over and help us in Texas.

We have held two reunions this year; one near Hearne, Central District, and the other on the Medina River, near Pipe Creek, in the Southwestern District. The one in Central was not as well attended by the members as it should have been. They did not seem to see the necessity of coming prepared to camp on the ground. The reunion near Pipe Creek was quite a success. We held our conference during the time. One young man was ordained to the priesthood, Glaud R. Kuykendall, of San Antonio. The Spirit was present in the ordination, and if he is faithful, will make a power for good.

The night the reunion closed, Bro. Arthur Adams loaded the tent in his wagon, and with his mother-in-law and her granddaughter and myself, we left for a thirty-five mile drive up the river to Tuff. We drove ten miles that night. Immediately upon our arrival, I received a phone message from Pipe Creek, the place we had started from, that Sister Cora Hodges had died that morning, and they wanted me to come and conduct the funeral services. Brother and Sister Love started with me, back over the same road. I did all I could for them, under the circumstances, and all seemed to

appreciate my effort. Sister Cora was twenty-four years old, and a devoted Saint. She had been sick for eight months, and a constant sufferer, but had borne it with patience. She has gone to the paradise of God to await the first resurrection.

After the above services were over, we drove back to our starting point, and I commenced meeting that night. This made three trips over the same road, a distance of more than one hundred and twenty miles, and it was hot and dusty. They have had no rain in this part of the State since the 18th of May.

I expect Bro. D. S. Palmer in a few days, and then we will move the tent to Utopia. I am still in the conflict but worn and weary.

W. M. AYLOR.

LLANSAMLET, SOUTH WALES, August 23, 1910.

Editors Herald: It is now some time since I sent you a few lines, but I note with pleasure the various interesting letters in your columns; not least among them is the letter of Sister Schofield, of Manchester, and another from our local branch president, Bro. David Lewis. All seem to be unanimous that the work is safe in the care of our beloved Bro. J. W. Rushton, whose devotion to its interests is beyond the comprehension of any, except those of us who know him, and have some idea of the sacrifices he has made for the welfare and good of others, and it is of special interest to note the testimony of Bro. David Lewis, who, after thirty-five years experience in Wales, is of the opinion, like myself, that Bro. Rushton is the right man in the right place; and although he can not yet talk in the Welsh language, he is a very fit and proper person to have the oversight of the work in this land, and that the time has not come for Wales to be an independent mission, as some would have us believe, with a Welsh president and Welsh bishop, etc.

As separation means death, and union is life, and those of us here who have the work at heart are satisfied there has not previously been such an inclination as now exists to unite our forces and our powers in one concentrated effort for the benefit and good of the people who have not yet found the narrow way, that they shall rejoice with us in the message restored to the earth by Joseph the Seer. Surely "God is marshaling his army" here, as well as elsewhere, and he has caused men to come into the church who, by reason of their past stability, are fully competent to look after the work, under the direction of those whom God has set in his church as apostles.

For my part, I can not see why the gospel is not restored in its fullness to Wales as well as England and elsewhere, and if so, does not God qualify men here as well as in America? We do not object to our brethren coming here from America, as we have learned to love Brn. Morgan, Newton, and others, not forgetting Brother Caffall, who has gone on to his reward; but what we do object to is the very short time some stay here after being appointed, and the great expense entailed to come and return. The men here are already on the spot, and all their interests are here; as, for example, Bro. T. Jones, who is doing a remarkable work at Lydney, in the Eastern District of Wales, which is gradually bearing fruit. There are others we can mention, whose untiring efforts are commendable, and I venture to assert the work has no more zealous officer than our worthy Bro. F. Simmonds of this branch. We have had eight added to the branch by baptism, during the last three months, and others are interested. May God speed the right, is my prayer, and may the day hasten when there shall be a reign of peace and blessedness.

Yours in the conflict for truth,

HENRY ELLIS.

DICKINSON, NORTH DAKOTA.

Dear Herald: We are some of the isolated Saints, and we do not know what it is to be associated with Saints. I just came into the church last May, and I am not sorry so far, although I am the only one of my people who belong to this church. I hope to see the day when all the rest of them will be united with the true church.

Would like to have some one write in regard to what is sinful, in the sight of the Lord, to attend on the Sabbath. I will close by asking all the Saints to remember us in their prayers.

Your sister in Christ,

MRS. A. P. LANGDON.

Dear Herald: The Saints of Belding, Michigan, had the privilege of enjoying a grove meeting on the 13th and 14th of August, with good interest and attendance. We feel that a great good might yet be done in that neighborhood. Elders present were: S. W. L. Scott, Brethren Lambkin and Mc-Night, besides our local elder and priest.

MRS. M. F. HILL.

Des Moines Reunion.

The reunion of the Des Moines District was held at Fraser, Iowa, from August 12 to 21, 1910. The organization took place Friday afternoon, August 12. The following officers were elected: President, J. F. Mintun, with C. J. Hunt and Wardell Christy assisting; secretary, Alice E. Mintun; chorister, Wardell Christy; and marshals, J. Daugherty and F. Walters.

The number of services held is as follows: prayer services, 9; normal, 5; preaching services, 23; Sunday school sessions, 2; and business sessions, 2. Two were baptized on Sunday, August 14.

We had the pleasure of having with us C. J. Hunt, Elbert A. Smith, J. S. Roth, Wardell Christy, O. Salisbury, and J. F. Mintun. The meetings were all very instructive and the order was excellent. The attendance was very good throughout the meetings, the best attendance being in the evenings and on Sundays. The reunion for 1911 will be held at Colo, Iowa, beginning the last Friday in August. We hope that all the Saints will plan to be with us at that time.

ALICE MINTUN, *Secretary.*

Stewartsville Reunion.

The Saints of northern Missouri began their eighteenth annual reunion August 12, 1910. Organization was effected, choosing B. J. Dice, C. E. Harpe, and T. T. Hinderks as the presidency of the reunion, they to arrange for speakers, etc. It was counted the most spiritual reunion ever held in these parts. The tent used several years ago was 26 by 36 feet; but the attendance has increased to the extent that a tent 52 by 80 feet will nothing like accommodate the people, evenings and on Sundays. The pioneer committee are resting now and enjoying what they at one time saw by the eye of faith. Bro. A. W. Head and Uncle Charlie Faul, are all we remember of said committee.

Bro. David Powell and B. J. Dice are still rolling the wheel by keeping their shoulders to it.

The committee spared neither time nor means in making things comfortable for the reunion, and the committee was again chosen for the year 1911 at Stewartsville, Missouri.

The word was dispensed by I. P. Baggerly, I. N. Roberts, W. P. Pickering, Archie McCord, T. A. Ivie, J. A. Roberts, W. H. Kelley, Roy Slye, F. B. Blair, William Lewis, and the writer. Thursday was known as children's day. The prayer services were good, and the Saints were strengthened by the

manifestations of the Spirit. Brother Faul, Bishop's agent, held two meetings, expounding the financial law, answering questions pertaining thereto. Patriarch Lewis was also kept quite busy in his line of work. Three were baptized by Andrew St. Lewis, and Bro. J. A. Roberts and Robert McFall were ordained elders.

The Saints seemed loath to say good-bye and will have many pleasant memories of the reunion of Stewartsville. Two letters were read from former missionaries of the Far West District, F. C. Keck and T. W. Chatburn, and the Saints felt glad that they were remembered, as will your writer when he is called to go to other fields.

Yours for the committee,

CHAS. E. HARPE.

From Australia.

As an earnest Saints are anxiously watching the progress of this latter day work, I thought I would drop a few lines from this corner of the Master's vineyard, and let you know that we are still holding on to the rod of iron that leads to the tree of life, and doing all we can to further the cause of truth among the people. The few missionaries we have are busily engaged in trying to interest the people with tracts, conversation, and by preaching as the way opens up, but they find it most difficult to get an audience, excepting on Sunday, then the number present is often very small. As the fullness of the Gentiles comes in, the desire of the multitudes for light and truth seems to grow less and less, until there are a very few who are really hungering for righteousness. A fight, a football match, or anything worldly will readily attract a great crowd of people, which clearly indicates the flow of the tide. "As a man thinketh, so is he." And as he thinks, so he acts, and the actions indicate his standing before the Lord. Teaching can only be made effective by example, and those who fail to teach in this way will surely end in failure.

The religious world professes, but fails to do according to what is written, and can not reasonably expect to hear the "well done" in the end. I am satisfied that even among our own people, there will be many who will allow themselves to be beguiled of their reward by drifting away from the light and joining hands with the things of the world until it is too late to meet the Bridegroom. "The mortar that is not tempered, and the bricks that are not burned," can not have permanent place in the Lord's house, for the angels must be sent forth to gather out of his kingdom all who offend, and those who will not cease from doing evil, that the Bridegroom may come to a church whose actions are righteous.

I have just been to the opening of our new church at Tun-curry, and to attend the memorial service of our late Bro. John Wright, one of the noble, tried, and true Saints of this mission; and we had a pleasant and profitable time together. Sister Wright is recovering from the shock of his sudden and unexpected death, and is likely to spend many useful years with us yet. Brother Robertson was present and preached the opening sermon, which was much enjoyed by all. He sometimes gets lonely, and a little homesick, but still plods away in the Master's work. We are all anxiously waiting some news from Brother Pitt, so as to learn the plan of his intended movements.

New Zealand sends a call for help, and we hope to be able to assist them. More young laborers are sadly needed to carry the good news to all who now sit in darkness, and are longing for the light.

I am well, and doing what I can to keep harmony, and the work on the move.

Yours in the faith,

C. A. BUTTERWORTH.

SYDNEY, AUSTRALIA, August 2, 1910.

Miscellaneous Department

Conference Minutes.

CENTRAL OKLAHOMA.—District conference convened at Morrison, Oklahoma, August 20, 1910. District president E. H. Smith, and Hubert Case presiding. Reports were offered by Elders E. H. Smith, J. E. Yates, Hubert Case, T. L. McGeorge, H. C. Hughes, Orrel Carter, and H. S. Bayless; deacon, E. K. Bair. Branches reporting: Terlton, Oak Grove, Ripley, Piedmont, and Holdenville. Rock Creek Branch did not report. A request was read from Terlton that H. S. Bayless be ordained to the office of elder. On motion it was ordered that he be so ordained, which was done the day following. The election of officers for the ensuing year resulted as follows: For president, J. E. Yates; vice-president, Ed. Dillon; secretary, Alice M. Case; treasurer, J. E. Hughes; librarian, Orrel Carter. A collection amounting to \$1.92 was taken up to procure supplies for secretary. The next conference was voted to be held at Holdenville, the time to be determined by the district presidency and missionary in charge. Alice M. Case, clerk.

SOUTHERN MISSOURI.—District conference convened with the Beaver Branch on Saturday, August 20, 1910, at 10 a. m. District president, J. C. Chrestensen in the chair. After the opening exercises, the chairman suggested that sub-missionary A. M. Baker, preside over the conference, and on motion he was so chosen. Statistical reports were read as follows: Springfield, last report 82, present number 169, absent 72; Pomona, last report 82, present number 86, absent 48; Beaver, last report 71, present number 78, absent 31; Thayer, last report 27, present number 29, absent 5; West Plains, last report 49, present number 48, absent 31. Ministry reporting: Elders A. M. Baker, preached 82 times, assisted 35, baptized 15, confirmed 10; J. C. Chrestensen, preached 57 times, assisted 23, baptized 3, confirmed 1, and blessed 3 children; C. L. Snow, preached 107 times, baptized 5, confirmed 7, administered to sick 32, blessed 4 children; J. F. Cunningham, preached 33 times, ordained 1 elder, blessed 1 child; O. E. Ensley preached 2 sermons, presided 6 times, other meetings 12; Benjamin Pearson presided over Beaver Branch, preaching the 2d and 4th Sundays, and administered the sacrament the first Sunday of each month, and attended to other duties; J. W. Quinley, preached 21 times, services attended 88, confirmed 3, administered to sick 11; Priest Fred Moser, jr., preached 8 times, administered the sacrament 3, other meetings 9, and labored as Sunday school superintendent. The tent committee reported, receipts \$103.45. Expenses \$115.70. Due A. M. Baker, \$12.25; the committee continued. Bishop's agent's report: Receipts, \$73.55; expenses, \$260.10; leaving a balance on hand of \$13.45. Report audited and found correct. The secretary reported that Bro. and Sr. D. W. Thomas were sent to the Sanitarium, as per conference resolution, but the doctors never gave any hope of recovery, and that the brother passed away to his reward on August 17. A motion prevailed that the secretary draw up a resolution of condolence expressing our sympathy for the bereaved one, and to have copies of the same sent to the widow of the deceased, the church papers, and spread upon the conference minutes. A petition from Pomona Branch, asking conference to provide for the ordination of Fred Moser, jr., to the office of elder, was granted. District officers elected were: President, J. C. Chrestensen; vice-president, J. F. Cunningham; secretary and treasurer, Benjamin Pearson. A former resolution, prohibiting users of tobacco from laboring as officers in this district, was repealed. At 1:30 p. m., on Sunday, baptism of three young sisters from the Sunday school, by Elder Pearson. At 7:30 Elder Baker baptized three, and they were confirmed at the service at 8:30. Adjourned to meet at Thayer, November 12, 1910. Preaching during conference by Elders Cunningham, Baker, and Snow. Benjamin Pearson, district secretary.

Conference Notices.

The conference of the London District (Ontario, Canada,) will convene on Saturday and Sunday, October 15 and 16, at Stratford. Please send all statistical reports, and other business papers for conference action, to the undersigned by the 10th of the month, that each branch may be properly represented and no delays occasioned. It is hoped that this conference will witness a "record breaking" attendance of the London District. Board and lodging will be provided ac-

ording to the old original plan—free of charge—by the Stratford Saints, who hereby desire to extend a cordial and pressing invitation to all members of the various branches of the London District to attend this conference. P. H. Philip-pin, district secretary, 92 Chesley avenue, London, Ontario.

The Massachusetts district conference will convene at New Bedford, Massachusetts, Saturday and Sunday, October 1 and 2, 1910, at 3 p. m. All branch clerks are requested to send in their statistical reports at least ten days in advance. All elders, not General Conference appointees, are required to report their labors. Address all communications for conference to the district clerk, W. A. Sinclair, M. D., 166 Pearl street, Winter Hill, Massachusetts.

The Central Michigan district conference will be held at Whittemore, October 15 and 16. Would like to receive all branch reports by October 3. Elsie Janson, district secretary.

Pottawattamie district conference will convene at Boomer, Iowa, at 10 o'clock, Saturday, October 1, 1910. Please send all reports to the undersigned on or before September 25, 1910. J. Charles Jensen, secretary.

Convention Notices.

Zion's Religio-Literary Society, of Central Michigan District, will meet in convention at Whittemore, Friday, October 14, at 9:30 a. m. Elsie Janson, secretary.

Central Michigan District Sunday school association will meet in convention at Whittemore, Friday, October 14, at 2 p. m. Would like to see each school represented. Cora Janson, secretary.

The New York District Sunday school association of the Reorganized Church of Jesus Christ of Latter Day Saints, convenes Friday, September 16, at 10 a. m. Charles C. Koehler, secretary.

Reunion Notices.

The Florida District will hold a reunion at Santa Rosa Branch, October 14 to 23, 1910. The district conference will also hold its session at place of reunion, Saturday, October 15. We expect to have at least three missionaries at the reunion. W. A. West, W. M. Hawkins, reunion committee.

The Bishopric.

AGENTS' NOTICES.

Owing to ill health, we submitted our resignation as Bishop's agent for Little Sioux District, to Bishop E. L. Kelley. At his request, and the importunities of authorities in the district, we have consented to act, until further notice, in hope of better conditions. Pray for us. We herewith invite all Saints of the above district to send all your tithes, and other funds to us, and we will do our best.

ALMA M. FYRANDO.

MAGNOLIA, IOWA.

Notices.

Those who desire to locate now or hereafter at Independence are advised that the United Order of Enoch have platted, and have on the market for sale, the lots in Edgefield Addition, which is one of the most beautiful tracts to be found. The lots are in size fifty feet by about one hundred and forty feet, price \$4.50, \$5, and \$6 per foot, with streets graded and granitoid walks. Three to five blocks from car line, and same distance from new Latter Day Saints' church on the South Side. We can only give bond for deed now, as we must have money to finish paying for the land before titles can be given. Those who can pay only a part let us know, and we will try to arrange for you. Now remember, this is not a speculative scheme, but a coöperative move and in the Lord's way, for the general benefit of the work of God.

UNITED ORDER OF ENOCH.

INDEPENDENCE, MISSOURI.

Request.

To the Members of the Sixth Quorum of Priests, and All the Priests of the British Isles Mission, Greeting: The above quorum held its annual meeting at the Saints' chapel, at Birmingham, on August 1, 1910, during the mission conference session. The items on Agenda were: first, secretary's report; second, Future of Quorum, Shall it continue? third, Election of officers. The following brethren were present:

Edward Maloney, Albert Hall, Robert W. Smith, Arthur Mayne, David Edwards, A. T. Trapp, George Gaydon, Brother Edwards (Birmingham), and by invitation High Priest H. Greenwood, president of Manchester District, and Elder G. W. Leggott of the missionary staff. The advice of these brethren was very valuable indeed. The secretary gave a clear definition of the position of quorum, which was not promising, as the quorum was without finance and had no officers; the whole of the business being transacted by the writer until further notice. After much discussion it was decided to continue the quorum and the following brethren were appointed: Albert Hall, 56 Bradford Road, Manchester, president; Robert W. Smith, 83 Queens Road, Harpurhey, counselor; A. T. Trapp, Stanborough, Tewesbury Road, Gloucester, counselor; Edward Maloney, 20 Chipping Street, Longsight, secretary. The new president clearly outlined future of quorum, and appealed for support of all the priests in mission, and it was resolved that the annual fee of six shillings be levied. Will every priest in the mission kindly communicate with the secretary, stating full particulars of branch of which they are members, birthplace and date, when baptized, when ordained, and by whom? as we wish to get the records of quorum up to date. Those who are not members can obtain all particulars from secretary's membership. It is the desire of the officers to make the quorum of great value to each member; so please rally round, and success will attend our united efforts. Circular letters will be posted to all, as we receive their addresses. May the blessing of our Father rest upon the labor of the priests of the mission, and success attend the work in general. Yours in gospel bonds,

A. HALL.
R. W. SMITH.
A. T. TRAPP.
ED. MALONEY.

Independence Sanitarium.

TRAINING SCHOOL FOR NURSES.

The Sanitarium offers a three years' course of instruction to ladies desiring to become trained nurses. The first month is probationary. The nurse in charge has full power to decide as to their fitness for the work, and to the propriety of retaining or dismissing them at the end of the month's probation. She can also at any time dismiss them for misconduct or inefficiency.

Room, board and laundry (except collars and cuffs) is furnished for the term, and an allowance of five dollars per month additional, after the first month. Except as above, no wages will be paid. The instruction, knowledge, and experience furnished, are considered full compensation.

The day nurses rise at 6 a. m., breakfast at 6.30, on duty from 7 a. m. to 7 p. m., with two hours in afternoon for rest and study. One half day is allowed each week, and four hours on Sunday. Two weeks vacation each summer.

The candidates for admission must be unmarried women between twenty and thirty years old, and must possess a good common school education. They are required to furnish a physician's certificate of sound health and two certificates of good character. Those who have had partial training in any other institution, or correspondence school, for training nurses, are not eligible.

The applicant should bring two dark wash dresses, four white aprons, two inch waist bands and five inch hem plain underclothing, and rubber heeled shoes for probation. After being accepted for training, they are required to wear the uniform of the training school.

Those graduating after passing the final examination at the close of the three years' term will receive a diploma, certifying to their character, proficiency, and period of training.

Applicants should address Independence Sanitarium, West Blue avenue, Independence, Missouri. 36-3t

Resolution of Condolence.

The Southern Missouri District, in conference assembled, passed the following resolution: "That, whereas, it hath pleased God, in his infinite wisdom, to remove, by death, our brother and collaborer, Elder D. W. Thomas; and whereas, we recognize that we have lost a faithful brother, and his wife a faithful husband; therefore, we extend our sympathy and condolence to his widow, who now remains to fight the battle alone, and pray that the same God who sustained the widow

of Sarepta, may sustain her, until such time as he sees fit to call her home."

Done at the Beaver Branch of the Reorganized Church of Latter Day Saints, August 20, 1910.

BENJAMIN PEARSON, District Secretary.

Corrections Bishop's Annual Report.

In Presiding Bishop's Itemized report Smith, J. M., e., \$30, should read, Smith, I. M., e., \$30. The following reports were omitted:

MICHIGAN.

Eastern District.

Andrew Barr, Agent.

Receipts.

Balance due church December 31, 1908.....	\$658 62	Mehlich, B. A., and wife, t	1 00
Bennett, W. L., and wife, t	19 00	Mead, J. H., t.....	2 00
Brooks, Stacy, t.....	1 35	Meadel, Wm., and wife, t.	4 00
Brooks, Cora, t.....	1 00	Moore, Catharine, t.....	3 00
Braknell, Sarah Jane, t.....	10 00	McKenzie, A., and wife, t.	12 25
Burke, Amy, t.....	1 00	McKenzie, Lucinda, t.....	3 00
Bannister, Welsy, t.....	1 00	Naville, Annie, t.....	5 00
Bender, Lewis, t.....	10 00	O'Brien, Thos. H., and wife, t.....	10 00
Burns, Harriet, t.....	5 00	Orme, Robt., and wife, t.	50
Benedict, Andrew, t.....	2 00	Oversweet, Cora B., t....	2 00
Baum, Jessie, t.....	2 00	O'Brien, Jos., and wife, t.	45 00
Breakie, Elizabeth, t.....	1 00	Provost, Samuel, t.....	2 50
Brown, Mary, t.....	1 20	Provost, Adela, t.....	2 50
Bender, Fred, and wife, t.	10 00	Pangman, Christopher, t.	5 00
Brown, Ida M., t.....	20 00	Pangman, Charles, t.....	50
Brown, Ida M., error last report.....	198 00	Powell, Olive, t.....	2 00
Bennett, W. L., and wife, t	19 00	Provost, Rhoda, t.....	1 00
Brooks, Stacy, t.....	1 35	Provost, Peter D., t.....	1 00
Brooks, Cora, t.....	1 00	Paton, Robert, and wife, t.	7 50
Braknell, Sarah Jane, t.....	10 00	Provost, Marj., t.....	5 00
Burke, Amy, t.....	1 00	Rushton, Wm. J., and wife, t.....	6 00
Bannister, Welsy, t.....	1 00	Rosser, Richard, and wife, t	8 00
Bender, Lewis, t.....	10 00	Rosank, Lillie, t.....	1 25
Burns, Harriet, t.....	5 00	Rauh, Fred, and wife, t....	100 00
Benedict, Andrew, t.....	2 00	Rippberger, Charles, and wife, t.....	5 00
Baum, Jessie, t.....	2 00	Rawson, Thomas, and wife, t.....	5 00
Breakie, Elizabeth, t.....	1 00	Steinhouse, Moses, and wife, t.....	30 00
Brown, Mary, t.....	1 20	Steinhouse, Liddy, t.....	2 80
Bender, Fred, and wife, t.	10 00	Somes, Mary, t.....	75
Brown, Ida M., t.....	20 00	Simmons, Jane, t.....	1 00
Brown, Ida M., error last report.....	198 00	Sheufelt, May, t.....	3 00
Bennett, W. L., and wife, t	19 00	Shippey, Harry, t.....	1 50
Brooks, Stacy, t.....	1 35	Smith, W. F., and wife, t.	5 00
Brooks, Cora, t.....	1 00	Stewart, Henry, and wife, t	4 00
Braknell, Sarah Jane, t.....	10 00	Scrivener, Chas., and wife, t	2 00
Burke, Amy, t.....	1 00	Sweet, J. L., t.....	5 00
Bannister, Welsy, t.....	1 00	Sweet, Elizabeth A., t....	1 00
Bender, Lewis, t.....	10 00	Sheffer, Henry, and wife, t	6 00
Burns, Harriet, t.....	5 00	Skinner, George H., and wife, t.....	5 00
Benedict, Andrew, t.....	2 00	Steinhouse, Matilda, t....	2 50
Baum, Jessie, t.....	2 00	Shar, Vincent, and wife, t.	13 50
Breakie, Elizabeth, t.....	1 00	Volz, Jacob, and wife, t....	50 00
Brown, Mary, t.....	1 20	Volz, Fred, and wife, t....	100 00
Bender, Fred, and wife, t.	10 00	Volz, Emma, t.....	1 00
Brown, Ida M., t.....	20 00	Weaver, Richard D., t....	3 25
Brown, Ida M., error last report.....	198 00	Weaver, Isaiah, t.....	5 00
Bennett, W. L., and wife, t	19 00	Wartz, Ezra, t.....	25 00
Brooks, Stacy, t.....	1 35	Winters, Clinton, and wife, t.....	1 00
Brooks, Cora, t.....	1 00	Wells, Mrs. O., t.....	1 50
Braknell, Sarah Jane, t.....	10 00	Wyman, Roy, t.....	1 00
Burke, Amy, t.....	1 00	Walker, Jemima, t.....	2 00
Bannister, Welsy, t.....	1 00	Whitford, Lyman D., and wife, t.....	1 00
Bender, Lewis, t.....	10 00	Wyman, Eugene, and wife, t	1 00
Burns, Harriet, t.....	5 00	Webb, Pearl, t.....	25
Benedict, Andrew, t.....	2 00	Williams, Bert, and wife, t	6 00
Baum, Jessie, t.....	2 00	Wood, Robt., and wife, t....	25
Breakie, Elizabeth, t.....	1 00	Wilder, Jennie, t.....	2 50
Brown, Mary, t.....	1 20	Zapfe, G., and wife, t.....	1 00
Bender, Fred, and wife, t.	10 00	Total.....	\$1,013 62
Brown, Ida M., t.....	20 00	Expenditures.	
Brown, Ida M., error last report.....	198 00	Barr, Andrew, e.....	\$108 00
Bennett, W. L., and wife, t	19 00	Balley, John J., t.....	116 00
Brooks, Stacy, t.....	1 35	Dowker, D. B., t.....	96 00
Brooks, Cora, t.....	1 00	Davis, William, f.....	210 00
Braknell, Sarah Jane, t.....	10 00	Ritzenhouser, R. f.....	244 00
Burke, Amy, t.....	1 00	Haun, O. J., t.....	210 00
Bannister, Welsy, t.....	1 00	Hilliard, G. H., counselor.	615 77
Bender, Lewis, t.....	10 00	Mortimer, A. B., e.....	5 00
Burns, Harriet, t.....	5 00	Weese, P. B., a.....	15 00
Benedict, Andrew, t.....	2 00	Wight, J. W., t.....	88 00
Baum, Jessie, t.....	2 00	Total.....	\$1,713 77
Breakie, Elizabeth, t.....	1 00	Due from Andrew Barr.....	\$190 85
Brown, Mary, t.....	1 20	WISCONSIN.	
Bender, Fred, and wife, t.	10 00	Northern District.	
Brown, Ida M., t.....	20 00	Lester Wildermuth, Agent.	
Brown, Ida M., error last report.....	198 00	Receipts.	
Bennett, W. L., and wife, t	19 00	Balance due church December 31, 1908.....	\$162 30
Brooks, Stacy, t.....	1 35	Colbert, Orlando.....	10 00
Brooks, Cora, t.....	1 00	Enderly, Albert.....	5 50
Braknell, Sarah Jane, t.....	10 00	Hewitt, Mrs. George.....	3 35
Burke, Amy, t.....	1 00	Knapp, A. O.....	12 50
Bannister, Welsy, t.....	1 00	Livingston, William.....	4 00
Bender, Lewis, t.....	10 00	Longsdorf, John and Lucy	5 00
Burns, Harriet, t.....	5 00	www.LatterDayTruth.org	

Shedd, Manly and Sarah 31 00
Shedd, M. O. 2 00
Total \$22 74

Expenditures.

Moore, Perla, a \$ 3 00
Wildermuth, E. M., e 5 00
Wildermuth, L. B., e 24 00
Wildermuth, Mrs. L., f 180 00
Johnson, Nalmer, agent 1 71
Total \$213 71
Due church \$ 7 03

MICHIGAN.

Eastern District.

William F. Smith, Agent.

Receipts.

Liddy, Frank W., and
wife, t. \$ 5 00
(Should read)
Liddy, Frank U., and
wife, t. 5 00
Mead, James, t. 7 00
(Should read)
Mead, James, t. 18 00
Rhode, G. C., t. 10 00
(Should read)
Rhode, Mrs. G. C., t. 10 00
Making total receipts \$1,002 03,

balance due church \$422 57,
instead of amount reported.

NEW YORK AND PENNSYLVANIA.

New York and Philadelphia District.

John Zimmermann, Bishop.

Expenditures.

Lewis, William, f \$ 40 00
(Should read)

Lewis, Mary, a 40 00
RECEIPTS AND EXPENDITURES OF
ELDERB.

Arber, Joseph, received from bishops and agents \$49, should read \$29, leaving balance due church of \$18.90.

Dutton, Jasper O., nothing received from bishops and agents, leaving balance due church \$3.80 instead of amount published.

Smith, H. O., received from bishops and agents \$155, should read, \$115, leaving no balance due church instead of amount published.

Died.

BA'LOU.—At Saint Joseph, Missouri, August 23, 1910, of tuberculosis, Sr. Myrtle Ballou, daughter of Bro. and Sr. Archibald Ballou, aged 22 years, 8 months, and 14 days. She was baptized when nine years old by Bro. S. V. Bailey. Her illness lasted more than a year. The parents brought the body to Lamoni for burial by the side of other children of theirs. Bro. R. M. Elvin had charge of the service at Bro. Edward Ballou's home, and Bro. H. A. Stebbins preached the sermon.

THOMAS.—Sr. Nydia Thomas, beloved wife of Bro. E. E. Thomas, died at her home, Bevier, Missouri, August 14, 1910, aged 32 years, 4 months, and 14 days; leaving to mourn a husband, two children, an invalid mother, three sisters, and a host of friends. Funeral services August 16, from the Saints' chapel, in charge of Elder W. B. Richards; sermon by F. T. Mussell, to a large concourse of people.

WESTLAND.—At Manila, Philippine Islands, May 28, 1910, Fred A. Westland, aged 33 years, 9 months, and 26 days. He was baptized by Elder R. J. Anthony when 11 years of age, and was one of the charter members of the Denver Branch. He was a man in every sense of the term, and leaves a clean record behind him. He was connected with the adjutant general's office of the United States Army for over fifteen years, beginning as messenger boy, and receiving promotion, until at the time of his death he was one of the chief clerks in that department. He was with the department in Denver, Oklahoma City, Saint Louis, Havana, and about eighteen months ago was transferred to the Philippines. He is survived by a wife, who was with him at the time of his death; also father, mother, and one sister. The body was brought to Denver for burial, the funeral being from Horan's undertaking parlors, July 20, in charge of Elder C. E. Everett, and the sermon by Elder E. F. Shupe. There was a large attendance of Saints and friends, and many beautiful floral pieces. Interment at Fairmount.

TRIPP.—Algerine O. Tripp was born July 11, 1834, at Westport, Massachusetts. He was baptized July 20, 1882, at Fall River, Massachusetts, by Elder John Gilbert. Ordained a priest March 16, 1884, at Little Compton, Rhode Island, and passed from this life April 20, 1910, at his home in Westport, Massachusetts. Funeral sermon by Elder John Gilbert, M. D., assisted by Elder H. W. Howlett.

LAMSON.—Mary E. Lamson was born August 8, 1843, at Jonesport, Maine, and died March 31, 1910. Was baptized September 5, 1886, by F. M. Sheehy. She was a good, consistent Latter Day Saint, a kind, affectionate mother, and one true to her friends. The world needs more like her. Sermon by S. F. Cushman.

JOHNSON.—Mattie Alice Johnson was born in New York, August 4, 1859. Married to John J. Johnson, December 29, 1881. Baptized September 15, 1895. She passed beyond, Sunday, August 14, after a lingering illness of consumption, leaving husband, four daughters, and two sons. While our sister had lived a humble life, judged by exalted social standards she was a good mother, kind neighbor, and faithful member. The funeral service from the Saints' church, at

Magnolia, Iowa, August 16, was especially impressive. Sermon by Alma M. Fyrando, at her request, assisted by Paul M. Hanson.

GOODENOUGH.—Bro. Chancy E. Goodenough was born June 4, 1836, in Chenango County, New York. Came to Michigan in 1846, and has lived in Marcellus and vicinity all these years. He was married to Miss Mary Eliza Barel, April 6, 1856. This union was blessed with nine children, one of whom passed away in June, 1874. Those surviving are Eva, Elder E. J., Esther, James C., Katie, Grace, George, and Glenn. Brother Goodenough affiliated with the Disciple Church for a season, but hearing the restored gospel he yielded obedience to the same in March, 1884. He was president of Marcellus Branch for seven years. His sickness dated from the fall of 1909, suffering rheumatism and later a paralytic stroke, being confined to his bed since latter part of February, 1910; unable to move since last June. He was conscious to the last, and desired to go home, asking prayers that the end might come, which was realized August 13, 1910. He leaves a patient companion, eight children, two brothers, twenty-six grandchildren, twelve great-grandchildren, and a large circle of friends and acquaintances who held him in esteem, as attested by the very large attendance at funeral. The obsequies were conducted on the beautiful lawn by Elder S. W. L. Scott. "A good man has gone to a bright reward," was the comment on his life and character.

HALL.—Rebecca Hall was born September 12, 1828, and died May 17, 1910, aged 81 years, 3 months, and 26 days. Was married to Daniel F. Hall May 13, 1847. Nine children were born to them, five girls, and four boys. She became a Latter Day Saint thirty-seven years ago and has lived a faithful and devoted Christian life. Many will rise up at the judgment and acknowledge gifts in time of need from her liberal hand. Her testimony and presence are much missed. Late in life the loss of sight was an additional affliction, giving its finishing touches to an already developed life. Funeral address by S. F. Cushman.

WILSON.—Austin L. Wilson was born June 17, 1883, and died July 16, 1910, aged twenty-seven years. For twelve years he has been slowly declining with tuberculosis. His life has been gradually oozing out day by day. However, his faith and fortitude enabled him to endure to the end. His sweet, cheerful countenance was an indication of an inward peace and hope. He was an example of Christian fortitude. An appropriate address was given at the funeral by Elder U. W. Greene, assisted by S. F. Cushman.

Prison Reform in England.

The Right Hon. Winston Churchill, in the few months that he has been at the Home Office, has boldly done what many English prison reformers had been vainly endeavoring to get done for many years.

This son of an American mother has announced a sweeping series of reforms in the British penitentiary system. Mr. Churchill's attention was directed to the subject by seeing a performance of John Galsworthy's play "Justice" at the Duke of York's Theater. In the speech announcing his plans the Home Secretary referred to the fact that the evil of solitary confinement had been brought home to the public and to the Home Office by various able writers in the press and by exponents of the drama.

The first two acts of Mr. Galsworthy's play appear in the September *American Magazine*, and these are to be followed by the rest of the play in the October issue. Mr. Galsworthy's play tells the story of a terrible punishment resulting from solitary confinement. It is a tragic, compelling drama—as strong if not stronger than his "Strife," which awakened such widespread discussion.

Woman's Home Companion for September.

Women are planning their fall wardrobes now and rejuvenating their houses, and the beautiful September issue of the *Woman's Home Companion* comes to us in the nick of time. Miss Gould, the fashion editor, shows all the points of the autumn styles, and a new department, "Home decoration and handicraft," will serve as an inspiration for the home lover.

In this issue begins an unusually thrilling story of the stage by Hulbert Footner, entitled "True love." Short stories by Mary Hastings, Annie Hamilton Donnell, and Grace Keon, together with another installment of "Brothers four," which is drawing to a close, complete an assortment of fiction rarely found in a magazine.

CONTENTS

THE SAINTS' HERALD

EDITORIAL: 869
 Two Stories with a Moral - - - - - 871
 The New Postal Law - - - - - 871
 Method in Preaching - - - - - 872
 Notes and Comments - - - - - 872
 HYMNS AND POEMS - - - - - 872
 ELDERS' NOTE-BOOK: 873
 The Lord's Work (poem) - - - - - 873
 Should We Study the Word of Wisdom and the
 Laws of Health and Teach Them to the Saints,
 by Fred Adam - - - - - 873
 The Story of the Bilibius Bolt, by Elbert A. Smith
 An Excellent Opportunity, by J. H. Tyrrell - - - - - 874
 ORIGINAL ARTICLES:
 How to Hold the Children under Home Influence
 and Away from Places of Questionable Charac-
 ter, by F. M. S. - - - - - 874
 "An Enemy Hath Done This," by Gomer R. Wells
 Leaves from Life, an Autobiography of C. C. Joehnk
 Tobacco and the Word of Wisdom, by J. L. Gun-
 solley - - - - - 880
 OF GENERAL INTEREST - - - - - 881
 MOTHERS' HOME COLUMN - - - - - 883
 LETTER DEPARTMENT - - - - - 884
 John Wahlstrom—Carl F. Wheeler—M. F. Squires
 —Bert E. Hart—Mrs. P. H. Schmidt—A. M.
 Baker—F. T. Coates—A. G. Miller—W. M. Aylor
 —Henry Ellis—Mrs. A. P. Langdon—Mrs. M. F.
 Hill—Alice Mintun—Charles E. Harpe—C. A.
 Butterworth.
 MISCELLANEOUS DEPARTMENT - - - - - 888

ESTABLISHED 1860.

Joseph Smith, Editor; Elbert A. Smith, Associate Editor; Israel A. Smith, Assistant Editor.

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

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

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

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There is also a large reproduction in full color of Jessie Willcox Smith's painting, "Little drops of water," which is another of her charming series illustrating familiar verses of childhood.

Mrs. Burton Harrison relates, in a charming manner, her reminiscences of the famous men and women who have gathered in her drawing room.

"Taking royalty by storm," by Amy Sutton Reyner, is a fascinating and vivid account of the Roosevelts' tour in Europe.

Appendicitis.

Appendicitis is usually first manifested by the presence of a keen, severe, stabbing pain in the region of the right groin. Combined with this symptom there may be colicky pain in the region of the bowels. One may notice extreme tenderness upon pressure in the region indicated. In many cases the patient has a severe chill, followed by a quick, high fever. The patient becomes rapidly ill in some instances, and at times enters a state of utter collapse. The pulse becomes rapid, and although strong at first, soon becomes feeble. Invariably there is nausea; and sometimes severe vomiting. Constipation is always present. The abdomen frequently becomes swollen and the skin over it tight as a drum head. The pain is often spasmodic in character, not continuous.

When threatened with appendicitis, the first thing to do is to thoroughly knead the abdomen in a circle, going up the right side; across the upper side from right to left; down the left side; across the lower part from left to right. Frequently the symptoms of the disease will quickly disappear under this kneading process. Of course, this treatment is impossible after the disease has thoroughly developed.

When the disease has fully developed, the very first remedy that should be used is a copious flushing of the lower bowels, that it may be cleaned absolutely of fecal matter.—Bernarr Macfadden, in September *Physical Culture*.

The Interstate Commerce Commission's Duties Under the New Law.

The commission must consider the probable effect of its orders on railroad earnings, both because, as an administrative body, it is its duty as much as that of the President, to use its authority to promote the public welfare, and because the Supreme Court of the United States has held that railroads can not constitutionally be deprived of the right to earn a "fair return." The Supreme Court, in the Consolidated Gas Company case, indicated that six per cent is the *minimum* to which a public service corporation can be restricted. Just what return the Interstate Commerce Com-

mission regards as the *maximum* which in the interest of public expediency railways should be allowed to earn, it has never said, but in its original opinion in the recent Spokane rate case, it did express the view that the net earnings of the Northern Pacific and Great Northern, which for five or six years had averaged from twelve to fifteen per cent, were excessive.

The rates of all competing railways must be the same; otherwise all the competitive traffic will go to the road whose rates are lowest. But the *net earnings* of competing roads vary widely; in the same territory there are found roads which are earning 20 per cent and others that are earning nothing, or perhaps 2, 3, or 4 per cent. Now, if the commission reduces a rate it reduces the earnings of the weak as well as of the strong competing lines; and if it permits a raise of rates the earnings of the strong as well as of the weak lines will be increased. The commission has repeatedly said that where the earnings of an entire group of roads will be affected by its order, it must take into account the entire situation; it will not reduce rates because the earnings of some one road or roads in a group are high, nor refrain from reducing them because the earnings of some road or roads are already low.—From "Ought the railroads to advance their rates?" by Samuel O. Dunn, in the *American Review of Reviews* for September.

WANTED.—*Cosmopolitan Magazine* requires the services of a representative in southern Iowa to look after subscription renewals and to extend circulation by special methods which have proved unusually successful. Salary and commission. Previous experience desirable but not essential. Whole time or spare time. Address, with references, H. C. Campbell, *Cosmopolitan Magazine*, 1789 Broadway, New York City.

36-2t

Mayor Gaynor on City Government.

What William J. Gaynor, mayor of the city of New York, has to say on "The problem of efficient city government," is of interest to every American citizen. His discussion of the problem will be one of the features of the *September Century*, dealing with the training needed for a mayor; the first duty of officials, the folly of partisanship, the passing of boss-control, and other civic matters of vital interest.

Jesus sets before his disciples the real glory of Service instead of the false glory of Place.—W. P. Merrill.

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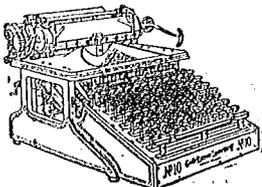
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THE SAINTS' HERALD

Official Publication of the Reorganized Church of Jesus Christ of Latter Day Saints

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

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



"There shall not any man among you have save it be one wife; and concubines he shall have none."—Book of Mormon, Jacob 2: 36.

VOLUME 57

LAMONI, IOWA, SEPTEMBER 14, 1910

NUMBER 37

Editorial

QUESTIONS ANSWERED.

We are in receipt of the following letter of inquiry from a brother in a prosperous branch, and our object in our replying through the HERALD is, that others asking the same or similar questions may read what answers are herein given, and save us the labor of writing personal letters, explanatory. We wish it distinctly understood that we do not make pretense to being able to answer questions that involve an attempt to state why the Lord did this or did not do that, instead of doing what it plainly appears he did do. We are not qualified to state what may have not been or now may be in the mind of the Lord, and of which he has placed no revelation on record among them. What he has revealed it is within the province of man to become acquainted with. What he has not revealed or does not presently reveal it is evident he chooses to retain within himself. What is written belongs to men; what is not written belongs to the Lord. He has said to the waves of the sea: "Thus far shalt thou go and no further." He has said to the ambition of men, "I place the fountains of knowledge within thy reach, but, the knowledge of the sources whence these fountains flow must remain with me." The old line remains true: "If seeking to be gods angels fell, seeking to be angels men rebel." It is safe for us to remain within the lines allotted to us, rather than to beat our wings against the empyrean heights beyond which we can not go.

Dear Brother: I am looking for the correct answers to some questions, which I consider are important ones; ones upon which there should be no division at all among the Saints, and least of all, among the ministry. For this reason I take the liberty of addressing them to you, leaving the matter entirely with you as to whether you publish them in the HERALD, or do me the very great favor of sending me your personal reply.

1. Christ did not die for our sins, because they were not committed at the time of his crucifixion. But provision is made in the gospel whereby our sins are remitted.

Christ *did* die for our sins, whether they were or were not committed at the time of his crucifixion. They were the same as committed with God, knowing as he did that they would be committed; and the sins for which provision is made in the gospel as above are the sins we commit after becoming

Saints, and that even these could not be remitted save through the death of Christ.

Which is the correct position?

2. Can it be correctly stated, no matter how it may be worded, that if it were a question of getting an answer from heaven as to the baptism of John, "Is it from heaven or of men," that this question would never be answered; and that our only hope of a solution to this question is to go to the word?

3. Does not this church teach that heaven (God) is ready to answer to-day any question involving his eternal salvation, which may be directed to him by the earnest seeker after truth?

Has not God given an answer to this question in latter day revelation in the fact that he acknowledged Brother Jose^e the Martyr's, translation of the Scriptures?

4. Our Savior, Jesus Christ, was tested severely; so much so that upon one occasion *he nearly went under!*

"Christ was fully, perfectly, altogether equal to his wonderful work, and never upon any occasion manifested any weakness. Had his task proven to be ten times more distressing and difficult, he would have been equal to it! No sign, not the least sign of weakness is anywhere evident in the sacred history of his life's work. The weakness here referred to, obviously, is not 'physical' but 'spiritual' weakness, and evidently the 'one occasion' referred to above would be that wherein he prayed, 'If it is possible, let this cup pass from me.' Is this prayer, or the petition of our Savior, necessarily a sign of weakness on his part?

5. Did God *create* or *imply* organize the spirit of man?

6. Does the church hold it to be truth that the spirits of men coexisted from all eternity with God, and that he can not annihilate or destroy them if he would?

7. The teacher's duty in part as outlined in the Doctrine and Covenants is that "He shall see that there is no iniquity in the church," or words to this effect. Does this mean that the teacher's hands are tied so that he can take no steps whatever in the way of carrying out the law of offenses until charges are preferred against the offenders?

8. Is it wisdom to appoint an elder to be the priest of a branch, where there is a priest eligible to the office? Is it as much in harmony with the law, as the election of the priest to the office of the priest would be?

1. In replying to this question it must be understood that the brother is presenting two statements made by different speakers, each expressing the opinion of the speaker; and evidently used in an argumentative presentation of the gospel, given through the teaching and example of Jesus Christ, for the benefit and salvation of men. Probably it would appear paradoxical to this questioner, that we should say, that if the whole statement of each of the speakers appeared in connection with the statements made,

H. O. Smith
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both might be considered correct. It is evident that the effort made by each speaker or writer was to show his conception of the manner in which Jesus Christ became the mediator for man in the plan of redemption, and by the offer of his life in his service and death, to become a propitiation for the sins of the world. The expression of John the Baptist, "Behold the Lamb of God, who taketh away the sin of the world," points effectively to the full completion of the work of redemption. The fact that the body of Christ was of the nature of Abraham's seed, subject to death, shows that the reasoning of one of the apostles, that, "By the disobedience of one sin entered the world, and death by sin, so by the obedience of one, many were made righteous unto salvation," show clearly that in some way the interference of the man, Christ Jesus, was to affect the releasing of men from their sins, that they might have salvation.

The ancient mystery of God manifest in the flesh appears in the supposed difference between the statements of these two reasoners both reaching the same conclusion, that the gospel was instituted to affect the same purpose.

Paul, writing to the Corinthians, the fifth chapter and twenty-first verse, clearly shows, that unto this body of Abraham's seed, into which the spiritual man, Christ, was born, was by that act under the providence of his Father, "made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him."

It would seem needless for us to attempt, by the expression of our opinion, to settle a query like this one in such a way that our expression of opinion might not be controverted. It would require a direct enunciation of the lawgiver, and such we do not know is in existence. To our thinking, the sin of the world is disobedience, and that when Jesus took his body into the waters of baptism at the hands of John, he redeemed that body under the righteousness of the gospel law, as by the shedding of his blood upon Calvary's cross he paid the penalty under the law; thus being made free both under the law and under the gospel. The difference of statement is only apparent. Each may have been warranted in following the line of argument in the speaker's mind. We personally should dislike to pass upon isolated statements like those of the question, and by our *ipse dixit* attempt to carry conviction to the minds of those who might read or hear. The chances are, if these speakers should meet and carefully canvass the matter between them, they would finally conclude alike and say the same thing. For these reasons we refrain from stating that either is right or that either is wrong.

2. We should answer this question as Jesus answered the tempter during the forty days of his

trial, or at the close of it, "It is written." There is no plainer inference or clearer implication of any statement in divine writ than that the baptism of John was from heaven. Mark states, "John did preach the baptism of repentance for the remission of sins," and Luke repeats the statement that John did preach the baptism of repentance for the remission of sins. Both testify. Jesus the Christ bore witness to his baptism as being from heaven by submitting to it, and God, his Father, gave the witness of the Spirit after his baptism. Under the influence of the strong prophetic statement of Isaiah to the law and the testimony, we may safely point the inquirer for the answer to this question. It has been answered, and needs no further answer except through the testimony of the same Spirit which bears witness to the believer after obedience to the word of God. The question carries its own answer by the introduction of the word *if* in one portion of it. It is like the following question and answer.

A preacher of the latter day gospel, at the close of an impassioned argument in favor of baptism by water, was challenged by an inquirer at the close of his discourse, thus: "If baptism was for the remission of sins, what was Jesus Christ baptized for?" The preacher instantly replied: "For the remission of sins, of course, sir!" The questioner was silenced, and the preacher was told that he was the first man that had ever answered the querist successfully, as he was an inveterate questioner at preaching services where new men entered the town. His question carried its answer with it.

3. The church as a body has not specifically stated by resolution that heaven, using the word equivalent to the word *God*, is ready to answer all questions that may be considered by individuals as essential unto their satisfactory knowledge, but the concensus of opinion among the entire eldership would be, that the Father, through the Son or the Holy Spirit, is ready to give to petitioners, whether individual or collective, such answers as in the wisdom of God are essential unto their eternal welfare. It does not follow, however, that the same importance will be attached to the question or petition, by him of whom they are asked, as does the inquirer. It is quite possible for men to ask amiss, to transcend the bounds of legitimate inquiry, and to face the impenetrable mystery, which God has reserved the knowledge of to himself. It would seem that we might safely conclude that where a question may be answered by an appeal to the word, that the Holy Scriptures (Inspired Version) might be relied upon as the end of controversy, so far as the church is concerned.

4. Our reply to question number four would be this: If we consider the man Jesus, who in all things was made like unto his brethren, we may con-

clude that the expression used, "Let this cup pass from me," was an exhibition of weakness, but the strong doubt, expressed in the terms, "if it is possible," would signify a reserve of strength and resolution sufficient for the resistance against weakness. The expression made by Jesus upon the cross, "My God, my God, why hast thou forsaken me!" would come nearer to expressing an exhibition of weakness, for it was the supreme moment of his great struggle in the flesh; but "unto thee I commend my spirit," again possesses redeeming power, and signifies the height of his divine trust with the Father. There is nothing derogatory of the character of Christ Jesus to admit his recognition of weakness. Indeed, it is helpful to humanity now, that he out of weakness was made strong, that he might be an example unto all those to whom he said, "Come, follow me." Such expressions as some of those used previous to this inquiry would sound coarse to men of refinement of temperament, and would grate harshly on their ears, but we dare not make a man an offender for a word.

To us the difference of expression only reflects the light of the different lines of thought which the speakers were pursuing, taken with their context it would probably be discovered that the speakers were reaching for the same thing, the final triumph of the spiritual strength of Christ Jesus our Lord.

5. We do not know. The Holy Scriptures seem to state, so far as this world is concerned, that all things that were created materially were first created spiritually. At the time that the committee was preparing the manuscript of the Holy Scriptures for publication the committee, consisting of Ebenezer Robinson, W. W. Blair, and Pres. Joseph Smith, discussed the matter pretty freely, and the seeming conclusion reached was that the spiritual creation referred to was, that of the material things which were placed upon the earth, the crowning creation of which was man, as a material being. The committee did not then understand, nor does President Smith now understand, that it referred to the spirit of man. The creation as given in Genesis was of this material world, and that it was organized out of material already existing, and the word *create* is understood to be equivalent to the word *organize*. We once heard a young Holiness preacher talking with a young comrade in a barber shop where we were having our hair cut and beard trimmed, say that there was a difference between the word *create* and the word *make*; that it was stated in Genesis that God made man, but does not state that he created him. After the barber was done with us, we asked the young preacher whether we understood him correctly, and then stated what he said, as we understood it. He replied that we had correctly understood. The barber happened to be a member of the

church, and always had his Bible ready for a chance conversation or a possible discussion. So, asking for the Bible, we took it, and read for the young preacher and his companion whom he was instructing, "And God made man out of the dust of the earth; male and female created he them," the record giving the words *create* and *make* as synonymous.

Whence came the breath of life, which God breathed into the nostrils of man according to the record, we do not know, but have been inclined to believe that it was coexistent with God, as the principle of life must always have existed, and Christ, by whom all things were made, is the Lord of life and glory. From what knowledge we have upon the matter we must repeat that we can not answer this question.

6. The church has taken no action as a body upon the subject-matter of the question. Many of the elders take the ground of the preëxistence of the spirit. Others do not take so pronounced a position. Still others believe that only Christ preëxisted. We know of no declaration made by the church that warrants a statement upon our part.

It appears from the New Testament record that the Sadducees denied preëxistence and the resurrection, while the Pharisees confessed both. We do not know as the question is any nearer settlement than it was then. It seems to be a matter remaining within the mind of the Almighty.

7. (See HERALD for August 24.)

8. The wisdom of selecting an elder to act in the office of priest must be determined by the conditions existing in the particular case. Other things being equal, a priest should be chosen to act as priest, and each other officer in the office to which he has been ordained. To choose a priest to act as the priest of the branch is in harmony with the law. Divergence from this would be justified by conditions only.

We do not make these answers dogmatically or with an idea that the expression upon the questions asked is a finality and conclusive. We answer them as the Editor of the HERALD, more as a help to thought rather than to put a stop to thought or inquiry. The eldership comprises a great many men of inquiring, observant, and thoughtful character, differing widely in temperament, methods of thought, and necessarily of different conclusions upon topics, upon which there has not been so far as known a conclusive declaration of the scriptural word. For this reason we have held that as each of these men must answer to the Great Judge for the use of the faculties with which he has been endowed, and has also conferred individual identity and imposed individual responsibility, it is out of character for any one human being to assert dictatorial authority as to the opinions every other of his associates should hold,

and thus interfere with the privilege and responsibility conferred upon each.

The great body of the church holds there is one Lawgiver, the Father, one great Exponent of divine law, the Son, and one intermediate source of communication, the Holy Spirit, and that God in his wisdom as the Creator has reserved certain matters of knowledge to himself, both as to intention and purpose as well as fact,—knowledge concerning which men aspire to reach by inquiry and research, which effort must necessarily fail. Man can not know the absoluteness of things, which are not measured by the use of the senses which he is credited as having, except by the revelation of God to him; and this revelation must invariably reach man as a result of the wisdom of God in decision as to its effect upon those to whom it is directed. What is withheld it must be concluded would not be for the best interests of those seeking to know. There are many things of which men may inquire, which if they were permitted to know would only add to their knowledge without adding to their usefulness to their fellow-men or to the honor and glory of God. What God wishes them to know he will impart.

It is with this understanding that we associate with our fellow-men of the ministry, taking it for granted that each is as honest in his belief and convictions as every other, and that each loves his fellow-man equally well, and is equally desirous to honor and glorify God. There will come a time that all will know alike, when the restrictions resulting from differences of organization, temperament, environments, and education will be removed. Until then, if we by virtue of the gospel, its spirit and teaching, are permitted as an association to hold the revelations of the word in unity of understanding, will, and purpose, we are doing well, and what God evidently designs we should do, and thus fulfill the purpose unto which he has called us.

NOTES AND COMMENTS.

The Associate Editor spent a part of last week at Independence. While there we attended the meeting of the trustees of the United Order of Enoch. The meeting was held in the new office building of the order. This building is a remodeled dwelling house, only a stone's throw from the church. No business of special importance was transacted, owing to the fact that four of the trustees were out of town. We feel that the order is making progress, though not the kind that might appeal to those who love the spectacular and rapid expansion characteristic of mushrooms and balloons. It must be remembered that the trustees have problems to solve that the thoughtless wot not of. These problems may be of sufficiently grave import to encourage the development of gray hairs. But one thing we are pleased to

report is that the members of the order are alive to the situation and are giving it their very careful and prayerful thought, both day and night. Where human intellect and piety are thoroughly enlisted, God will not refuse to guide the way. Those who opposed the granting of the charter are still predicting ruin and failure, but their nightmares should not trouble us, as it has been demonstrated thus early that they are false prophets, they having gone on record in a most positive manner with a prophecy that the charter would not be granted.

While at Independence we visited the Sanitarium. Doctor Messenger, as house physician, is undoubtedly the right man in the right place. As nearly as we could learn, the institution is moving forward to a still better and fuller occupancy of its special field of service. The number of patients varies from ten to eighteen. Probably the building could accommodate three times as many patients as it has ever yet had at any one time. However, the institution is just getting on its feet, as it were, and the time probably will come when its capacity will be tested. Five nurses are employed. Those in charge desire to establish a "waiting list" of girls who wish to become trained nurses, and ask us to call attention to their card of instructions appearing in another part of the HERALD.

Elder Charles Lake is taking treatment at the Sanitarium. It is hoped that he will eventually recover his health. A conversation with him developed some interesting facts regarding the island mission. Among other things he mentioned the fact that in selecting officials among the natives the French Government shows marked preference for our people, owing to their superior intelligence and trustworthiness. Among seventeen islands on which we have a membership there are eleven whose governors are affiliated with the church.

Elder E. A. Stedman, member of the Quorum of High Priests, departed this life at his home in Lamoni, September 8. The funeral was held Sunday. This closes a long and useful life.

Graceland College people gave a very interesting entertainment and reception at the Lamoni church Thursday evening. Those taking part on the program were the new members of the faculty: Miss Christiana Waller, of Honolulu, instructor in piano; Miss Coralie F. Eastwood, of Canada, instructor in voice; and Miss Lena Lambert, of Lamoni, instructor in oratory. The entertainment was excellent, and those taking part created a very favorable impression.

Original Articles

THE EVANGELIZATION OF THE WORLD.—PART 1.

BY JOHN C. GRAINGER.

INTRODUCTION BY S. A. BURGESS.

In the twenty-fourth chapter of Matthew, we are told, "This gospel of the kingdom shall be preached in all the world for a witness." This does not necessarily mean conversion, but it does mean evangelization.

The so-called Christian world is making extensive efforts in this direction, yet small when we consider the work to be done and the vast number who know not the Bible. But while they are ready to convert others in their own rank, we find confusion and failing interest. Those awake to the situation desire a return to the Gospel of Truth.

We claim to have the Truth. What preparation are we making to carry out this so necessary work on a large scale? Are we in such agreement as to be able to do it, even with the necessary financial help? To the early church there was a command to organize a school of the prophets, in order that the ministry might be better instructed "in theory, in principle, in doctrine, in the law, and all things that pertain unto the Kingdom of God." The promises in this connection, and in connection with the temples, are truly wonderful. The Reorganized Church in 1869 took the subject up for consideration, and of late years there has been much more of thought and realization of our needs in this direction. We can not take the final steps until commanded, but we can put ourselves in a position of worthiness to receive that great endowment which will surely be given to the people of God, that they may become truly a royal priesthood to the nations of the earth. But first comes instruction and the school of the prophets.

We do not expect through the school of the prophets to come at once to a perfect understanding, but only to make a nearer approach thereto.

Theology, the idea of God, can never be fully comprehended till we reach his level and are like him. Until then, every conception of him and his nature must of necessity be an approximation, more or less crude. But we may, and trust will, make far more rapid approach to truth and unity on the basis of truth. Dogmatic utterances, we do not ever expect or desire. We do expect in that school to gain in knowledge, light and truth—in other words, intelligence, and we also may expect much more rapid growth. S. A. B.

And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come.—Matthew 24: 14.

Let us take a survey of the work being done in the field, and the efforts that are being made in the attempt to fulfill the above prophecy of our Lord.

The influence of the thoughts and actions of the Latter Day Saints have been instrumental in partially reforming the lives and faith of many souls who have continued to hold membership in various Christian denominations and sects throughout the world, but God knows the exact range of that influence. He said, "In the last days I will pour out of my Spirit upon all flesh: and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams." (See Joel 2: 28 and Acts 2: 17.)

The object of preaching "this gospel of the kingdom" is that there may be evidence, or a witness, and

this testimony shall face all mankind at the last judgment day, to their condemnation or exaltation. "And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come."—Matthew 24: 14.

The Saint Louis Republic, May 16, 1909, contained this editorial comment:

At the annual meeting of the Saint Louis Conference of the Methodist Church, South, on Tuesday, Mr. W. R. Stubbs, general secretary of the Layman's Missionary Movement, unfolded his plans for the evangelization of the world in this generation. It calls for 27,000 additional missionaries, of which the Methodist Church, South, is to furnish 16,000, the Southern Presbyterian 1,000, and the rest of Christendom 9,000. These details speak eloquently for the faith and hope of the promoters of the plan. If this one communion can furnish 16,000 volunteers it would seem that two thirds as many might be recruited elsewhere.

The same issue contained a half page illustrated write up concerning the "Disciples of Christ," giving particular emphasis to the centennial anniversary convention of their church, which took place at Pittsburg, Pennsylvania, in October of last year.

The following excerpt is taken from the article mentioned, and indicates the general trend of thought of some who are engaged in the consideration of religious world problems:

SEEK A WORLD CHURCH.

For years the Christian Church has had in mind the adoption of some plan by which all the churches of the world could be united under one name, claiming in this purpose that there can be but one church of God, and that such a consolidation would result in better church work than is now dispersed through the many different denominations. Just how they expect to be gratified in this herculean task can not be learned, because no material plan has as yet been decided upon, though it is understood that at the convention in Pittsburg in October many speakers will offer suggestions toward such an end.

This action for consolidation and unity on the part of the Disciples of Christ in no way smacks of bigotry, as the Christian Church claims that all of the churches of the different denominations are effective in their work; that all are working with God's purposes in mind, and all are serving Christ.

This fact, the Christian Church argues, makes all churches practically one, and such being the case there is no need for denominational differences. To bring about this great unity is one of the main purposes of the church.

Who can say to what extent the fullness of the gospel has been preached?

Who but the heavenly recorder keeps the statistics of men's hearts?

How many sermons have been preached by the followers of Jesus Christ, to the inhabitants of the celestial and terrestrial spheres?

The Christian Standard for August 7, 1909, says:

Among some of the churches, if we may trust the symposium, there is a desire for unity; but with many others, unfortunately, their highest conviction is that something is out of joint. Others, again, are wholly indifferent to the problem, affirming their belief that a divided church is more

effective for good than a united one could be. These are they who see the church as an army, with every denomination a regiment contributing to the general good, even when turning its guns on a friendly camp. These good people have worked under unnatural conditions so long that their judgment is inverted. The discordant voices have become sweet music in their ears, and why should they desire psalmody when discord satisfies? They see order in chaos, success in dissensions, and regularity in riot. They will not see the strife and contention, the wasted money and the wasted effort, the hopeless confusion that often leads to indifference and unbelief; nor will they allow their sober judgment to appraise the extent of the disaster that must finally come from the assaults of the powers of darkness against ranks, thinned by division, that ought to present a united and irresistible front. There are those who see glory in further dividing the seamless robe, or in keeping it rent, and in breaking anew, to little purpose, the body that so oft has been broken. Every man who professes to be content with the present status of Protestantism is under the spell of a fatal optimism. He might be full of eyes before and behind, and yet be as blind as the man on whose eyes the sun had never risen."

Other men's opinions are indicated in the following press dispatch:

CHICAGO, June 6.—The Rev. Herbert Hensley Henson, canon of Westminster and rector of Saint Margaret's Church, Westminster, has caused much comment by his fearlessness in attacking religious problems that other men have left severely alone. Five years ago in *The Contemporary Review* he attacked the Bible, especially the Old Testament, declaring "its incredible puerile, or demoralizing narratives a pack of lies too gross for toleration." He concluded the remarkable article with the question:

"Is the faith of the church in the divine Christ, living, present and active, really built on an empty tomb?"

Although Canon Henson has boldly questioned some of the generally accepted teachings concerning the "canonicity" of the Bible, he has always been careful at the same time to affirm his belief in the Scripture as the source of light and power that shall yet redeem the world.

Union among Christians, as it is being promoted by The Ministerial Alliance, The Federal Council of Churches, and other similar organizations, is an iridescent dream. Such union is impossible because their premise is wrong. The union for which Christ prayed shall be founded on truth, and not on men's theories or opinions.

When men who claim that the canon of scripture is full and who deny the presence of direct revelation, draw themselves into a ring and set themselves up as a tribunal to decide who are orthodox and who are heterodox, under whose authority are they acting?

What right have that class of people to say which things are essential and which are nonessential to our salvation?

God will speak to men when he wants them to represent him, and his communications will be just as intelligent and distinct as those given in ancient times.

There is no logical reason why God should not talk to men now, as he has done in times past, through

inspiration, revelation, visions, dreams, angels, prophets, and his personal appearance. Such manifestations are certainly needed to settle the controversies that now exist in the religious world.

The instruction God will give in our time will harmonize in every particular with the instruction he has given at every other time.

Latter Day Saints demonstrate that the true gospel of Jesus Christ has been restored to the earth, and God does speak to us and direct us in the execution of his will. This is the only road to unity. By this means the school of the prophets shall be established, to teach truth and decide differences, with a divine guarantee that the decisions shall be true.

In learning how to do right it is always desirable to be informed as to the ways in which we are likely to go wrong. In describing to a man the road which he should follow, we ought to tell him not only the turnings which he is to take, but also the turnings which he is to avoid.

An editorial in *The Sunday School Journal and Bible Students' Magazine*, (Methodist,) merits the attention of all Latter Day Saints. This article impresses the fact that pastors should be trained men, in order to train others in human endeavor:

Some time ago we urged the necessity of the training of laymen for evangelistic service. We pointed out that the unwillingness of many laymen to attempt any effort along this line is not because of lack of sympathy with the work but because they do not know how to do it. They feel incapable, and they are not willing to try to do such important work ignorantly and blunderingly. They need to be shown how to do it. They should be trained to do it wisely and effectively.

Now what is true concerning the necessity for the training of laymen for evangelistic work is equally true with reference to all other lines of church work. Men can not do the highest work in the church without instruction and training any more than they can do it in any other field. It is characteristic of the business life of the present day that it demands special training. Railroads, banks, insurance, journalism, manufacture, merchandise, farming, more and more demand expert training. This springs out of present day business and industrial conditions. Untrained and ignorant service now means failure.

The chief responsibility for this training must necessarily rest upon the pastor. He must be the trainer of his people for doing the various kinds of work which must now be done by the church. Of course this means that the pastor must himself be a trained man. The man who is proposing to serve in the Christian ministry from this on must face this necessity. He must be a master workman competent to train other people into skilled workmen. The men who are now in the ministry, if they are not so trained, should lose no time in securing the training that will fit them for this large task of superintendency. The man who will not make this preparation for his work in the church of the present day might as well at once write failure in large letters across the face of his ordination papers.

The old figure of the parish as the pastor's *field* and *force* is a very vital one. The first year in a pastorate will acquaint a man pretty thoroughly with the needs of his *field*. He will discover the more or less crude human material which he is to work on and with, which must be refined by the living

Spirit of God, under his shepherding. He will gradually stumble upon the specific problems that are likely to hinder his success: the forces that are arrayed against the cause of righteousness in his parish; the hindrances and obstacles—some natural, some human, some inherited from the past, some superficial—easy to overcome, others deep-seated—rooted in prejudice and in bitter grudge and strife; the local characters who are ringleaders in opposition, or ridicule, or mere social competition. This year's experience will reveal to him the social castes, circles, classes, the gangs of boys and their heroes, the secret springs of influence bearing reciprocally on different lives, the silken clew which leads through many a social maze and human enigma. He will come to know the secrets of many hearts, the working principles of many lives. He will learn their special talents, capacities, adaptabilities. In short, a year's study of his field, with all the discriminating care of the true sociologist, will reveal to a pastor the objects of his special service, and the subjects, the possible recruits who best can help him accomplish what is needing to be done. He will then be able to select, enlist, draft if necessary, his *force* out of his *field*.

The selection of suitable workers for special tasks is half the task. It requires insight, the prophetic vision, the intuitional knowledge of human nature, and keen sympathy with people. Every successful pastor who is a true bishop has this subtle talent. Then the grouping of these selected leaders is speedily accomplished; it is always being accomplished—it runs parallel with other activities in the busy pastorate.

Authoritative interpretation of the Scriptures and the use of tradition will have considerable influence in the evangelization of the world.

Rev. Xavier Sutton, in *Clearing the Way*, sets forth the position of the Roman Catholic Church in regard to this subject. His quotations and references are in the Douay Version of the Bible. I present it without further comment:

THE CHURCH OUR GUIDE.

"And if he will not hear the church, let him be to thee as the heathen and the publican." (Matthew 18: 17.)

Q. What is the root and foundation of our justification?

A. Faith.

Q. What do you mean by Faith?

A. I mean a firm belief in all that God has taught and revealed for man's salvation.

Q. What are the grounds for such a faith?

A. The authority of God; I believe the mysteries of faith, purely because God has revealed them.

Q. How shall I know with certainty that God has revealed them?

A. By the authority and testimony of the holy Catholic Church.

Q. Is not this trusting to a human authority?

A. No; it is a divine authority established by Christ, and upheld by his divine power; as the authority of the apostles and the church in their time was not a human but divine authority.

Q. Can I with perfect security believe the Catholic Church in all matters of faith?

A. Yes, it is an article of the Apostles' Creed; I believe the holy Catholic Church.

Q. May not the church lead me into error?

A. No, we have the promises of Christ, who is eternal truth, that his church shall never fail, but teach all truth to the end of the world.

Divine faith is a firm belief in all those truths which God has revealed for our salvation. It is the gift of God,

and justly does the Council of Trent say that it is the beginning and foundation of man's salvation and the root of all justification (Sess. 6c. 8). Without faith it is impossible to please God, as we read in Saint Paul to the Hebrews (11: 6): without it none can be a disciple of Christ, or a Christian. Behold, then, of how great importance it is to hold the true faith! You can not be negligent or indifferent in the search of it, without peril to your salvation and injury to the Christian religion.

Now this faith must come to us by a divine authority. I mean that the divine mysteries and divine truths we are to believe must be taught by some authority which God has appointed to teach them before they can be the object of our faith. Christ had this divine authority, having been sent by the Father. The apostles had it, having been sent by him. "As the Father hath sent me, I also send you" (John 20: 21). And the bishops of the Catholic Church, with the pope as their head, have it by lawful election and ordination as their successors.

As, therefore, those who heard the apostles, and believed the doctrine of the church in their times, believed upon a divine authority and had divine faith in what they believed, hence at present those who believe the divine mysteries of the Christian religion upon the faith and testimony of the Catholic Church, also believe upon a divine authority, and have a sound faith.

But those who believe according to their own private interpretation of Scripture, or that of some particular church, to which they adhere in opposition to the universal church, believe upon an authority that has not a divine mission to teach; wherefore, their belief can be no more than persuasion, or opinion; that is, can not be a truly Christian faith.

Those who have received authority from Christ to teach his gospel and doctrine have received also authority to decide all disputes about the sense of it and to distinguish truth from error; for to teach the faith and to expose the heresies contrary to it is one and the same act in a teacher.

There is, therefore, only one safe and secure way of believing, viz: that way which God has appointed; and this is, first to hear the apostles, and after them the church which the apostles established. By this means the world became Christian, and by this alone we are secured from error.

That this submission and obedience of the faithful to what the church teaches might be rational and their faith firm and certain, when the apostles were sent by Christ to teach all nations, he added this solemn promise: "And behold I am with you all days, even to the consummation of the world" (Matthew 28: 20). Also a little before his passion, he made them another promise—of sending the Paraclete: "And I will ask the Father, and he shall give you another Paraclete, that he may abide with you for ever, the Spirit of truth" (Saint John 14: 16). "But when he, the Spirit of truth, is come, he will teach you all truth" (Saint John 16: 13).

It is acknowledged by all Christians that the church in the time of the apostles was made infallible or unerring, by virtue of these promises of Christ; for surely his perpetual presence and the perpetual assistance of the Holy Ghost could not fail to make it so.

For the same reason it has been infallible in all times. For the church was no temporary institution, made only for some particular time or people; but it began with the apostles, and was to continue in their successors who were to teach the gospel to all nations and ages to the end of the world. As, therefore, the authority which Christ gave to his apostles to preach the gospel and baptize was conferred also upon their successors, so also his promise made to the apostles to abide with them was extended to their successors.

Now you can understand how men who are fallible by nature may be divinely assisted to teach the oracles of divine

truth without erring. In this sense Moses, the prophets, the apostles and the church in their times, are acknowledged to have been infallible even by our adversaries; and in the same sense we maintain the Apostolic Catholic Church to have been ever unerring by virtue of the aforesaid promises; so that the infallibility of God's church rests, as it did in the days of the apostles, upon the divine assistance of Christ and the Holy Ghost, the Spirit of truth ever directing and leading the church into all truth.

In consequence of this divine authority and infallibility of the apostles and the church, they are truly called "the ministers of Christ and dispensers of the mysteries of God" (1 Corinthians 4: 1), their whole knowledge of the truth being from God, as well as their power and authority to teach it. Wherefore, it is written: "He that heareth you, heareth me" (Luke 10: 16).

The church in holy writ is spoken of as the "pillar and ground of truth" (1 Timothy 3: 15); "the glorious church not having spot or wrinkle" (Ephesians 5: 27); "the spouse of Christ betrothed to God in righteousness, and for ever" (Osee. 2: 19). These titles exclude all notion of error and corruption in her.

We conclude, then, that the present Catholic Church can no more deceive us than the primitive church which the apostles founded; for the same promises of assistance were made to the church for all times. "Behold, I am with you all days, even to the consummation of the world" (Matthew 28: 20). This church, then, can not deceive us, for she relies on the promises Christ has made to be with her; and so our faith rests more on his infallibility than on hers.

Thus, the authority of the apostles and of the church being divine, and both being appointed by Christ to teach all the world the mysteries and truths revealed by him for our salvation, we not only may safely trust, but are absolutely commanded to hear and receive their doctrine, under pain of eternal anathema: "Go into the universal world and preach the gospel to every creature; he that believeth and is baptized shall be saved, but he that believeth not shall be condemned." (Mark 16: 16.) Here the Savior of the world promises heaven as the reward of submission and faith; and threatens hell as the punishment of those who do not believe.

Although many in the times of the apostles sought other ways of coming to the truth, there was no other safe way of coming to it but to hear the apostles and the church. In like manner at the present time there is only one safe way to know the truth, that is, to hear and follow the doctrine of the One Holy Catholic Church. As it was the distinctive mark of the heretics in those primitive times not to hearken to the doctrine of the apostles and the church, so in all times it is a sure mark of heresy not to hear the church.

As all are to learn their faith from the church, it is necessary that all should become members of it; and therefore this article is inserted in the Apostles' Creed: "I believe the holy Catholic Church." Thus the world is taught, by this public profession of faith, the certain and only way of coming to the knowledge of truth, and is directed thither where it is to be found. Accordingly, we read in the Acts: "The Lord increased daily together such as should be saved" (Acts 2: 47).

Have we not indeed received our faith, and all the mysteries of religion, from this holy Catholic Church? Our belief in the Trinity, Incarnation, Baptism, the Holy Eucharist, and all other articles of our holy religion, together with the Apostles' Creed, and the Scriptures themselves; none of these could be believed with divine faith unless we had first believed the unerring authority of the holy Catholic Church, which recommends them as divine truths.

Moreover, the church of Christ has been established to instruct all nations in the truth of the gospel; and this being

as necessary at one time as at another, it is essential that such a church should never fail, but should continue for the instruction of all people as long as there remain people to be instructed. Hence its divine Founder declared that he would build it upon a rock, and that the gates of hell should not prevail against it. (Matthew 16: 18.)

To conclude: if the primitive church was thus divinely assisted, the pastors thereof had a right to be believed, and to require of the people whom they instructed to receive their doctrine, for it was the word of God; the church has the same right and authority in all times.

Nor can this be called "Tyranizing over our judgments"; but rather, if God has provided for us such an unerring guide as this church, those who know how to confide in God may with great security believe all it teaches, and should consider it the best security and the greatest blessing he could provide for his people; for by this means all the members of his church, though of the meanest capacity, are as safe and secure in their belief as those of the highest capacity; all have the same unerring guide to follow, and all, as long as they follow it, partake of its infallibility so far as never to err in matters of faith.

To follow such an authority is not indeed to lay aside reason, as our adversaries would insinuate, but to act with the most perfect reason; it is not exposing ourselves to the hazard of being led into error, but providing a security against error and against the delusion of our own private judgment; against the errors into which private churches, when dissenting from the universal church, are ever sure to fall.

THE BIBLE ALONE NOT OUR GUIDE.

"Understanding this first, that no prophecy of Scripture is made by private interpretation" (2 Peter 1: 20).

Q. Are not the Scriptures a sufficient guide in religion?

A. No; they are not, without an authentic interpreter.

Q. Where shall we find an authentic interpreter?

A. In the Catholic Church.

Q. Are the Scriptures not a safe guide when they are plain?

A. Yes, but they are not always plain; when they appear to be plain, and when they are plain, they are not always followed by those who pretend to make them their rule and guide.

Q. Are not the Scriptures the pure word of God?

A. The Scriptures are indeed the word of God; but if the Scriptures are wrongly interpreted, they become the *word of man*.

The word of God, as the Protestant Bishop Walton says, does not consist in mere letters, whether written or printed, but in the true sense of it.

Christians admit they must believe what Christ has taught. He has declared it. "He that believeth shall be saved. He that believeth not shall be condemned."

But how are we to know what Christ taught? What guide will lead us into this sanctuary of truth? "The Bible, the Bible alone," says the Protestant. As salvation depends on believing what Christ taught, the Guide we are to follow must be *universal* as to *time* and *persons*, and a *sure* guide.

Is the Bible such a guide? Is it universal as to *time*?

Christ never wrote anything. He did not instruct his apostles to write. He did say, "Go preach," "Go teach," but not a word about writing. The New Testament was not given to the people immediately after Christ had left this world.

Saint Matthew wrote his gospel about six years after Christ had ascended into heaven; Saint Mark, ten years; Saint Luke, twenty-four years; Saint John, sixty-three years. What guide did the people follow during these years? How did they learn the truths of Christ?

In the year 393 the Catholic Church held a Council at

Hippo in Africa and decided what writings were inspired. The New Testament was then given to the world. For very near four hundred years, therefore, the world was without the New Testament. If the Bible alone is our guide, all those people who lived during those years did not have a guide; they could not learn the truth in order to believe and therefore they must have been lost. Who would say this?

Were these Christians who lived during the first four centuries true followers of Christ?

Certainly, many of them shed their blood for Christ's sake. Yet not one of them ever saw a New Testament. How did they become Christians if the Bible alone is our guide?

The Bible is not universal as to *time*. Is it universal as to persons? We all have an equal right to salvation. The guide, therefore, which God would give must be one that will be suitable for all classes of people, rich and poor, learned and ignorant. The art of printing was invented in the fifteenth century. The labor of writing books was very great and made them very expensive; only the very wealthy could possess a Bible. The Bible is a silent teacher: it does not speak to you; to learn what it contains you must take it up and read it. The ignorant, therefore, can not use it. It can not be a guide for them. Hence the Bible is not a guide for all classes of people, because the poor for centuries could not possess one, and the ignorant in all ages could not use one. How could they learn the truths of Christ, if the Bible alone is our guide? The Bible is not a universal guide as to persons.

Is it a sure guide? If so, it will lead all to the truth, now truth is one. What happens to those who take the Bible alone as their guide?

One man reads the Bible and believes that Christ is God and man; another reads the Bible and thinks that Christ is only a man. Here is one denomination that tells us that it is plain from Scriptures that all men are born wholly depraved; and, from the same source, it is affirmed, by a large and intelligent class, that men are born altogether good. One society tells you that only the few, the elect, will be saved; and the Universalist answers by saying no one will be damned. One proclaims if a man only believes aright he will be saved, and another maintains that it is no matter what a man believes, if he only acts rightly. One asserts that the only way to be baptized is by immersion in water; and another says it is enough to be sprinkled with water; while a third declares that no water at all is necessary, baptism being altogether spiritual. These are only a few examples of the contradictions we behold in those who use the Bible alone. It is not, therefore, a *sure guide*. As it is not a sure guide, nor a guide suitable for all people, and at all times, the Bible can not be the guide given to us by God to teach us what we are to believe.

But Christ himself tells the Jews: "Search ye the Scriptures, for in them ye think ye have eternal life, and they are they which testify of me" (John 5: 39).

And the inspired writer commends the Jews of Berea because "they received the word of God with all eagerness, daily searching the Scriptures, whether these things were so" (Acts 17: 11).

What do these texts prove? "Search the Scriptures." What Scriptures? The New Testament? No, for it was not yet written. "Search the Scriptures!" and for what? Because "they testify of me." You will find in them proof sufficient that I am the Christ, the Savior. The Bereans were commended because they searched the Scriptures, *i. e.*, the Old Testament, to verify what had been told them about Christ being the Messiah. We still refer Jews and infidels to the same proofs of Christianity.

But does not Saint Paul praise Timothy for using the Bible as a rule? "And that from a child thou hast known the Holy

Scriptures, which are able to make thee wise unto salvation, through faith which is in Christ Jesus. All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works" (2 Timothy 3: 15).

Certainly every part of divine Scripture is useful and profitable, we admit, but it alone is not our rule. What Scriptures did Timothy read? Not the New Testament, for it was not written. Are we then to take the Old Testament as our guide? The Bible is the inspired word of God, but he never intended we should use it without an interpreter, the church.

Moreover, Scripture is not always followed by those who pretend to make it the rule of their faith.

Nay, it may be easily proved that the sectaries, who pretend to build their faith on Scripture and on no other grounds, not one in fact does build on it; for with a little reflection it can be seen that they follow it only as it is expounded to them; some expounding it according to their own private judgment; others, according as they hear it interpreted by some teacher or particular congregation. So that they do not in truth follow the pure word of God, but only that sense which some of these interpreters, who, by their contradictions, have given full proof to the world that they do not all expound it in the right sense, attribute to it.

Wherefore, their followers, in this case, are not guided by the pure word of God, but by the authority of mistaken men, and upon this their religion is built. This is evident. I may add that none of them, in fact, have learned their religion by reading Scripture, but by the instruction of parents, ministers, and catechisms; and all choose their religion before they have ever read the Scriptures or are in any way capable of understanding them. Thus it is far from the truth that Protestants all build their faith on the Scripture, and on nothing but Scripture.

When, therefore, you take the written word for your rule, let the church be your judge for the sense of it, and you will have nothing to fear. The church is the only authentic judge of what books are to be held as canonical Scripture, of what translation is to be received, and of what is the true sense of the text in controverted points.

By the church we mean the bishops, with the pope as their supreme head, the successor of Saint Peter. These have received from Christ a divine authority to teach and to be believed—to teach, I say, the written word, as well as the unwritten, and consequently to expound it when the sense is disputed; for to teach the word of God, and to expound the true sense of it is one and the same act in the teacher, as I noted above.

The sacred text itself teaches that the Scriptures are not to be interpreted by private judgment. "For," says Saint Peter, "no prophecy of the Scripture is made by private interpretation. For prophecy came not by the will of man at any time; but the holy men of God spoke inspired by the Holy Ghost" (2 Peter 1: 20). Here the reason is given why the Scriptures are not to be expounded by every man's private judgment, viz: that every part of the Scripture was delivered by the Holy Ghost, by whom the sacred writers were inspired.

By whom, then, are they to be interpreted when their sense is disputed but by those to whom the Holy Ghost was promised and given for the teaching of all truth—the apostles and their successors? "But when he, the Spirit of truth, is come, he will teach you all truth" (John 16: 13). This promise was not made to every particular person that undertakes to expound Scripture by his own private judgment, but to the church alone."

Catholics believe that non-Catholics who are baptized, who lead a good life, love God and their neighbor, and are blame-

lessly ignorant of the just claims of the Catholic religion to be the only true one (which is called *being in good faith*) are not excluded from heaven, provided they believe that there is one God who will reward the good and punish the wicked; that Jesus Christ is the Son of God made Man, the Savior of Mankind, in whom we must trust for our salvation; provided that they repent sincerely of ever having offended God by their sins.

Catholics believe that persons who have these dispositions, and who have no suspicion of their religion being false, and who have no means to discover, or have failed to discover, although they made efforts to do so, the true religion, and are so disposed in their heart that they would *at any cost* embrace the Roman Catholic religion if they knew it to be the true one, *are Catholics in spirit* and in some sense within the Catholic Church without knowing it themselves. We hold that these Christians belong to the "Soul," as it is called, of the Catholic Church, although they are not united to the visible body of the church by external communion with her and by outward profession of faith.

The case is different, however, when a person neglects to learn from the proper sources what the Catholic Church holds and teaches, fearing that, were he to become convinced of the truth of the Catholic faith, he would be compelled by his conscience to abandon his old form of worship, at the loss, perhaps, of friends and worldly goods.

This very fear shows that such a person is not in good faith, and that his ignorance is not of such a nature as will excuse him before God. He is one of those who "Love darkness rather than light" (John 3:19); and you know that the Master has said: "He that believeth not is condemned."

Consequently, if we were to judge such a person by the words of divine truth, we should say that he is lost. However, even such an one may, at the last moment, repent of his negligence in this matter.

(To be continued.)

Of General Interest

SOME FACTS ABOUT THE OPERATION OF PROHIBITION IN MAINE.

When the United States Brewers' convention was in session in Washington in June, Mr. Holman F. Day addressed the convention and sought to comfort and encourage the brewers by statements unfavorable to Maine's liquor laws.

Mr. Day said that during the half century that Maine has had a prohibitory law there has been no attempt to enforce the law with absolute honesty. He declared that in the various Maine counties arrests for intoxication have increased beyond the number when open barrooms were tolerated. He said that while it is a fact that the saloon as Maine has known it in former years has been abandoned, there has come in its place dives selling compounds called whisky, and that the evils arising from the sale of such liquors in this prohibition State have grown because there has been no enforcement of law.

Mr. Day also told the brewers that the large centers of population in Maine are in open revolt against any attempt to enforce the prohibitory law, and that there is a constantly increasing sentiment for a re-submission of the question to the voters of the State.

A writer in the *Civic League Record* published in

Maine, takes exceptions to Mr. Day's statements. This writer says it is true that for many years little effort was made to enforce the prohibitory law in some sections of the State. However, even where the law was not enforced conditions were by no means as bad as when the saloons were running wide open. However, there has been a tightening of lines the past two or three years with most beneficial results. A crusade for law enforcement was made and officers in the performance of their duties were backed by the citizens of the State.

The city of Bangor had open bars until the enforcing deputies went there in August, 1907. Under the practically open barrooms the arrests in Bangor for intoxication increased from 826 in 1900 to 2,513 in 1907, but under enforcement they dropped to 1,812 in 1908.

In 1909, according to this writer in the *Civic League Record*, Maine had its liquor laws enforced in varying degrees of effectiveness in twelve counties, with lax enforcement in the other four. In the four counties with lax enforcement, the total jail committals for all offenses increased 19 per cent over those of 1908, and for drunkenness the increase was 36 per cent over those committed in 1908. But in the twelve counties with enforcement the total jail committals for all crimes decreased in 1909, 15 per cent over those of 1908, and for drunkenness the decrease was 18 per cent over 1908. In 1907, in four counties a total of 137 was sent to jail for liquor selling and only 103 for intoxication.

In the old days it was the rule to arrest only the intoxicated persons who could not get home, and many so arrested were sent home when sober without a record of their arrest being made. Under enforcement a much larger proportion of those intoxicated, are arrested, and in some centers this is deliberately done to discredit enforcement.

This writer further declares that carpenters and contractors in all the centers where the law is enforced speak in the most positive and emphatic manner of the improved condition of their employees and the greatly lessened trouble arising from the use of liquor under the present enforcement of the liquor laws.

Continuing his answer to Mr. Day, the writer in the *Record* says that his work takes him throughout the State and he finds that the churches, the grange, the contractors, the business men, the wives and mothers in all centers of population are indorsing the enforcement of law and are in open revolt against those who would nullify the law. In closing he says:

"The people of Maine want prohibition and want it enforced. The liquor laws of Maine instead of being a farce are as effective as any law against vice or crime, are better enforced than many other criminal laws, and are as well enforced as any criminal law."—*The American Issue*.

Mothers' Home Column

EDITED BY FRANCES.

Advisory Board, Daughters of Zion.

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Are We Keeping the Law of the Lord?

Dear Sisters: Are we, that rock the cradle keeping the law of the Lord in that "let all of your garments be plain," or are we letting the vanities of this world predominate in our hearts,—this world that has so little use for the people of God? Will we, daughters of Zion, ape after such a world? Are we successors of those spoken of who run after others for their favor? Do we realize that this world would, as a rule, clap their hands to see us, as a church, fail, or misfortune overtake us? Have we no more independence than to follow after their vanities and follies? A world that we expect to see overtaken with the judgments of God, yet we follow in their train. Now, where does that place us? It looks to me as though it places us in their scale. We wonder why they can not see the gospel light. Now, what is the trouble with our eyes that we can not see that we come far short of the standard, far short in seeing the gospel in its fullness? Dear sisters, who are at the head of the nation, is it is not they that rock the cradle? We women lay the foundation of morals; we mothers put on our infant the first fancy, expensive garment. Why do we not say as Hannah of old, her heart flowing over with gratitude to God, that our children shall be consecrated to God? But instead, we start them out to serve the world by dressing them after the follies of the world to be sure they meet the approval of it, in place of sowing in their hearts the seed of the gospel to the exclusion of finery. Why do we not teach them that we are not keeping God's law when we are spending money for needless clothing? Why do we not teach them first about their Lamanite brothers and sisters that have so little, and do not even know the dear Jesus? Why do we not teach them that we can not buy fine, needless clothes and send God's servants to the poor, darkened people? Why do we not teach them that these souls will be required at our hands just so far as we spend our means for unnecessary things? Why? Well, because we are slaves. Slaves are all bound to their masters, we all know. Yes, we are taught the gospel makes us free. Then why are we slaves? Because we choose to be so. Then if we are slaves to the world that knows not God, how can we have the Holy Spirit to teach those given to our care?

How many of us ever sat down and counted the cost of needless clothing we buy just because our old garments are not in the style of the world? Have we really counted the cost of trimmings, sometimes very expensive? We did not need them; and then think if every sister, old and young, no matter how young, would go without that stylish coat, hat, or dress, how many elders could be sent into the field that otherwise could not go! Then think of the souls brought into the kingdom, and they go on and on teaching others. Now think of the thousands of dollars that go to enrich merchants that should go to the Bishop, then go into your closet and ask God to create in you the right spirit to serve him and not a sin cursed world. Remember we are servants to whom we obey. Suppose we take the gospel to the Lamanites and

they accept the Book of Mormon. They read it, then look at us. Can they say we live up to its teachings, with all our costly apparel? Suppose they are converted and come among us, when they look around, how can they see that we look any different than the sect that taught them false doctrine?

Now, dear sisters, tell me wherein we have a right to expect the blessings of the gospel to any great degree. Can we go to our heavenly Father with a clear conscience and ask, and if not feeling worthy how can we ask in faith? Yet we are taught it is vain to ask without faith. Do we not see why the blessings are so often withheld? Now, would we rather have fine furniture and fine clothing, or the Holy Spirit as an abiding comforter? So when we try to teach others, it will be in vain because of the lack of the Spirit in us. How can we teach others that we have something far ahead of anything they have, and still not rise above them in the foolish vanities of a world soon to be destroyed because of sin.

The Spirit once spoke to a company of Saints at a reunion, and told them if they did not come up higher and make the sacrifice and give up the foolish things of the world, that catastrophes would soon overtake them and they would lose their possessions, that they would be taken from them and they would get no reward; while if they would make the sacrifice willingly, they would gain a reward. While the sister spoke by the Spirit to them, another sister, coming into the meeting late, saw the one speaking encircled in a cloud of light, and only about four years from that time earthquake and fire robbed many of their earthly possessions.

Of course the innocent often suffer with the guilty, but they get their reward. So it will be again if Saints do not make the required sacrifice. Their possessions will be taken from them and they receive no reward. This is a day of sacrifice. We have been told by our kind Father, that he will save us if we choose to let him, and if not, we must suffer and no need to complain. Long the children of Israel of old wandered in the wilderness unnecessarily, because they would not obey, and were always complaining after the old things of darkened Egypt, and many of modern Israel are hungering for the things of the darkened world to-day, and thereby hindering themselves and Zion from being redeemed.

Now, we have the God-given Order of Enoch. How many will avail themselves of this opportunity to help redeem Zion? Mothers, Will we, that have children to teach, remember that it was to woman our dear Savior deigned to speak first of all after his resurrection? Woman first looked upon his glorified face; woman sent by him to tell his apostles he was risen. Why then shall not woman arise and say, I will not be a slave to the world, but will fill my mission and teach and set a better example? Woman that has been given the sacred place in the home to mold souls, to work for Jesus or serve a frivolous world.

Mothers, arise and be faithful to your calling. I hope and fervently pray that when fall comes with all of its rich harvest, that merchants will receive less of God's money and the Bishop's hands will not be tied because of low funds, and when another General Conference shall convene, that there will be less new coats, dresses, and hats, and more shining faces, because of the law in its fullness being kept. I hope we will hear less crying because "My companion is not in the church," and hear more of "I tried to keep the law more perfectly, and God has answered my prayers and wonderfully blessed me." I don't think that anyone had a stronger liking for nice clothes than I did, but I had a deep love for the gospel work, and as I strove to come up higher, I saw my weakness and went to God with my trouble, for it did trouble me, and he gave me more love for him, and my love for perishing things faded fast.

I know this world is one grand dressing room, but, Saints,

let us dress not for it, but for the next, as a bride for the bridegroom. Then and only then, will we be acceptable to him. Sisters, it will pay you just to go and ask your kind Father, who knows your hearts, to help you. He will, and for your sacrifice he will give you his Spirit as a living spring, always bubbling up and running over with a testimony to those with whom you come in contact. You will feel more than repaid. You remember I asked you to pray for the work in Three Oaks. God is answering your prayers, for then there were only three Saints here, and now there are six. The seed being sown is taking root, so pray for us still.

Your sister for the gospel work,
ADDIE DAVID.

THREE OAKS, MICHIGAN, July, 1910.

Request for Prayer.

John Vary desires the prayers of the church for his afflicted wife, who is in the free hospital for consumptives, Gravenhurst, Muskoka, Ontario, and also for himself, who has been on crutches for nearly nine years.

Letter Department

MCGREGOR, MINNESOTA, August 31.

Dear Herald: As this is the only way I have of bearing my testimony, I will take the opportunity of writing to the HERALD. This is a glorious work, and it makes my heart rejoice when I think upon its beauties, and feel to praise God more and more every day. Without the hope of the gospel, I do not know what we would do at times.

It has been an unusually dry summer up here; a light rain once or twice a month, and a light frost to follow. We have had a light frost every month this year until this and last week, it was so bad it killed the corn in places.

We had a few sermons about the middle of this month from Bro. Leonard Houghton, and they did us good. It was the first we had heard here since last October. One man said, "That was a sermon worth going to hear, and I would go ten miles to hear another like it." Another man, a Methodist, said that the two sermons had more gospel in them than the whole year's preaching of their own preacher had.

The night before Brother Houghton came, there were two Utah elders to come, and they stayed all night, and I gave them one of father's cards with the epitome of faith on the back, in hopes they would say something about it, and I was not disappointed, for one spoke up and said that we did not have some things in our epitome that they had on theirs, and I told them, "No." And I said, "We have some on ours that you have not on yours." They said, "No," and I said that it was on the marriage question. They said "it was not on theirs," and I said further, "You know what Joseph F. Smith testified to before the Senate, about having five wives and living with them." The younger man said yes, he knew it; and he says he is in fact proud of it, and also that the elders in that church believed in it, and defended it, and that they were sent out to preach that it was not essential in this day and age. I asked them the next morning how they made that doctrine agree with the Book of Mormon, and they said they did not try to make it agree, and that they placed the Book of Mormon ahead of the Bible. They then wanted to know if we did not believe in more than one God. We told them, "No," and then I took the Inspired Translation and read them the twenty-first paragraph of the revelation given to Joseph the Seer, where it says "worlds without number, have I created." He had said that there was one father or ruling God over each earth, and that we would all become gods after while, and then when I read that to them, he

dropped that subject, and asked if we really believed that Adam was made out of the dust of the earth. I turned to Genesis, and read that to them, and they said they believed he was taken from another world. You see they get things mixed up pretty badly, and as I would answer or read them an answer, they would turn or ask another.

They wanted to know how Marks could ordain the present Joseph to preside over the church after he had been in so many different churches. They said the Doctrine and Covenants said that if a man joined any other church, that he was cut off from this. We could not find that in our book. I read them some of the letters from the *Journal of History* and all I could find in favor of the Reorganization. I feel that it was God's Holy Spirit that helped me to talk to them in the way I did. My husband bought a Doctrine and Covenants and a Pearl of Great Price from them so we can prepare ourselves to show them the difference between us and them.

May God help this glorious work to roll on, is my prayer,
MRS. LILLY A. PEEK.

STOCKTON, CALIFORNIA, August 31, 1910.

Editors Herald: The work in the Northern California District seems to be on the upward trend, at least in some localities, and we have hopes of better things soon.

The writer, in company with Bro. J. F. Wiles, spent the month of June in Nevada, trying to revive the work there, but it has been so long neglected that we were unable to accomplish much; found some spiritually dead, some were working with other churches, and a few faithful ones were stanchly trying to keep their lamps burning.

Those two faithful old standbys, Brother Jones, of Waterloo, and Sister Gault, of Reno, are still valiantly striving in the Master's cause, and were on hand to assist the missionaries all they could.

On account of his wife's illness, the writer was called home about the first of July, and has labored mostly in the city of Stockton since that time. The work in the latter place is getting into excellent condition, a noble band of willing workers stand ready to assist the efforts of the missionary, and the work, so long dead in this place, is now (since the disciplining of some unruly spirits) in excellent condition. A beautiful new church building is about ready for occupancy, and will be dedicated September 18. It is built in the mission style, 30 by 40 feet, with a nice entry and steps to match, the interior is finished in weathered oak, mission style, seats, pulpit and all; and taken altogether, is about the handsomest Latter Day Saint church on the Pacific coast.

They insist that the writer preach the dedicatory sermon, and although we would prefer some one else, we will comply with their desires, and also begin a series of meetings on that date, to continue as long as the interest holds out.

Our district reunion convenes September 2, and we are expecting a good, spiritual time, and large attendance. Brn. F. M. Sheehy and E. L. Kelley will be with us.

Praying for the welfare of Zion,

Your brother,
FRED B. FARR.

BARTLETT, IOWA, September 2, 1910.

Editors Herald: Prayer is the keynote to success in this latter day work, as it is the only way to get in close communion with God. The Savior said in Matthew 26: 41: "Watch and pray, that ye enter not into temptation; the Spirit indeed is willing, but the flesh is weak." It seems to be necessary to "pray always," or we may be led away from the Lord. The definition of prayer is, the soul's sincere desire uttered or unexpressed, and we should try to live in accord with our prayer. The Lord will help us if we ask him, and we can not expect the Lord to do it all; we must do our part. We

must work as well as pray, and must do righteously, for the prayers of the wicked are an abomination in the sight of the Lord. We must be pure in body, in mind, in thought, for the Lord can not dwell in unholy temples. We must have faith in God, so when we come to him for a blessing he will be able to give it to us.

The Savior has said, "If any man will do the will of the Father, he shall know of the doctrine." What a grand thought! It was by "doing his will," and not defiling himself with the king's portion of meat, that Daniel saved himself and friends from death and was able to interpret the king's dream. The Lord does hear and answer prayers to-day, as in former days. I have had my prayers answered immediately, and how thankful I am that I am serving such a loving Father. Another reason that the Savior wanted us to "watch and pray" was that we may not "enter into temptation." Let us put ourselves in the same position or attitude the Savior placed himself in, when in the Garden of Gethsemane—"If possible, let this cup pass from me; nevertheless, thy will be done, not mine."

In the Book of Mormon, Alma 16: 219-221, we find these words as Alma gave them to his people for their instruction, "humble yourselves, and continue in prayer unto him; cry unto him when ye are in your fields; yea, over all your flocks; cry unto him in your houses, yea, over all your household, both morning, mid-day, and evening; yea, cry unto him against the power of your enemies; yea, cry unto him against the Devil, who is an enemy to all righteousness. Cry unto him over the crops of your fields, that ye may prosper in them: cry over the flocks of your fields, that they may increase. But this is not all: ye must pour out your souls in your closets, and your secret places, and in your wilderness; yea, and when you do not cry unto the Lord, let your hearts be full, drawn out in prayer unto him continually for your welfare, and also for the welfare of those who are around you."

The Lord never leaves us without a guide to direct us in the way he wants us to serve him, and he says if we will keep all his laws and commandments, and do them, he "will open the windows of heaven and pour out a blessing we are not able to receive." We are told in Doctrine and Covenants 59: 2: "And that thou mayest more fully keep thyself unspotted from the world, thou shalt go to the house of prayer and offer up thy sacraments upon my holy day." And we should fit and prepare our minds, and take the Spirit with us, and then we will receive the necessary strength and blessings. He has commanded us to stand in holy places, so when affliction and trials come upon us, he can come to our help and rescue. There is a work for us to do, and God can not give us salvation unless we do these things. He also says in Doctrine and Covenants 90: 8: "What I say unto one I say unto all: Pray always, lest that wicked one have power in you, and remove you out of your place." It is not only necessary for us to pray, but to live unspotted from the world. James says, "He that lacks wisdom, let him ask of God, who giveth to all men liberally, and upbraideth not."

Let us attend to our prayers, and live as we should, that we may feel the blessed influence of God's Spirit, and to the end that we may be laborers together with God, to build up his kingdom here on earth as it is in heaven.

HARRY N. PIERCE.

INDEPENDENCE, MISSOURI.

Editors Herald: This being Labor Day, I thought it might be well that in some way I might make it a day of labor for our Master, in some respects, and one in particular which I have felt it my duty to mention for some time past; it is the subject of placing our church literature with news agen-

cies, that it may be handled on railway trains and through news stands.

Some time since, I was in "the railway news service," and I thought from what experience I had gotten from this kind of labor, that such would not only be profitable to the church, but that it would tend to help spread the gospel, as it will no doubt, arouse curiosity to some extent, to even hear the name Book of Mormon, Doctrine and Covenants, or Inspired Translation of the Bible, saying nothing about HERALD, *Ensign*, *Autumn Leaves*, etc., and then, in each place some appropriate tract that would appeal to the prospective purchaser.

I have oftentimes wondered how many Saints, and especially the elders, when traveling, would not feel like giving twenty-five cents, if necessary, to get hold of the latest HERALD, *Ensign*, *Leaves*, or some other of the church works, at a more advanced price, if it were possible for them to buy them from a train news agent or news stand.

Trusting I have been of service to our Master's cause by mentioning this, and that I may, with you, live to see that day when all the honest in heart may be gathered into one fold.

Yours for advancement,
1225 WEST WALNUT STREET. OLIVER R. ATWELL.

ROCK ISLAND, ILLINOIS.

Dear Herald: I will write a vision which I received recently, and hope it will be a benefit to some, as I know it is strengthening to me. I was in a very large building. It seemed to be a church building, and upon the pulpit were five or six of the priesthood, and myself, while more of brothers and sisters sat very near to the front, and I turned around in my seat to look back of me, and I thought the sisters who sat back of us were all dressed in the same color of garment; that color being a bluish gray, similar to that of a soldier's uniform, and very plainly made.

And I thought I felt out of place to see that we sisters who sat near the front were dressed in the fashion of the world, while the sisters who sat back of us were so plainly dressed, as I thought Saints should be dressed.

So, after the meeting was over, which seemed to be of a business character, I went back to make myself acquainted with the sisters, and while I was going from one to the other, I could feel the Spirit of God among them, and some of the mothers held tiny infants in their arms, who were dressed in the same color of garment, and they also held out their tiny hands to shake hands with me; and while we were talking and getting acquainted, one of the priesthood called with a loud voice, "All ye that are ready to go in the first wagon come, for Jesus Christ is going to be with his people."

And I thought we all made a rush for the door, and when we got outside, there stood a very large wagon with a white horse at the right, and a black at the left; and I thought I was ready to go in the first wagon with the Savior, when all at once I thought of my clean garment that I had left in the church, as it seemed that we all had to take clean garments with us, and I ran back to the church to get my clean garment. I could not find it, so I ran out again, as I was so anxious to go in the first wagon with the Savior, and when I got out again the wagon was gone. I could see it going westward at a distance. The churchyard was full of Saints, and I could see them coming back in groups, those who had started after the wagon, and who were not permitted to go.

All those who had the plain garments on had gone on in the first wagon, and I stood there wondering what I would do, or where I would go, when all at once it began to grow dark, and a form came and stood at my side, and I could see that he had the same colored garment on that the sisters had on, and he said to me, "Where are you going?" I then

spoke and said, "I don't know where to go; even my companion has gone with the Savior, and I could not go." He then spoke again and said, "Well, why did you not come with the rest of us?" Then I recognized the voice of my companion, who had come for me, and I told him that I was ready to go in the first wagon, but had forgotten my clean garment, and had gone back to the church to get it; and when I came out of the church the wagon had gone.

Some think this is given expressly for myself, but I do not feel that it is, as there were some whom I thought would sure be ready to go with the Savior, who were left behind. I do not want to be one who will not be permitted to go with him at his coming. I try hard to overcome pride, and many of my weaknesses. There is so much comfort in the gospel, for he hears and answers us when we cry unto him. I have had many testimonies when I have been in prayer unto him, and I know that this is the true church, and I know when I am watchful and prayerful that I am blessed. I ask the Saints who read this to pray for me.

HATTIE BARNES.

INDIANAPOLIS, INDIANA, September 6, 1910.

Saints' Herald: Wife and I located here on June 14, and bade farewell to a noble band of Saints at New Albany, Indiana.

We found a few loyal Saints holding a Sunday school in the home of our worthy brother, Charles H. Fish. On August 7 we organized ourselves into a Worker's Band, chose a committee, and raised funds, rented us a hall, and by now our work is in fine progress. Our meetings last Sunday were a great success, as our hall was full of interested listeners. We feel sure that with encouragement we can do a good work here, but the writer does not want all the praise, for a more noble and energetic band of Saints I never met than are here; even though few in number, each has that firm determination that always makes God's work prosper.

No doubt this will be good news to many, as this is the first public effort made here that we know of. We have about two hundred and fifty thousand people here, and by far the largest city in Southern Indiana District. We ask the prayers of the Saints in our behalf, in this effort.

JOHN ZAHND.

PINE GROVE, MICHIGAN.

Saints' Herald: We have been enjoying a two-day meeting, the first we have had, as we are a new branch. Five elders, three priests, and two teachers were present at the meeting. Ten sermons were preached, and two prayer meetings and one sacramental service were held, which were thoroughly enjoyed by the sixty persons who attended.

In our last prayer meeting all felt God's Holy Spirit present. A gift of prophecy was given through a visiting Saint, concerning our branch, and given to the teacher of our branch, and the priest of Comins Branch, also to the missionaries. At the close of the meetings all felt a sadness that we had to part, and that we might all never meet again in this life; but God alone knows and will guide us aright.

Yours in the gospel,

MRS. H. E. FARRAR.

SAN ANTONIO, TEXAS, August 30, 1910.

Dear Herald: The writer has just returned from Bandera County, where a reunion and district conference were held, at a place located on the Medina River. The majority of the membership in attendance were of the First San Antonio Branch, there being eighteen in number. The ministry in attendance were Bro. W. M. Aylor, missionary in charge, who presided, assisted by our district president, Bro. W. C. Carl.

Those of the missionary force were Brn. D. S. Palmer and W. H. Mannering; those of the local force were Brn. J. P. Neal and T. J. Jett.

Bro. Glaude Kuykendall was ordained to the office of priest, and occupied the stand at the next service held after his ordination. He preached on the divinity of the Book of Mormon, occupying about three fourths of an hour, with good liberty. The brother is only nineteen years old, and we felt to rejoice to see one of our young coming so boldly to the front. Each morning, at 9.30, the Saints met in prayer and testimony meeting. While there was no manifestation of the gifts, most of the members took an active part, and a goodly degree of the Spirit was felt at each service.

There were four services held each day. The sermons were good and instructive. The afternoon sessions were also profitable, being occupied in songs, speeches, talks, etc. After the last service on Sunday night, the tent was pulled down and Brother Adams took it to a place called Tuff. On the morning after the meetings closed, just at sunrise one soul was led into the waters of baptism by Bro. D. S. Palmer. After the brother was confirmed, we started on our homeward journey. Brother Palmer, after returning home with his family, joined Brother Aylor at Tuff, accompanied by Bro. Glaud Kuykendall. They intend making several points with the tent before returning. Bro. W. H. Mannering started in another direction to a place called Kicaster.

Your sister,

RUTH GIFFORD.

LOS ANGELES, CALIFORNIA, September 1, 1910.

Editor Saints' Herald: The 1910 southern California reunion is now history. Speakers: E. L. Kelley, F. M. Sheehy, C. E. Crumley, Peter Kaufman, Nathaniel Carmichael, and the writer. Sermons up to average. A general acceptance of instructions of Brother Kelley. His sermons were plain and comprehensive, leaving little to be guessed at along general lines. One "Round Table" served to quell apprehension, dissipate doubts, and eliminate impossible issues. We look for results in things financial in this district. Brother Sheehy was his old time, jolly, cheery, happy self, and won his way into the hearts of Saints and friends with comparative ease. A much larger attendance than we expected. Considerable interest centered in the proposed purchase of fifteen acres at Shakespere Beach. Two afternoons were consumed in discussion. Proposition finally accepted. A committee was appointed who will plat and sell one thousand lots in the tract at prices ranging from ninety-five dollars to one hundred and twenty-five dollars, realizing something over ten thousand dollars. This will pay for the ground and leave about five thousand dollars for building auditorium, cafeteria, and improving grounds, etc. We will have seven acres left intact for general grounds. Most of the other lots will be purchased and owned by the Saints. We hope to be in a position to entertain a General Conference in a year hence. Why not? Most all other organizations are realizing the advantages of Los Angeles as a convention city. Delegates could come here and camp in a tent in April and be comfortable. Could you say as much as this even in August anywhere in the middle west?

Several baptisms; seven ordinations. Bishop Kelley went to San Diego on Monday, August 22. Returned to San Bernardino August 23, remaining until August 25, preaching twice. He was the speaker in Los Angeles, morning and evening, Sunday, August 28. F. M. Sheehy went to Santa Ana occupying morning and evening. Through the courtesy of local brethren, Brn. Kelley and Sheehy were privileged to take in southern California sights. Bro. Kelley left for northern California Tuesday morning, and Bro. Sheehy on Wednesday evening. The coming of these brethren has

been salutary; their work acceptable; their presence an inspiration; their example commendable; their zeal contagious; their kindness and good cheer subduing. May God go with them in their work.

All the local brethren acquitted themselves as becoming men of God during the reunion.

The district is in excellent condition and we are hoping to make a good fall and winter campaign for the truth.

Yours for the right,

T. W. WILLIAMS.

1307 WEST FORTY-FIFTH.

New Philadelphia Reunion.

The Reunion of the Pittsburgh, Kirtland, West Virginia, and Ohio districts was held August 13 to 28, at New Philadelphia, Pennsylvania, running two weeks. It was demonstrated by experience that the ten day gathering is the most satisfactory. Considerable spiritual instruction was given and the gifts were in evidence, with very little adverse criticism concerning them. The birthday of Apostle R. C. Russell arrived at an opportune time, as did the eleventh anniversary of Bishop J. A. Becker and wife, affording the campers the opportunity for fun, speechmaking, and the presentation of presents. Brother Russell receiving a watch chain, and Brother Becker and wife a silver tea set.

Elder O. R. Miller, of Knobnoster, Missouri, and Sr. Verna M. Jones, of Dayton, Ohio, met their fate at the reunion, and were publicly married by Apostle Russell on the last Sabbath evening after the preaching service, in the presence of a large gathering of Saints and outsiders. The papers gave front page article, quoting the marriage ceremony of the church. On the last Sabbath, at the prayer meeting, Brother Lake, patriarch, said he felt impressed to bless the audience and he asked the congregation to stand, and asked God's blessing upon the people. It was an impressive event, which will not soon be forgotten. At this meeting he sang two verses in tongues, the interpretation being given through Sr. G. T. Griffiths, and is hereby inclosed. It was sung to the tune of, "Come Thou Fount of Every Blessing."

After testing the matter during two reunions, we find the following program most satisfactory: Mornings devoted to prayer meeting, summer school, preaching service. Afternoon given over to recreation. Evening preaching service. The summer school was in charge of Sister Griffiths, and consisted of classes of the Bible and Book of Mormon normals, pedagogy, and an intermediate normal. A kindergarten school was organized for the children and held sessions during the preaching service.

The equivalent of sixty-two tents were required to house the campers. The elders present were R. C. Russell, J. A. Becker, R. Baldwin, F. J. Ebeling, J. C. McConaughy, L. D. Ullom, J. C. Farnfield, F. N. Booker, J. M. Stubbart, S. Brown, John Lake, O. R. Miller, C. Ed Miller.

C. ED. MILLER, *Secretary*.

The Blue Rapids, Kansas, Reunion.

The reunion was called to order on Monday, August 29, at 9.15 a. m., by Bro. S. Twombly, district president. Bro. H. E. Moler and Swen Swenson were elected presidents of the reunion. Mahlon Smith was elected secretary.

Motion carried to hold the reunion in the church instead of in the park, as advertised. This was considered necessary on account of the condition of the old district tent, which, though on the ground, was not thought fit to use.

Sr. F. McNichols was chosen organist and chorister. Bro. Henry Bivens was chosen to act as usher. On motion the chair appointed Ina Bivens, Arthur Smith, and B. F. Jackson a committee to raise funds to defray the expenses of the

reunion. The presidency announced the order of exercises as follows: Prayer and testimony meeting each morning at 9.30; preaching at 11 a. m.; normal work at 3 p. m., in charge of Sister McNichols, and preaching at 8 p. m., each service to be preceded by fifteen minutes of song service. This program was carried out throughout the reunion.

Elders H. E. Moler, Swen Swenson, and S. J. Madden were present throughout the reunion; Elder Twombly during the first half, and Ammon White during the last half of the reunion. Also local elders and priests, F. E. Taylor, B. F. Jackson, Arthur and Mahlon Smith and Henry Bivens, were present during the most of the time. Elders Moler, White, Swenson, Madden and Twombly did the preaching, assisted by the local brethren.

The meetings were well attended throughout, and at times the church was filled to its seating capacity. We had heavy rain storms nearly every day, which prevented some scattered brethren from coming who were intending to come, but there was a fair representation from different parts of the district. Besides those already mentioned we noticed the following: Bro. and Sr. Bolly and Sr. Beardsley, from Washington; Bro. Robinson, from Topeka; Bro. Phinney and Sr. Carstelson, from Marietta; Sr. Willey, from Oketo; Sr. Kendall, from Barnes; Bro. Ora Wilson, from Beatrice; Sr. Ettie Kent, from Woodward, Oklahoma; Sr. Johnson and children from Cleburne; Srs. McDougall and Hagar from Centralia; Bro. and Sr. John McDougall, of Centralia; Cassie Rogers, of Clay Center; Srs. Nunamaker, of Manhattan, and Mrs. Willey, of Oketo.

Bro. A. A. Reams, representing the Herald Office, came in on Thursday and remained through the reunion. His sales of books amounted to about thirty dollars.

Brother White was also busy imparting the blessings of his office to those who had not yet received the same. The reunion was a success in every particular.

It was a season of joy and rejoicing to all who attended, and much good was accomplished by the preaching of the word. The branch was ready to turn on forty electric lights, and turn the park into a veritable fairyland at night, and to install electric lights in the tent if it had been in a condition to use. We may have an opportunity to do this some time in the future, when the new tent is purchased, provision for the purchase of which has been made. Sufficient funds, some \$25, were raised to defray the expenses of the reunion without any trouble, and more would have been forthcoming if needed.

At a business meeting of the reunion, September 3, at 7 p. m., it was moved and carried that we hold a reunion in 1911, the time and place to be left to the missionary in charge of the district, and the presiding elder of the same. Moved, That a committee of three be appointed to confer with and act with the above in arranging for said reunion. Several nominations were made for this committee, and a vote was taken, resulting in the election of Arthur Smith, Mahlon Smith, and John McDougall as said committee.

At Sunday evening service a vote of thanks was passed for the abounding kindness and hospitality of the Blue Rapids Saints. The work of Sister McNichols from Saturday to Saturday in song service and normal work was highly appreciated and commended by all.

M. SMITH, *Secretary*.

The inside story of Doctor Cook's arrival and stay in Copenhagen, has been written for the September *Century* by Maurice Francis Egan, our minister to Denmark. It is interesting to have Mr. Egan's word that the majority of the Danes seem to think that the explorer deceived himself; and as for their share in the affair, "they know they acted generously and courageously, and that is enough for them and the rest of the world."

News From Branches

CENTRAL CHICAGO.

Friday, September 2, after an interesting Religio study, two young ladies, Miss Anna P. Keir and Miss Florence A. Durfee, were baptized by Elder J. A. Tanner.

Sunday, September 4. As there were a number of hard showers during the day, our attendance at services was quite small. Sacrament service in charge of Elders J. A. Tanner, Robert Burwell, and James Keir. The two young sisters that were baptized Friday evening were confirmed by Elders Tanner and James Keir, the witness of the Spirit being present.

Elder Burwell presented many good thoughts to his hearers in the evening on "A living faith," showing that some must be in possession of a dead faith, which is not of much consequence.

Tuesday evening, September 6. Regular branch business meeting, conducted by Pres. J. A. Tanner, and H. P. W. Keir, clerk. A committee was appointed to take charge of the advertising for the special meetings to begin next Sunday evening.

Wednesday evening, prayer meeting quite well attended, in charge of Brethren Wainwright and Sherman, after which choir practice was conducted by Sr. Marguerite Wickes, and Sr. Fannie Prentis McGahan, organist. The Searchlight Club and some others are endeavoring to furnish special music for the meetings next week.

"Workmen of God, oh, lose not heart,
But learn what God is like!
And, in the darkest battlefield,
Thou shalt know where to strike.

"Oh, blest is he to whom is given
The instinct that can tell
That God is on the field, when he
Is most invisible."

ALICE CARY SCHWARTZ.

6549 MARSHFIELD AVENUE. Phone, Wentworth 8731.

INDEPENDENCE, MISSOURI.

Between the oft-recurring electric showers, bad roads, and chilly days in the midst of summer's heat, and the bustle attending the annual elephant show, the Jackson County Fair, and County Teachers' Institute, Labor Day, Plainsmen's Reunion, and the rally round the speech making grandstand of such distinguished visitors as Roosevelt and Bryan, to one marching in this long procession of events within the last two weeks, life has indeed been somewhat strenuous.

And now cometh the quarterly conference, to be held at Knobnoster, next Saturday, and the Sunday school association on Friday.

Moreover, within our little church circle acquaintances have been renewed in the visits and in the coming and going of the home folk, who went on various summer trips, either for rest or duty's sake.

Sr. E. J. Waller and family, from Honolulu, and Bro. and Sr. C. H. Lake, with their bright young native son from the South Sea Islands, were with us last Sunday, and besides these, several from different places were mentioned as visitors at the Sunday school. The secretary registered attendance 753, offering \$16.78. Thirteen were in the cradle roll class, the youngest present being not quite two years old.

Other pleasant experiences have been intermixed: in the line of business, we note the satisfactory work done by the committee on furnace repairs, and that of other committees and societies, namely, the Laurel Club, the Sunshine Band, and the Ladies' Aid.

Brother Kaler, every Sunday evening lately, has been de-

livering good gospel sermons, and on the 28th Bro. J. F. Curtis' sermon, based on the text, "Trust in God," was full of instruction, inspiring to activity in gospel work. Brother Joseph, on last Sunday morning, preached another one of his special sermons; and within hearing of the echoes from all the noble speeches of the honorable ones, we can say, in gospel truth, we still find taught on the rostrum of the church all that which will most truly edify and uplift. The best of counsel was given to both old and young, personal responsibility being the theme, based on the texts, "Man, know thyself"; and from Job 32: 8, "There is a spirit in man, and the inspiration of the Almighty giveth them understanding." It did us all good to hear of the noble work done by the Saints in the prohibition line, in Plano, in days agone; and this was accomplished through a sense of personal responsibility.

The old rally song, by our poet laureate, Brother Joseph, called "Old King Rum," still rings in memory's ear.

The institute work spoken of, on the 23d and 24th ult., was enjoyable; as Sr. Ethel Davis was a member of the association, we note that last year she taught in a public school of Oklahoma, and, like others of our young people, will work as teacher for higher grades the coming year.

We are glad to hear that Sr. Irma Shaver and others from hereabout are pressing onward to Graceland.

The program rendered by some of the teachers, principals, and professors, at the convention in the high schools here was appreciated, from the fact that many of these at an earlier date lived and grew up to a noble manhood and womanhood on the humble farms of Jackson County. The subjects discussed, among others, were: "Morality, farming, civics and health."

Pres. F. M. Smith, who at the Stone Church, on July 8 gave a most interesting lecture and stereopticon view of Graceland, said with emphasis, in harmony with the policy of our college, "Let us give our boys and girls a full course of education, not the rush of a short term in some special line."

In Graceland's favor and in view of our brother's success as a student, let us repeat, "A good example is an unanswerable argument."

ABBIE A. HORTON.

DES MOINES, IOWA.

The Iowa State Fair was attended by several of the Lamoni people, but we failed to receive a call. We would have been glad to have seen them at our home and place of worship. We noticed that the fair had greater attractions to some of the local Saints than had the prayer meeting last Wednesday evening, yet with all this we had an excellent service in which everyone present took part.

The choir is planning to have a platform in the church suitable for their use. A sociable was held at the residence of Bro. E. O. Clark a few days past, and over twenty dollars were realized, to assist in paying the expense of the improvement contemplated.

Bro. and Sr. D. C. White and their daughter, Blossom, and son, Dewey, of Lamoni, have been on a visit to their daughter, Sr. May Skinner, and Sister May contemplates going home with her mother to spend a few weeks with home folks.

The missionary has been absent from the city for about five weeks and finds himself somewhat nonplussed to know just how to take hold of the work, or to get the work in a shape to take hold of so as to do effectual work. Will occupy at the C. B. Harding neighborhood, where we learn that a few are much interested.

Several of the Saints from the city enjoyed an outing at the Fraser reunion held from the 12th to the 21st, and enjoyed the spiritual ministrations of the services.

The next reunion of the Des Moines District is located at Colo, and the committee appointed to arrange consists of Brn.

Frank Lhommedieu, Henry Dewey, John Thornton, Charles M. Richeson, and J. F. Mintun. The committee met at Boone last Sunday afternoon and organized by selecting J. F. Mintun president, and C. M. Richeson, secretary and treasurer. Committees were also appointed to look after the advertising and to secure speakers and musicians.

Elder J. S. Roth is making an effort to hold tent meetings near Garwin under most trying circumstances, so he writes. The few Saints there were very anxious for tent services, but we learn that it was a very inopportune time to hold it, or has been so far. We hope for more successful report later.

Bro. Robert Chenis, who was formerly a member and a representative of the Utah-Mormon church in the South, and his wife who believed with him, were baptized into the true Church of Jesus Christ at the reunion, and two happier people I have rarely seen. He says that there are many of those who have become convinced of the restoration of the gospel and the truthfulness of the claims made for the Book of Mormon and have accepted of these truths who are as anxious as was he to find the church which teaches these truths without the contaminations that are attached to them in Utah.

The present branch officers are making quite an effectual effort to eliminate unfaithfulness and iniquity from among the Saints, and as a rule the Saints are sustaining them. Not much sickness among the Saints at the present writing. Do not hear of any having infantile paralysis, but know of some who have the symptoms of spiritual paralysis. Now that the reunion and state fair are over we hope to see normal conditions prevail in the services. We hope to revive the normal class and pursue the study to completion.

Srs. Alice and Ruth Mintun went Friday to their school work for the year, the former to Kirkman and the latter to Somers. Any Saints near these places should make themselves known.

We just learned that Sister Shaver, formerly of Colorado, now of Bondurant, is quite sorely afflicted, and has not forgotten the source of blessings. Her husband is very much interested in her welfare, and a believer in the faith. Their son is desirous of becoming a child of God.

The secure hold that ex-President Theodore Roosevelt has on the common people was evidenced while the writer was at Boone last week, when thousands gathered to get a view of him as he passed through, and if possible hear him talk for ten minutes. I was fortunate to be located where I heard all the speech and could see all his contortions, and by every movement of his body and expression of his face he gave evidence that he fully believed what he said.

J. F. MINTUN.

DES MOINES, IOWA, September 3, 1910.

On Reaching the Masses.

How shall we reach the masses? Well, our receipt is: "To reach the masses, one must reach for them." Dr. Charles E. Jefferson has expressed the idea by saying: "It is easier to put up a sign, 'Strangers Welcome,' but one hand with human blood in it speaks a warmer welcome than all the signs which were ever printed or painted. . . . One hand throbbing with the lifeblood of a heart which loves will do more to reach the unchurched masses than all the printing presses in the town. . . . There are men who have ceased to believe in the Bible and in the sacraments and in the creeds and in all existing religious organizations, but no one has yet been found who does not believe in a strong and uplifting hand. We shall have a new book of the Acts when the church goes back to the Gate Beautiful and gets a fresh glimpse of the gospel as preached by the apostolic hand." Not theory, but the practice of those elemental acts of personal interest which everybody knows and everybody responds to. One thing is fairly certain: to reach the masses we must reach for them. The evangel of the hand has still its pathetic power.

Miscellaneous Department

Conference Minutes.

WESTERN MAINE.—District conference convened with the Saints at Little Deer Isle, August 20, 21, 1910. Elder Daniel Macgregor was elected to preside, with H. R. Eaton as associate; Florence Wallace, secretary; Mrs. E. B. Hull, organist; and Elder Arthur Koehler, chorister. Minutes of last meeting read and approved. Branches reporting: Stonington, and Mountainville. Official reports: Elders J. J. Billings, J. N. Ames, James H. Robbins, G. H. Knowlton, H. R. Eaton and Eugene Bramm. Priests reporting Moody P. Eaton and F. C. Haskell. Bishop's agent, H. R. Eaton, reported as follows: Receipts \$507.75, expenditures, \$89, leaving a balance due church of \$418.75. The same was audited and found correct. Adjourned to meet with the Mountainville Branch at the call of the presidency. Florence Wallace, secretary.

NORTHERN WISCONSIN.—Conference of the Northern Wisconsin District convened with the Reed Branch, at the close of the Chetek reunion, July 16, 17, 1910. Called to order by S. E. Livingston, district president, and S. E. Livingston and W. P. Robinson were chosen to preside. J. O. Dutton chosen as secretary pro tem. A motion also carried that all officers of the reunion hold to the close of the conference. Elders reporting: Archie Hook, P. L. Richardson, S. E. Livingston. Priests: J. W. Hooker, J. A. McGinnis, M. O. Shedd. Branches reporting: Fox River, Reed, Frankfort. District treasurer J. A. McGinnis reported as follows: On hand at last report, 97 cents; disbursed 25 cents; leaving a balance on hand of 72 cents. Bishop's agent, Nalmer Johnson, reported as follows: On hand \$164.16. District officers chosen as follows: President, W. A. McDowell; vice-president, W. P. Robinson; secretary and treasurer, J. A. McGinnis; for member of library board, Archie Hook. Nalmer Johnson was sustained as Bishop's agent. The speakers present were: W. A. McDowell, W. P. Robinson, J. J. Cornish, J. A. Gunsolley, J. W. Wight, J. O. Dutton, S. E. Livingston. The conference closed to meet with the Frankfort Branch, and the time to be set by the president, W. A. McDowell. J. A. McGinnis, secretary.

NORTHEASTERN ILLINOIS.—Conference of the Northeastern Illinois District, met at Plano, Illinois, August 27, 1910. Elders J. W. Wight and F. M. Cooper were chosen to preside. Statistical, ministerial, and Bishop's agent's reports were read, and the bishop's report gave a balance on hand of \$646.61, and the district treasurer's report gave a balance on hand of \$2.66. It was decided to hold another reunion on the third Friday in August, 1911, at Chicago. The following brethren were chosen as the committee: J. A. Tanner, C. Hartshorn, E. J. Lang, W. I. Cochran, and James Keir. The reunion committee was authorized to solicit means in the district for reunion expenses the coming year. It was also decided to hold the next conference at First Chicago Branch, the time to be left to the minister in charge and the president of the district. W. E. Williamson, secretary.

Convention Minutes.

CENTRAL OKLAHOMA.—District Religio association met in convention at Morrison, Oklahoma, August 18, Pres. J. E. Hughes in charge. Reports from the different locals were read and approved. There being no special business, the afternoon was devoted to talks on the Book of Mormon. Bro. James E. Yates, Hubert Case, J. E. Hughes, and Sr. McGeorge favored us with some good, spirited talks, which proved both entertaining and instructive. Motion was then made to adjourn, to meet at the place of next district conference. Athalia Hughes, secretary.

NORTHEASTERN ILLINOIS.—District Sunday school association convened at Plano, Illinois, August 26, 1910, at 11 a. m. The general routine business was transacted, in which steps were taken to expedite business after this, and not keep the body waiting upon committee work. Prior to the business session, the Sunday school conducted during each day of the reunion, institute and normal work, under the direction of the field-worker and Sr. M. A. Etzenhouser. Adjourned, leaving the time and place of next meeting with the superintendent and secretary, and they to publish. LaJune Howard, secretary.

SOUTHERN NEBRASKA.—District Sunday school convention was held at Nebraska City, Nebraska, July 22 and 23, 1910. Friday evening was occupied with a program. Saturday forenoon a session of institute work was held, Z. L. Goldsmith presiding. The subject, "Organization and the conducting of the Sunday school," was freely discussed. Afternoon was devoted to routine business, Z. L. Goldsmith in the chair, and H. A. Higgins secretary pro tem. It was moved and carried that the plan of assessment of the district be changed from a quarterly to a semiannual assessment. By motion the evening session was occupied by preaching services. Adjourned to meet two days prior to the next district conference, and at the same place. Blanche I. Andrews, district secretary.

NORTHEASTERN ILLINOIS.—Convention convened Friday forenoon, August 26, 1910, at Plano, Illinois. The following officers were elected: President, Lester Wildermuth; vice-president, Fred Bone; secretary, Blanche Fairbanks; treasurer, Hazel Maginnis; home department superintendent, Glenn Fairbanks; librarian, Frank Sly. The time and place of next convention left with the president, and to be published later. Blanche Fairbanks, secretary.

CENTRAL OKLAHOMA.—District Sunday school association met at Morrison, Oklahoma, August 19, 1910, at 2 p. m., with district superintendent Alice McGeorge in charge. Reports for first and second quarters were read from Morrison, Terlton, Shawnee, Holdenville, Kingfisher, and Ripley schools. Report for first quarter only, read from Rock Creek and Piedmont schools. Oral reports from the different local superintendents and workers showed an increased interest in Sunday school work during the year. The treasurer reported the amount in treasury, \$1.14. We have eight schools, with a total membership of 299. In harmony with the General Convention resolution, a motion was made and carried that this district hereafter be known as the Central Oklahoma District Sunday School Association. It was decided that our district has qualified upon all points necessary to make it a first grade district. A paper was read entitled, "Order in the Sunday school room." Convention adjourned to meet the day previous to the next district conference of the Central Oklahoma District, and at the same place. Annita Reid, secretary.

Conference Notices.

The Toronto, Ontario, district conference will be held at Port Elgin, Ontario, October 1, 2, 1910. Send all reports and credentials early to Floralice Miller, Dunnville, Ontario. Branch presidents, please send your reports for quarter ending September 30, to John Shields, Port Elgin. Arrangements have been made with railways on the certificate plan. Floralice Miller, secretary.

The Kewanee district conference will convene with the Dahinda Branch October 1. Reports of branch presidents should all be in the hands of the district president before September 20. All other reports should reach the district secretary not later than September 27. Promptness in these matters will be very much appreciated. Mary E. Gillin, Cor. Bradley and Western avenues, Peoria, Illinois, district secretary.

The West Virginia district conference will convene at Clarksburg, West Virginia, on October 1, 2, 1910, on Saturday, at the hour of 10 o'clock a. m. Saints and friends are invited to attend, and it is expected that each branch in the district will bring or send a statistical report of loss or gain. Let each elder, priest, and teacher bring or send a written report of labor done by them. Any person desiring to be met at the train will kindly write a card to Frank L. Shinn, 404 Staley avenue, Clarksburg. Frank L. Shinn, secretary.

Eastern Iowa district conference will convene October 15, at Fulton, Iowa. Branch clerks are requested to send in reports to Elder John Heide, Fulton, Iowa, as early as possible. On Sunday, October 16, the church will be dedicated. The Saints will be met at Maquoketa, on the Milwaukee and Northwestern railroads. Robert Smith, district secretary.

The Western Michigan conference will be held at Traverse City, Michigan, October 1, 2. It is expected that J. W. Wight and J. J. Cornish will be present, as also others of the ministry. Secretaries please take notice and act promptly. H. A. Doty, secretary.

Conference of the Nauvoo District will convene with the Farmington Branch, October 1 and 2. Branch clerks and branch presidents please see to it that your statistical reports

are sent to the district secretary before the convening of the conference to insure their getting there. The Sunday School and Religio conventions will hold their sessions the day previous. M. H. Siegfried, secretary.

The conference for Northern Michigan district will meet with the Onaway branch Saturday and Sunday, October 8, 9. Business session at 10 a. m. Meals will be served as usual at 10 cents. Come one—come all, so we may enjoy God's blessings; and let the branches who have not paid their per capita tax get busy. Local secretaries, furnish your own report blanks, and everyone report. Charles Burtch, secretary.

The Southern Michigan, and Northern Indiana district conference will convene at Lansing, Michigan, October 22, 1910, at 10 a. m. Please meet at 9 a. m. for prayer service, to be conducted by J. N. McKnight of Galien, Michigan. Branch clerks will kindly mail reports to district secretary at as early a date as possible, as this will be the first conference held in the capital city. We hope for a good representation from all over the district. Belle M. Royce, secretary, Three Oaks, Michigan.

Idaho district conference will convene at Hagerman, Idaho, October 15, 16. Those wishing to be met at the railroad station at Bliss, Idaho, please notify William Glauner or J. E. Condit of Hagerman, Idaho. J. E. Condit, secretary.

Convention Notices.

The Idaho district Sunday school convention of the Reorganized Church of Jesus Christ of Latter Day Saints, will meet with the Hagerman school October 14, 1910. We would like to have good reports from all over the district, and send them to Millie Gilmore, Hagerman, Idaho. Saints, come with the spirit of the Sunday school work, and we will be blessed as we work together for the upbuilding and education of each other. Florence McKnight, district superintendent.

The Religio and Sunday school conventions of the Northern Michigan district will convene at Onaway, Friday, October 7. Social service will be held at 8 a. m. Religio business commencing at 9 a. m. Sabbath school convention at 1.30 p. m. Entertainment in the evening. Let those who come prepare to take some part on program, in songs, recitations, music, or readings. Locals please send delegates and credentials. Wesley Alldread, president of Religio association, Charles Burtch, superintendent of Sunday school.

Southern Indiana district Sunday school convention will convene Friday evening, October 14, at 7.30 p. m., at New Albany, Indiana, for the election of officers and delegates to general convention. As district conference convenes at Byrneville, on October 15, at 2.30 p. m., it makes it convenient for all to attend, and we hope all schools will send a good representation. Mrs. Erma Zahnd, secretary.

The Sunday school association of the Kentucky and Tennessee District will meet in convention at Foundry Hill, October 15, at 8 p. m. We are anxious to have reports from all the schools, so please don't fail to send in reports before the 15th. All are invited to attend. Alma Snow, secretary.

The Western Michigan conventions will be held at Traverse City, Michigan, September 30. Secretaries please take notice and send in reports promptly.

The Sunday school convention of the Toronto District will convene at Port Elgin, on Friday, September 30, at 10 a. m. Come prepared to do business of district and enjoy a good time. J. T. Thompson, secretary.

Pastoral.

To the Officers and Members of the Branches of the Far West District: I wish to inform you that I am contemplating holding a series of meetings in the various branches of the district, and to do such other labor as will come under the jurisdiction of the office I am called upon to occupy. (See section 125, Doctrine and Covenants.)

Will you kindly consider the advisability of holding a series of meetings, and get an expression from your branch and notify me of the result at your earliest convenience. Bear in mind that there are about seventeen branches in the district, and I intend to visit all, so I ask that you do not confine me to any special date, but give me as much latitude as you can, and I shall give you sufficient time to notify all concerned.

An early reply will be appreciated. I remain,

Your brother in the gospel,

WM. LEWIS.

306 W. FIFTH STREET, CAMERON, MO.

Quorum of High Priests.

To My Brethren: This will inform the membership of the Quorum of High Priests that about ten days ago I mailed to each member a copy of the program for 1911, and herewith request the families of those who may be absent from home on missions, to forward the program. Would say: if any fail to receive the copy sent, and they will let me know, another will be mailed.

Brethren! when you change your permanent address, do please inform me of the new address. This conference year I will have to address you twice more, and it is my desire to reach every member.

Your fellow-servant,
ROBT. M. ELVIN, *Secretary.*

LAMONI, IOWA, August 31, 1910.

Corrections.

Will you please make the following corrections in my autobiographical sketch: Page 801, second column, and eighth line from the bottom, for "Hello kitchen" read, "Hell's kitchen." Page 802, first column, and ninth line from bottom, for "ill-fated Selnda" read "ill-fated Seluda." Page 803, first column, and second line from bottom, for "Cartle's" read, "Castle's Pictorial Bible." Page 807, first column, and twelfth line from top, for "I. C." read, "I. C. * * *" to be read, "I see stars." I made a winning hit on this, as Ira C. Moore had written an article for the *Helper* and signed said article, "I. C. * * *" I quoted the article, emphasized the signature and added: "Yes! he will see Moore stars."

ROBT. M. ELVIN.

In the SAINTS' HERALD for August 17, 1910, on page 813, in a letter from Ribstone, Alberta, on the seventh line reading upwards from the close of the letter, concerning administering to Sr. George Burton, it should read, "A. Burton," instead of "a brother."

Independence Sanitarium.

TRAINING SCHOOL FOR NURSES.

The Sanitarium offers a three years' course of instruction to ladies desiring to become trained nurses. The first month is probationary. The nurse in charge has full power to decide as to their fitness for the work, and to the propriety of retaining or dismissing them at the end of the month's probation. She can also at any time dismiss them for misconduct or inefficiency.

Room, board and laundry (except collars and cuffs) is furnished for the term, and an allowance of five dollars per month additional, after the first month. Except as above, no wages will be paid. The instruction, knowledge, and experience furnished, are considered full compensation.

The day nurses rise at 6 a. m., breakfast at 6.30, on duty from 7 a. m. to 7 p. m., with two hours in afternoon for rest and study. One half day is allowed each week, and four hours on Sunday. Two weeks vacation each summer.

The candidates for admission must be unmarried women between twenty and thirty years old, and must possess a good common school education. They are required to furnish a physician's certificate of sound health and two certificates of good character. Those who have had partial training in any other institution, or correspondence school, for training nurses, are not eligible.

The applicant should bring two dark wash dresses, four white aprons, two inch waist bands and five inch hem plain underclothing, and rubber heeled shoes for probation. After being accepted for training, they are required to wear the uniform of the training school.

Those graduating after passing the final examination at the close of the three years' term will receive a diploma, certifying to their character, proficiency, and period of training.

Applicants should address Independence Sanitarium, West Blue avenue, Independence, Missouri. 36-3t

WANTED.—*Cosmopolitan Magazine* requires the services of a representative in southern Iowa to look after subscription renewals and to extend circulation by special methods which have proved unusually successful. Salary and commission. Previous experience desirable but not essential. Whole time or spare time. Address, with references, H. C. Campbell, *Cosmopolitan Magazine*, 1789 Broadway, New York City. 36-2t

Addresses.

All mail matter will find me at Clarksburg, Missouri, Route 1, Box Number 7, instead of Adamston, Missouri as heretofore. D. L. Shinn.

Marriages.

SPEAKMAN—STOILER.—At the home of the bride's parents, Mr. and Mrs. Isaac Elsworth, Sr. Mabel Stoiler and Mr. Harry Speakman, of Nebraska City, Nebraska, were, on August 16, united in the holy bonds of matrimony, Elder W. M. Self officiating. They are both worthy young people, well and favorably known, and their many friends unite in wishing them a safe and happy journey through the voyage of life. They will make their home in the city.

Died.

DOWEN.—Francis J. Dower, was born January 30, 1901, baptized January 31, 1909, by Elder G. J. Waller, and died August 19, 1910, at Honolulu, Hawaii Territory, as the result of falling from a second story window and breaking his skull. He follows his mother and brother, who passed to the other shore about three months ago, and leaves a sister and two brothers to mourn. Services in charge of Elder M. A. McConley. Interment at Nuuanu cemetery.

BURCH.—Sr. Sarah A. Burch, of Pollock, Missouri, departed this life September 2, 1910. She was born near Zanesville, Ohio, January 18, 1825. She was a devoted mother, a true Saint, and died in full faith of a reward among the just. She selected the hymns to be sung at the funeral, also chapters to be read, and M. M. Turpen to preach the sermon.

LANE.—Bro. David Lane was born in Council Bluffs, Iowa; died August 26, 1910, at his home, near Dixon, Nebraska. He was married to Mary Ann Hays, of Crescent City, Iowa, 1870, to which union were born five children; David, Eva, Joseph, Mary, and Nellie. They resided in Council Bluffs till 1905, when they removed to Dixon. He leaves a wife and four children. He was baptized July 24, 1910, while at Saint Vincent's Hospital, in Sioux City, by Alvin Knisley, who also preached his funeral sermon in Council Bluffs on August 30.

TOMLINSON.—Richard Charles, eldest son of Elder and Sr. George Tomlinson, died at the home of his parents, in his nineteenth year. Deceased was blessed by Elder R. C. Evans, and baptized by Elder E. K. Evans, when eight years of age. Died August 27, 1910, after a short illness with typhoid fever. Services in charge of Elder William Flegg. Our late brother was ticket agent at Saint Mary's, for the T. T. R., and was lately promoted to late position in the city of Brantford. He was active in Sunday school and Religio work.

PENDLETON.—William Pendleton died at his home, two and one half miles south of Farmington, Iowa, August 25, 1910, from an injury received last October, when his team ran away and threw him to the ground from a load of wood. He was born in Armagh County, Ireland, July 4, 1830. In 1845 he went to Brampton, Canada, where he was married to Miss Sarah Warnock on December 22, 1863. He was baptized at Brampton in 1870, and came to Farmington, Iowa, in May, 1877. Funeral services were held at the home at 2 p. m., August 27. Elder James McKiernan in charge, assisted by Elder M. H. Siegfried. Interment in Farmington Cemetery.

WICK.—Walter Wick died at the home of his parents in Ladd, Illinois, August 31, 1910, aged 21 years, 3 months, and 8 days. Deceased was born in Victoria, Knox County, Illinois. His parents located at Ladd when Walter was four years of age. He was an excellent young man and was devoted to his mother. He was buried from the Methodist church, Ladd, Illinois, September 3. Services were in charge of Elder Frank Izatt, of Taylorville, Illinois. Funeral sermon was delivered at 2 p. m., by Elder F. M. Cooper, of Plano, Illinois.

HANCE.—Edgar L. Hance died at Pecatonica, Illinois, August 21, 1910. Deceased was 46 years, 11 months, and 27 days old. He entered Union Law School, at Chicago, when twenty-one years of age,—graduating two years later. He followed the profession of law in the city where he graduated, until stricken by the disease that terminated his life. He leaves his wife, father, mother, one sister, and niece to mourn his departure. He was buried from his father's home, Pecatonica, Illinois, August 23, 1910. Funeral address was by Elder F. M. Cooper, of Plano, Illinois.

GREGSON.—Anthony Valentine, was born in Holy Island, England, February 5, 1818. With his family he moved to America in 1849. Came to Essex, Illinois, in 1861, where his wife died in 1888. July 11, 1889, he was united in marriage to Sr. Carry Gregson. He was a man of business all his life, also a man of deep religious principles, and was always hospitable to our elders when they visited us. For six months his brilliant mind had failed. Died in Englewood Hospital, Chicago, August 25, and was buried in Essex, Illinois. He was 92 years, 6 months, and 20 days old.

HILLEBRANT.—Sr. Susan Eleanor Hillebrant was born at Schenectady, New York, May 10, 1827, and died at Denison, Iowa, September 6, 1910. Miss Susan Eleanor Van Epps was of Dutch parentage, and her family record is traced back to the year 1620. She was married to Mr. Peter Hillebrant, near Albany, New York, in 1846. Nine children were born, two of them having died in early childhood. Seven remain to mourn the loss of a worthy mother, as follows: Mrs. Susan Chambers, Seattle, Washington; Mrs. Mary Tarry, Denison, Iowa; Peter Hillebrant, Denison, Iowa; Frank Hillebrant, Seattle, Washington; George Hillebrant, Oakland, California; Mrs. Emma Alexander, Dow City, Iowa; and Sr. Vina Goff, Pittsburg, Kansas. Sister Hillebrant was baptized at San Bernardino, California, in 1890, and has been a faithful member of the church ever since. Funeral services were conducted at the home, Denison, Iowa, in the presence of a goodly number of relatives and friends, Wednesday, September 7, by Elder Charles E. Butterworth. The remains were laid to rest in the Denison cemetery.

LOY.—Ollie Loy, of Kansas City, Missouri, was born July 2, 1882. She died September 6, 1910, of consumption, and was a firm believer of the latter day work. She was married to Tom Loy, in September, 1900. Her father and mother, Andrew and Elizabeth Johnson, belong to the church. Funeral sermon was preached to a goodly sized congregation by Elder J. C. Foss, assisted by Priest L. A. Fowler.

SCOVIL.—Loomis T. Scovil died at the home of his youngest daughter, Lottie E. Whitestone, of Sioux City, Iowa, April 10, 1910, at the age of 88 years, 7 months, and 19 days. He was at Kirtland in 1837, and viewed the temple, was with the Saints at Far West, and at Nauvoo. At the latter place he was married to Miss Elizabeth Cole. Both were members of the church, and came to Western Iowa at an early date, and entertained the first ministers of the Reorganization. He was baptized about 1862, by Elder W. W. Blair. To his union with Miss Cole there were born eleven children, all of whom are living except one who died in the civil war. He remained true to the gospel covenant till death. He was buried by the side of his wife at Sargeant Bluffs, Iowa, she having died about twenty years ago, since which time he has lived with his children. A good man has gone to rest.

CHANDLER.—Sr. Phebe Rebecca Chandler died of tumor from which she had suffered for several years, at the home of her son, Fred Chandler, in Des Moines, Iowa. The three living children, Brn. Fred and W. R. Chandler, the latter living at Lamoni, and Mrs. Medora Peters, of Saint Charles, Iowa, were present at her death. She was born in Oneida County, New York, September 8, 1832, and at death was within four days of 78 years of age. Her maiden name was Mason. She was married to William Chandler, who died several years ago, since which time she has lived with her children, who have cared for her faithfully. She was a most patient sufferer till death. Funeral services at the home of Bro. Fred Chandler, conducted by Elder J. F. Mintun. She was buried by the side of her husband at Cambridge, Iowa. She died a faithful member of the church, with which she had been identified for years.

The citizens of Madrid, on one occasion, refused to clean their streets because the dirt was the dirt of their ancestry. The Chinese farmer persisted for generations in plowing with a forked stick, because his fathers plowed that way. Ancestral worship is degrading and a positive hindrance to development when it becomes a dominant force in the thoughts and lives of men. We condemn it in those who have a definite system of ancestral worship. May it not be possible that we cling to some expressions and customs in our church for no other reason than that they were handed down to us from our fathers?

The writer is aware that it is true that there can be no new discoveries in theology, in gospel revelations, for God has given us the best and highest revelation of the gospel in the life and labors of the Incarnate One, but there may be new visions by men of gospel truth, there may be new conceptions.

The elemental aspects of the gospel in its application is twofold, human and divine. The divine side is perfect and needs not to change, but the human side is not perfect and does need sometimes to be changed to newer and more correct gospel truth. No church in its ecclesiastical government, forms or pronouncements, may claim to be perfect until it is ready to claim in fallibility for fathers of the church. We as a church know no infallible saints. Therefore, it may not be unreasonable, nor radical, nor revolutionary in any man to conclude that certain changes in our ecclesiasticism may be needed as the church progresses with the passing ages. —*Texas Christian Advocate, April 7, 1910.*

The Fear of Change.

The son of an old German farmer was getting the grain ready for mill. He made the astonishing discovery that the sack would ride as well on the horse's back by dividing the load as by putting a stone in one side and the grain in the other. His father's attention was triumphantly called to the improvement, but the old farmer exclaimed: "Hans, your vafer and your grandvater and your great-granvater vent to mill mit dot sthone in der sack, und vat was good enough for tem ish good enough for you. Put back dot sthone." Some men are constitutionally opposed to change. Whatever has been is, for them, right and good. They love the old house because it is old; they love old tools, old laws, old creeds. They have a distrust of any who make innovations.

But a way is not best merely because it is an old way. It may be that for a long time we have done a thing badly because we did not dare to change. We have gotten into ruts. Some one has said that a grave differs from a rut only in its depth. We are partially dead already when we are dead in progress. Do not be afraid of any change that promises better things. Make experiments boldly. It is better to make mistakes than to stagnate. Are we not disciples of him who saith, "Behold, I make all things new"?—*The Sunday School Advocate.*

The House of Studebaker.

The sturdy, thrifty Hollanders have been the progenitors of many men foremost to-day in the ranks of American captains of industry. Thomas Dreier has a strong and compelling story in *Human Life* (Boston) for September of the founders of a great industrial enterprise known in every hamlet in the land—the House of Studebaker.

Back in the eighteenth century it was that the first Studebaker set sail from the land of canals and windmills for the shores of America, and as far back as 1798 his descendants were wagon-builders. As the world moved, the Studebakers kept, if anything, a step or two in advance of the march of progress, and thereby proved their right to be considered captains of industry.

John Studebaker, the best wagon builder and blacksmith in his community in the early part of the last century, may be considered the corner stone of the present great house that bears his name. The heritage he left his sons was those bed-rock qualities of honesty, industry, courage, and progressiveness—mighty levers in the hands of modern world-movers of invention and business.

The inventors of the telegraph, the telephone, the submarine cable, and the various machines that minister to the needs of mankind are as truly and as grandly missionaries to the race as those who give their lives to enlightening the nations that sit in darkness. The inventors, the manufacturers and the distributors of the commodities of the world are instruments of destiny to bring mankind closer together, and the story of the rise of this great commercial House of Studebaker, and of its founders and builders, is fuller of romance and live human interest than anything the novelist's pen may attempt.

Mayor Gaynor Says:

(From William J. Gaynor's "The problem of efficient city government" in the *September Century*.)

"Corrections and improvements in government, as in all things, may not be done at once, but only patiently and gradually, and . . . charitably, explaining and teaching as you go."

"The great problem of all is to get the government of large cities into honest and competent hands. It is in this that we have long since signally failed."

"No one has the right to aspire to be the mayor of a city

without having first qualified himself by studying law and government, and by practical experience therein."

"The chief obstacle to the nomination and election of fit men to city office is national and state party prejudice or bigotry carried into local politics."

"Nothing should influence the votes in a local election except the local questions of men and measures which are up for consideration."

"Government, like water, does not rise higher than its source."

A Lesson from a Burning Match.

A lighted match fell across a little chasm—as great a chasm to the inflamed match as the Colorado Canyon to a giant redwood. The flame was at one end; and as I watched that end turning to charred coal and ashes I looked for the whole match to crumble and fall through the opening. But no. The conflagration progressed slowly; it passed the center, it crept steadily to the opposite end, and only as the flame reached the far end did the remains (ashes and charred match) crumble and fall into the tiny abyss.

As it fell the moral dawned on me. Some men are of such tenacious fiber that they cling together till the whole of life has been burned out, and not till the very last of they drop out of sight or cease to give light from their tiny flame of life. The boys who are to burn that way in the far-off years of the future are the boys of pure thoughts, of temperate habits and steadfast purpose to-day. The women whose old age is to be tenacious of beauty and light to the next generation are the girls of to-day whose lives are full of sweetness, love, and spiritual power.—*The Visitor*.

What Marriage Should Mean.

A man who marries for the sake of what his wife can do for him is not doing what he ought to do for the woman he marries. That marriage so far as he is concerned begins as a failure, whatever it may come to be in time. A young man writes thoughtlessly to an acquaintance: "I expect to take a better half. I need some one to help me. I hope this young lady will prove a prize to me." The real question for that young man is whether he will prove a prize to the young lady. Marriage ought to mean to him a God-given opportunity for service to the woman he loves. To be one and not two, to live day by day the *together* life, instead of the apart lives; to cherish oneness of aim and faith and work; to give and not to get, in loving service each for the other,—that is marriage. A young man who thinks of marriage as anything less than this will be something far less than a prize to the woman he marries.—*Sunday School Times*.

"In Dreams We Are Always Reasoning."

Only to a few people there comes occasionally in dreams a dim realization of the unreality of the experience. "After all, it does not matter," they are able to say to themselves with more or less conviction. "This is only a dream." Thus one lady, dreaming that she is trying to kill three large snakes by stamping on them, wonders, while still dreaming, what it signifies to dream of snakes; and another lady, when she dreams that she is in any unpleasant position—about to be shot, for instance—often says to herself: "Never mind, I shall wake before it happens." This duality of dreaming consciousness is a manifestation, and the chief one, of what is called *dissociation*. In dissociation we have a phenomenon which runs through the whole of the dreaming life and is scarcely less fundamental than the process of fusion by which the imagery is built up. The fact that the reasoning of dreams is usually bad, is due partly to the absence of memory elements that would be present to waking consciousness, and partly to the absence of sensory elements to check the false reasoning which without them appears to us conclusive. That is to say, there is a process of dissociation, by which ordinary channels of association are temporarily blocked through exhaustion of the nervous elements, and the conditions prepared for the formation of the hallucination.—From "The logic of dreams," in *The North American Review* for September.

The man who can see nothing in the life of Jesus which nerves him to try to do something for the good of others does not know Jesus.

"Indian Autonomy."

A native of India, Saint Nihal Singh, thus writes: Considered from the viewpoint of salary, the natives of India are mere drawers of water and hewers of wood: regarded from the standpoint of exercising control over their own affairs, the Indians are little better than slaves. The laws are made for the people of Hindostan by the English, the natives having a limited share in the lawmaking, even under the neo-Morleyan reform scheme. The taxes are levied on the Indians by the English, the people of India having no voice in the taxation. The finances of Hindostan are spent by the English without the Indians exercising any control over their revenue which they have paid into the government treasury. The Indians do not have anything to say about their tariff. Even the universities of Hindostan are governmental affairs, in which the native is practically unrepresented. It is the virtual reversal of this state of affairs for which the East-Indian is agitating. Indian autonomy essentially means this: and the agitation in India is fated to continue so long as the majority of the governmental positions carrying the higher salaries and the executive, administrative and financial authority are not held by the natives of the land. Educated Indians urge that they are capable of efficiently discharging the duties connected with the responsible governmental positions. The controversy about Indian autonomy rages around this claim. Plainly interpreted, India's political aspirations mean the substitution of native in lieu of the present-day alien administrative agency, East-Indians not objecting to run their government under the guidance of the British.—From "Just what does India want politically?" in *The North American Review* for September.

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37-2t

The Angel of the Battlefield.

On the day of the great battle of Inkermann, Florence Nightingale and her nurses, thirty-seven in number, landed at Scutari. There were two miles of sick-beds; wards were rank with fever and cholera and the odor of undressed wounds. Into what Russell calls "this great temple of pain and foulness," moved the slight and delicate form of the English lady and her company of nurses. Kitchens were established, and intelligent routine took the place of the bungling red tape.

But all this was not accomplished without much of that friction which has ever accompanied the entrance of woman into new and wider fields of activity. Miss Nightingale had a terrible struggle. Surgeons and officers fought her every effort, but with the courage of a lion she fought back and held her own.

If there were no officer at hand with authority to unlock a storehouse she took with her a few Turks and stood by while they broke it open. Her organizing and executive ability were everywhere manifest. She brought comfort, succor, rest into the wards; she established laundries and kitchens for the hospitals, and herself found time to superintend them and their workers. She organized the work of the nurses and their

CONTENTS

EDITORIAL:

Questions Answered - - - - - 893

Notes and Comments - - - - - 896

ORIGINAL ARTICLES:

The Evangelization of the World.—Part I, by
John C. Grainger - - - - - 897

OF GENERAL INTEREST - - - - - 902

MOTHERS' HOME COLUMN - - - - - 903

LETTER DEPARTMENT - - - - - 904

Mrs. Lilly A. Peek—Fred B. Farr—Harry N.
Pierce—Oliver R. Atwell—Hattie Barnes—John
Zahnd—Mrs. H. E. Farrar—Ruth Gifford—T. W.
Williams—C. Ed. Miller—M. Smith—Alice Cary
Schwartz—Abbie A. Horton—J. F. Mintun.

MISCELLANEOUS DEPARTMENT - - - - - 909

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assistants and had surgical appliances prepared and ready to meet emergencies. All day long and far into the night her work continued.

In company with the army chaplains she established a library and schoolroom, and she had evening lectures to amuse the convalescent men. She attended to the correspondence of the wounded soldiers, and in short was what the soldiers christened her, the "Angel of the Crimea."

MacDonald drew this picture of her as she went about her work in the great Scutari Hospital: "As her slender form glides quietly along each corridor, every poor fellow's face softens with gratitude at sight of her. When all the medical officers have retired for the night, and silence and darkness have settled down upon the miles of prostrate sick, she may be observed alone, with a little lamp in her hand, making her solitary rounds." There were miles of beds, thousands of sick men; she could not reach each one in a single round, but, said one poor fellow, "We could kiss her shadow as she passed."—Kate Upson Clark, in *The Christian Herald*.

A Still Unexplored Land.

In size Arabia is an immense country, for it is as large as all of the United States east of the Mississippi River, or larger than all of the countries of Europe combined, with the exception of Russia and Scandinavia. In that country, almost without rivers, and until recently without railroads, and where the only ship which sails over the great desert sea is the camel, plodding along at scarcely more than two miles an hour, it is a journey of eighty days along the Red Sea coast from Suez to Aden, or it is a journey of forty days from the Red Sea to the Persian Gulf, or to follow about the coast line of the country, as an Arab sometimes does, it is a journey of an entire year.

While travelers have frequently penetrated the desert south of Palestine, or crossed its northern part from Damascus to Bagdad, but two or three explorers have succeeded in reaching the city of Mecca, and the South Arabian city of Sana, which was the home of the Queen of Sheba. As yet no Christian has succeeded in traversing the land from the north to the south, from Damascus or Bagdad to Aden. Arabia, then, presents a field for exploration more extensive, more promising in valuable results, and perhaps more dangerous, than any other portion of the world.—Prof. E. J. Banks, in *The Christian Herald*.

The Century Company will issue this fall a gift-book edition of James Whitcomb Riley's "A Hoosier Romance," with pictures in color and in black and white by John Wolcott Adams. The text will be printed against a background of delicate pearl-gray, each page showing a typical Hoosier farm scene.

There are two sisters so much alike that the younger is often taken for the elder. Their names are Wisdom and Silence. Do you know them?

Success of County Option.

The statistics, published elsewhere in this paper, concerning the operation of the county local option law are certainly surprising and convincing. During seven months in 1909 with saloons there were 102 arrests for intoxication and 221 commitments to jail for all offenders. For the same time in 1910, with the saloons gone, there were only eleven arrests for intoxication and only fifty-five arrests for all kinds of crimes. Such facts are arguments that no "wet" advocate can answer. They should shut the mouths of all carping critics and weak apologists for the saloon.

We often hear the statement that there is more liquor sold and more drunkenness under a "dry" administration than under a "wet" one. The above records disprove this fact conclusively. There is no question but that some liquor is illegally sold, that blind tigers and bootleggers are in operation. But the amount of this business is greatly exaggerated. It is the policy of the "wets" to make the option law odious, and so they have encouraged and aided the violaters of the law and then howled long and loud about the failure of local option. The people should not be deceived by such talk. Conditions are better in this county now than ever under the saloons. Jail and other expenses have been cut off; our business men are having better trade than ever before and losing less in dead beat accounts; our young men are free from the temptation of the open saloon and none of them are seen drinking or intoxicated. In fact, we believe there is a general uplift in the business and moral conditions of this city and county. The idea of going back to the open saloon will not be considered for a moment by the best people of this county, irrespective of party affiliation.—*Noblesville Daily Ledger*.

Let reverence of law be taught in schools and colleges, be written in primers and spelling books, be published from pulpits and proclaimed in legislative houses, and enforced in the courts of justice; in short, let it become the political religion of the nation.—Abraham Lincoln.

The Honor of Washington.

After the Revolution Congress voted to Washington a statue and a large sum of money. He at once declared that he would not accept a single cent. They reminded him that he had served eight and a half years without pay, and plead earnestly to win his consent, but in vain. Then the sum which had been voted was invested by order of Congress in some government undertaking in Washington's name, and he was told, after the deeds were made out, that now it was too late to refuse—he would simply have to accept it. But he still refused inexorably. It was a gift, but he felt it to be like a bribe. The whole nation seemed in a conspiracy to heap riches upon him; but it could not be done without his consent, and he said "No" to the last. He may have acted unwisely, according to the modern view, which is unfortunately more commer-

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cial than patriotic; but he won the nation's undying respect and admiration for his determination not to make money out of his official position. His attitude is in the sharpest contrast to that of some of the legislators and officials of these days, who are keenly alive to the opportunities that arise to enrich themselves secretly. With Congress and several of our State legislatures investigating wholesale bribery charges and other forms of official corruption, we are reminded of the fact that we have fallen on degenerate days, as far as the standard of public honor and official integrity is concerned.—Selected.

Be not proud and do not be fond of fine clothes. The peacock has a very gaudy plumage and proud gait; yet he is a very disagreeable bird.

Individual Citizenship.

We are proud of our schools and of the trained intelligence they give our children the opportunity to acquire. But what we care for most is the character of the average man, for we believe that if the citizen is sufficiently high, if he possesses those qualities which make him worthy of respect in his family life and in his work outside, as well as the qualities which fit him for success in the hard struggle of actual existence—that if such is the character of our individual citizenship, there is literally no height of triumph unattainable in this vast experiment of government by, of, and for a free people.—Theodore Roosevelt.

There is to be a new book of Dr. S. Weir Mitchell, eighty-one years young last February, this fall, a collection of short stories of mystery. The book will be one of The Century Company's October issues.

How to Help the Minister.

Make it a rule to pray before each sermon that he may preach such doctrine, and in such a simple, forcible and convincing manner, that sinners will be compelled to forsake their sins and cleave to the cross of Jesus Christ.

2. "During the sermon make a note of any particularly

helpful remark, and speak about it at the after-meeting, or at the next prayer meeting. This will encourage him, prove that his words are falling into good ground and bringing forth fruit.

3. "If you do not get a chance to thank him personally for the blessings you have received from his day's work, or to testify to it in the after-meeting, tell his wife, and she will see that it reaches him.

4. "Talk about him and his work to your associates in business and social life, and so increase his popularity and thus fill the church.

5. "Search out the unconverted who sat nearest to you, and by following up any convincing point which the pastor made, seek to clinch the truth, and bring it home to them directly.

6. "When any thought occurs to you for the upbuilding of the church, do not allow it to die from suffocation. Give it air, tell it to the pastor, then help him to put it into effect, if he deems it advisable.

7. "Call on him frequently, not to hinder his time, but to ascertain if you can be of any use to him—if he wants some work carried out which he can not do, and you can.

8. "Do not bother him with idle tales but replenish the storehouse of his brain with any especially interesting bits of Christian experience which come to you from time to time.

9. "Whenever you see anything in the newspapers in praise of his work, or taken from his sermons, cut the items out, write the name of the paper and date upon them, and either take or mail them to him. All pastors are helped by the knowledge that they are noticed by the press.

10. "Pray every day for him, and try to get a few really consecrated Christians together each Saturday evening to pray the mighty power of the Holy Spirit to rest upon him during the morrow."—*The Preacher's Helper*.

Citizenship the Test.

The perpetuation of the republic depends on good government in low as well as high places.

Good government of the city is as essential to the future of the republic as good government of the nation, and without good citizenship there can not be good government.

Men must take as much interest in the government of the city as they do in the government of their own household, they must be prepared to defend one as passionately as the other against the influences of the corrupt.—Lincoln Steffens.

WHAT IS MAN?

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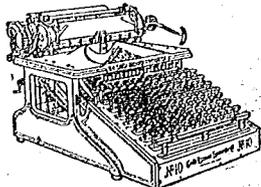
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Entered as second-class matter at Lamoni post-office.

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



"There shall not any man among you have save it be one wife; and concubines he shall have none."—Book of Mormon, Jacob 2: 36.

VOLUME 57

LAMONI, IOWA, SEPTEMBER 21, 1910

NUMBER 38

Editorial

LIFE IN LAMONI.

THE HOMELY YET WHOLESOME PHILOSOPHY OF
THE SMALL TOWN.

On occasions too numerous to count we have taken part in a dialogue something like this:

"Do you live in Lamoni?"

"Yes."

"How large a city is it?"

"Oh, it has about eighteen hundred inhabitants."

"Is *that* all! Any street cars?"

"No; we don't need them. We can reach any place in town by the simple process of putting one foot in front of the other until we arrive. We never have the vexation of waiting on some street corner twenty-five minutes in order to ride ten minutes."

But our interrogator shakes his head. If he does not say as much, it is as plain as can be that he feels sorry for one who lives in a little "one horse town" like that. He never could be satisfied in such a small place. What is there to do? Where do you spend your evenings?

Such is the attitude of the man who feels that one is not alive unless he is surrounded by miles and miles of piled up brick and mortar. We are duly humbled when we are told that the entire population of Iowa could move into New York City to-morrow and never be noticed. But then, the entire population of Iowa will not do any such thing.

What has the small town to offer one that will make life worth while? What is there anywhere that makes life worth while? Looked at from the outside, many places have a very forbidding aspect, and after all, our interrogator has but voiced a feeling that we have entertained regarding dwellers in other places. Looking from the car windows as we whirl through the suburban districts of some large city we note the rows of small and shabby tenements, all much alike, each with its little, disorderly back yard, its postage stamp lawn, its general air of squalor. We shudder at the idea of living in such a place. Again we note, in the popular residence district, some big and imposing but cold and forbidding pile of granite or sandstone, by the grace of God called

a home, to us no more inviting than a penitentiary. Who could live there and be happy?

Out on the barren plains of eastern Colorado we note a little dry goods box of a shack; on the prairies of Dakota, as level as a floor, we find a little weather-bleached cluster of houses surrounding one general store. How do people live there? Yet in all these places we will discover, if we inquire, men, women and children who are very happy and contented.

The same thing that makes us happy in surroundings that do not appeal to others makes others happy in surroundings that do not appeal to us. That thing is human interest. You can not find out what makes people happy by looking in at their front windows; you must get into their homes to learn the secret.

To illustrate: My neighbor, Bro. A, is married. He thinks more of his wife than he does of any other woman in the world, or of any other dozen women. He would rather spend the evening with her than to entertain some painted chorus girl at a midnight supper in some swell restaurant. Bro. A's wife thinks just as much of him as he does of her. Her affections are as fixed and unwavering as the north star. Their house is an affair of only four rooms, and needs painting. They live in Lamoni where there are no street cars. Yet they find Lamoni a pretty good place in which to live; their home is the best place in the world. Human interest, you see.

My neighbor, Bro. B, is similarly situated, only in addition he has a boy that he and his wife are trying to raise up to be a God-fearing and pure minded man. Neighbor B does not find Lamoni a slow town. The past ten years have gone by so fast that it makes him sober to think about it. And, by the way, when that boy goes down town he does not have to pass a half mile of open saloon doors. When he comes home a little late at night he may have been stealing water melons, which is bad enough, but he has not visited the red light district, there to contract some foul and awful disease.

Neighbor C, who is also a "brother," is situated much as neighbors A and B, only that he and his wife have three boys and two girls. They are in love with life, and Lamoni looks good to them. One of their children is in college, two are in the high

H. G. Smith
711 So Fuller ave

schools, the rest are in the grades, moving up a grade each year.

Neighbors A, B, and C, also have their circle of friends, and their few chosen, especial cronies. They meet these friends most every day for a few words. They know their next door neighbors? If Bro. C observes his neighbor in the act of mowing the weeds alongside his lot with a new scythe, he is not afraid to hail him with: "Look out, Dave, or you will cut your legs off." Then Dave laughs and tries to get it back on Bro. C. Human interest again. If they lived in Chicago in the same flat they would pass each other in the hallway with a cold and glassy stare.

Human interest is a great thing. Love is the great lubricant. Rob life of fellowship and affection, and nothing worth while is left. Heart strings are the only strings that bind and do not chafe. They are the cords that tie a man to his home town. If there are those in Lamoni who love no one and who are loved by no one, they probably are unhappy, but they would be unhappy anywhere. The man who loves no one and whom no one loves does not need to die to go to hell,—he is there now.

So these little, humdrum, drab-colored existences, (as they appear to the casual observer) are glorified and made jubilant to the participants by human interest,—love of husband or wife or sweetheart, son or daughter, brother or sister, or chosen friend. Long live Brn. A, B, and C; they are the salt of the earth, the dorsal vertebrae of the nation, the pillars of the church. Their lives are clean, wholesome, and useful. They are mentioned only as examples. The golden thread runs through the lives of D, E, F, G, H, I, and J.

Then, again, when one is busy and enjoys his work, he is quite contented, as a rule, even in a small town. Practically everybody in Lamoni is busy. We have no leisure class, excepting infants and aged people, and one of these, an old great-grandmother in Israel, eighty-nine years old, has just finished piecing a "nine-patch quilt," and is feeling pretty well, thank you. Brother Gaulter, ninety-three years of age, can still do more work in a day than some folks ever did in a month. Our men are doctors, lawyers, merchants, carpenters, masons, mechanics, farmers, editors, preachers, what not, as the case may be, and are busy enough to keep out of mischief. Our women are not much vexed with the servant problem. They know how to do their own work and are not ashamed of the fact. They can cook anything, from ordinary baked beans to angel food cake that almost suggests the rustle of wings. (See Graceland College Receipt Book.)

Lamoni, like many other small towns, is an ideal place in which to cultivate interesting and profitable hobbies. Neighbor D goes in for fancy poultry. He

has as fine a flock of blooded birds as you can find. He takes a good deal of pleasure in their care, belongs to several progressive poultry associations, and has won many ribbons, cups, and badges. His family has fresh eggs for breakfast at seasons when our interrogator is eating cold storage eggs of the edition of 1902. Neighbor E keeps one or two fine Jersey cows. His children eat good sweet butter on home made bread. They have cream on their oatmeal and plenty of milk to drink. They do not know how formaldehyde tastes. Neighbor F has a fine garden in which he cultivates sweet corn, tomatoes, carrots, egg plants, okra, celery, string beans, and sundry other vegetables. He enjoys working in this garden of an evening, and takes as much pleasure in watching these vegetables grow as his city cousin might take in a promenade down Broadway, inspecting thousands of passing bipeds whom he does not know and who do not know him.

Now we come to the religious life of the community, and here we strike one force that draws many to Lamoni and keeps them there. Here they find the fellowship that they crave with other members of the Church of Jesus Christ of Latter Day Saints. Here they are entirely free to worship the God of their fathers after the way that some call heresy. The church is their rallying point; and as the expression goes, there is always something going on at the church,—on Sunday, preaching and prayer services; and during the week, prayer services, choir practice, Religio, teachers' meeting, and other services; besides entertainments, lectures, musicals, *etcetera*.

By way of dissipation we can go to town of a Saturday evening and listen to the band concert. We have a very good band. Perhaps it is not in the same class with the band that plays for you in the big city park, but then we like to hear our band play. You see most of the band boys grew up in Lamoni. The town produced them. It is town talent. In a way we are tooting those horns, or rather they toot them vicariously,—these band boys toot for the whole town. We know them. But your band perhaps is a foreign importation that toots for a cash consideration.

Then there is the intellectual life. The great dailies, the standard magazines, the reviews, convey just as much intelligence to us in Lamoni as they do to our brothers in the Hub of the Universe. We read just as good books and enjoy the mental stimulus just as keenly. We try to keep in touch with world movements. And we have our own local, intellectual atmosphere due to the presence of three good town schools with their instructors, Graceland College, with its faculty and student body of bright young men and women, a large number of resident

ministers of the gospel, and many workers in Sunday school and Religio who are keen students.

Visiting lecturers, clergymen of other churches, and political speakers who speak here, invariably comment on the fact that they have had an unusually appreciative and critical audience. It pleases us to think that they tell the truth. Our people are naturally critical. They watch the speaker, and if he makes a failure or a mistake it is noted instantly. But if he makes a good point they are right there with their appreciation; he does not have to wait a week for it to soak in.

Roosevelt says that boys and girls are the best crop that Iowa produces. We believe that our main crop grades up pretty well. Thirteen students from Lamoni are doing work in the State University of Iowa at the present time. We do not believe that there is another town of the same size that has so many representatives in its state university, or in any other institution of higher learning of equal standing. Can New York or Chicago or San Francisco produce as many university men in proportion to their total number of inhabitants? Not yet; too many slums, tenements, sweat shops. Lest we be misunderstood by advocates of Graceland, let us state here that, with perhaps three exceptions, on which we will not comment, these students are taking studies that they could not get at Graceland,—for instance, four are studying law, another is taking postgraduate work, etc. Some day we hope that Graceland will be equipped to carry students as far as they care to go.

In a limited way we have analyzed life in Lamoni to show how one can be happy, busy, and very much alive in a small town. Of course the cities have attractions and advantages that we do not have. They also have other things that have led one writer on economics and education to term them "great sores upon the body politic."

ELBERT A. SMITH.

COLLEGE DAY, SUNDAY, OCTOBER 2.

College Day, the day set apart by General Conference when a collection should be taken in all the branches of the church for the benefit of Graceland College, comes this year on Sunday, October 2. Branch presidents can very materially help this cause by announcing this matter at the meetings between now and that date, so that all will be prepared to assist. Any of the Saints who can not attend a branch meeting on that day can send their offering to the college treasurer, F. B. Blair, Lamoni, Iowa.

It is very desirable that the collection be large enough to pay all of the running expenses, so that the Temporary Endowment Fund can be applied

on the college indebtedness. It is very encouraging to see the liberality of some of the Saints toward Graceland, but the thing most needed is not one or two liberal donations, but a *united effort* by all, and the results will do us all good. The college is reaching out for the young people of the church and encouraging them to better prepare themselves for life's struggle at a school where they are surrounded by the influences of the church. Why convert strangers and neglect our own? If we can save our children the church will multiply in numbers very fast. We want the benefits to be had at Graceland brought within the reach of every boy and girl in the church. To do this we need the financial and moral support of every Saint. Will you help accomplish so worthy an aim? Remember, Sunday, October 2, gives an opportunity to all.

In gospel bonds,

F. B. BLAIR, *Treasurer.*

CORRECTION.

In the article from the committee of seventy, occurring on page 565 of the HERALD for June 8, 1910, there is a very misleading error, in the quotation from the minutes of the General Assembly of the Church, held August 17, 1835. In the first column, in the next to the last line of the next to the last paragraph, the name of John Whitney occurs as testifying to the truth of the Book of Doctrine and Covenants as reported by the committee appointed in 1834. No such person is named in the minutes as they occur in the Book of Doctrine and Covenants of 1835. It should be John Whitmer. This may have been a mistake of the committee in transcribing the minutes or it may have been an error in copying or printing.

NOTES AND COMMENTS.

Church members may be interested in knowing how our aged Saints fare at the Saints' Home. Monday of last week Pres. F. M. Smith and the Associate Editor dropped in at the Home and took dinner with the old people. They did not give sufficient warning of their approach to admit of extra preparation. The dinner was well cooked, well served, and there was plenty of it. It did not have a boarding house flavor, but rather the good taste of home cooking. They were served with potatoes, green corn in two styles, baked beans, a salad of cucumbers and onions, their choice of brown bread, white bread, or biscuits, with good sweet butter; and their choice of water, milk, or coffee. The inmates are comfortably situated, excepting that the crowded condition of the Home makes it necessary for some of the men to sleep in the basement. Sister Dancer, as matron, is always kind, considerate, and patient. It would be

very difficult to fill her place. She does the work of the Master quietly and without expectation of earthly reward. The management is hampered by lack of funds with which to repair the building and outbuildings.

It is stated that the late Prof. William James, of Harvard, authority on questions of psychology, was interested in Spiritualism, and that prior to his death he expressed a determination to communicate with his friends after his demise, if possible. Certain Spiritualists now claim to be in communication with him. Whether tests were prearranged by which his identity could be established we do not know. However, communications received so far are decidedly noncommittal, not to say evasive, and fall exceedingly flat. M. S. Ayer, a Boston Spiritualist, claims to have heard from Professor James, at second hand through another spirit. Spirit No. 2 gave no credentials. The message follows:

"I am at peace, at peace (here followed some words that could not be distinguished) with myself and all mankind. I have awakened to a life far beyond my highest conception while a denizen of the earth. Tell my brothers that I will transmit a message through this instrument that will prove my individuality when I can manifest more clearly than at this time. I did not realize how difficult it would be to manifest from this plant of life to the mortal plane. There is much, very much for me to learn and many conditions to overcome."

The Little Sioux, Iowa, reunion, just closed, was quite successful. There were about sixty tents on the ground. Several visitors from Lamoni were present, including Bro. and Sr. Heman C. Smith, Bro. and Sr. J. W. Wight, Bro. and Sr. Thomas Moore, and Sr. Jessie Morant, Sr. Laura Thompson, Bro. H. Hale Smith, Sr. Inez Smith, and Elbert A. Smith.

Hymns and Poems

Selected and Original

REVELATION.

Tune, "The story of wonderful love."

'Twas Daniel of old to whom God did unfold,
That his kingdom on earth would appear
In latter days, when 'twould be set up again,
All the faithful to bless and to cheer.

Chorus:

O! bright is the gleam of this marvelous stream,
Flowing from the pure fountain above,
Revealing God's will, and his power to fulfill
Every promise of wonderful love.

Long ages have past, and his word has at last
Been fulfilled to our souls' great delight,
For the angel has flown, as to John it was shown,
And has banished for ever our night.

Our pæans of praise to the Father we'll raise
For the glorious work he's begun,
Let angels proclaim, with hosannas his fame
And his will now and ever be done.

JAMES L. EDWARDS.

NORTH WEYMOUTH, MASSACHUSETTS.

JESUS, LOVER OF MY SOUL.

Filled with a weariness and pain,
Scarcely strong enough to pray,
In this twilight hour I sit—
Sit and sing my doubt away.

O'er my broken purposes,
Ere the coming shadows roll,
Let me build a bridge of song:
"Jesus, lover of my soul."

"Let me to thy bosom fly."
How the words my thoughts repeat;
To thy bosom, Lord, I come,
Though unfit to kiss thy feet.

Once I gathered sheaves for thee,
Dreaming I could hold them fast;
Now I can but idly sing;
"Oh, receive my soul at last."

I am weary of my fears,
Like a child when night comes on,
In the shadow, Lord, I sing:
"Leave, oh, leave me not alone."

Through the tears I still must shed,
Through the evil yet to be,
Though I falter while I sing,
"Still support and comfort me."

"All my trust on thee is stayed."
Does the rhythm of thy song,
Softly falling on my heart,
Make its pulses firm and strong;

And is this thy perfect peace
Now descending while I sing,
That my soul may sleep to-night,
"Neath the shadow of thy wing"?

"Thou of life the fountain art,"
As I slumber on thy breast,
And I sing myself to sleep—
Sleep and death alike are rest.

Through the shadows overpast,
Through the shadows yet to be,
Let the ladder of my song
"Rise to all eternity."

Note by note its silver bars,
May my soul in love ascend,
Till I reach the highest round,
In thy kingdom without end.

Not impatiently I sing,
Though I stretch my hands and cry,
"Jesus, lover of my soul,
Let me to thy bosom fly."

—Selected.

Original Articles

GRACELAND'S INDUSTRIAL DEPARTMENT.

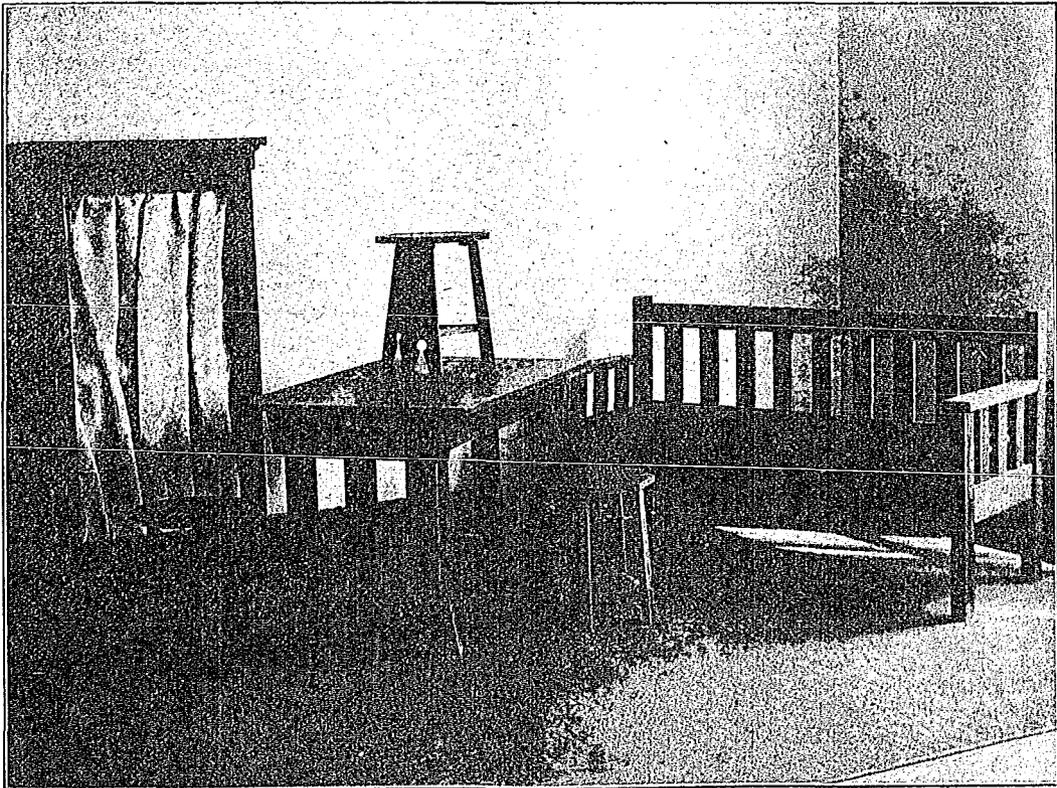
In the past year there has been added to the list of occupations open to young men in the Industrial Department, our planing mill and furniture factory.

The previous manual training equipment, including benches, hand tools, lathes and saw, made a good beginning for the shop.

The increasing and imperative demand for occupation for young men, made development along some practical line necessary. An appeal to friends of our industrial movement in various States, especially in Michigan, secured funds with which a planer, jointer, and swing saw, were purchased and

cles on the market, but at present it is difficult to finance such a scheme. For the present we shall be glad to make to order any article within our reach, desired by those who are willing to patronize our industry.

When desired, articles will be so constructed as to be readily "knocked down" for shipment, the freight rates being much lower than on crated furniture. In every case, each article will be accompanied with careful instructions for setting up. The finish is a rich, velvety, mission stain, any color ordered. No shellac or varnish is used, so there is no danger of scratching or marring. An occasional application of any good furniture wax will keep the finish in excellent condition. The upholstering is of the high-



PRODUCTS OF THE INDUSTRIAL DEPARTMENT.

installed. This added materially to the scope of our manual training courses, and at once allowed us to bring in two young men, who practically earned their way for the year in shop work.

The accompanying illustration represents the type of furniture produced. These pieces were purchased by the college board, and placed in the new music studio of the college. The construction is all hand work, and on the mission order, for the production of which we are fairly well equipped. The number of young men whom we can employ is limited only by the sale of our product.

We plan to put a line of desirable, ready made arti-

est order in all cases, the quality of material used depending upon the price of the article. We will finish in varnish if you desire, or finish ready for varnish and let you put it on yourself, which would eliminate much danger in transportation.

We have now on hand five taborets, similar to those in the illustration, price, knocked down and packed ready to ship, \$2 each. We have also a library table, the exact counterpart of the one illustrated, but in a lighter stain, for \$16.

We want to employ two young men, or more, the coming year, but we must first find sale for our product. Our prices are as low as the regular retail

prices, quality of goods considered. We guarantee every article to be as represented. Let us know your needs and we will promptly tell you whether we can do your work or not. We will submit plans and quote you a price on "made to order" articles.

Purchase from the Industrial Department, and you not only get good value for your money, but you help industrious and needy young men to get an education; and at the same time you aid in establishing an industrial Zion. Address all communications to C. B. Woodstock, Director.

C. B. WOODSTOCK.

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THE EVANGELIZATION OF THE WORLD.—PART 2.

BY JOHN C. GRAINGER.

Charles W. Eliot, president of Harvard University, in a discourse on religion, speaks of the efforts of uninspired men to interpret inspired writings. I quote Professor Eliot because his remarks have a bearing on our subject:

Then let us always be careful to observe the distinction between a mystery—a genuine mystery—and a mystification. That is a very important distinction. God has surrounded us with mysteries; but it is man that has made mystifications. There are real mysteries in the conduct of the universe at which we must look bravely and resignedly, with humble minds. Such are useless pain, the sufferings of the innocent, the shortness of human life, the broken career, and premature death. These are real mysteries, in the presence of which we must often be dumb. But there are many things in this world that are called mysteries which, in fact, are only human mystifications; and among them are the chief theological doctrines built up by men round about the teachings of Jesus. I refer, of course, to such purely human inventions as the doctrines of transubstantiation, justification by faith, the Trinity, and the numerous other theological devices of human logic applied to premises altogether of human selection. Give a very fallible but opinionated creature the power to select his premises, and then to apply to them his own logic, and we must not be surprised if he often arrives at a mystification or a paradox which he erects into a dogma. Therefore let us keep clearly in our own minds the distinction between a genuine mystery and a mystification.

After reviewing the history of the Lutheran Church in Germany, and of the Reformed Church in Switzerland, up to the year 1817, in his recent tract, *The Evangelical Church*, David Bruening continues thus:

It was a great misfortune for the young Protestant Church, that its leaders in the years following the Reformation paid more attention to this old dispute, (about the Lord's Supper), than its importance in the Bible scheme of salvation warranted. As is often the case in the affairs of men, trivialities were insisted upon, while essential things were neglected. For while the reformers admitted that the points on which their opinions diverged were of minor weight, and each conceded that a man could be saved even though he held the opposing view, their successors placed these differences in the very foreground, and orthodoxy was made the prime condition for salvation. It fills us with sadness to note, that the Lutheran and Reformed churches were not only divided in opinion, but that an outspoken and bitter antagonism developed between them.

Each claimed to be the "only saving church." Those who disagree with them were termed lost, the Lutherans condemning the Reformed and vice versa. They hurled all manner of abuse at each other and the very pulpits in the churches were desecrated by their heated and intemperate language. The zeal for the purity of doctrine was great, but the love of God and the fellow-man was but weak. The *rabies theologorum*, the fury of the theologians, made the Word of God almost as scarce in the land as it had been prior to the Reformation. There was much dispute but little preaching. In the interest of truth it must be conceded, that the leaders of the church in that dark time were theologians of the head,—and will anybody deny that they were hard ones?—rather than the loving heart.

But while this froth appeared on the surface, there was a strong undercurrent of piety in the church. The number was great of those who deplored the lamentable quarrel and hoped that God would soon effect that union for which many had prayed ever since the Reformation. Nor were there lacking those who endeavored to reconcile the old difference. But not till the year 1817 were any of these attempts successful. And then again, as in the case of the almost successful conference at Marburg, it was not a theologian, who became the human instrument of God to bring the controversy to a close, but a pious, God-fearing king. It was Frederick William III of Prussia, whom God had selected for this office. Thus, in the year 1817, the third centennial of the posting of the ninety-five theses by Luther on the church door at Wittenberg, Frederick William III of Prussia succeeded in bringing together a number of the most prominent preachers of his kingdom and in having a book of worship compiled which could be used in churches that had been Lutheran and Reformed. And no sooner had the initial step been taken, than congregation after congregation joined the rapidly growing ranks of the Evangelical Church, for that was the name of the new church. From principality to principality the movement spread, till soon the whole German empire had heard of it and its churches were to be found in most of the cities, villages, and hamlets of the whole land.

Men and women wept with very joy that at last the word of God was restored to its rightful position and the learned disquisitions and impassioned invective of the so-called orthodox preachers debarred from the pulpits.

And leaving the barren wastes of theological discussion, the Evangelical Church entered the much more promising, long neglected field of active service of God and the fellow-men. The church became a missionary church. Foreign lands heard the good news of the crucified One, and the sheep from the other folds were brought in one by one to the great Good Shepherd. Schools, hospitals, homes for the aged, orphan asylums, and many other charitable institutions sprang up as testimonials to the active love of Christ, which recognized in every needy brother an opportunity to serve the Christ himself. Poetry, ever dear to the German heart, was again taken into the service of Christ, and hymns incomparable for depth of sentiment and beauty of form told of a love-too great for ordinary speech. And no man will gainsay the statement that it was the Evangelical Church that saved the day for God's cause during the cynical, chilling time of rationalism just past!

But on what ground was the union effected? Ah, it was simply done. The Bible was that ground. This Bible, the revelation of God's goodness, was made the only arbiter of faith. Whatever was not taken from the Bible was esteemed as of little consequence, no matter how brilliant in conception or presentation. But scant attention was paid to the results of speculation and Christian philosophy. On the sure foundation of God's word the new church was grounded. And to

this day the Evangelical Church stands on this immovable foundation, as witness the following declaration of our principles: The Evangelical Church holds that the Holy Scriptures of the Old and the New Testament are the only and infallible guide to faith and practice. We accept the interpretation of the Holy Scriptures as laid down in the symbolical books of the Lutheran and Reformed churches, in so far as they agree. Principal among these symbolical books are Luther's Catechism, the Augsburg Confession, and the Heidelberg Catechism. In the points on which these books disagree, we rely entirely on the passages of the Holy Scriptures relating to the same, and thus avail ourselves of the liberty of conscience, which characterizes the Evangelical Church.

These principles were brought over from Germany by our forefathers. Though they left behind them home and fatherland, they took their faith, their dearest and most precious possession, with them. And in the land of the politically free they planted the church of those whom Christ has by his truth made spiritually free. But though we give scope to the individual, constraining the conscience of no man in the non-essentials of faith, yet we are no more a church of license than our Government is one of anarchy. For we are limited in the exercise of our liberty by the healthful restraint of the Bible. Be it said again, the word of God is our standard of faith. This is evidenced by our name, the Evangelical, the Gospel Church. Others may call themselves Lutheran for a man; Reformed for an incident in history; Episcopal or Presbyterian for a form of church government, or Baptist for one of Christ's sacraments,—we know nothing superior to the Bible, and the whole of it. And calling ourselves for the very heart of the Bible, we recognize the sway and power of the Bible as the God-given guide to salvation.

But why have Luther's Catechism, the Augsburg Confession, and the Heidelberg Catechism at all? Isn't the Bible sufficient? Yes, the Bible would be sufficient were all men unprejudiced and single-minded in their endeavors to find the truth and the whole truth therein stated. But so much that is false and erroneous has been taught about the Bible;—in the course of the centuries past the sacred book has been interpreted to suit so many men's idle whims and perverted notions;—parts of it have so frequently been disconnected from the whole and made to fit into the pet scheme of some misled teacher, that it is necessary to have some general interpretation of the salient truths of the Bible. And the above books contain the interpretation which we accept. And though they are old, there is no necessity for their revision or displacement. They were written in the time of great light from God. They contain all that is necessary to refute the errors of that time and the times preceding. And since the mind of man runs in ruts, whatever has disquieted or alarmed the church since that time, can easily be recognized as an old fallacy in a new garb. "There is nothing new under the sun," in the line of fallacious teachings alleged to be based on the Bible! The ingenuity of the Evil One has long ago exhausted itself in this direction. And in these books we have the Bible doctrine as free from error, misunderstandings, or imperfection as man can make it. Therefore we hold to them, placing them next to, but *below* the Bible in point of importance, in the matter of the regulation of our faith. And as proof for our allegiance to the Bible, we claim the privilege of going back to the precious word itself in those points in which these books do not perfectly tally with one another.

As is evident, our Evangelical Church thus is composed of people of Lutheran and of Reformed inclination, but joined in that harmony of spirit which the Psalmist commends to all in Psalm 133, "Behold, how good and how pleasant it is for brethren to dwell together in unity!" Nor is our union a cloaked disunion. We do not need to preserve a semblance

of unity in our church by muzzling our members or by throttling their consciences. Those of Lutheran inclination among us do not look askance at those of our people of Reformed inclination, and vice versa. Realizing that the differences are on points non-essential to salvation, we not only tolerate each other, but respect each other so much the more highly as we note the earnest endeavor of our fellows to find the truth. And while we do not encourage debate on the points of variance between the Lutheran and Reformed doctrine, we do not evade it, where it can be entered and carried on in the truth-seeking spirit. For all things are ours: Paul and Peter, Luther and Zwingli, Melancthon and Calvin; but Christ being all in all, these, where they diverge, can not divide us. And in a spirit of unfeigned submission to the word of God, we hold to Christ above all and present to God and the world a people of single purpose: heaven; of single faith: Christ; and of simple love to all men. Nothing could be plainer and simpler; nothing greater and more glorious.

And happy are we to note, that these differences which once divided the church in Europe are much less prominent to-day than they formerly were. For there in free America a new generation is growing up which has buried the arms of religious warfare. Nor are we busy about keeping their grave green. Let others invoke the thunder of God upon those who believe not as they would dictate, we would rather emulate the example and follow the precept of the sanctified John, whose exhortation is: "Little children, love one another!" And what gratification to note, that the evangelical spirit has forged its way into wider fields of activity, in that the efforts of many Christians all over the globe are to-day directed towards reaching that ground, so long familiar to us, toleration and coöperation in the cause of God.

May his kingdom come! And when eventually the grand day shall dawn on which the desire of Christ will be gratified, "Holy Father, keep through thine own name those whom thou hast given me, that they may be one, as we are," we believe, in all humility be it said, that the Evangelical Church in America will be counted among those forces that have helped to bring about this happy union of the hearts of all that love the eternal Christ.

The Saint Louis Republic, May 28, 1909, under the caption "Righteousness by compulsion," touches on our subject. Speaking of the Presbyterian General Assembly in its recent session at Denver:

The fact remains, however,—and in this is seen the secret of the downfall of heathenism before Christianity—that no society was ever legislated out of wickedness into righteousness by the severity of penalties and the enforced observance of times and seasons. The history of Rome is the classic example of this. The censors and moralists had the whole force of the Empire behind them in their attempts to secure purity of morals; they affixed rewards to good actions and punished evil—and Rome went steadily down hill.

How, then, does true religion work? By a positive enthusiasm. If a baseball game on Sunday is immoral you can never cure the evil by laws against it. Fill the man with a great positive religious enthusiasm and the things inimical to religion will wither away and die in its presence.

Ian Maclaren (John Watson) in "Respectable sins":

Sin lies not in being accomplished, but in yielding to temptation, and, as a rule, we fall because we have prepared ourselves to fall. One may be tempted either on his own ground, in which case he is likely to stand, or on the enemy's ground, when he will likely be overcome. When a young fellow tells you that he dare not leave his room for an evening lest a

touch should set him on fire, one's first thought is pity for the weakness of a human will, but the next is concern about the past history of this man. What has he been doing with himself, what kind of books has he been reading, what company has he been keeping, what thoughts has he been harboring? If you could get at the truth, this man is not a victim, he is a suicide. Men do not fall because sin is strong; they fall because they have made themselves weak. When an unholy thought lands on a clean soul, it is cast forth with loathing; when it finds a foul imagination, it raises a fire none can quench.

It happens after the same fashion with the temptations which make their approach through the spirit rather than through the body. Why is it that one person falls into sin of spite and jealousy and greed and trickery, while his neighbor is magnanimous, generous, straightforward, and self-forgetful? Is it not because the former has allowed his mind to dwell too constantly upon his own interest, and his own dignity, and his own cherished aims, and his own ambitions? We all live in an atmosphere reeking with temptation, yet one is stricken, and another escapes. Why are bacilli in one man's lungs, and another's untainted? Because they have found a congenial soil. There are souls so mean by habit and training, that sin takes root in them like fungi in a bed of corruption; souls so pure and lofty, that in them every evil thought is sterilized. In the sudden hour of temptation one stands upon his past and reaps his reward, either good or evil.

May I suggest that the safeguard against temptation is not seclusion, which is, indeed, impossible, for temptation rises too frequently from within, but the surrender of our nature to the Spirit of Christ. As it is not disinfectants that will most certainly secure one against infection, but a sound constitution, so it is not rules of life that will strengthen one against temptation, but a strong soul. One must build up his moral constitution by the habit of noble deeds and high thinking, by fellowship with pure women and honorable men. Two of the chief aids in this regimen are literature and friendship, for he will not have houserom whose mind is already garrisoned by goodness. His garments will not take fire in the furnace who is walking with the Son of God. Above all books the Bible passes like an iron tonic into a man's blood, and gives vigor to his will, and he that lives with Jesus from day to day catches the infection of his aims and of his Spirit.

There has been a fine statue of Frances E. Willard placed in the National Statuary Hall, the Capitol, Washington, to commemorate the life and work of a good woman.

In a letter printed in the *Christian Endeavor World*, Boston Massachusetts, May 27, 1909, Miss Willard voices the sentiments of some people concerning the commission to preach the gospel of Jesus Christ:

The Christian Endeavor societies have come just in time to lift the churches out of formality and inaction, to warm them with the young lifeblood without which they would ere long become torpid, and to correlate them with the blessed everyday activities of this humanitarian age, nor will it prove a small part of the good work which I believe these young people are to accomplish that they illustrate to their elders that, not only has God sown the earth in families, but the church also, and that in the household of faith man and woman are to stand side by side as priest and priestess, equal in power, and equally commissioned to preach the glad tidings of the gospel of peace.

FRANCES WILLARD.

EVANSTON, August 21, 1888.

What Miss Willard states, could be, just as consistently, applied to the Epworth League. The Baptist Young People's Union, and numerous other church auxiliary societies.

But in the same issue, and twenty-one years after the above influential letter was written, the editor is calling attention to the unsatisfied hunger of people for the bread of life. The editor's position permits him to feel the pulse of public opinion. If their ministers have not been preaching the gospel of Jesus Christ, what have they been preaching? Confession is an element of repentance, and it is good for the soul.

His candor is commendable. The item follows:

There are great hunger and unrest among the people. Who that goes about in life can deny it? And we believe that nothing less than the gospel of Jesus Christ can satisfy the human heart.

There are plenty of churches, and ministers enough, and Christians without number. The gospel is free to whosoever will accept it.

What is the matter?

There are great numbers of people of sweet and beautiful life either entirely outside the pale of the churches, or connected therewith only in the most perfunctory manner.

What is the trouble?

There are thousands on church rolls that give no evidence in their lives that they have the fruits of the Spirit. It is hard to distinguish them from folks that have never made any profession.

What does it mean?

It must be that the gospel which we dispense and from which the hungry crowd turn away is not the gospel pure and undefiled. Maybe it has acquired accretions through the years that hide its real nature. Maybe it has been crowded into cramped quarters and not given a chance to expand and unfold itself in accordance with the growing life of the day. Maybe it has been monopolized by those that think thus to preserve it. . . . May not the trouble be with us,—the people who handle the gospel,—and with the way in which we handle it?

Searchlight.

If "Searchlight" will turn his lens toward the teachings of the Reorganized Church of Jesus Christ of Latter Day Saints, he will discover the solution of his riddles.

It is a deplorable fact that "Searchlight" speaks the truth. A man may seem to be winning souls to Christ, and it may be really only to himself, or a theory, or a party.

In *Psychic Power in Preaching* by J. Spencer Kennard, D. D., I find a chapter headed, "A pulpit of power the need of the times." The thoughts cited are relevant to our theme. Doctor Kennard says:

Twenty years ago a smart writer in the *London Times* asked, "Why this preaching? Why does this man talk to us? Why not be content to worship only when we go to church?" About the same time, in a more serious vein, the *Edinburgh Review* said, "Divinity fills up her weekly hour by the grave and gentle excitement of an orthodox discourse, or by toiling through her narrow round of systematic dogmas, or by creeping along some low level of schoolboy morality, or by address-

ing the initiated in mystic phraseology; but she has ceased to employ lips such as those of Chrysostom or Bourdaloue." And these utterances have had many an echo since, from sources of more or less importance. An English Church clergyman, a few years since, referring apparently to his own national church, elaborately argued "The failure of the pulpit," and a New England religious periodical invited a symposium on the solemn problem, "Shall we go on preaching?" These voices, which are quite representative of a class not altogether frivolous, can not be silenced by indifference or apology. A radical and fearless reconsideration of the position and function of the preacher in this twentieth century—which is neither the apostolic nor the mediæval—is demanded. It need not be feared but that it will appear, whether from a religious or philosophical, a socialistic or humanitarian, a patriotic or a practical, an ethical or an evangelical point of view, that the pulpit is neither obsolete nor obsolescent. The preacher is, and should continue to be, a paramount power in human society.

The pulpit no longer rules as it did when, allied with the state, it was the chief fountain of learning and authority; when the preacher alone raised questions, ethical, and social, and answered them, with none to dispute his verdict; when the seminary where the minister was educated was the mystic treasury of most of the learning, and his library contained the rest.

To-day a continuous stream of information and discussion of all subjects, and in popular form, rolls through the land and finds its way to every door. The most vital questions affecting human life and destiny are affluently treated, not only in books, but upon every platform, in religious and in secular newspapers, side by side with politics and trade. Everybody knows everything nowadays, or thinks he does, and the awe which the pulpit once inspired has disappeared. In saying, however, that the power of the pulpit as an institution has declined, we would by no means concede that the power of the preacher has gone with it. On the contrary, as the peculiar awe which invested the office has lessened, the greater is the demand that the man himself, as a living force among men and called to a supreme function, should heroically attain and maintain a personal power unaided by the buttressing of the state or the mystic authority of the church.

The highest and most enduring elements of power remain the same in all the mutations of the ages, and owe little to environment. They are at their best when called to conquer without the alliance of favoring conditions. If illustrations of this were needed, the career of that man who, in our generation, has divided with the world's greatest statesmen and princes the interested gaze of his cotemporaries—Charles Haddon Spurgeon—would be sufficient. Nay, the beneficent and acknowledged forcefulness of a Moody among the masses and a Phillips Brooks or a Maclaren among the cultured, would prove that this strenuous, conceited and materialistic age, not less than any former one, confesses the preacher's power. I go further; I affirm that it is historically and rationally demonstrable that times of enlightenment and progress, like these, are more favorable to the preacher's power, more hospitable to it, more fruitful of the best results than any since the dawn of Christianity. In fact, the preacher's power is as much nobler and more enduring than that of the Savonarolas or the John Knoxes of a former day, as that of the electrician, the biologist and the statesman of these times is nobler than that of the alchemist, the thaumaturgist and the feudal lord of an age of ignorance and superstition. "Is he a physician of souls? He can better operate on wakeful than on torpid patients. Is he an advocate? He can better plead before an educated jury than a clownish one. If his appeal is to men's will, it is, at least to one unfettered

by fear; if to the conscience, it is to one unclouded by superstition; if to the heart, it is to one never more aching with unrest or hungry for reality and love."

The philosopher and poet declare that the times are barren of enthusiasm and heroism; and that a frivolous materialism in its dance of death is trampling out the torch of the soul. There is some truth and much folly in this despondent view of things. It springs from a shallow skepticism which looks only at the worst features of an age whose field of Christian activities shows divinest enthusiasm and heroism for humanity. But whatever truth there be in the pessimist's view of the times, it is all but a challenge to the best exercise of the preacher's power.

If never before were men so utterly "without God and without hope"; if, according to the poets of despair, materialistic curiosity has "ripped, one by one, the world's pretty dolls, a scattered the sawdust along its starless path," then it is surely the fullness of time for the true Prometheus to appear again, if he but carry in his reed the celestial fire; it is time for the herald who has a real message of life and immortality, who has seen God face to face and gotten his message from him, to lift up his voice like a trumpet.

In a word, if a man know how to preach the everlasting gospel, if he be himself a living incarnation of its perennial freshness and force, its life and peace and joy, if he be a voice that can speak, not only the seminary lore, but the Savior's love, then there never was a time when he could have a more open and inviting field, or a more grateful welcome among thronging men, or a fairer hope of success in the highest sense. If there is weakness in the pulpit in our day, it is not the fault of the "spirit of the age." The preachers of the apostolic era faced such pharisaic pride, such religious obstinacy, such depravity and frivolity, such fortified selfishness as is not equaled in our age; but they were not dismayed—by the power of their words they conquered. If the pulpit to-day is lacking in power, the sin lies at its own door and can not be shifted to the shoulders of society. The people, the press, public opinion in whatever way expressed, so far from antagonizing, would eagerly welcome a pulpit of greater power, in fact are insisting upon it. The living preacher never had so many aids and openings; men's hearts and homes and lives were never more hospitable to his message, and all the more as he approaches them simply as a man sent from God with a practical hope and help upon his lips.

In saying this I would not ignore those palpable facts which tend to repress pulpit power. One of these is found in the very process of ordinary theological training in our seminaries. In spite of the elevation of religious scholarship, the development of pulpit power shows in our graduates little advance. The seclusion of the student, for the six or eight years of his classical and seminary course, from contact with the real life of the toiling world to which he is at length to minister, and his constant dealing with abstract thought, and breathing a scholarly atmosphere, is not conducive to that "love of the people" which the Abbe Mullois tells us is the first qualification, or that "sympathy with their wants" which Vinet makes the foundation of the preacher's efficiency. His preaching is apt to be scholarly, theological, apologetic, classical, dogmatic, correct—everything but simple, natural, vital, enthusiastic, familiar, vehement, or, in other words, powerful.

Nor can we ignore the temper and trend of the age, its crowning of material activities and lack of moral earnestness, its abundant inventions, sciences, discoveries, enterprises, and its few spiritual lives; everything superficial—except human discontent, and that very deep, and not without volcanic mutterings. It is an era of fads, of laughter at

everything, from heaven's law and love to hell's penalties. Life seems stripped of solemnity and sublimity, men's brains and hearts becoming taverns for the revels of *le jeune siecle* novelties rather than the home of truth and happiness. There is a strong temptation, with such surroundings, to accommodate our teaching to the mood of the people; to make the word only scintillate when it should shine and burn; to consult people's whims rather than their wants, to be popular rather than powerful, and to avoid sinking into insignificance, not by the strength with which we breast the tide, but by the lightness with which we float on the current. The very familiarity of the preacher's themes may put his soul to sleep, while the panorama of the gay world may distract him, like the rest, from the pulpit's chief work. Is it any wonder if power wanes, and the preacher almost loses enthusiasm for humanity, and with scarcely self-reproach sees the vanishing of his early ideal?

Principal P. T. Forsyth strikes a harmonious chord, when he says in the *Sunday School Times*:

Are we to infer, from the abeyance of the power of miraculous healing in the church, that faith is dead in the church? By no means.

But we do gather this, that it is a power which can go only with the faith of a whole community and not of stray individuals, however numerous or exalted. It can return to the church only as the effect of a collective faith and action.

It was the faith of a united church that did these things through the apostles in Acts. And, as done by Christ, they were the effect of his faith who is himself the common and perfect life of the whole church.

The Saint Louis Post-Dispatch, May 29, 1909, expresses its editorial opinion by saying,

The Y. M. C. A. railroad convention in Saint Louis may be said to be an important feature of current events. Its importance appears fully only as Mr. F. A. Delano, president of the Wabash Railroad, touches bottom and rises above the current of events to say that good can not be "legislated into men." . . . Freedom is necessary to the highest goodness.

Collier's, New York, takes up the strain with:

"A reforming age is always fertile of impostors," wrote Macaulay. Hitched to the star of every wholesome reform are the petty vendors who have a prescription for every outbreak of popular folly. They are the camp followers of the army. Whatever of intolerance is ascribed to every good reform too often grows out of this chorus. Perhaps it was as a tribute to the activity of the element that one disgusted voter in a western city laid down this epicedian platform for all reformers: "Make it a crime to smile; close up all the theaters; don't allow dancing; make everyone go to church for his soul, and to the cemetery for his recreation."

Reform has its infancy and its measles. One may smile and smile, and be a reformer, and one may go to church without becoming intolerant. The virtue which the world wants is noble-minded and noble-hearted virtue. Statues are not chiseled to little fault-finders, though they are raised often to reformers of a larger cast. "Deal mercifully with the man beside you, for he also has a hard battle to fight." Perhaps the light he sees is as pure and clear to him as yours to you.

Dr. W. S. Friedman, of Denver, Colorado, writing on the subject, "The unity of the Jew," in the *Saint Louis Jewish Voice*, May 21, 1909, mentions the destiny of the Jew to proclaim God's message to the world, as a fundamental Jewish belief. Rabbi Friedman says in part:

The boast of the solidarity of the Jew requires considerable modification before it spells the truth. A few decades ago the claim of Jewish unity passed unchallenged. Notwithstanding variation in religious views, which has always characterized Judaism and which testify to its depth and scope, Jewry presented a common purpose and common ideals.

To-day the most casual observer must conclude that if there be Jewish solidarity, it lies so deep that it is difficult to fathom. Indications abound that the common rock out of which we were hewn is forgotten.

But are we more united at the present time than the sects of Protestant Christianity? Protestant Christians are a unit in their "love of the Savior," however they differ concerning immaculate conception, vicarious atonement, and resurrection. Denominational lines are being obliterated and religious unity in diversity is practically emphasized. . . .

Whis is the way out of chaos? Religion must again assume its place. It must be the leader and inspirer of the Jew. All else is subsidiary. Religion alone will revitalize our history and our literature and give meaning to our martyrdom. It alone can harmonize discordant elements, blot out national antagonism, calm the intolerance of contestants and curb self-interested vanity.

In the same issue I find this by Rabbi Isidore Lewinthal:

He, of the modern religion, believes nothing. He, of the modern religion, takes nothing for granted. He depends entirely on his reasoning faculty. He relies altogether on his understanding. This is the basis on which he stands. Now then, if we place all mankind, from the child to the aged, upon the same basis, if we allow the human family of all its shades free scope to think as it pleases, according to its reason; if we allow children free scope to think as they please, according to their reason, our whole religious system would drop back into idolatry of various forms, as the world saw in ancient times and we still find in the East.

The modern religion wipes out God—our creator and preserver—and it wipes out revelation. The great Motor, which has helped mankind to advance from the lower level to the higher plane would thus be obliterated. Every step forward would thus be checked, as far as the great masses are concerned. Maybe one per cent of civilized mankind could hold its moral position for a very short space of time, which, however, would expire soon, or would be lost to sight within, perhaps, a single decade. . . .

He, of the modern religion, is unconscious of or undervalues his own religious training. He has reached a certain height of civilization; but he has forgotten how he came there. He is steeped in sciences, but has utterly neglected the ordinary common sense of wise people. In his search for truth he is not mindful that the light, which has helped him along thus far, has, by his neglect, burned out, and that he is hanging onto a candlestick only. To make proper use of science requires wisdom; wisdom is the consolidated product of brain and heart, and receives animation through reverence of God. We may truthfully assert that no wise man has ever lived who, in his heart, did not revere God.

The modern religion is a repetition of the vainglory of learned egotism of other ages. Learned men are not always wise men. Learning is haughty; wisdom is humble. The learning of men may sometimes bring forth misfortune and ruin; the wisdom of men may prevent both. Learning, unbridled by wisdom's calmness, is ever dangerous!

Rabbi Louis Bernstein, of Saint Joseph, Missouri, writes this paragraph:

What we need and need badly is spiritual as well as mental

growth: we need to teach our people the idea of true reverence, the thought that we are God-made men and not man-made gods, that revelation neither began nor ended with Sinai, that God did not cease altogether to labor on the seventh day of creation, nor refrain for ever from speaking when Malachi died. A banished God must be brought back to the home and to the synagogue. The temple must again become the heart, and the sinews, the very center of Jewish life. Prayer by prayer and ideal by ideal must be builded the structure of the Jewish soul. Our young people must be inspired with love for and zeal in our faith, they must learn to accept Judaism not as an unpleasant obligation, which an unfortunate birth has placed upon them, but rather as a proud one, which with grateful hearts they accept as a sacred gift.

The Home Herald, October 20, 1909, says:

Another magazine has undertaken to enlighten on the question, "What ails the church?" presenting a collection of opinions by eminent clergymen as a preface to its several score pages of new fashions and toilette notes. We have read the material presented, as no doubt many other church members have, lest any should bring against us the charge that we fail to progress because we fear criticism; but we find in it little of criticism that has not been uttered before, and nothing that sheds new light. One writer asks that the preaching be in terms of modern science; another suggests the addition of more features of institutional work; another, that the church espouse more distinctly the cause of social reforms. No one adds authority to his message by holding up the spirit of the modern church against the Spirit of its Master, and showing wherein it fails to measure up to the ideal.

And it is for that reason, we believe, that the symposium is juiceless, that no one will read it with any feeling that it helps. For the church in its resurrection into new usefulness must be raised up in the image of its Master, and not twisted and distorted into the meaningless form of its environment. It was launched as a transforming force and not to be conformed. Its Model, if he be lifted up, will draw all men to him and to it. The church needs to be truly democratic, and he was democratic, knowing neither rich nor poor. It needs to dine with sinners as he dined with them. Its mission is not to save the state or espouse reform; for its Master steadfastly refused to do either thing. He came to save sinners, and he stood and quoted God. Cardinal Gibbons, Catholic though he is, sounded the clearest note of any man who wrote. The church needs again to speak with the authority of a body which knows that its Master lives, and that it is modeled in his image.

Would that we might understand this once and for all, and have done with this endless discussion of defects and remedies. The bread is so very sweet and the people are very hungry; shall we let them starve while we stand all the day long and discuss?

The religion of Islam is one of the most interesting in the history of mankind. It seems to be the religion which withstands longer than any other the religion of Christ. *The New York Independent* gleans from a German authority the following facts:

In Turkey the majority of the population are Mohammedans. There are sixty-two millions of Mohammedans in British India and twenty-five millions in Dutch India. Germany rules over eight and one half millions in Africa, France sixteen and one half millions, and Great Britain nearly eight millions. But of the two hundred and twenty-three million Mohammedans, nearly one hundred and sixty millions are under nominally Christian governments, while no nation whose population is Christian is governed by the Mohammedans.

The change of government in Turkey and in Persia is

bound to affect the religion of these countries. Parliamentary freedom, the opening up of commerce, the building of the new railroad from Jerusalem to Mecca, and all other modern inventions will affect the life of the people. Christian America can do no more Christian thing than to support colleges like Roberts College at Constantinople, and the other Christian colleges which are being introduced into Mohammedan countries. The prophecy is made by those who are acquainted with the turmoil in the East that the time is not far distant when greater efforts will be made to Christianize all the Mohammedan nations.

John Vinton Potts, author of "The Secret Lodge System," published by the German Literary Board, Burlington, Iowa, forms logical conclusions and presents his ideas of the panacea for sin, discord and suffering.

In chapter 12, under the head of "The true basis," in his two hundred page book, Mr. Potts says:

It is useless to condemn a thing and offer nothing better. Some men are destructive, but they are not constructive. Wisdom advises us to be both. We would destroy the evil, and build the good. I propose an unailing remedy for the evils of which we complain, and under which we suffer. The plan is practical and may be put into operation in all places without partisan divisions. The system I propose is open and constitutes *the way of life*. It is composed of easy stages, and may be enjoyed by men, women, and children of all races in the world. Each point may be amplified into an extended discourse, but the writer can not do so in this connection.

1. Let us all honestly seek after and sincerely endeavor to know the truth. You ask, "What is truth?" "Thy word is truth." Nothing but the divine word is truth. There are seven sources from which we derive the truth. These are: 1. Instinct; 2. Intuition; 3. Reason; 4. Conscience; 5. Experience, including all human history; 6. Nature, including all the natural sciences, physics, or natural philosophy; 7. The communications of the divine Spirit, including the written revelation of God's will to man. These seven sources of the truth, when properly understood, interpreted and applied, all agree and harmonize. In normal conditions there is no antagonism or discord in these things. They all speak with the same voice. In a true interpretation or exegesis, they speak the same language. In their true relations there is not a discordant note in all these seven realms of thought. They illustrate and confirm the same truths.

2. Believe or have faith in the truth thus brought to our minds and understandings. It is incumbent upon us not only to know but also to believe the truth, as truth. To doubt or deny the truth shows ignorance, dishonesty, or perversity. The faculty of faith is inherent in the human mind. Also strength of intellect is given to everyone to exercise faith. The object of faith is afforded us through the seven channels indicated above. The object of faith is the truth. No man is under obligation to believe a falsehood, an inconsistency, or an absurdity. The act of faith, which is the mental acceptance of the truth, is our own, and for this we are responsible. True faith exists in these four facts or stages, the faculty, the strength, the object, and the act.

3. Obey the truth. We must know, and believe, and do. Truth demands outward action. It is elemental in our conduct. Know first, then believe, then do. Truth as mere mental furniture is of little avail. Its best results are reached only by obedience. Of course, it is a mental development to search after, find out, and believe the truth as a mental conception. But truth reaches after practical results.

Theory is important, but action goes beyond the stage of

theory. It is action that tunnels the hills, climbs the mountains, bridges the rivers, mines the metals, and discovers continents.

4. Abandon all error, evil and wrong. The truth demands reformation. Our best efforts will be nullified or weakened or vitiated, if in any way we cling to error. The truth and wrong can not harmonize. There is no ultimate advantage in adhering to evil of any kind. All error in thought, disposition, sentiment, word and conduct must be abandoned. Every wrong theory, system, and association must be given up, because they do not comport with the truth. Truth in all its relations must be preëminent and interpenetrating. As long as evil, error and wrong lie in us or among us, the truth can not be exhibited in all its fullness.

5. Seek the inward spiritual life, the regeneration of the soul affected by the truth and the gracious influences of the Holy Spirit. This is called in the sacred scriptures being "born again," "born of God," "born from above," "born of the water and the Spirit." This is a moral and spiritual change wrought in the thought, the spirit, the disposition, the words, the conduct in life. It is a conscious change. The Spirit of Christ is hereby inwrought into our nature. We are new creatures.

6. Next comes confession of the truth, of our sins, of our faults, and of Christ as our Savior and Redeemer. This confession is necessary. Having a personal knowledge of Christ, the truth, and of our salvation, we are competent witnesses.

7. The next step in the way of life is that of consecration to God. All that we have and are, or may be, we put upon the altar at the disposal of the Master. A readjustment is to come about in our relations in which nothing is to come between our souls and God. He is to direct our thoughts, our feelings, our dispositions, our words, our conduct in all respects. We are to be co-partners with the Infinite Being. Satan is to be counted out as a governing element in our character and in the conduct of our lives. Mere policy is no more to be our guide, but true principle is to reign. The sinister methods of secretism are to be for ever abandoned. Our bodies, minds, souls, time, possessions, labors, influence, are all to come under the new and divine regime.

8. We now rest in God. The disturbing element of inward sin is taken out of us; the new element of the divine Presence has taken full possession of us. We now fully know that we have passed from carnal death into spiritual life. The fruits of the Spirit appear, without defect or deformity, and we grow in grace without obstruction.

9. Then comes, in consecutive order, the endowment of power. This is an enlargement and deepening of the work of grace in the mind, heart and life. It is effected by the same agency, the Holy Spirit, and by the same means; knowledge, faith, prayer, consecration, perseverance and obedience. The disciples, after the ascension of Christ, waited in earnest prayer in Jerusalem, ten days before the wonderful pentecostal endowment of power came. But this abundant grace will always come if it be properly and persistently sought in the divine ways. The endowment of the Spirit gives power, and humility, and boldness. It removes timidity and slavish fear.

It enables us to cheerfully do the will of God, and affords us a patient spirit to forbear in the ills and relations and provocations, and temptations of life. This endowment enables us to have the victory over the world, the flesh and the Devil. It makes duty easy, pleasant and joyous. It fills the soul with satisfaction and delight. It gives us power with God and men; makes life sweet, and puts divine things foremost in our minds, hearts, conversation and conduct. It puts us in hearty fellowship with all the true children of God, and makes their association desirable and agreeable. It is an antidote against all selfishness, and makes us liberal

and benevolent. It prompts us to sincerely desire and practically manifest the welfare of all mankind, and is the sure precursor of everlasting life. Amen."

(To be continued.)

Of General Interest

EFFECT OF PROHIBITION ON PUBLIC EDUCATION IN NORTH CAROLINA.

Hon. James Y. Joyner, Superintendent of Public Instruction in North Carolina, in a report recently printed showing the progress of public education in the State, gives the following facts and statistics. When we recall the fact that the recent prohibition movement in North Carolina began with the organization of the Anti-Saloon League in 1902, we see at a glance that the marvelous advancement in schools and education for our boys and girls have been hand in hand with the temperance and prohibition movement, proving conclusively that the old cry of liquor revenue for educational purposes is an invention of the Devil.

"ONE SCHOOLHOUSE A DAY.

"During the past year, our people have kept up the pace of the past seven years of building one new schoolhouse a day for every day in the year, Sundays included, in accordance with approved plans of modern school architecture, the new houses built range in value from \$500 to \$10,000. The total value of the public school property of the State is now \$5,435,789, more than four times the total value of public school property in 1900.

"NEW RURAL LIBRARIES.

"Two hundred new rural libraries have been established, costing \$6,000, making the total number of rural libraries in the State to date about 2,500. One hundred supplemental libraries have been added to the libraries previously established, costing \$1,500. The average rural library contains about one hundred volumes of well selected books, the supplemental libraries contain about thirty-five volumes each.

"About \$72,000 was added this year to the permanent loan fund for building and improving public schoolhouses, which now amounts to about \$450,000. This loan fund continues to be in great demand, and to prove a great blessing and a great stimulus to schoolhouse building and improvement.

"LOCAL TAX DISTRICTS.

"Since January 1, 1910, one hundred and sixty-one local tax districts have been voted by the people in forty-three counties, to increase the school term, improve buildings and grounds, pay better salaries to teachers, and have better schools in every way in those districts. This is an average of one local tax district for every working day during the past

six months. In 1900, there was only thirty local tax districts in the entire State, all in the cities and large towns. In 1910 there are one thousand and eighty, most of them in the rural districts, country villages and small towns. \$817,249.82, about one fourth of the total annual school fund, was raised last year by local taxation.

"ENCOURAGING INCREASE.

"The school population increased last year 11,849, the enrollment 23,486, and the average daily attendance 27,481. These figures indicate an encouraging increase in educational interest, as the increased enrollment and average daily attendance is largely out of proportion to the increase in the school population.

"There was an increase of 2.5 days in the average school term of the rural schools of the entire State, making an average term in those schools for the past year of 89.6 days. The average term in the rural local tax school districts is one hundred and thirty-three days.

"HIGH SCHOOLS.

"There are now one hundred and seventy-five state-aided public high schools, located in ninety-three of the ninety-eight counties of the State, in which were enrolled during the past year more than six thousand country boys and girls, an increase of more than one thousand over the enrollment of the preceding year. Some of these schools have erected and equipped dormitories, in which their high school students can secure board at actual cost and pay for it in money or provisions at market price.—*The American Issue.*

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A NATIONAL DISGRACE.

Sometimes a disgrace comes upon a family when the family, as such, is not to blame. Under such circumstances the disgrace is simply a family misfortune, and feelings of sympathy are aroused throughout the community. But if the disgrace is brought about by the family, as such, the disgrace is a family crime, and the family is blamed and held responsible. This is as righteous as it is true, and if it were otherwise, the foundations of good society would be sapped, and everything in the community would go to sticks morally. This is why every person and every family in the community have a right to take part in the regulation of every other person and every other family. A community is made up of individuals and families, and what affects one, affects all, and "personal liberty" stops where the interest of the community at large begins. In a sense, no man lives unto himself alone, and as every individual is an integral part of the community in which he lives, he is under obligation to take into considera-

tion the welfare of the entire community and do nothing that might prove detrimental to the community as a whole. These principles are so self-evident that they may be said to be axiomatic.

But we started out to call attention to a disgrace that our Nation is bringing upon itself, and in so doing is making itself guilty of a high crime. It is well known that the people in many and large parts of our country, have determined that they don't want intoxicating beverages sold within their borders, and have expressed their determination in laws that they have enacted. But, in spite of this, the General Government at Washington sells to men licenses to violate the laws of the respective districts in which they live. Men who buy from the General Government licenses to sell liquor in territory where by local and state laws it is prohibited, do so with the intention of violating local and state laws without making themselves amenable to United States laws. Every time the National Government sells such a license, it puts the seal of its sanction upon the violation of law, and encourages lawlessness, and becomes *particeps criminis* with lawbreakers. That is a disgrace and a crime that should mantle the cheek of every government official in Washington with the blush of shame; and it should so stir the people throughout the country that they would arise in their wrath and dignity, and hurl power every officeholder in the Nation's capital who is not known to be heartily opposed to this outrage.

This iniquitous thing does more to render prohibition enactments ineffective, than any other one obstruction, if, indeed, it is not more powerful for harm than all other causes combined. Would-be lawbreakers have a wholesome fear of the laws of Uncle Sam, and they are loath to make themselves obnoxious to such laws. They know that when their venerable Uncle starts in pursuit of a man who violates his laws, he generally gets him and he has to pay the penalty. But if he holds in his hands Uncle Sam's permit, he is willing to take the risk of violating state and local laws, knowing that it is much easier to escape the legal penalties of the violations of such laws, than it is to keep out of the clutches of national laws when they are violated. How those who are in control of national affairs at Washington can reconcile it to their consciences thus to encourage lawlessness, and debauch the morals of citizens, is beyond ordinary comprehension. They are supposed to be there to uphold law and conserve the morals of the people, so far as government can do that, and they should not be tolerated in bringing this disgrace upon the Government that all patriotic citizens delight to honor.

Another matter comes to view from this standpoint, that deserves notice and the severest censure. We refer to that construction of interstate commerce

law that allows common carriers to transport liquor into territory from which it has been excluded by law, to be received and disposed of by purchasers in violation of state and local laws. It is well known that an immense quantity of intoxicants is thus shipped into "dry" territory, and clandestinely disposed of, and that, too, under the sanction of the General Government. If these two buttresses of the temple of lawlessness were removed, we verily believe that it would reduce the violations of prohibitory laws fully ninety-five per cent. Let the religious press of the country, and all other papers that stand for law and order, lift up their voices and cry aloud against this iniquity till Washington sits up and takes notice. Let the people who have ordained prohibitory laws and want to see them enforced, buzz around the ears of their representatives in both branches of the national legislature, and bring them to understand that they must not be parties to this encouragement of the violation of law. The liquor interests of the country maintain lobbies in our legislatures, both national and state, to try to influence law-makers in their favor, and they do not scruple at anything by which they may further their ends. This is another item of our national disgrace and shame in regard to this matter, and steps should be taken by the sovereign people to unhorse the lobby, and drive it from the legislative halls of the land.—*Christian Standard.*

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LESS HAM AND MORE EGGS.

In the United States in 1880 there were forty-nine million hogs and fifty million humans. Twenty years later there were seventy-six million humans, but only sixty-seven million hogs.

In the same lapse of a score of years the production of eggs rose from nine dozen to seventeen dozen per capita. The market receipts of our leading cities show that this increase of eggs and decrease of hogs still continues.

As the hen has outgrown the hog, so the dairy cow has cast into the shadow her big brother, the beef steer. In fact, we are becoming a nation of milk and egg eaters.

This passage of the cattle range, the wheat field, and the hog lot, and the phenomenal growth of the dairy and orchard and poultry yard and garden, is the most noteworthy development of modern agriculture.

In the pioneer days of unfenced agriculture, when the boundless prairie was yielding forth the stores of fertility that had been accumulating since the world began, humanity could afford to slaughter animals for food. But the day of limitless land is fast passing in the United States and in the world at large, and the more wasteful forms of production must give place to the more economical.

A hen can lay five times her own weight of eggs in a year. The prize cow at the University of Missouri produced sufficient milk in one year to equal the food value in the carcasses of four three-year-old steers.

There are other forces, however, than that of the growing scarcity of land that are aiding in bringing about an increase in the use of the animal products in the place of animal carcasses.

The preservation and transportation of flesh is an ancient art, but before the days of the private car line the only method of taking eggs to market was for the farmer's wife to hold the basket in her lap. Now the famous yellow special, side-tracking even the oil tank express, thunders along through the darkness of the prairie with its 5,000,000 eggs, each resting securely in its chilly little pasteboard stateroom.

The flesh of the hog is the natural food of the woodsman, the pioneer, the prospector, or the farmer, whose work begins with Aurora's harbinger and ends with the smoky lantern; but there is something about fat pork that fails to appeal to the man who labors with check book and fountain pen.

Perhaps another cause for the tendency to use more animal products and less animal carcasses is the discovery that the full dinner pail of the meat-eating American is the result, not the cause, of his efficiency as a worker, and that, to a certain extent, his efficiency increases as the full dinner pail is lightened.

Much of the credit of this discovery belongs to Horace Fletcher, who, being troubled with a pain in his stomach, began to chew his food.

"It is the much chewing," said Fletcher, but the professors were in doubt, so they measured and analyzed Mr. Fletcher's bill of fare, and discovered that the amateur strong man was consuming but one third the proteid, or flesh food, element that the professors had said was necessary for physical well-being.

Further experiments show that increased endurance invariably came to those who chewed more and ate less, especially less meat. To-day the endurance records stand: Knee-bending test, best vegetarian, 2,400 times; best meat eater, 1,227 times. Holding out arms, best meat eater, 22 minutes; best vegetarian, 176 minutes.

Now, the vegetarians are vegetarians in name only—the vegetarian partakes freely of the product of the cow and the fruit of the hen. There seems to be a reason why meat produces more fatigue than milk or eggs or vegetables. Science can not explain just why, but the answer lies deep in the mystery of the proteid molecule close to the secrets of life itself.—Selected.

BAPTIST RETREAT IN SOUTH AFRICA.

The British Weekly reports that the Baptist leaders in South Africa are ready to go into "the United Church of South Africa." The former Baptist churches will be allowed to continue the practice of the immersion of believers, if they wish, but the rest will practice the sprinkling of infants. We sincerely trust that this disgraceful surrender of Baptist principles will not be made. Surely the rank and file of South African Baptists will remain loyal to the Baptist cause. Union is a good thing, provided it is made on the basis of New Testament teaching. But to go into a denomination that "allows" believers' immersion for those who insist on it, but that practices sprinkling of infants is nothing less than abject surrender of the Baptist faith. Evidently there is pressing need of a Baptist propaganda among Baptists. Just at the time when Baptists have made their mark upon the world, when their main contentions are accepted as true by scholars of all denominations, when the democratic spirit of the age makes a world audience for our cause, we have an attempted movement among Baptists themselves to scuttle the ship.

The Baptists of Canada and America will not stand for this Baptist retreat. There has been no action in this direction in America save that of Dr. A. C. Dixon in Chicago. It is useless and worse than useless. Besides it will not succeed, and should an attempted propaganda be launched the *Baptist World*, which reaches at least the leaders wherever Baptists keep house, will be found a valuable, aggressive asset. A somewhat similar scheme is in the air in England, but it will only bring confusion there and disappointment among Baptists elsewhere. The Baptists of Wales, Ireland and Scotland are robust in the faith and have no notion of rushing into a nondescript union movement. If the matter is pushed, the English Baptists will simply divide as the Cumberland Presbyterians have done in this country. Rev. F. B. Meyer is right in our judgment in his opinion that the British Christians have given too much attention to politics. The necessity of standing against the politics of the state church is about to make them more politicians than religious leaders.

The Baptist World Alliance meets next year in Philadelphia. We are very sure that no welcome will be extended in that meeting to the white flag of surrender. It is a time for Baptists to be pulling together all over the world, not to be running off to other folds. These are plain words, but we believe that they are true words, and need to be said at this time. Baptists have a mission for Jesus in the world. Let us realize it by his help.—*The Baptist World*.

Mothers' Home Column

EDITED BY FRANCES.

Advisory Board, Daughters of Zion.

Mrs. B. C. Smith, president, 214 South Spring street, Independence, Missouri; Mrs. H. A. Stebbins, vice-president, Lamoni, Iowa; Mrs. D. J. Krahl, secretary, 724 South Crysler street, Independence, Missouri, Mrs. F. M. Smith, 630 South Crysler street, Independence, Missouri; Mrs. L. L. Resseguie, Lamoni, Iowa; Mrs. M. E. Hulmes, treasurer, 909 Maple avenue, Independence, Missouri.

Baby.

We started the baby to school to-day,
The winsomest mite of a boy of five,
With the brightest eyes of sparkling gray,
The ruddiest little romp alive.
His small feet patter adown the path,
His voice rings out in its happy way;
The dawn of the golden dream of life
Awakes in the baby's heart to-day.

Noon brought him again to our waiting arms,
His quick tongue struggles the news to tell;
The master has penciled a line or two—
"The little master is doing well.
He is eager to enter the reading class,
He tackles his lessons with hearty will;
But his little limbs are so full of life,
We find it a task to keep him still."

Wind blows the rings of his sunny hair,
His eager bustle we check in vain;
So soon has the business of life begun,
He will never be "baby" to us again!
Baby, whose heaven was mamma's smile,
Content if we gave him a gilded toy;
Now, never again! He is passed away;
In his stead is this riotous, restless boy.

Ah, I think of a day that will surely come,
When out of life's playful A, B, C,
My boy shall have reached to a higher class,
And I wonder what will the lesson be!
A day when no loving hand shall fall
On the brow that will ache 'neath its load of care;
The morn be spent, and the noonday heat,
And the sun's fierce rays be hard to bear.

A day when a longing shall fill his heart
For a morsel of love like his mother gave;
For a draught from the fount of unselfishness,
He will find it so hard to be always brave.
So hard when the struggle of life is come—
So hard when the way is dark and long,
Storm racked, wind driven, tempest tossed!
Ah! it is hard to be always strong!

So I bring my burden of doubt and fears,
And lay it down with a patient prayer;
And I feel that in all that betides my boy
A cherishing God will bestow his care.
May every lesson abound in truth,
Nor bear the shadow of sin or shame;
In the Master's book, at the closing hour,
No blot be found by my baby's name.

—Nellie M'vey.

A Prayer.

When on my day of life the night is falling,
And, by the winds from unshined spaces blown,
I hear far voices out of the darkness calling
My feet to paths unknown.

Thou who has made my house of life so pleasant
Leave not its tenant when its walls decay;
O Love Divine, O Helper, ever present,
Be thou my strength and stay.

Be near me when all else is from me drifting.
Earth, sky, home's pictures, day of shade and shine,
And kindly faces to my own uplifting
The love which answers mine.

I have but thee, my Father! let thy Spirit
Be with me then to comfort and uphold;
No gate of pearl, no branch of palm I merit,
Nor street of shining gold.

Suffice it if, my good and ill unreckoned,
And both forgiven through thy abounding grace,
I find myself by hands familiar beckoned
Unto my fitting place:

Some humble door among thy many mansions,
Some sheltering shade where sin and striving cease,
And flows for ever through heaven's green expansions
The river of thy peace.

—John G. Whittier.

Our Daily Bread.

Prince Albert, consort of Queen Victoria, made a translation of a German hymn, which attained to some popularity in England and Scotland. One stanza was used in some households as grace before meat. It ran thus:

God bless our going out, nor less
Our coming in, and make them sure;
God bless our daily bread, and bless
Whate'er we do, whate'er endure;
In death unto his peace awake us,
And heirs of his salvation make us.

It is told of a Brooklyn city missionary, the Rev. Henry Bromley, that he was passing one day through the dark hall of a tenement, when he caught the words of this stanza through an open door.

Looking within, he saw a woman and three children seated at a table, whereon lay only a loaf of bread. The reverence and the apparent refinement of the family impressed him deeply, and gave to the lines a new beauty.

That evening a company of Christian men met to dine together and to consider and discuss some questions of religion or philanthropy, and Mr. Bromley was asked to say grace. He related the incident and repeated the stanza. Then the company sat down to dinner.

After the conference was over, a stranger, who had been present as the friend and guest of one of the company, came to Mr. Bromley, and asked him for some further description of the woman who had recited the lines. Such information as Mr. Bromley was able to give was received with the very greatest interest, and the stranger asked to be conducted to the tenement.

"Long ago, in our country home in Scotland," he said, "my grandmother taught my sister and myself to repeat that grace. Our grandmother died; my sister married and went,

I know not where. It is years now since I lost sight of her; but every day in my own home that grace is said, and I feel sure that in my sister's home, if she is living, it is also repeated."

The woman in the tenement and this man were indeed brother and sister, and were thus reunited after years of separation—years that on her part had been full of trial.

God's blessing, daily asked upon the humble loaf and the going out and the coming in of the orphaned household, had never failed through the years of privation, and it grew more abundant in the finding of the brother.—Selected.

Requests for Prayer.

Mrs. W. B. McQueen, of Oelwein, Iowa, desires the prayers of the Saints for her son John, who is severely afflicted, that, if it be the Lord's will, he may be healed. The prayers of the righteous avail much.

Mrs. Alexander Mellon, of Tidioute, Pennsylvania, desires the prayers of the Prayer Union, and of all who may read this and believe in prayer, for her son Emory, that he may be spared from a sickness with his lungs this winter, and that he may be able to go to school. "He will soon be ten years old, and has only had about four months' schooling, on account of having catarrhal pneumonia. I also ask your prayers in behalf of Edgar Mellon, a little boy who was at our house visiting and got his arm broken at the elbow; the doctors are afraid his arm will be left stiff. Pray that he may get the right use of his arm, and that these two boys spoken of may grow up to be useful in this cause, and we may be submissive to His will.

Letter Department

OTTAWA, KENTUCKY, September 15, 1910.

Editors Herald: We are trying to keep the campfires blazing in this part of our field. We are holding forth in the vicinity of the Long and Roberts debate. Bro. E. E. Long is held in very high esteem by the people up here; but W. G., the poor fellow, I haven't met a man that has a good word for him. Everybody could see his unfairness and turning and twisting to bolster up his misrepresentations. Well, I am glad that our dear Brother Long won the confidence of the better class of people.

There is a great deal of sickness here now. There is not a home where there are children that has escaped scarlet fever. Two children were placed beneath the sod Tuesday, the 13th.

My crowds have been small up till last night. We will stay with them a while longer, and trust that the dread disease may be abated. I have had a pretty bad time of it myself this quarter. Was in bad health for about six weeks. Not able to do much, but I thank my heavenly Father that I am just feeling well again, and trust I can make up for some lost time. Praying for the redemption of Zion,

Your brother,

J. W. METCALF.

Home address: 1381 Seventh street, Louisville, Kentucky.

OKLAHOMA CITY, OKLAHOMA.

Editors Herald: We arrived here the 1st of June from Toppliff, Utah. While there, for one year, we were isolated from church privileges; but by a close reading of the church books and papers we have been strengthened and encouraged. Many times we have felt the Spirit burn in our hearts while reading the letters and articles, which seemed to be written for our benefit.

When we left Toppliff, I distributed over one hundred HERALDS, *Ensigns*, *Autumn Leaves*, and *Exponents*—too good to

be destroyed. I thought what had been such a blessing to us might also help others.

The daily lives of those around us, under the name of Latter Day Saint, were a constant reminder that we should live so as to bring no reproach on the fair name of the Reorganized Church.

When we arrived in Oklahoma City, we soon found those of like faith and began to talk prayer meeting, which all were in favor of. We soon had a prayer service once a week, an average attendance of eight members, and each takes part every meeting. Those meetings are a feast to our souls, and each one is growing stronger through his weak efforts in this great work. We notice a vast improvement in our worthy elder, Brother Dillon, as he is just new in the work, and we are pleased to stand by him, as we strive to grow together in grace and truth.

We have a little Sunday school started, with eighteen present. The writer was chosen superintendent, and Sr. E. C. Nelson, secretary. Immediately following Sunday school last Sunday, fifteen of those present went out to Bell Isle, to witness the baptism and confirmation of little Mary Layton. She went into the water just as calm as a soldier of Jesus could possibly do. Our hearts were made to rejoice to see the fruits ripening from the home and Sunday school influence.

We also have a study of the Book of Mormon once a week. As the book was new to most of us, we commenced at the first. We trust that others may come here and assist in the work in this city, where people are free to listen to whom they please. With every creed represented here, we also ought to have the truth. We have good prospects for an opening here and hope the missionaries will come this way again soon.

When we see the multitudes of people attend the big meetings night after night, we long to have the pure gospel preached to them. We are few in numbers, but a united band, and this is God's work, and by his help, and our diligence, faithfulness, and prayers of faith, we are striving for victory over every opposition.

MRS. A. V. LAYTON.

525 NORTH LAIRD STREET.

SAPULPA, OKLAHOMA.

Editors Herald: I feel like congratulating you on the many good things I read in your pages. I feel strengthened and more determined to fight on with every copy of *Ensign* and *HERALD*. I certainly rejoiced in Spirit when I read of the healing of J. P. Fowler's son in Philadelphia. I said, "God has not forgotten his people yet." What a grand and glorious thing to be a Saint in these latter days! I am isolated from the Saints, and church privileges, and do not have the pleasure of talking with the Saints upon the gospel which I dearly love, and which is so helpful to our trying to live right.

I am glad to note the desire in the sisters, though faint, for plainer dressing. I firmly believe when they understand and practice a simpler mode of dressing and housekeeping, one of the great obstacles in the way of redemption of Zion will have been removed, and a prolific cause for jealousy removed.

I am the only member of my mother's family in the church. My son and I live alone. He is not a member of any church. He just recently returned from the West, but he, with me, will give any elder a home that will come here and preach. We live among a Holiness settlement, and we have some warm arguments. I give them my church papers to read. Have had several talks with the Utah faction. I like to have them shown up before the people in the proper light.

Will close now, with an appeal to the elders in this district to take pity on the widows and the strangers, who are trying to let their light shine, and come and visit this part of God's

heritage, for I believe there are some honest souls here worth saving. If one can't get a building to preach in, why not the streets; others do. Any Saints will find a welcome at our home, and I will assist all I can other ways to help the work. Would like to hear from Saints that are lonely and situated as I am.

Yours in the faith,

MRS. H. L. LOGAN.

SEATTLE, WASHINGTON.

Dear Herald: Would like to write a few lines through your pages to Sr. Edna King. I do not know her address, but I know her mother takes the *HERALD*. I was at church Sunday night, the 4th, and heard you sing that beautiful song, "Face to face," and it moved me to tears. The following day I had a great sorrow come into my life, a wrong that I bitterly resented. It seemed for a few hours I cared for nothing but revenge. I fell asleep resolved to do something on the day following that I would have been very sorry for the rest of my life. But the dear Father watched over me tenderly and came to my rescue, and your beautiful song was the instrument in his hands of saving me from doing that dreadful wrong. About 3 o'clock I was awakened by some one singing that song. It sounded just like your voice, and it caused me to weep for hours.

Dear sister, sing that beautiful song whenever you can, for perhaps it will save some other overburdened heart from doing wrong. I can understand now why it was given in Doctrine and Covenants for the young men and maidens to cultivate music. You do not realize when those sweet chords will touch some aching heart. I hope you will be happy in your new home, and that you will use your voice in this glorious cause. You will be missed here by many.

A SISTER.

Editors Herald: Our address, from now on, will be 171 P street, Salt Lake City, Utah. We are back from our Provo reunion and commenced our street services here again. Began last night. Besides my family, Elder H. N. Hansen and son John, a priest, were with us, and Elder Hansen spoke a portion of the time. We are holding open air services in Liberty Park each Sunday from 3 to 4 p. m. With our branch meetings these appointments keep us all busy. Regards to all readers,

A. M. CHASE.

MONROVIA, KANSAS.

Editors Herald: The writer attended the Northwestern Kansas district reunion at Alexander, August 19 to 28. The attendance was very small, but the interest was good, and those present seemed to receive encouragement. Bro. S. H. Fields and the writer had to do nearly all the preaching, Brother Teeters feeling a little backward on account of being at home.

Sr. Lillian Curtis did some good work each afternoon in the normal work; we are hopeful that it will encourage others to take up the work.

From Alexander, after the last service on Sunday night, we were conveyed by Bro. Herman Kneffer, in his automobile, to McCracken, where we took train for Blue Rapids to attend the Northeastern Kansas district reunion, arriving the next day and finding the Saints at work in the reunion, and doing their best to make the meetings a success. The attendance was small, but the interest was good. Both districts have voted for reunions next year, and have placed the matter in the hands of committees, who are expecting to begin work right away, and make preparations for the reunion of 1911.

Let the Saints in both districts take notice and begin now to make preparations to attend.

The Saints of the Northeastern District have voted to buy a big tent for reunions, and missionary work; and Samuel Twombly, of Fanning, Kansas, and the writer, Holden, Missouri, are the committee. We, or either of us, are ready to make donations for that purpose.

At Blue Rapids Swen Swenson, S. J. Madden, Ammon White, and the writer were the speakers. Sister McNichols was present, and did a good work in the normal, Sunday school, and Religio departments. Her efforts were very much appreciated. The Saints were also made glad to have Evangelist White with them. All seemed greatly encouraged in the gospel.

H. E. MOLER.

SAN ANTONIO, TEXAS.

Dear Herald: Our district conference has passed into history. Bro. O. D. Johnson and I started to and intended to attend, but the train we were on happened an accident by which it became disabled, so we didn't make proper connection with the conveyance that we intended to, and we failed to appear at the conference.

Our branch is still alive. We hold four services every Sunday. We have no Religio as yet. Bro. O. D. Johnson is the branch president. Bro. Hal Hamilton Davenport is the presiding priest, W. H. Davenport, teacher, Bro. W. H. Paulger clerk, Sr. Mada Davenport treasurer, Bro. O. G. Davenport deacon.

Our district president preaches for us occasionally. Bro. D. S. Palmer, of the missionary force, and also our vice-president and Bishop's agent, gives us a rousing sermon once in a while, also our submission in charge, preached once for us after coming down. I hear that he has departed for Independence. Bro. W. H. Mannering, of the missionary force, also preaches for us sometimes.

I have not been exceedingly active in the work, but have preached in the branch and have also been holding services every other Sunday at a friend's house on Austin street, to a small congregation of Mexicans in the Spanish language, alternating with my friend who is a Christian preacher. I expect to hear from him next Sunday. He seemed to be pleased with my talk. Bro. Ed. N. McCrae has been too sick to preach for some time.

Yours for the spread of the angel's message.

W. H. DAVENPORT.

BEARDSTOWN, ILLINOIS.

Dear Herald: I feel that I have many trials, but I remember that God said he would have a tried people. I have been quite sick for a long time, and was given up to die by some good doctors. I was then in the Methodist Church, and I always tried to live the best I could, and believed that God was just the same to-day as he ever was, and had faith in him.

One year ago my husband, my son, and myself were baptized in the Mormon Church, led there by false preaching, and three weeks and three days later found our mistake, and were led to the Reorganized Church of Jesus Christ of Latter Day Saints, and at once baptized by Elder Burr.

Have had experiences in three churches; the Christian Church, the Methodist Church, and Mormon Church, and I have been more blessed in this, the Reorganization, than all the rest of my past life, although I have had a great trial this summer. I was taken to Springfield to a hospital and the doctors told me that unless I had an operation I could not get well. At first, I would not consent, but finally did,

and before the operation I was encouraged by Elder Burr and others, and was given assurance that I would stand the operation all right. The doctor was very much surprised at my speedy recovery, and I told him that it was through faith that I was getting along so well. Am getting along finely now, but am not yet able to do my work. Was administered to by Brn. Walters and Guthrie, who are here holding a debate with two Baptist missionaries. I ask the prayers of the Saints that I may hold out faithful to the end.

MRS. EMMA SHOUP.

ALBERTA, CANADA.

Editors Herald: Would like to know if I might have space in your columns to tell that God does answer prayers. Some few years ago I was brought under the most severe trial of my life; coming into a new country where everything and everyone were strange to me. My oldest boy was not contented here, and went away. By neglect we did not hear from him, and we could not find his whereabouts, for he did not go to Omaha, where we had lived. Oh, where could he be? This was heart rending to me. Weeks, months, years went by. My health was failing fast. Where, oh, where was my boy! I was thinking a great deal about him one day, and I saw him in a vision, sitting at a table eating and laughing. In this way I saw him two or three times. I earnestly prayed to God, with all my heart, that he might spare his life, so that I might see his face again.

One day my husband said to me, if I would address a letter to him at Seattle, Washington, I would find him there; but just then we were on the verge of moving, so I did not write until we were settled. By this time a letter came to me from Seattle. Strange, was it not? God had heard and answered my prayer. I still kept on praying that he would come home. I was working in my garden one day and a young man came up to me and asked if he could get his dinner. Yes, I said, I could not refuse anyone something to eat. I looked at him, but there was something that drew him nearer to me. I looked and looked at him, and then he laughed, and I recognized that it was my boy. My heart was overflowed with joy. How good it is to be a Saint in latter days.

MRS. G. A. WHITMAN.

UTOPIA, TEXAS, September 7, 1910.

Editors Herald: The 10th of August I ceased my labor in a dry goods store, and on the 11th, in company with my sister, and other Saints, we left San Antonio, Texas, to attend the reunion and conference at Pipe Creek, about forty miles distant, up the hills.

The reunion convened August 12. Good spiritual meetings were enjoyed by all. We camped on the grounds of the reunion near the Medina River. On the 19th conference convened, at which time I was ordained to the office of priest, in the morning prayer service, by Brn. Aylor and Mannering, and made my first attempt to speak at the eleven o'clock service. We listened to good sermons delivered by Brn. Aylor, Palmer, and Mannering, during the reunion, and we all felt benefited by our meetings.

On Sunday night, the 21st, the conference adjourned, and Brother Adams took Brother Aylor and the tent up to Tuff, Texas, to hold meetings. Brother Palmer and I made ourselves ready and started for Tuff to assist Brother Aylor in meetings there, according to instructions and request. During our stay there Brother Aylor baptized nine who had heard the gospel for years.

I arrived in Utopia the first of September, and on the second day Brn. Aylor and Palmer arrived, and we had preaching that night in our gospel tent, Brother Palmer being

the speaker. Brother Aylor remained with us until the morning of the 5th, addressing the crowd several times while here. The crowds are growing larger and greater interest is being taken in our meetings. I believe some are near the kingdom of God. About the 12th of this month, Brother Palmer and I will leave this place and go to Hondo City, to hold about ten or fourteen days' meeting.

I have been a member of the church seven years, was baptized when twelve years old, by Brother Harder, in the Indian Territory.

Praying for the welfare of Zion,

Your brother,

GLAUD R. KUYKENDALL.

ROSLYN, WASHINGTON.

Dear Herald: Your pages are so full of good news and instruction that our appreciation may not be amiss here, although it is with difficulty that I read your pages, having to use a magnifying glass with very strong lens.

The Sunday school here had a picnic on Labor Day, and we had a good time.

I see in the HERALD a communication-headed "Prerequisites to Baptism" which touches my sympathy, and I believe that in consequence of not observing the instructions laid down in Doctrine and Covenants, section 17, there are many who have not received the seal of their adoption. What can these members do? Are they to remain in this condition, when they are not responsible for it all? How are they to know that this is the reason they do not receive the Holy Spirit? They need our prayers that God will point out such to his faithful ministers, that they may be reclaimed by our heavenly Father, and be properly taught and instructed. We pray that right may prevail, and that ignorance and assuming bigotry may finally be overcome.

J. R. ALLEN.

WINFIELD, IOWA.

Dear Herald: We are nearly thirty-five miles from any of the branches of the Saints, and all the preaching we get we receive through the HERALD, *Ensign*, *Autumn Leaves*, *Hope*, and *Journal of History*.

About five weeks ago a gentleman was here and gave us a lecture on "Utah Mormonism." Joseph Smith came in for his share, and so we sent for some tracts, and distributed them among the people of the town, the other preachers not being missed. We give our church literature to our neighbors, and all those who will read it. We have some studying the Book of Mormon, and Church History, and they seem to be really interested. The writer has tried to do a great deal in explaining our position the last few months.

We have been looking for some of the elders through here, but as yet none have come this way, except Brother Roth. There is a nice park here that we could use through warm weather. Should an elder come this way we will do our best to secure a place to preach in and see to his needs otherwise.

Ever praying for Zion's cause.

MR. AND MRS. I. M. LANE.

PRICHARD, ALABAMA.

Dear Herald: We are trying to keep the old bell ringing here, and as in Jeremiah 6:16, "Thus saith the Lord, Stand ye in the ways and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls. But they said, We will not walk therein."

We try to show the people that the church is here on earth. Matthew 3:2; Matthew 16:18; Luke 6:13; Acts 13:1; Titus 1:5; 1 Corinthians 12:18, 28; Ephesians 4:11. Now

1 Corinthians 12:27, Romans 12:4, 5, Acts 14:27, show that the church is not composed of pure in heart altogether, which would have to be if the church was in heaven, and nobody but the pure in heart from all denominations belong to it. But read Matthew 13:47-53. Remember also the ten virgins. To for ever set aside this theory, we only need to refer to Ephesians 4:11-15. Paul said Jesus set those officers in the church. Now, if the church is on earth, we can look for the officers on earth, but if in heaven, then look for the officers in heaven. "For the perfecting of the Saints, for the work of the ministry, for the edifying of the body of Christ," and to continue, "till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ," and in verse 14 of Ephesians 4, "That we henceforth be no more children tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive." So that there will be false teachers in the community of heaven. When you drive the people to the post they will do like one did with me a few days ago; when he could say no more against the church being here on earth, he thanked God he had the church at home, lying on the shelf.

Well, I've rocked the people so much here of late, in their creeds of various opinions, with the cradle of church organization and doctrine, that they are sound asleep, here at Prichard, as the Lord showed me in a dream; so I will leave and let them get their nap out.

But, thanks be to God, the people are not asleep everywhere, for I have been the instrument of leading seventeen into the church already this conference year, and have another to baptize Sunday. She has not heard very much of the doctrine, for it did not take much to convince her. She was convinced as soon as she saw my chart, and heard the first sermon from it. She had seen it in a vision when she was lying at the point of death, and knew it as soon as she saw it.

I find many people ready to listen to the gospel, and a few ready to accept it. I find many warm hearted Saints in this county, that are not only ready to do, but are seeking the opportunity of doing good. I labored here at Prichard and in Mobile, which are about five miles apart, for about five weeks, and find Saints with an interest in the work. So, dear Saints, who live in this mission, let us work together, and all pull, and the load will not be as heavy as it would be for a few.

ALBERT VANCELEAVE.

From H. M. S. "Defence."

I was baptized in November, 1907, by Brother Newton, of Kansas City, Missouri, who was then preaching in Plymouth. I was at the time not a seeker after truth, but when I heard the truth I believed and asked for baptism, and I do not regret the step taken. I know it is based on a rock, and that rock is Christ.

I am serving His Majesty, the king of Great Britain, as a Royal Marine, and am now on board the *Defence*, an armored cruiser, and being in the service, I have many discouragements and at times I feel I must give up trying to do good. I have presented the gospel to the captain of my ship, and he has also perused the Book of Mormon, and the Doctrine and Covenants, but as yet he sees no light. I have proudly declared my religion and distributed tracts to my shipmates. I was called and ordained a deacon to the Plymouth Saints, but being in the service, and going from one place to another, I have little opportunity of fulfilling my duties. I feel I am unworthy of the post I serve, but I look to Him above for strength and wisdom, and I know he helps me.

It is my delight to be alone on night watches, when I can commune with God, and enjoy his Holy Spirit. It thrills me through and through, and I always wish that was my last moment. There are about seven hundred and fifty men aboard this ship, and it is impressive to think that only one of the whole number belongs to Christ's church.

Many of my shipmates delight in calling me Mormon, but I have been able to prove to the majority the difference between the two churches; but still I suppose the stigma will stick. I had great trouble to get my religion changed in the service because of this, but I proved we did not practice polygamy, and I was allowed to worship according to my own religion. I have intentions of leaving the service and of going to Zion, about next February, and in the meantime I shall be pleased if any of the Saints would communicate with me. I also ask the prayers of the Saints to strengthen me, and keep me from the temptations that surround me.

Your brother,

DEVONPORT, ENGLAND.

F. J. BROOKES.

Western Nebraska and Black Hills Reunion.

The reunion of the Western Nebraska and Black Hills District was held at Bayard, Nebraska, from September 2 to 12, 1910. The organization took place Sunday, September 4. The following officers were elected: Elder J. R. Sutton, president; Catherine Roberts, secretary; Elder J. T. Grimes, chorister. Owing to small attendance only one service a day was held except Sundays. Quite a number of Saints from various localities were present; some camping upon the ground while others stayed among the Saints. There was fine attendance during the latter part of the reunion; better than in the beginning. The meetings were very instructive and order was excellent. We had the pleasure of having with us as speakers Elders Grimes, Sutton, and Prettyman. We were also very glad to welcome in our midst, near the latter part of the reunion, Elder J. E. Kelley. His health being too poor, he was not able to speak but once. Elder Kelley labored here a few years ago, and his many friends, and especially the Saints, were glad to have him with us, but are very sorry he is not strong. May he be restored to health is the prayer of all the Saints.

We enjoyed, during the reunion, fourteen preaching services, two prayer meetings, one business meeting, two Sunday school sessions, also Sunday school convention on Sunday afternoon, September 11; and on that day all Saints present fasted and prayed in behalf of our young sister, Clarice Hanson, who has an affection. Three new members from other branches were united with our branch, and one member transferred to First Kansas City Branch.

The reunion of 1911 will be held in Bayard again, between the 1st and 20th of September, the exact days to be decided upon by committee in charge.

We hope all that were here this year will be present again in 1911, and that others will plan to be here that were not this year. The elders departed to various fields of labor after the reunions, except Elder Kelley, who will remain here for a time for the benefit of his health.

May "God speed the right," is my prayer, and may the day hasten when there will be a reign of peace and blessedness.

CATHERINE ROBERTS, *Secretary.*

Two-Day Meeting at Sparta, Michigan.

A two-day meeting of the Sparta Branch met with the Saints at Grant, August 27 and 28, with S. W. L. Scott in charge; Fred T. Field, branch president, and J. W. McKnight associates; Sr. Fred Field was elected corresponding secretary; Brother Scott as organist, and Sr. Maggie Lindsey

assistant; Bro. Charles Gooderham, chorister; Brn. Claud Allen and Charles Whitmore as ushers.

Brother Scott made a few remarks on our need of faith, and the need of watching and prayer, after which eleven hymns were sung, six prayers were offered, and twenty-three testimonies given.

Saturday, at 2.30 p. m., Elder J. W. McKnight, of Galien, was our speaker, his theme being resurrection. He quoted many beautiful passages, mostly from Job and Isaiah, showing that we bring about our own immortality by the lives we live here, according to our obedience to the law of God; or condemnation by disobedience. Again citing us to Matthew and Ezekiel on the resurrection, strict obedience to the gospel law will fit and prepare us for the first resurrection.

Saturday, at 7.30 p. m., Elder S. W. L. Scott, of Coldwater, Michigan, was the speaker. His theme was, that we must emulate the life of Christ if we would reap a like reward.

Sunday, at 9.30 a. m., social service; seven hymns and eighteen testimonies and five prayers were given, and this was followed by preaching, the theme being, Discerning between principles and procedure of good or evil, living by the principles set down in the standard. Sunday evening after song service Brother McKnight spoke from Ecclesiastes 3: 1-14. As Christ set up a perfect kingdom or church, so a kingdom or church, to be perfect, must be the same in every point, even to the lowest official, quoting from several books in the New Testament. At the evening service, baptism having taken place before the meeting, those baptized were confirmed. The last four members baptized were admitted as members of the Sparta Branch. A collection of \$14.37 was taken to defray missionaries' traveling expenses, while a hymn was sung. Thirty-six Saints were present at most of the services, and all seemed to feel that it was good to go there. Quite a large congregation of outsiders was present, and a good interest was manifested.

MRS. FRED FIELD, *Secretary.*

Reunion of the Eastern Oklahoma District.

The Saints of the Eastern Oklahoma District held their fifth annual reunion from August 12 to 21, inclusive. The organization took place Friday, at 10 a. m. Elders Lee Quick, John White, and H. R. Harder, were chosen to preside and arrange the meetings and speakers. It was one of the most spiritual reunions held in this district.

The reunion committee had secured the large pavilion and ball park just west of Wilburton. Fourteen tents were on the ground, besides numbers of the Saints who lived close to the park helped to look after the visiting Saints. Toward the close of the reunion, Apostle I. N. White and Patriarch Ammon White were in attendance, also Brn. Simmons, J. T. Riley, and Evert Reser of the missionary force.

Twenty-four preaching services were held; six were baptized during reunion and conference. The reunion committee did all they could to make the reunion a success and the Saints did nobly in the way of finance.

The conference at the close of the reunion was well attended. H. R. Harder was elected president of the district. The following branches reported: Wilburton, Haileyville, and Jacksonville.

Those of the ministry reporting: Seventy, Lee Quick, J. M. Simmons, E. A. Erwin, J. T. Riley. Elders H. R. Harder, John S. White, William Peacock, V. L. Lum, J. N. Perkins, J. P. Brannon, C. E. Goss, Else Youmans. Priests C. C. Crisman, D. O. Harder. Deacons J. H. Sills, L. S. Moore. Bro. I. N. White preached several times which was very much enjoyed by all the Saints, also Patriarch Ammon White preached a forceful sermon Sunday night. He is a man of

God, and well qualified for the high position he holds.

At the close of the reunion Brother Quick held a series of meetings at Brother Manning's lawn for two weeks. As a result six more precious souls were united to the cause of truth. Brother Quick is an able defender of the truth, and was well received by the people both out and inside the church. Several more are near the kingdom, and many friends were made to the cause.

D. O. HARDER, *District Secretary.*

SEPTEMBER 8, 1910.

News From Branches

COMINS, MICHIGAN.

Believe that most of the Saints here are trying to live their religion and come up higher. Our meetings have been spiritual this summer.

Bro. D. J. Wheeler, of Rose City, occupied the stand on August 7, and on August 28 Elder A. S. Pushman occupied with good liberty. Also two were baptized by Elder E. D. Fultz.

On August 31 Elder G. W. Burt appeared in our midst and a grand prayer meeting was enjoyed at the home of Brother Dimmick.

September 2 sixteen of our branch started across the country for Hubbard Lake to attend the two-day meeting at Pine Grove, about forty miles distant from here. The trip and meetings were enjoyed by all. There was a nice crowd, and best of all, the Spirit of the Master was there in power, and all were made to rejoice in the work. The preaching was done by Elders Joseph Sheffer, James Carpenter, G. W. Burt, James Blackmore, and E. N. Burt. Each one being well blessed in his efforts. There were also two priests, three teachers, and two deacons present.

On Monday morning a prayer service was held at the home of Sister Farrar, that will be long remembered by all. The Lord spoke to us, so we had sufficient cause to feel good. That afternoon we drove back as far as Elder Blackmore's and enjoyed a sermon by G. W. Burt that night, and also enjoyed a visit with Brother and Sister Blackmore. September 6 we came home; and so the work goes on. The writer had the pleasure of leading two souls into the waters of baptism at the Pine Grove meetings.

ERNEST N. BURT.

Miscellaneous Department

Conference Minutes.

NORTHWESTERN KANSAS.—District conference met at Alexander, Kansas, August 27, 1910. Pres. J. A. Teeters in charge, and Elizabeth Teeters as secretary. Reports of elders, S. J. Madden, S. H. Field, J. A. Teeters, A. B. Young, and J. S. Teeters, E. H. Erfert, priest. Report of J. A. Teeters, with case of J. F. McClure, stated he had done as the district conference ordered, but to no avail, and had ordered the *HERALD* and *Ensign* to publish him as being cut off from the church. Report of branches: Homestead, present number 85; Mount Olive, present number 23; Twin Creek, 67; Kill City poorly organized. Bishop's agent's report read and received, as also the treasurer's report. The election of officers resulted as follows: J. A. Teeters, president; Elizabeth Teeters, secretary; Myrtle Coop, treasurer. Next conference to be held with the Wakeeny Saints, and the time to be left to the president. Elizabeth Teeters, secretary.

EASTERN COLORADO.—The semiannual conference of the district was one of the largest attended in its history. The elders reported a number of converts and openings for preaching everywhere. The business sessions were marked by peace and pleasantness. The new Denver church is just the place for holding our district gatherings. It is roomy and arranged for the accommodation of a large attendance, both as to the

inward man, and also in supplying the bread that perishes, as the basement is arranged especially for serving meals. Adjourned to meet at Colorado Springs, March 4, 1911.

Conference Notices.

The Gallands Grove district conference will convene at Dow City, Iowa, October 8. The district secretary would like to receive all branch reports by October 1. Edith Dobson, district secretary.

Nodaway, Missouri, district conference will convene with the Sweet Home Branch, October 15, 16, at 10 o'clock a. m. Please send all reports so as to be in hand before the sitting of conference. All come that can. W. B. Torrance, secretary.

The Southern Indiana district conference will convene with the Byrneville Branch at Byrneville, Saturday, October 15, 16. It is hoped the Saints in all parts of the district will see the privilege and necessity of attending conference, and come, with the Spirit, that we may have a profitable conference. F. O. Byrn, secretary.

Chatham District will meet in conference October 8 and 9, 1910. It is expected that Apostle F. A. Smith, minister in charge of Canada, will be present along with others of the missionary force. The conference will be held in Blenheim, Ontario, and a good representation is expected. Anthony R. Hewitt, district secretary.

The conference of the Fremont, Iowa, District will convene with the Hamburg Branch, Saturday, October 15, 1910, at 10 o'clock a. m. The joint conventions of the Religio and Sunday school will be held just preceding the conference in the usual way. We would be pleased to have each branch make an effort to have at least one representative at the conference and conventions. T. A. Hougas, District President.

Kentucky and Tennessee district conference will convene with Foundry Hill Branch, October 15, 1910, at 10.30 a. m. Address all communications to B. F. Webb, Cottage Grove, Tennessee.

Convention Notices.

The Pottawattamie district Sunday school association will convene at Boomer, Iowa, September 30, at 11 a. m., for prayer service. Let all make an effort to be present that we may have a good convention. Floy M. Wind, secretary.

Nodaway, Missouri, Sunday school district association will convene with the Sweet Home Sunday school on Friday, October 14, at 10 a. m. Schools please send delegates and have all reports in the hands of the district secretary before the opening session. Alma Nelson, secretary.

Gallands Grove district Sunday school and Religio associations will convene in joint session Thursday, October 6, at 7.30 p. m., at Dow City, Iowa, and continue over the Friday following. Floy Holcomb, secretary.

The Sunday school convention of the Kentucky and Tennessee District will convene at Foundry Hill, October 15, 1910, at 8.30 p. m. B. S. Webb, district secretary.

The Sunday school and Religio conventions of the Spring River District will be held at Joplin, Missouri, October 14, 15, and 16. Mollie Davis, secretary, 115 Jefferson avenue, Pittsburg, Kansas.

The Eastern Iowa Sunday school convention will convene Friday, October 14, at 10 a. m., at Fulton, Iowa. Schools please send reports early, and hope that all schools will be well represented. Amos Heide, secretary.

Zion's Religio-Literary Society of Little Sioux District will meet at Pisgah, Iowa, Thursday evening, September 29, at 8 o'clock. Lou Mann, secretary.

The Religio convention of the Nauvoo District will meet at Farmington, Iowa, Friday, September 30. We hope to have good reports and good attendance from all locals. Ethel A. Lacey, District Secretary.

Two-Day Meeting.

A two-day meeting will be held with the Saints at Halls Corners, Michigan, October 8, 9, 1910. The services will commence Friday evening. Will all the Saints and friends contiguous thereto, make a grand rally to make the series of services a success, as heretofore? S. W. L. Scott, minister in charge of district.

A two-day reunion will be held with the Clear Lake Branch, Indiana, beginning Friday evening and continuing October 15, 16, 1910. Those who anticipate attending from a distance, can confer with Elder O. H. Story, branch president,

CONTENTS

THE SAINTS' HERALD

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EDITORIAL:
Life in Lamoni - - - - - 917
College Day, Sunday, October 2 - - - - - 919
Correction - - - - - 919
Notes and Comments - - - - - 919
HYMNS AND POEMS - - - - - 920
ORIGINAL ARTICLES:
Graceland's Industrial Department, by C. B. Woodstock - - - - - 921
The Evangelization of the World.—Part 2., by John C. Grainger - - - - - 922
OF GENERAL INTEREST - - - - - 928
MOTHERS' HOME COLUMN - - - - - 931
LETTER DEPARTMENT - - - - - 932
J. W. Metcalf—Mrs. A. V. Layton—Mrs. H. L. Logan—A Sister—A. M. Chase—H. E. Moler—W. H. Davenport—Mrs. Emma Shoup—Mrs. G. A. Whitman—Glad R. Kuykendall—J. R. Allen—Mr. and Mrs. I. M. Lane—Albert Vancleave—F. J. Brooks—Catherine Roberts—Mrs. Fred Field—D. O. Harder—Ernest N. Burt.
MISCELLANEOUS DEPARTMENT - - - - - 937

as to railroad station conveniences. Order of sessions will be determined by local branch management. All come with the Spirit's influence, and make the occasion "a feast of fat things." S. W. L. Scott, minister in charge of district.

Pastoral.

To the Ministers of Mission Number 1: In making your October 1 report do so the first day and send care of 116 Monroe street, Traverse City, Michigan. With the exception of two, the last quarterly reports were in early.

J. W. WIGHT.

PORT HURON, MICHIGAN, September 9, 1910.

To the Saints of the Eastern Michigan District, Greeting: As I am now entering upon my third year as superintendent of Sunday schools of the district, I wish to say to the locals in Eastern Michigan, together with your efforts, the district board are desirous of making this a banner year over all previous years. I also have charge of the home department of the Sunday school and Religion, and I will do all I can for these departments, believing that if we have a good, live Sunday school, there will be a live branch also. Anyone wishing to write, please feel free to do so, and I will contribute to your wants and needs so far as is in my power to do so.

JAMES H. MEAD, Superintendent.

MILLINGTON, MICHIGAN.

Addresses.

M. F. Gowell, 210 West Fourth South street, Provo, Utah.
Amos Berve, 902 Farnam street, Davenport, Iowa.

Notice to the Priesthood.

The priesthood of the Lamoni Stake will meet Sunday, September 25, at 2.30 p. m., at Lamoni, Iowa. Resolved, That the time is ripe for the organization of the Order of Enoch in the Lamoni Stake, is the subject for discussion. Presiding Bishop E. L. Kelley is expected to be present and address the body and answer questions. PROGRAM COMMITTEE.

Independence Sanitarium.

TRAINING SCHOOL FOR NURSES.

The Sanitarium offers a three years' course of instruction to ladies desiring to become trained nurses. The first month is probationary. The nurse in charge has full power to decide as to their fitness for the work, and to the propriety of retaining or dismissing them at the end of the month's probation. She can also at any time dismiss them for misconduct or inefficiency.

Room, board and laundry (except collars and cuffs) is furnished for the term, and an allowance of five dollars per month additional, after the first month. Except as above, no wages will be paid. The instruction, knowledge, and experience furnished, are considered full compensation.

The day nurses rise at 6 a. m., breakfast at 6.30, on duty

from 7 a. m. to 7 p. m., with two hours in afternoon for rest and study. One half day is allowed each week, and four hours on Sunday. Two weeks vacation each summer.

The candidates for admission must be unmarried women between twenty and thirty years old, and must possess a good common school education. They are required to furnish a physician's certificate of sound health and two certificates of good character. Those who have had partial training in any other institution, or correspondence school, for training nurses, are not eligible.

The applicant should bring two dark wash dresses, four white aprons, two inch waist bands and five inch hem plain underclothing, and rubber heeled shoes for probation. After being accepted for training, they are required to wear the uniform of the training school.

Those graduating after passing the final examination at the close of the three years' term will receive a diploma, certifying to their character, proficiency, and period of training.

Applicants should address Independence Sanitarium, West Blue avenue, Independence, Missouri. 36-3t

Died.

HARMON.—At Davis City, Iowa, August 29, 1910, Bro. Ransom J. Harmon, aged 77 years, 7 months, and 13 days. He leaves wife, five sons, and one daughter. First heard the gospel at Marengo, Illinois, in 1874, and on May 11, 1884, was baptized at Davis City, by Z. H. Gurley. Served as a soldier from April, 1861, to May, 1864. Disease was hardening of the liver, as proven by a post mortem examination, parts being found like a stone. Funeral service in the Saints' chapel, and sermon by H. A. Stebbins, assisted by James McDiffit.

STEDMAN.—Bro. Eli A. Stedman died suddenly at his home in Lamoni, September 8, 1910, aged 69 years, 10 months, and 1 day. Sister Stedman and one son and four daughters survive him. He was a soldier in the war of 1861-1865. Was baptized in Minnesota in 1869 by Bro. W. H. Kelley. For many years he labored as a missionary, serving as Elder, Seventy, High Priest, and High Counselor in Lamoni Stake. All his family were present at the funeral. Services in charge of John Smith; prayer at residence by W. H. Kelley, at the church by J. R. Lambert, and sermon by H. A. Stebbins.

BARR.—Elder Andrew Barr, who died at his home in this village, on June 22, 1910, was born in Airdrie, Scotland, on the 24th day of December, in the year 1828. He came to Canada in 1853, and was married to Miss Rebecca Barr, of Stratford, Ontario, in October, 1854. By this union there were born to them three sons and seven daughters, of whom the eldest daughter is dead. In 1879 death claimed his wife and in February, 1889, he was again united in wedlock to Mrs. Catherine Lane, of Forest, Ontario, who, with nine children by his former marriage survive him to mourn the loss of a fond husband and a loving father. He entered the ministry of the church of Latter Day Saints about thirty-three years ago, and during that time he filled the office of Bishop's agent for twenty-two years, and has been a faithful follower of Him who called him to preach the gospel.

Herald Publishing House

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Bible References

By Alvin Kinsley

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J. R. LAMBERT.

Lamoni, Iowa. 38-14

THE SAINTS' HYMNAL

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No. 114—Flexible Leather, each \$1.50.

No church ever had a more ardent supporter. He has faithfully performed his duty and has now gone to enjoy the fruits of a life spent in the service of the Master. The funeral held on Saturday, was conducted by Elder O. Haun, of McGregor, assisted by Elder F. O. Benedict, of Applegate, both of the Latter Day Saints' denomination, also by Rev. Nixon, of the Methodist Episcopal Church. Among the relatives and friends from outside present at the funeral were: Mr. and Mrs. Robert Barr, Mrs. Robinson and Mrs. Emerick, of Richmondville; James Barr and Mr. and Mrs. Hooper, of Deckerville; Mrs. McKay, of Lindsay, Ontario; Mrs. Wilkie, of Shepherd, Michigan; Mrs. Provost and Ethel Provost, of Sandusky; Arthur and Andrew Barr, of Detroit; Mr. McLennen, of Buffalo, New York; Mr. and Mrs. Green, of Charleston.

RUSSELL.—Francis M. Russell was born January 8, 1848, at Odessa, Ionia County, Michigan. Was baptized into the Reorganized Church of Jesus Christ about the year 1881, by Ethan A. Shelly, at Elm, Mason County, Michigan, and up to his departing this life was faithful to his covenant with God, being loved and esteemed by all who knew him. On August 2, 1870, he was united in marriage to Eunice M. Ewer, at Odessa, Michigan. Soon after this union they moved to Sherman, Michigan, where they resided twenty-five years. Thence to Marshfield, Wisconsin, where they lived nine years, and in 1904 emigrating to Humansville, Polk County, Missouri, where they have lived until he was overtaken by the Pale Reaper on the evening of August 30, 1910, being found dead in his chair after coming in from his work. To them were born four children, three of whom with the wife and mother survive to mourn the loss of a kind and loving father and husband. The children are: Leonard J., of Crandon, Wisconsin; Laura A. Grovenburgh, Fountain, Michigan; and Victoria M. Gulmbo, Fountain, Michigan. Brother Russell will be remembered by many of God's servants who have labored in this part of God's vineyard as one who made many sacrifices to get the angel's message before his neighbor. Sermon at the residence, September 4, at 2.30 p. m., by Elder C. J. Peters; interment at Humansville. May his ashes rest in peace until the resurrection of the just.

HARRINGTON.—Elder Edgar Harrington died August 3, 1910, at Independence, Missouri. He was born at Millbrook, near Southhampton, England, March 15, 1832; was married to Harriet Randall, of Westminster, England, June 4, 1854. He and family left his native land for Canada, in July of

1869, locating at London, Ontario. Here he heard the angel's message and accepted it in 1816. He was ordained an elder and elected president of the London Branch. In 1884 he removed to Armstrong, Kansas, and acted for several terms of office as president of the Armstrong Branch. Lastly he moved to Independence, Missouri, in August of 1903, where his beloved companion passed into the great beyond not long afterwards, departing this life February 9, 1905. He leaves five sons and three daughters. He was sick but a short time, and bore his sufferings patiently. He passed away peacefully, retaining the possession of his faculties. Services at the Stone Church, and sermon by J. Arthur Gillen.

Watches for Boys and Girls. Free! Free! Free!

Any boy or girl who will secure ten new subscribers for *The Kansas City Weekly Journal* at 25 cents per year, each, making a total of \$2.50, and will send the full amount to us together with the names and addresses, we will mail to his or her address postage prepaid a beautiful solid nickle-silver watch.

Description as follows: Attractive solid nickle-silver watch, handsomely engraved, Landseer design back. Movement is American construction, jeweled escapment, damasked plates. Dials are white enamel, Arabic figures. This watch is an up-to-date bassine model with antique pendant and bow. A nice size for the boy or girl.

Boys and girls, here is your chance to secure a beautiful present by doing a little work in getting subscriptions. Do not lose any time, but get out and secure the ten subscribers before it is too late. Remember that the subscription price to the *Weekly Journal* is only 25 cents a year. You get ten subscribers, making \$2.50. This offer will only hold good until January 1, 1911.

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of the Big Horn Basin and the Yellowstone Valley

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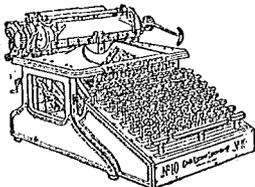
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COMPENDIUM OF FAITH.

This book was written for those who wished to become well posted on the various parts of our faith. It is a small library of information within itself. Cloth, 75 cents; Leather, \$1; Flexible \$1.50. Nos. 141-144, respectively.

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THE SAINTS' HERALD

Official Publication of the Reorganized Church of Jesus Christ of Latter Day Saints

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

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



"There shall not any man among you have save it be one wife; and concubines he shall have none."—Book of Mormon, Jacob 2: 36.

VOLUME 57

LAMONI, IOWA, SEPTEMBER 28, 1910

NUMBER 39

Editorial

SHORT SERMONS ON FAITH.

ON THE ROAD FROM BETHANY TO JERUSALEM.

A little group of men are walking along the road from Bethany to Jerusalem. Presently their leader, a man of striking presence and personality, discovers a fig tree at a distance; and being hungry, he leads his followers thither, that perchance they may stay their hunger with fresh, ripe figs.

When they reach the tree they discover that it is covered with leaves, but barren of figs. Like some Christians, it is profuse with promises, but empty of good deeds. However, the fig tree is to be pardoned, for it is not yet the time of year when figs are to be gathered.

But to our surprise this man proceeds to curse the fig tree, saying, "No men eat fruit of thee hereafter for ever."

Who is this that thus curses the tree? Is it some fanatic who thinks that trees must bear fruit for him out of season? Is it some ill-tempered churl who flies into a passion when his wishes are disappointed?

We must wait until another day for our answer. Again it is morning, and again the same men travel the same road. As they pass the fig tree they discover that it is indeed dead, having dried up from the roots.

They gather around it, filled with awe and consternation. Clearly the individual who cursed the fig tree is one with whom rest the issues of life.

Having thus attracted their attention and riveted their interest in a way that they will never forget, their leader delivers the message that he has in mind; a single terse but all important sentence, "Have faith in God."

This is no fanatic. This is the Son of God, and he is laying down a great foundation principle upon which they are to build. The lesson that he taught them is no less important for us to consider. Without faith it is impossible to please God. Without faith we can not engage ourselves in the work of God, or even work out our own salvation.

Many are hesitating to-day to do their whole duty. They hesitate because they do not have absolute con-

fidence that God will do all that he has promised. They should remember the lesson that was taught on the road from Bethany to Jerusalem.

THE TEACHING OF ALMA UPON THE HILL ONIDAH.

Jesus did not ask his followers to have a faith not based upon facts. Prior to this exhortation to have faith in God, and afterward, he explained to them the character and purposes of God sufficiently that they might know that their faith was not without foundation. Though surrounded by mysteries and oft called to walk by faith and not by sight, they knew that the faith by which they walked into hitherto impenetrable darkness was a faith well founded upon eternal verities.

Faith is something that grows and increases, and its growth may be encouraged by those who have it, even in the least degree, otherwise the exhortation to have faith would be wasted.

Mindful of this, Alma in the course of his ministry delivered a very interesting discourse of faith. Remember that he was talking to a people who were penitent and had begun to have faith in God. To them he said:

Now as I said concerning faith—that it was not a perfect knowledge, even so it is with my words. Ye have not known of a perfect knowledge. But behold, if ye will avail yourselves of a perfect knowledge, otherwise the exhortation to have faith would be wasted. Mindful of this, Alma in the course of his ministry delivered a very interesting discourse of faith. Remember that he was talking to a people who were penitent and had begun to have faith in God. To them he said: Now as I said concerning faith—that it was not a perfect knowledge, even so it is with my words. Ye have not known of a perfect knowledge. But behold, if ye will avail yourselves of a perfect knowledge, otherwise the exhortation to have faith would be wasted.

Now if ye give place, that a seed may be planted in your heart, behold, if it be a true seed, or a good seed, if ye do not cast it out by your unbelief, that ye will resist the Spirit of the Lord, behold, it will begin to swell within your breasts; and when you feel these swelling motions, ye will begin to say within yourselves, it must needs be that this is a good seed, or that the word is good, for it beginneth to enlarge my soul; yea, it beginneth to enlighten my understanding; yea, and it beginneth to be delicious to me. Now behold, would not this increase your faith? I say unto you, Yea; nevertheless it hath not grown up to a perfect knowledge. But behold, as the seed swelleth, and sprouteth, and beginneth to grow, then ye must needs say, that the seed is good; for behold it swelleth, and sprouteth, and beginneth to grow. And now behold, are ye sure that this is a good seed? I say unto you, Yea; for every seed bringeth forth unto its own likeness; therefore, if a seed groweth, it is good, but if it groweth not, behold, it is not good; therefore it is cast away. And now,

behold, because ye have tried the experiment, and planted the seed, and it swelleth, and sprouteth, and beginneth to grow, ye must needs know that the seed is good.—Book of Mormon, Alma 139-149; com. ed. 16: 22, 23; a. ed. 16: 149-159.

In comparing the word of God, when received in faith, to a seed that is planted in good ground, Alma used a striking and true illustration.

The seed of the humblest stalk of wheat contains a secret that more than one scientist would give years of his life to be able to understand and explain. That secret is the secret of life. In like manner the word of God contains the secret of eternal life.

A seed may be carried across oceans and continents, and when planted in new soil, it will grow and bear the same old fruit. There are olive trees growing in southern California to-day whose ancestors grew in sunny Spain. Catholic priests carried the seed across the ocean and planted it hundreds of years ago. The seed grew just as readily as it would have grown in the soil of old Jerusalem. The word of God, when planted in good and honest hearts to-day, in the United States of America, or elsewhere, will grow just as readily as it grew in the hearts of the apostles in Jerusalem so many centuries ago.

A seed contains power in proportion to its bulk greater than that contained in dynamite. A tiny seed, unsuspected and unobserved, lodges between two big bowlders. It takes root, springs up and becomes a tree, and quietly shoulders the rocks aside and topples them over.

We have before us a picture taken in a German cemetery. It is said that a certain German countess was an unbeliever. Not content with preaching the doctrine of doubt during life, she desired to preach it in death. And in harmony with her directions she was buried in an old burying ground in Hanover, and her grave was encased in slabs of granite, a slab at either side and at either end, and a giant slab covering all. These slabs were bound together with iron rods. And on the tombstone was inscribed in German, "This for ever bought grave must never be opened."

Here was infidelity's challenge to divinity. And a little seed was the means of bringing it to naught. Lodging in the crevices of the rocks it grew out between the upper slab and the lower stone and became a great tree. And as it grew it burst the iron bands and crowded the rocks to either side.

There is great power in a little seed, and there is great power in the word of God when received in faith; power even to open graves, in due time.

To our mind the discourse of Alma on faith is worthy of careful study. It will encourage those who are inclined to be doubtful and disheartened. And it will point out to them their line of duty in relation to the principle of faith.

E. A. S.

ANOTHER BOOK ON "MORMONISM."

Another exposé of Mormonism has been launched upon a long-suffering public. This work is entitled *Mormonism Against Itself*, published by our friends of the *Christian Standard*, Cincinnati, Ohio. It has 321 pages and sells for one dollar.

It is a most fearsome thing. This is the way it is advertised in "Our Reading Table," the *Christian Standard*, September 10, 1910. Listen:

"The author completely demolishes the Book of Mormon as inspired of God. He flays the hide off of Joe Smith jr., and tears every bone out of his body, and lays his heart on the operating table, as a true prophet of God."

We learn from the above that after all this tearing and flaying it is the heart of a true prophet of God that goes onto the dissecting table. Joseph Smith was said to be ignorant; his critics know how to use language.

The bloodthirsty author of all this carnage is Samuel Traum. If all that is said about him is true he might well be termed Bloody Traum. But possibly the language of our Christian brethren is to be taken figuratively, as they take the Bible. Time was, however, when they tried their best to make it literal.

The *Columbian Encyclopedia* says: "March 22, 1832, a mob of Methodists, Baptists, *Disciples*, and miscellaneous zealots broke into the prophet's house, tore him from his wife's arms . . . and tarred and feathered him."

In these days of peace, when the Saints are more firmly established and better understood, and can claim and receive the protection of the law, our Disciple brethren use printer's ink; but we can not forget that their original choice was tar.

Some years ago Davis H. Bays came out with a book on *Doctrines and Dogmas of Mormonism*. Our friends hailed him as "a child of Providence." In fact the Christian or "Campbellite" Church has been acting as wet nurse for these children of Providence for many years. But there has been a fearful mortality among infants.

Bays died, and his book now reposes unforgotten on the dusty shelves of dusty Christian ministers. How is it with the church? One of his first public attacks was made at Little Sioux, Iowa. One week ago yesterday between four and five thousand people attended an enthusiastic Latter Day Saint camp meeting at Little Sioux. When we mentioned the name of Bays, incidentally, in a sermon, they looked at each other in an inquiring manner, as much as to say, "Who is this man Bays?" At the close of this camp meeting three Iowa towns, Denison, Magnolia, and Missouri Valley, appeared by representatives and competed for the privilege of entertaining the next encampment of Saints from the Little Sioux

and Gallands Grove Districts. Each town offered one hundred dollars in cash, free use of parks, free lodging for invited ministers and their families, and other inducements.

Presently this man Traum will die or lapse into obscurity, together with his book. And then the particular providence (?) that has produced these children in the past will travail again. But the work of God will move right on. In the meantime this book is of passing interest to those who must meet such attacks, and we expect ere long to publish a more extended review.

E. A. S.

TRACTS WANTED.

Some years ago a certain Doctor Wyl, writing in the interest of the Anti-Mormon League among certain Christian denominations, published a tract against Mormonism, and in denunciation of Joseph Smith and Utah polygamy. In that tract Doctor Wyl published a letter which he received from Dr. William Law, then living somewhere in middle eastern Iowa, in answer to one written him by Doctor Wyl, inquiring with reference to his knowledge of events transpiring in Nauvoo, just before and at the time of the death of the Martyr. We would like to secure a copy of this tract if possible, having lost a copy we had by the fire in the Herald Office.

Also some time before 1882, a tract bearing the title, "Why we believe in plural marriage," was written by Helen Mar Whitney, defending the practice of plural marriage in Utah, she being with the dominant church there. A subsequent tract was written by the same party along about 1882, upon the same subject. We would like copies of each of these tracts if we can procure them.

Not long after the removal of the Herald Office from Plano to Lamoni, Pres. Joseph Smith wrote a tract, reviewing one written by a Mr. Patterson, of Pittsburg, Pennsylvania, in which the author revamped the Spalding Manuscript Story as the origin of the Book of Mormon, adopting as the basis of his theory the story of the Spalding Manuscript as used by Dr. J. P. Hurlbut and E. D. Howe in their book, *Mormonism Exposed*, published in 1834. President Smith has lost his copy of this review written by him and finds it essential to secure one or two copies if he can. Anyone who has either of these tracts and will inform President Smith of the fact, he will be pleased to negotiate with him for such tract.

We think the tract by Doctor Wyl was published by the Tribune Office, of Salt Lake City, but are not quite sure. Helen Mar Whitney's tract was published by one of the publishing departments in Salt Lake City, we presume. Anyone who can give President Smith any information concerning all or any one of these tracts, will confer a favor upon Presi-

dent Smith, who finds it necessary to secure a copy for his files. Address Pres. Joseph Smith, 1214 West Short street, Independence, Missouri.

CLUB RATES FOR "EXPONENT."

The official organ of the General Sunday School Association, *The Exponent*, is certainly a bargain at fifty cents a year, but the Sunday school executive board has decided to give club rates to schools as an inducement to order the magazine for the use of their teachers and officers. This should popularize the paper and place it on a permanent financial basis.

Why not order half a dozen or more copies and thus make your "helps" complete. You will get a bigger return in better prepared and more enthusiastic teachers. And what is that worth to your children? *The Exponent* is a 24-page monthly magazine, containing seven departments, each in charge of an experienced worker, viz: Editorial, Correspondence, Home, Library, Normal (Religio-Sunday school), and valuable information on the lessons of the *Quarterly* in the Primary and Lessons departments. The club rates are: Four to six *Exponents* to one address postpaid, 40 cents each per year; seven or more to one address, 35 cents each per year. Order from Herald Publishing House, Lamoni, Iowa.

NOTES AND COMMENTS.

Elder John Shippy died September 25, 1910, at his home in Lamoni, Iowa. He was born January 26, 1823. He was an elder in the old church. He joined the Reorganization in the summer of 1860, and on October 6, the same year, was ordained to the office of apostle and was a member of the Quorum of Twelve until the spring of 1868.

Saints should remember that next Sunday, the first Sunday in October, is College Day. Collections should be taken up in all branches for the benefit of the college.

October 2 is "rally day" at the Central Church, Kansas City. Their program is as follows: Sermon by Elder F. M. Smith at 11 a. m.; an informal meeting from 2.30 to 4 p. m.; communion service at 6, and a union service of church, Sunday school, and Religio, at 7.45, with speeches from representatives of each organization.

A father of a family once said that, with God's help, he was not going to leave his children with the handicap of wealth,—and he was a man who could easily have made a fortune, and who declined at least one conspicuous opportunity to do so. He held to his resolve, and died leaving little to his children but a name that stood for Christian character and service.

Elders' Note-Book

THE SPICE OF LIFE.

Life's like an inn, where travelers stay.
Some only breakfast, and away.
Others to dinner stay, and are well fed.
The oldest only sup and go to bed.
Long is the bill to him who lingers out the day.
He that goes the soonest has the least to pay.

"Ah, sir, we do enjoy your sermons," remarked an old lady to a new curate. "They are so instructive. We never knew what sin was until you came to the parish."—*The Sacred Heart Review*.

FOUND OUT.—"Would you like to hear a secret involving Mrs. Nextdoor in a dreadful scandal?"

"Yes; oh, yes! Tell it to me!"

"I don't know any such secret. You certainly have got a mean disposition."—*Punch*.

We clip the following for the benefit of those who doubt the power of the press:

"Owing to the overcrowded conditions of our columns, a number of births and deaths are unavoidably delayed."

• * * * •

SCIENCE AND THE BOOK OF MORMON AGREE.

"And now I have told you before it come to pass, that, when it is come to pass, ye might believe." (John 14: 29.)

The history of the aborigine of America came to us in the year 1830 in the form of the Book of Mormon, giving us an account of a prehistoric people that flourished on this land for about twenty-six hundred years. It gave us an account of their origin, their history and religious worship, their wars, of the civilization that obtained among them, and an account of a personal appearance of the Christ unto them.

It locates for us the ruins of a number of their cities and strongholds, and also tells us of the use of the domestic animals among them.

A great many of these things were denied and ridiculed at the time, but we are pleased to notice that subsequent discoveries have borne record to the truthfulness of the book.

The Book of Mormon tells us of a vanished race, of which the American Indian is only a degenerate remnant. It tells us that the oldest civilization had its origin in Central America, and that the people came here from the tower of Babel at the confounding of the languages, that the later civilization came from Jerusalem in the days of King Zedekiah, about six hundred years before Christ.

Recent discoveries have testified to the truthfulness

of this account given in the book published so long since. Lying before me as I write is a copy of the *Los Angeles Examiner* for Sunday, April 17, 1910, from which I extract the following: "The identity of the powerful race which built the wonderful cities of Yucatan and Central America—cities now buried under a mass of tropical vegetation—has never really been settled. Among the most amazing of these cities is that of Palenque, and the most astonishing of the ruins here is what is known as the Altar or Tablet of the Cross. . . . The symbol itself is found in every nation of the world, and ruined temples that crumbled hundreds of years before Christ, appear to bear it. The Cross of Palenque more closely resembles that so familiar to Christians than any other. . . . Another thing that the expedition wants to classify are certain hieroglyphs or picture writings at Palenque and Chichen-Itza, which was the holy city of the people who built the great monuments. These characters have a remarkable resemblance to the most ancient hieroglyphs of Egypt in the prevalence of the serpent symbol in the art of both races, and the striking similarity in their features and costumes, especially their headdresses. Because of this similarity many scientists have believed that there was communication between Egypt and Central America many centuries ago, and that this country is, in fact, the oldest world."

This not only corroborates the Book of Mormon regarding their knowledge of the Christ and the fact that he must die on the cross for the sins of the world, as declared to them by their prophets, but it also bears it out in the fact that the ancient American and the Egyptian originated in the same land, *i. e.*, they both came from the tower of Babel and, therefore, would naturally resemble each other, both in the manner of dress and writing. [According to the Book of Mormon, Lehi and his sons were versed in Egyptian learning, as a result of the sojourn of their ancestors in Egypt. So that the later civilization brought Egyptian culture direct to America.—EDITORS.]

Another point of interest is that the Book of Mormon made mention of the horse among the aborigines of this country, and for a number of years it was ridiculed on that account, the objector insisting that the horse was not known on the American Continent prior to its discovery by Columbus, and some of the ignorant still hold to that idea; but we again quote from the article previously mentioned, where we have this remarkable statement: "In the odd colored figure in the right of the first page, one of the frescoes from Palenque, the figure, probably a god, is seen riding on a horse in quite circus fashion. This furnishes still another mystery. The Palenque ruins were crumbling when the Spaniards swept down on

the Aztecs. The horse was unknown to the Indians and the terror the Spaniards created on their steeds was one of their best weapons. Yet the horse is seen often in these immeasurable ancient pictures."

The mere fact that the horse is pictured in the ancient ruins is a fact that it existed just as the Book of Mormon says it did, and the discoveries made by scientists confirm the truthfulness of the record.

The apostle declared: "He hath not left himself without witnesses." They who once sought to overthrow the work are our witnesses that it is true. The Lord has said, "You shall go in and out and find pasture," and surely as he has told us it has been fulfilled.

In the interest of truth,

J. E. VANDERWOOD.

Hymns and Poems

Selected and Original

A Two-Sided View.

You may rail at the wicked old world to-day,
You may talk of its vice and crime;
You may say that its sins grow worse each day,
That its goodness has passed with time;
You may rage at the taxes and rave at the trusts,
And picture the nation's fall,
But the weary old world with all its woe
Is a pretty good place after all.

For with all the shadows along the way,
There's many a sunny spot,
And for every man who breaks the law
There are ten who break it not.
There are noble souls in the world to-day,
There's a prayer for every curse;
And in spite of want and sin and wrong,
The old world might be worse.

For the same sun shines in the sky above,
* And the soft rain falls below;
And earth her harvest and fruitage yields,
And the summer breezes blow;
And there still are men who strive for right,
Who hinder their brothers' fall;
And the weary old world with all its woe
Is a pretty good place after all.

GRACE BAUGHMAN.

Washing.

As we by water wash away
Uncleanness from our flesh,
And sometimes, often in a day,
Ourselves are fain to wash—
So ev'ry day thoughts, words or deeds
The soul do sully so,
That often every day she needs
Unto her cleanser go.

Our sins purgation doth require—
Sometimes a flood of tears;
Sometimes the painful, purging fire
Of torments, griefs or fears.
And all this cleansing will be lost
When we our best shall do,
Unless we by the Holy Ghost
May be baptized, too.

Lord, by thy sanctifying Spirit,
And through my faith in thee,
Made acceptable by thy merit,
Purge, wash and cleanse thou me.
And as this water purifies
My body's outward blots,
So cleanse thou, by thy blood, likewise,
My soul's internal spots.

And since this useful element
Thou freely dost afford,
In using it let me present
Due thanks to thee, O Lord;
Though cheap and mean it be,
And do not those requests despise
Which I prefer to thee.
—(Selected by Joseph Arber.)

The Unseen Lord.

[Although Dr. Ray Palmer will always be best remembered as the author of the great hymn, "My Faith Looks Up to Thee," he did not regard that product of his youth as his best piece of work in hymnody, but preferred this, which was written much later. It was the outgrowth of a sermon that he was preparing in 1858 for his people at Albany, on the text, 1 Peter 1:8. It was published in a local periodical in the same year. It belongs to the class of hymns of devotion and it is not difficult to believe that its author was heard repeating the last stanza just before he died.]

Jesus, these eyes have never seen
That radiant form of thine;
The veil of sense hangs dark between
Thy blessed face and mine.

I see thee not, I hear thee not,
Yet art thou oft with me;
And earth hath ne'er so dear a spot
As where I meet with thee.

Like some bright dream that comes unsought,
When slumbers o'er me roll,
Thine image ever fills my thought,
And charms my ravished soul.

Yet though I have not seen, and still
Must rest in faith alone,
I love thee, dearest Lord, and will,
Unseen, but not unknown.

When death these mortal eyes shall seal,
And still this throbbing heart,
The rending veil shall thee reveal,
All-glorious as thou art.

Original Articles

THE INSPIRATION OF GOD.

Webster defines inspiration to mean "a supernatural, divine influence on the mind." Thus, when we speak of inspiration, it is that which has to do with the divine power reflected upon human thought or intelligence. And thus we find the inspired Paul writing: "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness." And Peter also writes that "holy men of God spake as they were moved upon by the Holy Ghost." Right in this connection we wish to couple a few lines from the Book of Doctrine and Covenants, section 68, and part of paragraph 1, given November, 1831, through Joseph Smith, the servant and prophet of the Lord, saying:

My servant, Orson Hyde, was called by his ordinance, to proclaim the everlasting gospel, by the Spirit of the living God, . . . in the congregations of the wicked, in their synagogues, reasoning with, and expounding all scriptures unto them. And, behold, and lo, this is an ensample unto all those who were ordained unto this priesthood, whose mission is appointed unto them . . . that they shall speak as they are moved upon by the Holy Ghost; and whatsoever they shall speak when moved upon by the Holy Ghost, shall be scripture; shall be the will of the Lord; shall be the mind of the Lord; shall be the word of the Lord; shall be the voice of the Lord, and the power of God unto salvation: behold, this is the promise of the Lord unto you, O ye my servants: wherefore, be of good cheer, and do not fear, for I, the Lord, am with you, and will stand by you; and ye shall bear record of me, even Jesus Christ, that I am the Son of the living God, that I was, that I am, and that I am to come.

Now, here the fact is strikingly held out that God and Christ change not, and for that reason they will continue to work along the same lines, precisely as they have in Bible times, and ever will until the end of the world. Still ready to give scripture, and to communicate either by dream, vision, angel, gifts of tongues, or prophecy, giving precept upon precept, line upon line, here a little and there a little. Why not believe in an inspired ministry just as well now as in Bible times? Blind unbelief among the masses does not make inspiration any the less near or real to-day. Popular opinion in the days of the early Christian church did not alter the fact that our heavenly Father did raise up men to speak and write for him as they were moved upon by the Holy Ghost, as well as he did a Moses in the long, long ago. What difference does it make to the Lord if a prophet has not been heard for say a thousand years, or more. Even that is but a day with the Lord.

Ancient Israel had not always the prophets of God among them, else why the pronouncement,

Behold, the days come, saith the Lord God, that I will send a famine in the land, not a famine of bread, nor a thirst for water, but of hearing the words of the Lord.—Amos 8: 11.

To the mind of the writer it is evident that the late C. H. Spurgeon, an eminent Baptist preacher, heartily believed in the inspiration of God for this present age, for he said,

My heart exults and my eyes flash with the thought that very likely I shall live to see the outpouring of the Spirit; when the sons and daughters of God again shall prophesy, and the young men shall see visions, and old men shall dream dreams.—History Series Sermons, p. 129.

Why not have faith in these things now? With the Old Testament Scriptures, and all the inspired scriptures of the New Testament, the first Christians believed and enjoyed these supernatural gifts or endowments of the Holy Spirit. And why can not we be believing in them, too? It seems as though the words of the great John Wesley are having their fulfillment quite largely right now. We hereby quote from him:

Cyprian, Bishop of Carthage, in the third century, gives an account of his time, which in reading one would be apt to imagine was concerning the present century, so totally void of true religion that the churches of Africa were exactly like the churches of England to-day. . . . a Christian nation, a Christian city (according to the ancient pattern) was no longer to be found. Has the case altered since the Reformation? How little are any of those Reformations better than the heathen!

Back to the inspiration of God let us get. That ought to be good enough, and we believe that there is inspiration in that idea, and of the proper sort.

With infinite pleasure and satisfaction, in concluding, we present the following from the pen of Joseph Smith himself, and leave the reader to draw his own conclusions in the premises:

In this manner did the Lord continue to give us instructions from time to time, concerning the duties which now devolved upon us, and among many other things of the kind, we obtained of him the following, by the spirit of prophecy and revelation; which not only gave us much information, but also pointed out to us the exact day upon which, according to his will and commandment, we should proceed to organize his church once again here upon the earth.—Church History, vol. 1, p. 67.

FRANK J. PIERCE.

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THE EVANGELIZATION OF THE WORLD.—PART 3.

The Book of Mormon has been translated into seventeen languages by the Brighamites. *The New York Press* states: "The Salvation Army is established in fifty-two countries."

The Encyclopedia of Missions, by Dwight, Tupper and Bliss, 1904, gives the following, under the subject, "Roman Catholic foreign missions:"

It is impossible to furnish satisfactory figures as to the whole number of missionaries, because of the different views people may take as to what is understood by missionary countries and by missionaries. In the popular sense, those are missionaries who have gone to distant regions, and especially to heathen countries for the purpose of spreading the faith among unbelievers.

Taking these distinctions into consideration we may safely

assert that there are at least 15,000 priests and others dedicated to the religious life, 5,000 teaching brothers, and 45,000 sisters laboring as missionaries, not to speak of the priests, brothers and sisters native to the regions where they work, catechists and others who make up the personnel of a mission, and the laborers among the Oriental Rites. Probably the estimate is much too small, but we may conclude that there are in the field about 65,000 missionaries of the Roman Catholic Church.

Under "Protestant missions" we find this note:

Non-Christian nations will one day know their peculiar indebtedness to missionaries whose laborious scholarship brought the Holy Scriptures within their reach.

This encyclopedia gives a list of 540 languages and dialects into which the Holy Scriptures have been translated, and states that scholars and missionaries are working on other translations.

In a statistical table of the operations of Protestant missionary societies in non-Christian lands, is the following note:

All Christendom is home to the Christian. To him the non-Christian lands, alone, are foreign lands. The statistics of "foreign missions" given in the following tables, therefore, relate to missionary work in non-Christian lands.

The figures in the table referred to give the total number of missionaries, men and women, 13,371, and the total number of native workers, men and women, 69,670. The grand total is 83,041. These figures do not include home missions, or pastorates in Christian lands. The Protestant missions to the Jews not included in the above statistics have 126 missionaries and 677 unordained workers.

The World Almanac, for 1909, states the number of inhabitants in the world at the present time is 1,522,700,000.

This number is distributed among the five races about as follows: Caucasians, 600 millions; Mongolians, 589 millions; Ethiopians, 185 millions; Americans, 11 millions; Malays, 55 millions.

The following estimates, by M. Fournier de Flaix, of the number of followers in the religious organizations of the world, are the latest that have been made by a competent authority:

5. Coptic Church	120,000
6. Armenian Church	1,690,000
7. Nestorians	80,000
8. Jacobites	70,000
Total	477,080,158

Frederick J. Haskin, writing in the *Kansas City Journal*, November 10, 1909, says:

The Lutheran Church in the United States now has nearly two and a quarter million communicants. In the sixteenth year period of religious activity recently reviewed by the census bureau beginning with 1890, it was found that the Lutheran Church was the only one of four leading Protestant bodies which had a greater relative membership at the close of the period than it had at the beginning. The Baptists, the Methodists and the Presbyterians had a smaller percentage of the total church membership in the United States in 1906 than they had in 1890. Only the Lutherans were able to hold their relative positions among the "big four" Protestant bodies. They advanced as much from their position in 1890 as the Baptists and Presbyterians went back. Scandinavian immigration was largely responsible for this growth, as Southern Europe immigration is responsible for Catholic growth.

It is interesting to note that there are only three important Protestant denominations which held a larger percentage of the total church membership of the United States in 1906 than they held in 1890. These three are the Disciples of Christ, the Lutherans, and the Protestant Episcopal Church. The fight for primacy in relative growth has been a close one between the Disciples and the Lutherans. Gauged by communicant membership the Disciples stand a little ahead of the Lutherans. In the sixteen year period the Disciples had a growth in membership amounting to 78.2 per cent. The increase enjoyed by the Lutherans amounted to 71.6 per cent, while that shown by the Protestant Episcopal Church was 66.7 per cent. No other principal Protestant church showed an increase above 56.4 per cent.

The reason the Protestant churches have found it so hard to hold their relative position as compared with the whole body of Christian people is because of the phenomenal growth of the Catholic Church. During the sixteen years that organization made a gain in membership amounting to more than 93 per cent. Added to this is the growth of Christian Science, Spiritualism, and other like sects, which recruit their ranks from Protestant soil in far greater proportion than from Catholic sources. Only five Protestant bodies have been able to show as great a relative proportion of the total church membership of the United States at the close of the sixteen year period as they showed in 1890, and of these only the Disciples, the Lutherans, and the Episcopalians advanced. The others merely held their own.

It is a strange coincidence that the two church bodies which show the greatest growth should show the opposite extremes of subdivision. The Disciples of Christ are divided into only two bodies, while the Lutherans are separated into twenty-four distinct and independent organizations. Furthermore, the Disciples represent the purely congregational form of government, while the Lutherans approximate the Presbyterian form of church policy. The third of the advancing bodies represents the third form of church government—the episcopal form. Likewise, in doctrinal matters these three church bodies represent the three extremes of interpretation. It would appear, therefore, that their relative advantage can be ascribed neither to doctrine nor to system of government, but rather to the missionary zeal of those who constitute the several bodies. Neither do the statistics point out the advantage or the disadvantage of subdivision.

CREEDS.	NUMBER OF FOLLOWERS.
1. Christianity	477,080,158
2. Worship of Ancestors and Confucianism ..	256,000,000
3. Hinduism	190,000,000
4. Mohammedanism	176,834,372
5. Buddhism	147,900,000
6. Taoism	43,000,000
7. Shintoism	14,000,000
8. Judaism	7,186,000
9. Polytheism	117,681,669
Total	1,429,482,199

Christianity is subdivided as follows:

CHURCHES.	TOTAL FOLLOWERS.
1. Catholics	230,866,533
2. Protestant	143,237,625
3. Orthodox Greek Church	98,016,000
4. Church of Abyssinia	3,000,000

It is not only in the number of communicants that the Lutherans, Disciples and Protestant Episcopal churches take leadership of all Protestant bodies, but also in the increase of congregations, church buildings, and the value of church property.

The complaint of the Protestant world to-day is that there are too few men in the church. Less than forty out of every hundred Protestant church members are men. But this complaint does not lie with such force against the Lutheran Church as a whole. More than forty-six out of each hundred of its members are men. No other Protestant denomination except the Quakers shows as great a proportion of male communicants as the Lutherans. The Baptists have less than thirty-nine male communicants out of each hundred members, the Methodists less than thirty-nine, the Presbyterians less than thirty-eight, the Episcopalians less than thirty-six, and the Reformed Church less than forty-three. In the Catholic Church the number of men is only a fraction of one per cent under the number of women.

A good summary of the present conditions of foreign missions is given in *The Central Baptist*, July 15, 1909, by J. C. Armstrong, under the topic of "Strong heathen religions."

By the providence of God, the whole world is now open to the missionary. A hundred years ago there were almost none who desired to go to foreign fields. There was hardly a place open to missionaries. Thus there were two barriers, apparently insuperable, to carrying out the great commission. There was indifference if not real opposition in the home land, and there were closed doors in the foreign land; but within a century there has been more change in the world's religious than in its political geography. The Spirit of God has been working at the same time on the hearts of both Peter and Cornelius. While he was persuading Peter to go, he was inducing Cornelius to send for him. In modern times the mission spirit was created just as the fields were made accessible.

VIEWING THE TASK.

At length we can survey the difficulties which are to be overcome in heathen lands. This is an advantage. To be sure, sin is the force which is to be confronted and conquered in all countries, but the heathen are more or less fortified in their religious beliefs, and these religions are to be displaced. The people will not change their faith easily. It is a slow and tedious task to prove to them that we have something better to offer, and to induce them to yield a manner of belief that has become a part of their souls. In some sense we may measure the undertaking by counting the strength of the great heathen religions. In estimating the strength of one of these religions we may count its adherents, but we must especially estimate the tenacity with which it is held. With respect to their followings, here are four of these great religions—Confucianism, Hinduism, Mohammedanism and Buddhism. Some of them are strictly religious, while others are only ethical. Mohammedanism is not distinctively heathen, and yet so far as the work of missions is concerned, it may be classed with the heathen religions.

CONFUCIANISM.

Confucius lived and died in China five hundred years before Christ. His teachings contain nothing about a supreme being or a future life, and Confucianism is therefore not strictly a religion, but it answers for one in the face of a missionary. Aside from Jesus Christ, Confucius has a larger following than any other teacher the world has known. Probably seven eighths of the Chinese are adherents of this

faith. In some respects they are more easily reached than those of any other faith. Confucianism has not been propagated among other people, but has a very strong hold upon the Chinese.

BUDDHISM.

Buddhism sprang into existence very nearly at the same time that Confucianism originated. It began in India and was a sort of revival of or protest against Hinduism. It greatly modified Hinduism, but could not displace it. It was missionary in its spirit and extended southward to some extent and swept northward through China and Japan. It is estimated to have a following of 250,000,000. With its priesthood, its temples, its books, and its hopes for the future, it presents a formidable front to those who preach the gospel. It has a number of sects, but usually these get along harmoniously with each other as well as with Confucianism.

HINDUISM.

This is the original and subtle religion of India. It has been very much modified through the centuries by contact with other religions and especially by Buddhism. It teaches transmigration of souls and establishes castes among its followers. Originally monotheistic, it has come to be polytheistic and is heavily loaded with ritualism. The Hindu deals in speculative philosophy and metaphysical thinking. It claims nearly 200,000,000 followers. Recently some of its teachers have sought to engraft the principles of Christianity into the old system, but thus far it has been found practically impossible to put new wine into the old bottles.

MOHAMMEDANISM.

Of these there are about 225,000,000. They occupy North Africa, Arabia and Turkey, besides a large following in India and in China. Mohammedans are not strictly heathen, since they worship our God. Christians, Mohammedans and Jews are theists. All of them accept the Old Testament and the worship of Jehovah, but when it comes to propagating Christianity, there is not a more difficult field in the world than among Mohammedan people. They are imbued with the wild Arab blood and with the fanaticism of their remarkable leader. Thus far missions have made very slow progress among them, and it seems that this will be the last and hardest field for those who are seeking to win the world to faith in Jesus Christ.

THE MAGNIFICENT BATTLE.

There are places in the old country which are spoken of as the world's battlefields. They are the places where hostile governments border on each other and where their contending armies would most likely meet, but there is no struggle on earth so significant and so momentous as that which goes on in silence between the cross and these human religions. The weapons are bloodless, the spirit is love, the issues are eternal. The conflict will not end in a day or in a century. The promise of our King is that some day and in some way the earth is to be filled with the knowledge of God, and the deserts shall be made to blossom. To be a partner in such a work and to have a larger share in it ought to be the ambition of everyone who professes loyalty to our Sovereign.

The Central Christian Advocate, October 20, 1909, gives the subject attention by saying:

Conditions in Islam have not as yet quieted down. It may be of interest in this connection to note the number and distribution of these believers in Mohammed. The total Islamic population of the world is placed at 223,985,780 out of 1,500,000,000 total population. These are distributed by continents as follows: Australia, 18,000; America, 66,000; Europe, 13,-

000,000; Africa, nearly 53,000,000; Asia, over 158,000,000; Of these 160,000,000 are under Christian governments—England naturally in the lead with over 83,000,000 in her vast empire. Certainly there is here a force to reckon with in the efforts to evangelize the world—for of all religions none are held with such fanatic zeal of faith and practice.

According to the 105th report of the British Foreign Bible Society, the Bible will soon be printed in every language and dialect known throughout the world. Complete Bibles or portions of the Bible were issued last year in 418 different languages. During the year six new translations were added to the list. Besides these languages, there are complete Bibles or portions of the Scriptures made in embossed type for the blind in thirty-one different languages.

The Central has, also, this editorial:

Some denominations solve their part in the city "problem" by sleeping over it. They sell out the downtown church and put in into a fine plant in the residential district. But that does not solve the "problem." It runs away from it.

Dr. Robert Forbes understands the gentle art of sarcasm, and he puts it in this light:

"What folly! We are sending missionaries to the foreign fields from which the downtown people come, and when God in mercy has simplified our problem by sending the foreigners to our shores. 'No downtown church for sale' should be our motto. Keep the churches which the fathers built, and let a mission be established in which services shall be conducted in the language spoken by the people who live near the church. We have read somewhere of one congregation reduced in numbers, who sold their church because foreigners had settled around it and they gave their money to a foreign missionary society. What folly!

The Catholic Church does not commit such folly. We say, "But the people have moved away." So? Have not more people taken their place? It is not the part of good soldiers to run away from the strategic point of battle.

The Kansas City Post, March 7, 1910, reports as follows:

Union of all churches in Kansas City and the adoption of a system of religious centers, modeled after the public schools of the city, was the sermon theme of Charles Reign Scoville at the Linwood Boulevard Christian Church last night.

He declared that thousands of persons in Kansas City are never reached by Christian teaching because pastors and the different church workers become too much interested in denominational lines.

If such a scheme were carried out all over the country, he said, the saloons would be driven out of America within a year.

"The Savior prayed that his people might be one," he said. "And I say that if this prayer were answered to-night it would be but a short time until that six hundred millions of men who have never heard of him would be brought to the Master.

"There is too little organized church work in Kansas City. With a united church we could have a congregation in every sufficiently large district of the city, much as the ward schools are. In this way we could look after the spiritual needs of the people, just as the public schools look after the intellectual needs.

"Too many churches are moving out into the fashionable districts. Jesus would be displeased with this. There is need of religious instruction in the north end just as much as there is south of Thirty-first street. Out into the highways and byways, say the Scriptures. That means out into the avenues and into the alleys.

"There are thousands of persons in Kansas City no one is trying to reach for God. One pastor thinks an individual is under the ministry of another pastor and lets him alone, while that other pastor is laboring under a similar mistake. With a united and organized church, this condition would be impossible. If the churches would quit their bickerings, their backbiting, their folly, and stand together, with one Lord, one faith, and one baptism, they would soon accomplish the work they were set to do.

"I know a little town that has one thousand population and eight churches, none of them bigger than a wart on a pickle. If these were united into one church, instead of a lot of feeble, sickly denominations, there would be one powerful influence for good in that town. Salaries of seven ministers, janitors' fees, cost of lots and buildings and church millinery could be saved. Out of this saving the one church could be supported comfortably, with enough money left over to carry evangelism to another needy community.

"If the churches would unite in Chicago, in a month there wouldn't be a saloon in that city. With Christian union, the saloon would be driven out of America in a year. The other interests are united, you may be sure. The breweries and distilleries are working together. And against this solid opposition, the church is turning a broken and divided front.

"But you say we don't all see alike? The only thing we have to see alike is to believe in the divinity of Christ, stand alone on the Bible as the only creed and do simply what it commands. Business men get together even if they don't agree exactly as to methods.

"If we preachers don't get together, the laymen of the churches some day are going to get together for us. There is nothing to this talk of an invisible union. Might as well talk of one's invisible husband or invisible wife. Theologians will never bring us together. They are like the six blind men of Hindostan who came away with six different ideas of an elephant.

"As for me, I am willing to unite with any people at any time upon the Bible. I am in favor of taking all the good in all the churches, and there is no reason why the good in all couldn't be blended in one great church."

Doctor Scoville has been conducting a series of revival meetings at the South Side Church for three weeks. More than three hundred persons have been converted.

An idea of the financial expenditures is given in this press item:

The Foreign Mission Board of the Presbyterian Church in United States of America (Northern) has an income of \$1,347,265, the second largest, the Methodist coming first and the American Board third. Approximately \$21,000,000 is given by the Protestant churches of the whole world annually for foreign missions, almost one half from the American churches.

William D. Whitney, the author of *The Life and Growth of Language*, declares:

There are about 900 languages and 5,000 dialects known. By dialects we mean local forms of language, or branches of a language, where the forms are mainly the same, but differing in minor particulars.

Thus, while the people of Great Britain and Ireland speak the English language, they do not all speak it exactly alike, the peculiarities being either (1) in different pronunciations of certain words, as the Irishman would say "bowld" for "bold," and the Scotchman "bauld"; (2) in different grammatical forms, as in some parts of Scotland and England the plural of "eye" is "ey'en," or "een"; or (3) in the use of

different words, or what are known as provincialisms, as the Scotch say for "child," "bairn."

William McAdams, in his *Records of Ancient Races, 1887*, pages 118-20, quotes Lyell's "Antiquity of Man" and Max Muller's "Comparative Mythology" and relates his own observations which I present in association with our subject:

Linguists to-day do not know any original language. All languages seem to be made up from fragments of others. Even Latin itself, as well as Greek, Sanscrit, Zend, Lithuanian, Slavonic, Gothic and Armenian, are varieties of a common and more ancient type, and no one of them could have been the original from which the others could have been borrowed. They all have a mutual resemblance to, a more ancient language, the Aryan, and those who spoke this unknown parent speech, of which so many ancient tongues were offshoots, must have migrated at a remote era from widely separate regions of the Old World, such as North Asia, Europe and India. Races change much more slowly than language. Some believe that there are from four to six thousand living languages. It is believed by many that the languages of modern Europe are not more than a thousand years old. A popular English scholar has said that probably no one, who has not given himself up especially to the study of Anglo-Saxon, can interpret the documents in which the chronicles and laws of England were written in the days of King Alfred; so that we may be sure that none of the English of the nineteenth century could converse with the subjects of Alfred if the latter could be restored to life.

They who now speak German, if brought into contact with their Teutonic ancestors of the ninth century, would be quite unable to converse with them, and in like manner, the subjects of Charlemagne could not have exchanged ideas with the Goths of Alaric's army, or with the soldiers of Arminius in the days of Augustus Cæsar.

So rapid indeed has been the change in Germany, that the epic poem, called the *Nibelungen Lied*, so popular and only seven centuries old, can not now be enjoyed, except by the erudite.

Even in Rome, where there had been no permanent intrusion of foreigners, such as the Lombard settlers of German origin on the plains of the Po, the common people of the year 1000 spoke quite a distinct language from that of their Roman ancestors, or their Italian descendants, as is shown by the celebrated chronicle of the monk Benedict, written in such barbarous Latin, and such strange grammatical forms, that it requires a profoundly skilled linguist to decipher it. Strabo informs us that in the limited area of the Caucasus alone, there were spoken at least seventy languages.

In France the Chevalier Pertz has printed a treaty of peace a thousand years old, between Charles the Bald, and King Louis of Germany, dated A. D. 841, in which the German king takes an oath in what was the French tongue of that day, while the French king swears in the German of the same era; and neither of these oaths would now convey a distinct meaning to any but the most learned in those two countries. The documents would have to be translated.

A German colony in Pennsylvania was cut off from frequent communication with Europe for a quarter of a century, by the wars of the French Revolution, between 1792 and 1815; and when the Prince Bernhard traveled among them, a few years after the peace, he found the peasants speaking as they had done in Germany, the century before, retaining a dialect which at home had become obsolete.

Anyone who has heard the Irish and Scotch, and the Welsh, speak English in America, so as to be scarcely understood at all by an Englishman, can imagine how a dialect might, if

isolated, soon become a language totally unlike the original. In fact, at this day, in Scotland, Ireland, and even England, an American can hardly understand the native dialects, and his experience there is very similar to that undergone in any other foreign country, with an unknown language.

It is easy to understand why each Indian tribe had a different dialect, and, if separated for some years, would have a different language. We have, ourselves, seen white men in the Rocky Mountains, who, although their parents were Americans, and they had first learned the English language, having spent the main part of their lives among the Indians and French traders, spoke a patois of their own, that was almost wholly unintelligible to us. They had a language of their own. Old trappers, on the frontier, soon acquire a dialect of their own, intermingled with signs and Indian words. Our own knowledge of the Indians has convinced us that no tribe would long sustain a language without interpolations and changes; and we are not at all surprised that each tribe had a different one. They have no literature, no books. Some leading orator, however uncouth in words and manners, would be followed for a while, until another was heard. There is absolutely no guide. The one with the most impressive manner, would convey the meaning quickest.

So we have concluded nothing can be learned, bearing on the origin of the Indian, from his language.

When Latter Day Saints contemplate the magnitude of the task set before the church, in the great commission given to the priesthood in the revelation of September 22, 1832, we are made to realize that it will never be accomplished by any human means or organization. But our Holy Church, with sixty thousand members, working in obedience to God's commands, can achieve the desired result in this generation, which five hundred million people have not reached in nineteen hundred years.

The evangelization of the world must be accomplished by the demonstration of divine power, bestowed on Christ's ministers as promised in the Holy Scriptures. In that way the gospel must be preached, with the full significance and meaning of the words of Jesus: "Whosoever repenteth, and cometh unto me, the same is my church."

The present age is one of progress in many ways. Many questions are being discussed and they are being decided. The religious mind of the present age is active enough, but its activity does not seem to lead to any result. It is like the activity of a locomotive on a frosty morning. A great deal of steam is let-off, and the wheels run around furiously; but they slip on the track, and the train does not get ahead. There is plenty of discussion about religion, but no decision; there is plenty of exertion, but little progress is made. So, at least, it would seem. It is better to go ahead slowly, than to go around and around ever so fast.

Progress in religious knowledge consists in developing and restoring the old faith, not in changing it or adding to it something new. The attempts that are being made to solve religious problems will result in good, because the intellect is strengthened by the exercise, and important discoveries are being made

in these channels and knowledge obtained which is of vast importance to mankind.

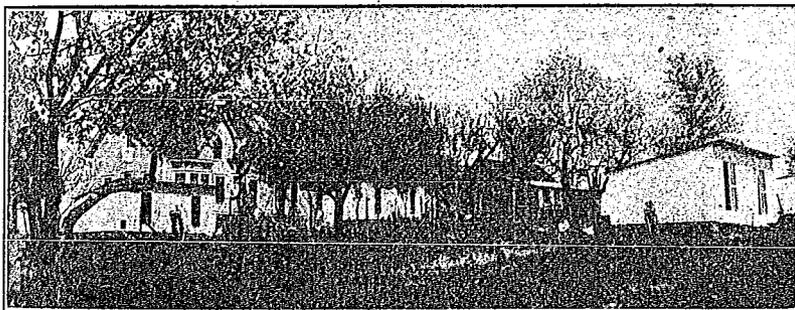
Thus, like the vain attempts of ancient chemists to discover the "Philosophers' Stone," which they thought would turn everything into gold, resulted in the discovery of many new substances which were of great value to men. But these substances existed before their discovery. So the discussions of these religious questions and theories have developed, no doubt, many true principles, and much important truth in religion has been the result, to say nothing of the general awakening of thought among the great masses of readers. But these principles and truths always existed. Anything which will arouse the minds of the people and lead them to spiritual truth is in that sense commendable.

(To be continued.)

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GRACELAND'S POULTRY DEPARTMENT.

A few months' work in Graceland's new department, poultry, has been very progressive, and we have a department in connection with the college work, as a self-help department, that we can well



POULTRY HOUSES AND YARDS.

feel proud of. Although it has not yet been able to give very much employment to student help, the time has arrived and as soon as more houses can be built, the young stock sorted and put into the laying houses, employment can be given to a few more students; and this will start what will be made a great self-help department, in connection with the already established industrial department.

The intentions are to carry between four and six hundred laying hens, this depends upon assistance in constructing more houses, and this will also govern the amount of student help we can employ. With this number of laying hens it will give us a sufficient number of fresh eggs to get a select market for all we have at a fancy price, and make shipment two times a week.

At the present time we have four laying houses 10x18 feet, two pens to the house, well constructed and painted, with yards connected; a small brooder house, feed house, colony houses, five incubators, brooders, trap nests, galvanized feed and water

troughs, water fountains, all necessary equipment and stock to the total amount of over nine hundred dollars.

This equipment has been secured through exchanging advertising space in Graceland's poultry journal, *Poultry Pointers*, donations of stock and eggs from some of the best and largest breeders in different States, and some money, growth of stock, and this first year's work in the new department.

We now have several hundred head of young stock, and among the number are about one hundred and fifty males which we do not need and must dispose of. These are worth more money than would be possible to secure as market poultry. Then, they are more valuable and should be used as breeders, as many could not be purchased for even five dollars each from large breeders. They are nearly full grown and are extra fine, but in order to move them quickly, as we must do, it has been decided to sell them for two dollars each, one or a dozen. This will give our people a chance to secure some good stock cheap, and help the new department at Graceland.

We have the following breeds:

Rose and Single Comb Rhode Island Reds, Rose Comb White Leghorns, Single Comb Buff Orpingtons, Light Brahmas, and Anconas. The first four breeds we have the most of. In Brahmas we have a fine pen that we would sell for twelve dollars, worth nearly as much at market poultry prices. In Anconas have six fine males to sell. These males will be shipped by express as ordered, and the rates are but a little more for

three to four than for one. They can be shipped anywhere with safety.

How many will help the department in this way? Many have given and sent us money to help in the building of the new houses needed. Most of these donations have come from the Michigan Saints. To those who have and to those who will help, you are helping a department that will be a great assistant to Graceland, and one that will help many, as the experimental work here is building the journal *Poultry Pointers*, which promises to be a leader among that class of journals; and the Experimental Poultry Farm is playing a prominent part in building this journal. The proceeds from the journal will be used in the college work. The suscription price is twenty-five cents per year, and at this writing we have about 12,000 subscribers. The publication has already done considerable to help the department, but, with the business, when permanence is established, a bigger income will be made for the department.

With the bright future before the department, with assistance from those who can help and are interested to assist to build the needed buildings at the present time, the sale of the extra stock will place

lacking for the popularizing of the flying machine.

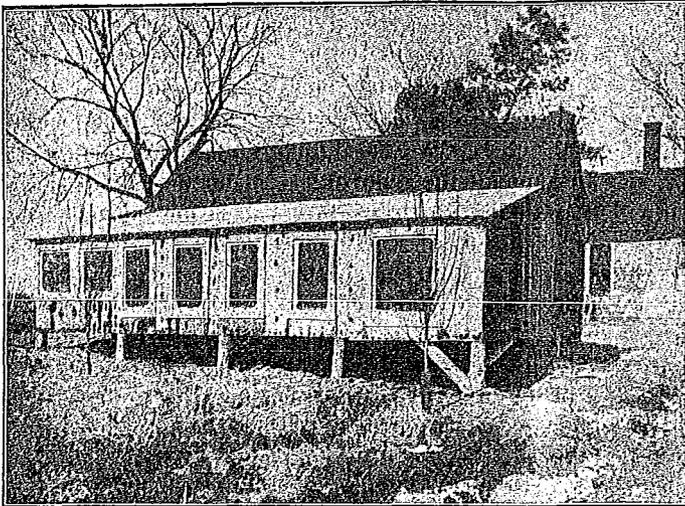
Is safety on the way? It can not be doubted. The skill that has made railroad travel luxurious and secure and that has robbed ocean voyages of their terrors will make man's artificial wings as dependable as those of a bird. One of the greatest of the aviators at the Squantum meet told a newspaper man that he was convinced that several of the builders of aeroplanes knew at this very moment how they could produce absolute stability in air craft, but that they preferred at present to make flight seem as difficult as possible for the financial benefit of professional aviators. When the first novelty of the spectacle had worn off, they would begin in earnest to make practical machines for the many.

Whether that is fanciful or not, no one with a spark of imagination can dare to say that we shall not one day cleave the air with serene confidence in the reliability of our ether riding craft. The analogy from every great invention proclaims this truth. Having attained actual flight, human ingenuity will not be content to leave it full of its present hazards. "Must we give in," asked Darius Green, with his famous grin, "that the bluebird 'nd phebe are smarter'n we be?" Not a bit of it. And the fine old creator of Darius has lived long enough to see that we need not.

When the aeroplane has been tamed and trained into docility as well as great speed, what then? Its qualities for war are already admitted; they may be so appallingly fine as to end war. Then its social and practical side must be developed. If it is to rival the automobile in public favor, it must make its carrying capacity equal to that of the motor car, whose strong appeal is its ability to take whole families for delightful tours into the open. As cities are now constructed it is impossible to think of the aeroplane as a vehicle for shopping or afternoon calls; its field must be the broad realms of space, with power to travel immense distances far above the grubbing world.

Less than seven years ago the first successful man-flight in history was made by Wilbur Wright. It covered a distance of 852 feet, and civilization rose to its feet at the marvel. Now we hear without special emotion of voyages of scores of miles. The steamship, the torpedo boat, the carrier pigeon, have all been beaten in speed. Save for the one element of safety the triumph of the aeroplane is complete.

But the great mystery of sustained air flight has been solved. Henceforth comes only the perfecting of the conqueror. At any instant we may expect some genius to flash into view and give mankind what it has longed for since the first human being beheld the birds of the air.—*Boston Post*.



POULTRY YARD AT GRACELAND POULTRY FARM.

the department where considerable benefit to students will be realized at once.

Those who want stock, and any who want to donate to help build these new laying houses, may send their orders and money to Ernest B. Blett, Superintendent, Lamoni, Iowa, and receipts will be sent for donations of money and orders for stock will be promptly filled.

ERNEST B. BLETT.

Of General Interest

THE FUTURE OF AIR FLIGHT.

Probably not one of all the thousands, even the least serious-minded, who have been enthralled and delighted with the aerial evolutions at Squantum during the past week but has asked his own intelligence what was to be the future of the great game of air flight; has wondered whether the aeroplane was destined to be a short-lived toy for the amusement of gaping spectators or to become a useful and fascinating factor in the solution of the problem of transportation.

His determination of the question very likely varied with varying circumstances. As he beheld Grahame-White soaring off over the waters of the harbor into the unseen and his beautiful monoplane reappearing to the vision like a huge dragon-fly he doubtless felt that all was well with aviation. But when the machine of some less skillful or fortunate airman fell in a tangled and inglorious heap to the ground, a somewhat radical revision of opinion was visibly necessary. Safety, he must have concluded, was the one tremendously important element still

IN THE HEART OF THINGS; THE MAJESTY OF THE MORNING.

Here we stand upon the earth, enveloped, surrounded, canopied by the narrow horizon of night.

The "fireflies of the skies"—the stars—are blazing and blinking their drowsy torches after an all night vigil.

No hint of sunshine in that dimly star-lit prison cell of a shriveled up world.

No sights or sounds to indicate that the world lives, or ever will live again. All is steeped in the deep repose of the hours just preceding the dawn.

We know that away out there beyond the eastern sky, beyond that point where the seven stars composing the "dipper" swing so jocosely in the dome—away in the east the sunshine is spreading its splendors, and the throb and roar and pulsing life of the human world are in full headway, doing the strenuous work of existence.

We know that in London and Paris, although it's but 5 o'clock in Kansas City, yet in those cities it is near the noonday hour.

How majestic the cloudless morning looks with its stars—those beaming mysteries of the night—sparkling Imperial Diamonds studding the Diadem of the Infinite!

How serenely calm and unruffled is this fresh new morning, which ushers in a day of doom for some and a day of gladness for others.

Ah, the relentless march of the centuries!

How many millions of mornings have dawned upon this earth—how many millions will yet dawn—each bringing into being new born babes, each escorting into the shadowland of the Unknown the aged, the tired out, the infirm and the sick unto death.

But, after all, death is nothing. There is no problem involved in the final demise. The great problem is to live. How to live comfortably and be useful, these are the problems ushered in by the Majesty of the Morning.

How to avoid baneful suspicion, carping criticism, the acidity of cynicism, distrust and doubt of the world, and the inhabitants thereof; how to keep shining in our hearts and dominating our actions the love of our fellow-men, the purpose to uplift, to make happier and better, all those with whom we come in contact; that's the problem which glorious Old Sol will soon usher in with only half of his big round face peeping at us above the level of the low lying eastern horizon.

"Act well your part, there's where the honor lies."
—Selected.

* * * * *

"Man's reliance must be upon faith, and his trust based upon his consciousness that he has tried to do as well as he could."

THE BUILDING OF A COMMONWEALTH.

The dedication of the Pilgrims' Monument at Provincetown recalls us to the fundamentals of our national entity. Perhaps this basis is most clearly defined in the dedicatory address of Dr. Charles W. Eliot.

"The Pilgrims," he said, "established a community and a government solidly founded on love of freedom and belief in progress, on civil liberty and religious toleration, on industrial coöperation and individual honesty and industry, on evenhanded justice and a real equality before the laws, on peace and good-will supported by protective force."

Three centuries, or thereabouts, have elapsed since these few and poor emigrants from England by way of Holland set up here their tentative commonwealth. They suffered, cruelly and with decimation, in their purpose; but they planted the seed.

How far have we progressed from this ideal of the men and women who landed upon Plymouth Rock in 1620? Every step in advance has been along the lines of the eternal principles for which they stood as exemplars. Where we have stepped aside from this path—as in the recognition of manhood slavery in the South—we have suffered and have been compelled to retrace our steps with painful consequences.

The monument at Provincetown certifies as eternal the fundamental principles of social and political rights. It is a monument to civilization as extended over the new continent of the Western Hemisphere. It marks an era in the uplift of the race.

Since the Pilgrims landed there, three centuries ago, the idea of democracy has spread and controlled the development, north and south, of the continent upon which these were the pioneers of the Aryan race. Commercial enterprise had already found more or less profitable intercourse. But with the Pilgrims of Plymouth was brought the ethical and eternal idea of government by the people, of possession in common, not by selfishly authorized monopolies. And the basis of the development of later centuries was laid by these men. Our great republic exists to-day upon this foundation.

The Commonwealth, the union of the States, the most magnificent and powerful integer in the congeries of world-powers, is nothing more than the evolution of the idea which subtended the declaration on the *Mayflower* and the more particular exposition of this purpose in the constitution of the Plymouth colony.

From such a small beginning has a great nation developed. We celebrate the later demonstration at the same time that we memorialize the inception. "With long suffering devotion and sober resolution," says the inscription on the Pilgrims' Monument written by Doctor Eliot, "they illustrated for the first time in history the principles of civil and re-

ligious liberty and the practices of a genuine democracy."

Conditions are changed to-day, in the evolution of centuries from a small community to a vast nation. But the fundamental requisites remain the same. These are the equality of privilege and the equality of protection. This involves, necessarily, cooperation. Distinctions of social order have been obliterated; none such remain recognizable. Distinction as to the returns from labor and promotion remains to be entirely adjusted, as recent industrial difficulties indicate.

So far we have not attained the standard of the Plymouth company. But we have made advance. When the ideal of equality in opportunity between labor and capital is reached we shall have crowned the building of the perfect commonwealth whose origin we now celebrate.—Selected.

Mothers' Home Column

EDITED BY FRANCES.

Advisory Board, Daughters of Zion.

Mrs. B. C. Smith, president, 214 South Spring street, Independence, Missouri; Mrs. H. A. Stebbins, vice-president, Lamoni, Iowa; Mrs. D. J. Krahl, secretary, 724 South Chrysler street, Independence, Missouri; Mrs. F. M. Smith, 630 South Chrysler street, Independence, Missouri; Mrs. L. L. Resseguie, Lamoni, Iowa; Mrs. M. E. Hulmes, treasurer, 909 Maple avenue, Independence, Missouri.

The Mystic Sign.

Oh, gorgeous poppy, of great renown,
Show us the way to Sleepy Town.
Baby must go; he's tired of play,
But yet, I think we have missed the way.
Then tranquilly up and down
Waved the flower of great renown—
And softly it seemed to say:
"This way—this way—this way—
Is the way to Sleepy Town."

Oh, whispering wheat, all golden brown,
Show us the way to Sleepy Town,
How shall we find where the starlight gleams
On the city of sleep, in the land of dreams?
Then soothingly, up and down,
Went the wheat all golden brown—
And, whispering, seemed to say:
"This way—this way—this way—
Is the way to Sleepy Town."

Oh, little one with curly crown,
Show us the way to Sleepy Town,
Where the faintest music and softest light
And the sweetest blossoms enchant the night.
Then drowsily, up and down,
Went the beautiful curly crown—
While the tired eyes seemed to say:
"This way—this way—this way—
Is the way to Sleepy Town."

—Lizzie Holman in *San Francisco Bulletin*.

Heredity and Environment.

Heredity and environment are but half truths, and the part they play in determining a man's career are as nothing compared with the influence he can himself exert, if he so prepares himself that he is ready when opportunity knocks at his door. The greatest figures in human history are men who have risen above their environment and who have succeeded without the influence of illustrious ancestors, and some of the most pitiable figures in history are men who have fallen in spite of hereditary attainments and environment that should have lifted them up.

These were salient points in the sermon of Dr. Newell Dwight Hillis of Brooklyn, who preached yesterday morning at the Central Church, his charge before he went to Brooklyn. Doctor Hillis said that God placed in man the divine genius, and the men he thus favored set aside all doctrine of heredity and environment and carved their names in bold letters on the tablets of time by the efforts of their own naked hands and their own indomitable wills.

POVERTY NOT A HANDICAP.

"If you think environment brings success, look at the men who have sat in the halls of Congress, widows' sons, like Henry Clay and William McKinley, reared in poverty and hardship. If heredity brings success, why did Abraham Lincoln rise to his high estate? Benedict Arnold and Aaron Burr were surrounded by all the influences that should make men great, but they flung aside the greatest opportunities given to man and their names are recorded in history as traitors.

"Men rise to greatness by their opportunities, but there are thousands of opportunities and only a few men who are ready to take advantage of them. Whenever a chance suddenly throws upon a man the spotlight of success it is because he, while his companions were idling, had prepared himself for the chance that he knew some day would come."

The world without temptations would be a hell. Temptation and the struggle against it is absolutely necessary for moral character. If man could be righteous without effort his life would be meaningless and monotonous. There would be nothing to resist, hence nothing to gain. Life is a moral gymnasium; and it is because temptation is a universal necessity that it has been made a universal fact, like sorrow and death.

RULES OF RIGHT LIVING.

"Know thyself. A correct understanding of the physical facts of our natures ought to be a part of our armor in meeting the world's temptations. False modesty on the part of parents resulting in a neglect to instruct them in self-knowledge, is a serious handicap to our children. The truths of nature are bound to reach the children's ears sooner or later, but instead of being whispered in words of love they come too often distorted from the lips of shame.

"Study vices less, and virtues more. I do not believe that a knowledge of the wrong side of life, gained through the process of 'sowing wild oats,' is necessary to any man. If he will confine himself to the study of truth and virtue, he will find himself perfectly able to handle whatever vice comes his way, in the course of his life's duties.

"Resist the beginnings of evil. They may seem harmless enough, but they soon develop into habit. Bear in mind the Spanish proverb: 'Sow a thought, and you reap an act; sow an act, and you reap a habit; sow a habit and you reap a character; sow a character, and you reap a destiny.'

IDLENESS BEGETS SIN.

"See that you have no idle hours in your life. It is so easy for sin to slip into an empty life. If your business does not keep you sufficiently occupied cultivate a hobby.

"Overcome evil with good. Evil is practically irresistible if fought with its own weapons; but there is an antidote for its poison which, if used, will never fail. Virtue will triumph over lust; the truth will pluck the sting from a life; reverence will shame blasphemy. The secret of self-control is not to resist evil but to overlook it. Fix in the mind some object other than the temptation that threatens, and you are safe.

"Add to your self-control Christ control, for without Christ the highest life is impossible."—Selected.

Letter Department

SWEENEY, SOUTH DAKOTA, September 15, 1910.

Editors Herald: Would like place for a few lines to tell the Saints of South Dakota that I am still battling for the cause we ought all to love, not in word only, but in deed and in truth, and as the Bishop has intrusted me with the financial interests of this State, except Gregory County, I will be pleased to receive all tithes and offerings that you want to consecrate to the Lord's work. Until October 15, address as above, and after that date at Madison, South Dakota, 706 West Sixth street. Your brother in gospel bonds,

EDWARD RANNIE.

SAULT STE. MARIE, ONTARIO, September 18, 1910.

Dear Herald: We are still in the faith, and are trying to forward the work; and we know that we can not do anything successfully without the aid and assistance of him who is the Author and Finisher of this work. Truly it is a marvel, and we wonder why people do not see as we do.

We have been greatly edified and benefited by the visit of Elder Frederick A. Smith. We were sorry that he could not have stayed longer with us. He was just able to occupy three nights with increased interest. Many outsiders came to hear him. Remarks were made to the writer after the services, that they could not see any difference between us and any other religious denominations. "Eyes they have and they see not; ears they have and they hear not." This is the statement of Christ; as it was then so it is to-day.

Our missionary, G. C. Tomlinson, was called home very suddenly, receiving a telegram that his son Charlie was very sick. He left at once and on reaching home found his son had passed away, which was very sad indeed, for he was a very promising young man. The Saints voted a resolution of sympathy and forwarded it to the bereaved parents.

Yours for truth,

J. R. TOMLINSON.

WILBURTON, OKLAHOMA, September 8, 1910.

Editors Herald: The reunion here was a success, as twelve were baptized during the reunion and meeting following. We had lots of good preaching done during this time. Some people heard the angel's message, that would have heard it in no other way.

The writer and Bro. E. A. Erwin left on the 30th of August for northeastern Texas, where we held a ten days' meeting with good success, baptizing six noble people down in Bowie County, and one was baptized on our way down to the place where we held the meeting, which made seven good Saints added to the roll. I never in my life heard so much demand for preaching. We would get invitations from every side. People would talk and beg for preaching with

tears in their eyes, but my time was up, as I had to return home and take charge of my shop, so that left Brother Erwin to battle alone. I hated to have to leave him, as he was not very well, and so much preaching needed to be done. "The harvest is great and the laborers are few." I feel if we would all do as we are commissioned, and pay our tithing, the Lord would send more laborers in the field.

Down where we just closed our meetings, one time was a dangerous place for a missionary, but to-day some of those same people are friends to the work; so you see we are gaining with the people. We had good attendance at every service. People would come for eight and ten miles to church.

My prayers are for the good of the work and all of the Saints.

Yours in Christ,

V. L. LUM.

EAU CLAIRE, WISCONSIN, September 19, 1910.

Editors Herald: It is one month to-day since I left Lamoni. I don't know of any branch any nearer here than Chetek, Wisconsin, fifty miles away, so I am isolated and have no conveniences for associating with the Saints. I am in better health than when I was in Lamoni, having gained ten pounds. If you know of a branch nearer than Chetek, you will do me a great favor by publishing it in the HERALD, as it is a welcome visitor every week, as is also the *Ensign*, both of which are strengthening and encouraging in the restored gospel as brought forth by Joseph Smith, the Martyr.

I shall distribute my papers here among the inhabitants of Eau Claire, that all may read that will, and be convinced of the true church of God. In my isolated condition, I need the prayers of all the Saints that I may hold fast to the rod of iron, as found in God's word.

Yours for the true faith,

JAMES M. BLOOD.

LOS ANGELES, CALIFORNIA, September 15, 1910.

Editors Herald: Southern California district conference was held in Garden Grove, California, August 12 to 22, on the grounds purchased by order of the conference of last February.

The grounds had been nicely prepared and cleaned up for the occasion; also Mr. Beardsley, owning the adjoining property, had kindly given us free use of his eucalyptus grove in which to pitch our tents.

The attendance was fair, all things considered; good spirit and harmony prevailed.

Bishop Kelley and F. M. Sheehy were with us, and some extremely interesting and educational meetings were enjoyed by the Saints. Many beautiful phases of the financial and temporal laws were elucidated by Brother Kelley in sermons, and opportunities given for questions by the people, the effect being to build up and strengthen the faith of the Saints and encourage them to higher attainments in this branch of our faith.

The drawback of the distance from the electric car line, one and one eighth miles, was almost altogether overcome by the transportation furnished by Bro. William Mills, Nat. Carmichael, and Bro. Powell's automobile.

The reunion was formally absorbed by the conference as an organization and action prevailed to take over a tract of fifteen acres of land at Shakespeare Beach, which had been secured and held by a number of the brethren and sisters; anticipating such action by the district; seven acres to be held by the district and improved with an auditorium, cafeteria, parking, walks, lawns, etc., and the balance sold off in lots, thus raising sufficient means to pay for the land and improvements. The plan is meeting with pronounced suc-

cess, and already nearly sixty lots are sold at prices from \$95 to \$125 per lot.

Bro. T. W. Williams was reelected president of the district; Nathaniel Carmichael, vice-president; R. T. Cooper, secretary. Fred Adam and C. E. Crumley were sustained as Bishop's agent and district historian, and George H. Wixom was elected district librarian.

The following ordinations took place: Fred Adam and F. B. Van Fleet to the office of elder; R. T. Cooper to the office of priest and first counselor in Eighth Quorum of Priests.

W. O. Wetherbee, president of the Eighth Quorum of Teachers, and H. S. Pankey and Wilford A. Boren, his counselors.

R. T. COOPER, *District Secretary*.

1648 MILLARD AVENUE.

MILLSTONE, INDIANA, September 19, 1910.

Saints' Herald: I thought that a few lines from the Millstone Branch would be of interest to some of the Saints. We are not making the progress that we should, as some are careless and indifferent as to their duty, while others are trying to do what they can to help the cause.

We do not have the privilege of hearing very many sermons, and we enjoyed the two-days' meeting in July. Bro. Jacob Halb and John Harp were the speakers, and the sermons were interesting and much enjoyed by the Saints. Last winter Brethren Halb and D. W. Dowker preached several spiritual and interesting sermons, and we hope some elders will come this way again and preach for us.

Dear Saints, we must all try to live as our heavenly Father wants us to live, and be prepared to meet the Bridegroom in peace and hear his blessed words to us: "Enter into the rest prepared of my Father."

Your sister in gospel bonds,
MRS. H. A. HUFF.

FANNING, KANSAS, September 22, 1910.

Editors Herald: At the request of the branch president I came here on the 16th instant, to hold a two-day meeting on the 17th and 18th. Bro. Swen Swensen joined me here on the 17th. Meetings are to be continued during the week. Attendance and interest good. One name, a Mrs. Blanton, has been given for baptism; others are near.

The work at Atchison seems to be looking up somewhat. They have had an accession of good help in the persons of Bro. and Sr. Fred Cool, who have recently located there. Now that the busiest part of the season will soon be over, we hope that we will have opportunity of reaching more of the people.

Brother Twombly was called to Osborne to preach the funeral sermon of Sr. May Nunamaker, of Manhattan. The report of her death came to us almost like a shock, as she was young and apparently in the best of health. Her father and mother have our sympathy in this sad bereavement.

Nothing is so sweet and reliable as this gospel of the Son of God, whether in life or in death.

H. E. MOLER.

VANCOUVER, BRITISH COLUMBIA.

Editors Herald: There are but a few Saints in Vancouver, yet we strive to meet together every Sunday for preaching and Sunday school. We do not have the missionaries very often, although last year we had Elders George W. Thorburn and J. D. Stead with us for about four weeks, preaching on the streets every night. We have not seen any fruit as yet, but hope to some time.

Since then we have been alone, until Bro. Sam Pope and family came to make their home in New Westminster, and since then he has been a great help to me. Again last week

we had a visit from Elders Johnson and Thorburn, also Brother and Sister Dickout, of Hamilton, Ontario, who cheered our hearts by some good sermons. About forty came out to the services on Sunday, meeting in Bro. George McMullen's house.

We are alone again, our visitors having left for district conference, which convened at Seattle, September 17. Bro. Dickout will visit us again on his way home. He is on a pleasure trip to the West, also doing some missionary work. We have enjoyed their stay here, and pray for their safe arrival home.

Quite a number of Saints have come to Vancouver to make their home this summer. Brother and Sister Duckworth and family, Brother and Sister Spargo, and Brother Rothwell, of Manchester, England; and, through the HERALD, we see that W. C. Reid, of Owen Sound, is coming, or is here already. Have tried to find him, but have not succeeded as yet, as he gives no address. Hope he will see this letter and hunt us up, also any others who are here, or who contemplate coming. We will be glad to see them and do all we can to help them to get work.

We have a city of one hundred and ten thousand people. Surely some more Saints can come here and earn a living and thus be a help to us in opening up the work. We are happy in this latter day work and hope to endure to the end.

ISAAC McMULLEN.

EIGHTH AVENUE EAST.

RED LODGE, MONTANA, September 8, 1910.

Editors Herald: You are all aware that my last year's field of labor was Montana. On account of my wife's delicate health in Arkansas, our sons suggested that she accompany me and they would pay her way; so it was that we reached Philipsburg, Montana, about the first of June, 1909, where we visited my sister, Mrs. Hawkins, whom we had not seen for about thirty-five years.

Mrs. Baldwin preferred to remain at Philipsburg, so I proceeded to do missionary work at various points in the State, including Ellison, Deer Lodge, where I attended our district conference, Victor and vicinity, Helena and suburb, Jefferson City, Corbin, and in October, by request, I came to Red Lodge. In November I preached at several points near Luther, about fifteen miles west from Red Lodge.

In all these places I saw many things of interest that I would like to tell you about, but I can not do so, for if I were to pass by the great smelters and mining interests of the State, the twenty-five thousand acre farm of Mrs. Dailey, the big crops of grain and fruit, and potatoes, and onions, and the good people who grow them, it would give the Bitter Root Valley a world-wide fame. If I were to mention the lofty mountain ranges whose peaks are hooded with eternal snow, and just attempt the description of the grotesque wonders of one half day's exploration of a deep cut canyon in the Bitter Root Mountains, our church paper could not find the space required, so I must be satisfied by saying that at all these places I met warm-hearted Saints, who not only anticipated the missionaries' necessities, but in numerous ways forged ties that time can not destroy.

I was surprised at Luther, by learning that many ranchmen had harvested and thrashed forty bushels of wheat, and sixty bushels of oats per acre without irrigation; and to see these oats weigh out forty pounds to the bushel. Remarkable crops of potatoes and vegetables are also grown. I saw that the old-time stockmen are being crowded to the wall on account of the lack of pasture for their flocks and herds. They are now fencing the land for new settlers for the use of the pasture two years. They are eager to pay from one to two thousand dollars for these 160-acre homesteads when patents

are secured. All this started a train of thoughts, for I saw there was intrinsic value in Carbon County land; so I wrote these facts to my sons, together with the glad news of the improved condition of their mother's health, and asked them to come to Montana. All seemed pleased at this, and the younger boys agreed to come.

At this time there were large areas of beautiful, rich, tablelands in this country, and on investigating the recent enlarged homestead act, I saw that such tablelands were therein described, but those of Carbon County had not been designated. I conferred with the county and State officers relative to getting our tablelands brought under said act; but they did not think it could be done, because of the peculiar manner in which these lands were ceded to the Crow Indians.

On the 20th of December I wrote a private letter to the Secretary of the Interior, asking him to look into the propriety of designating these bench lands to which I received a favorable reply; later I arranged a petition to which I secured many signatures, and sent it to Washington by the hand of Senator Myers, who promised to use his influence in favor of the petition, even if it called for a new act of Congress. In due course of time, I was officially apprised that on the 9th of April, 1910, my petition was honored by the Secretary, who ordered about three hundred thousand acres of Carbon County bench lands placed under the 320-acre homestead act.

This news spread like "wild fire," and business at our several district land offices were at once revolutionized, and long ere our boys had arrived, the best of the land was filed on. My prayers to the heads of the Nation were answered all too soon to suit me.

Now the time came when I could no longer successfully divide my energies between preaching the gospel and locating my family, so about the last of February I notified Bishop Reese that I would soon be off duty, and requested him to hold the allowance that he had been sending my family. I bought a team, rented a small place, and commenced action along another line.

Coming from Arkansas to Montana was a great change, and after spending nine years in the itinerant ministry, it was no small change to get hold of the plow handles. Some of you will not be surprised when I tell you that on account of cheapness I bought a refractory mare; an outlaw on account of her kicking proclivities, who furnished me plenty of diversion. I had been preaching for months without seeing any results, but now I knew full well that there was something doing.

On the 26th of May, two of our sons arrived, who in company with my sister from Philipsburg, and a niece, Sr. Ina Shelley, from Michigan, and myself, filed on land, so now we have five houses to build, over an acre of potatoes to dig, and oats to thresh; so we are not likely to get into mischief for some months to come.

We are forming a nucleus around which we hope that the preaching of the gospel may develop the work of the Lord. A little later on all missionaries and preachers of the gospel will be more than welcome. Ever praying for the disruption of selfishness in the church, and the indwelling of perfect love, I am as ever,

Your brother,

D. R. BALDWIN.

WESTON, IOWA, September 22, 1910.

Editors Saints' Herald: I arrived at Provo in time for the opening service of the reunion. There I had the privilege of meeting Saints, and rendering a little assistance in the meetings. Though the attendance was small, good feeling prevailed and the elders manifested a desire to get their message before the people. Each evening before the preaching in the tent, short services were held on the street, where the truth was

spoken in plainness to Israel astray, at the conclusion of which an invitation was extended to all to come to the tent. A few came, but the majority thought it wisdom to leave us alone.

Brother Chase and family during the reunion were located in the property owned by the church, and here was headquarters for the ministry, among whom may be mentioned Elders J. D. Stead, John Davis, M. F. Gowell, and H. N. Hansen. Brother Gowell and wife arrived after the opening of the reunion and are now located permanently at Provo. The condition of the work there is such that it will require his constant watchcare, and his appointment there will undoubtedly prove for the good of the work.

The week following the reunion, in company with my father, I visited Salt Lake City and Ogden. During our stay in the city we visited the temple grounds and attended the organ recital, and listened with interest while one of the authorities addressed the tourists upon some of the principles of their faith, at the conclusion of which he gave opportunity for questions. The Josephites, as they call us, are always ready for such privileges, whereupon Elder Hansen asked one or two questions. Then the police appeared on the scene, ordering the questioner to leave the grounds at once. The elder consented, but replied, "He gave liberty for questions." To this was replied, "You didn't ask the right kind."

I thought of the Master's statement, "For everyone that doeth evil hateth the light, neither cometh to the light lest his deeds should be reproved." There was danger the crowd of tourists might hear something.

Thank God, we of the Reorganization are not afraid to have our position examined. Elder Chase is holding services in the city each evening, and he, too, gives opportunity for "questions." But because certain "kind" are asked he does not refuse to answer, nor does he have an officer order them away. Truth always shines the brighter after a little rubbing.

Elder Chase and family are now nicely located in Salt Lake, and if they continue their activity they will surely do all the Lord requires of them in calling man unto repentance. I enjoyed my visit and association with them and feel that they and the other elders of that mission need our prayers. Truly that people is in a darkened condition; not able to see the weakness of their position.

At the close of one of the services on the street a brother of the dominant church secured the privilege to ask a question, but instead of doing so, bore testimony to the work in which he was engaged. He knew that Joseph Smith was a prophet, that Brigham Young was one also, and the others in succession, Joseph F. Smith as well. This testimony was soon destroyed when attention was called to the fact that Joseph F. Smith had testified before the Senate Committee that he had received no revelations since occupying as prophet, seer, and revelator, and that he had impressions of the Spirit just as any good Methodist. The poor man knew Joseph F. Smith occupied as a prophet of God, while the said prophet denied it.

At Ogden we visited a few of the Saints and attended their branch business meeting. Our Brother Abels, who a few years ago came out of darkness into light, was placed in charge of the branch, and he is not "able" by name alone either.

Altogether I enjoyed my visit among the Saints, and shall remember this trip as one of the pleasant experiences of my life.

Now a word to the Saints of Pottawattamie District.

Please remember I am still the Bishop's agent, and desirous of seeing all the Israel of God eventually receive the crown promised the faithful. We may be laborers together, then shall we share together the joys of eternity, the glory of which Paul wrote, "eye hath not seen, ear hath not heard, neither hath it entered into the heart of man the glory God hath pre-

pared for those who love him." Trusting we shall all be so diligent now that we shall partake of this glorious condition.
Yours in gospel bonds,

J. A. HANSEN.

NORDEUTSCHER LLOYD, BREMEN,

Dampfer "Prinz Friedrich Wilhelm," September 15, 1910.

Editors Herald: We are nearing the shores of England. We expect to land this afternoon. We have had a pleasant voyage. A little cloudy, cool, windy and wet part of the time, but no storms. I am a little disappointed in consequence, as I have always wanted to see a storm at sea. I may be gratified yet. Neither of us were sick. We did not miss a meal.

Most of the passengers on board are Germans, so we saw plenty of wine and beer drinking, but no drunkenness. They are rather a nice class of people, but seem to care little for religion. The Catholics held mass early Sunday morning. But the priest, so we heard, was in the smoking room most of the afternoon, drinking beer and playing cards for money.

We had no chance to preach, but wife and I held a song service in the dining room, at the piano. A number listened to some of our beautiful hymns from Zion's Praises and expressed themselves as being pleased. They were delighted with Rosa's playing. The Germans love music, and Rosa was recognized as the best pianist on board. We gave them some of our hymns each evening. Sunday evening after a little song service in the dining room we retired to our stateroom, and held a little prayer service by ourselves, and enjoyed the presence of the good Spirit. I am a little sorry that we did not take an English steamer rather than a German, as I believe we would have been able to accomplish more good. So few on board are able to talk English. We got better rates on this line than we were offered on the others.

I had hoped to stop off at Plymouth a day or two, but learn that there is a special train for London that meets our steamer, and it will be necessary for us to go right on. It is just possible, however, that we will be able to get our ticket extended. We shall see.

Our London address will be 137 Leyton High Road, Stratford, London, England.

F. G. PITT.

Reunion of Kewanee and Eastern Iowa Districts.

The second annual reunion of the Kewanee and Eastern Iowa districts was held at Prospect Park, Moline, Illinois, August 12 to 22.

Our reunion this year was delightful from start to finish, notwithstanding the fact that on one or two occasions we were awakened in the middle of the night to discover that the rain was falling in torrents and that beds and clothing were drenched. It was not very pleasant, but it afforded a great deal of amusement and everyone seemed to take it good-naturedly. Those who were fortunate enough to occupy tents that were water-tight "doubled up" and shared quarters with less fortunate ones. In the morning the sun came out bright and beautiful as ever; tents were thrown open, bedding and clothing hung out to dry, and in a few hours everything was just as good as new. The gentleman in charge of the park remarked, "Well, you are certainly the most adjustable, best natured crowd I ever saw."

There were forty tents on the ground and about two hundred campers. Numerous calls for tents were received after the reunion began, but it was impossible to fill these orders and, consequently, those who could not be fitted into tents already on the ground had to secure lodging elsewhere. MORAL: Send in all orders next year as per instructions of committee.

The spirit of peace and harmony prevailed throughout the reunion and God's favor and blessing was apparent, not only to those within the camp, but to those who watched, with critical eye, from without.

A business session was held on the afternoon of August 17, for the purpose of perfecting a permanent organization to be known as The Joint Reunion Association of the Kewanee and Eastern Iowa Districts. The following officers were chosen for the ensuing year: President, Amos Berve; first vice-president, C. G. Dykes; second vice-president, O. E. Sade; secretary, Clara M. Johnson; treasurer, C. E. Ball. These officers, together with J. B. Wildermuth and George Sackfield, constitute the reunion committee for 1911. Prospect Park was selected by the body as the place for holding the next reunion, with but three dissenting votes.

Perhaps just a few words regarding our experiences in obtaining the use of the park, and subsequent happenings, may be of interest. When, a little more than a year ago our committee interviewed the superintendent of the Tri-City Railway Company, to whom the park belongs, they had no other thought than that they would have to pay for the grounds; indeed, they entertained very little hope of securing permission to occupy even for a liberal consideration, because of the strong prejudice existing here in the Tri-Cities. The committee was pleasantly surprised, however, to receive the information that we could use, free of charge, not only the grounds, but the buildings as well, including one large pavilion, with a seating capacity of about two thousand, and one smaller building.

As soon as people became aware of the fact that we were to occupy, all sorts of tales and warnings were poured into the ears of the park manager, with the result that our committee was asked to sign a very rigid set of rules. At the close of the 1909 reunion this same park manager, a Mr. Freed, apologized for having required us to sign such a set of rules. He said that he and his family had enjoyed our stay with them and hoped we would come again and stay twenty days instead of ten. He stated that never in the history of the park had so orderly a crowd of people occupied the grounds, nor had things been left in such splendid condition. Special comment was made on the spirit of unity and love that existed among the people in the camp. These statements made us feel just a little proud; because the grounds are occupied yearly by numerous gatherings, such as Chautauquas, camp meetings, etc. A set of resolutions expressing our appreciation of courtesies extended was sent to the Tri-City Railway Company, and to Mr. Freed and family. The superintendent of the railway company said that similar favors and courtesies had been extended to hundreds of other organizations, most of them religious, but that we were the only ones who had been thoughtful enough to say "Thank you."

This year when Brother Berve called the superintendent over the phone and asked if we might use the grounds again, the request was granted without question, and we were offered a choice of dates. We were not required to sign a single agreement, and instead of being charged seven dollars per night for electric lights in the pavilions and on the grounds, as is the custom, we were not charged a cent, and we were supplied with ice for the dining hall and camps, free of charge.

Thus, though Satan, through his agents, did his utmost to thwart our plans and keep us out, and it seemed for a time that he would be successful, yet God was with his people and opened the way before them, and the Saints were not unmindful of the fact that they had a duty to perform in maintaining the splendid record of the preceding year.

CLARA M. JOHNSON, *Secretary.*

News From Missions

MISSOURI.

DAGONIA, MISSOURI, September 16, 1910.

Dear Herald: The glad news of the angel's message is winning its way into the hearts of many of the honest in this southern clime. The missionary has plenty to do. We could use two dozen men in this field, if they could be secured. The cry of Macedonia is heard upon every hand, and we have four missionaries appointed for this vast region comprising about thirty counties. Recently one young man, Elvin Winegar, a priest, has enlisted as a missionary soldier, to make it his life work. He is meeting with favor from all, and it makes one wish he were young again.

Our gospel tent has been a great advantage to us in spreading the good news of the kingdom this season. Bro. C. L. Snow ably assisted us in Springfield with the tent for three weeks. In connection with him a remarkable case of healing and the casting out of an evil influence from a certain lady was experienced. This woman had been attending our meetings and learned that we believed that the signs would follow the believer, and she arose in our meeting and requested us to administer that she might be relieved. We made it a subject of prayer and next day went down. We found the woman in a terrible state of mind, and had she carried out the presentiments given to her, no doubt would have committed some terrible deed. We administered, and when we had taken our hands from her head she offered one of the most beautiful prayers of praise and thanksgiving that I ever heard fall from mortal lips. But she was only partially healed at this time, and about two o'clock at night, two nights after, we were called to her bedside and found her under this evil power again. We talked with them until the morning light began to dawn and tried to dispel this power of darkness, so that we might administer with faith. Then we administered, and in the name of Jesus Christ rebuked this evil influence, and it departed. She has not been bothered since, and this had been troubling her ever since she was thirteen years old. The woman was baptized, and stands as a living monument of God's mercy.

I remained at Springfield until the 17th of July. During this time thirteen were baptized. The Saints supported the effort reasonably well. From here I moved the tent to Ava, Missouri, where in company with Elder J. C. Chrestensen we held forth about ten days. No baptisms. But we closed with the tent full and crowds on the outside.

From here we went to Rome, Missouri, and we were joined by Brother Snow. Here we had a two weeks' meeting. Preaching three times per day, with dinner on the ground. Four were baptized, and we left about a dozen earnest souls under conviction; we expect to get them in the kingdom before Christmas. Here is where you can hear the distant rumblings of Campbellism and the muffled drums of the Baptists in their hastening retreat.

Our next point was at Tigris, Missouri, where our quarterly conference convened. The most unpleasant thing here was too much "discussion" in our business sessions. Otherwise we had a refreshing time. Six precious souls were led into the "new and living way."

This present writing leaves me in one of the most interesting meetings I have ever been in. This point was opened up by Brother Bootman last year. Seventeen were baptized and a branch was organized in the fall. Great opposition was manifested here at first. But the other night while extending the invitation one of their preachers that opposed us so bitterly came up and gave his hand for baptism—Frank Randolph. Six have been baptized and four more have given

their hands, and we expect a dozen before Sunday. By the way, we extend the invitation every night and call them to repentance. I think sometimes our ministers are afraid some will obey, they seldom give them an opportunity.

Bro. R. H. Counts lives here and his influence is felt for good. He used to be a reckless man, but now he has changed and the people have confidence in his repentance. We ordained him to the office of elder the other day, and he is coming to the front rapidly; is a product of this country, and just the kind of a man to do missionary work in this southeastern Missouri country. We are going to organize a Sunday school for them next Sunday.

The missionary work in this land has only just begun. We are embarrassed here considerably financially at times. But we expect to see improvement before many months, as we expect many of our new members to take up the tithing proposition. And we hope to be able to convince the older members that it is necessary to do some "good thing" in order to obtain eternal life.

I am rejoicing in this angel's message. May the Lord bless the true and faithful is my prayer.

A. M. BAKER.

WILLOW SPRINGS, MISSOURI.

News From Branches

BURLINGTON, IOWA.

The Religio has had something of a struggle to hold its own during the summer, especially while Brother Fry, who is our president, was in attendance at the Montrose and Thurman reunions. A plan was suggested in the spring of having a series of church history programs. There has not been much done in that direction during the summer, though it may be commenced again.

The Sunday school seems to have done rather better than last summer, as we have kept pretty close around the "fifty" mark for some Sundays past, and the "red letter days" (none tardy) are by no means as rare as they used to be. The Christmas Offering also is growing, and there seems to be hope that we may reach the "fifty" mark in that also, which is our aim this year. Children's Day was observed on June 26, and while nothing elaborate was planned, the variation was pleasing, and all did well. Brother McDonald, who was here for the day from Montrose, by request of Brother Fry, who was absent for the day, gave a short and pointed address, emphasizing the need to *bring*—not *send*—the children to Sunday school.

The district reunion was held in the park at Montrose this year, and while there were not many campers, a good time is reported, as also a good attendance of outsiders at the preaching services. Brother Fry and family, and Brother and Sister Buchanan were there from Burlington for a part of the week, and others went for the two Sunday sessions.

Bro. J. A. Gunsolley, who attended the reunion, came to Burlington for Sunday, August 7. He spoke morning and evening, and also made good use of the review period at Sunday school.

Bro. and Sr. Elbert A. Smith, and son Ronald, who were at the reunion, came through Burlington on their return trip, and visited here three days. An informal picnic was hurriedly planned in order to give as many as possible opportunity of seeing them. The crowd was not large, but all present seemed to enjoy themselves.

Our pastor, Bro. Charles Fry, attended the Thurman reunion as one of their speakers. There being no one here to speak during his absence, prayer service was held in the mornings, and evening meetings were dismissed.

Bro. J. C. Crabb, who was some years ago in the Nauvoo District, was in Burlington over the Sunday just previous to the reunion at Montrose, where he went from here.

On Sunday, September 11, Brother Fry visited the Farmington Branch. The regular sacrament service was observed in the morning. There was no meeting in the evening. Brother Fry was chosen district president at the June conference, and we understand he is trying to make the rounds of the various branches before the coming conference, which is to meet at Farmington, October 1 and 2.

FIRST KANSAS CITY.

We are all looking forward to our second annual rally-day services, which are to be held Sunday, October 2. It will be the event of the year. This is to be a union rally of the branch, Sunday school, and Religio; Pres. F. M. Smith will be the speaker at 11 a. m.; at 6 p. m. sacrament meeting; at 7.45 the church, Sunday school, and Religio will each be represented. The program will be about as follows: A ten minute talk by our pastor, "The church and its auxiliary societies"; "Some results of Sunday school work," by D. J. Krahl; "What the Religio is doing," Mrs. M. A. Etzenhouser; fifteen minutes each. Also five-minute talks by our Sunday school superintendent, A. G. Larkey; the attendance committee, D. H. Blair; and Seth S. Sandy. All of these services will be enlivened by plenty of music, both special and congregational. The afternoon from 2.30 to 4 will be taken up with short speeches. No one can afford to miss any of these services, and a special invitation is very cordially extended to those whose places are conspicuous by their absence.

At the last special business meeting of the branch called previous to the conference, showed twenty-two additions to the branch by baptisms, two by certificate of baptism, forty-seven by letter, a total of seventy-one since March; fifty-one letters of removal have been granted, making a net gain of twenty. The total membership of the branch is now three hundred and forty-four. The following letters of removal were received: Lida F. Zuelzke, from Lees Summit; Cora D. Bowen, from Denver; Guy Miller, Second Kansas City; Walter Ingoldsby, from Armstrong, Kansas; also Sr. Marion Cairns-Cane was received on a letter of removal granted in 1877 at Des Moines, Iowa. It may be of interest to the Des Moines Branch to know that Sister Cane has finally become identified with a branch. Letters were also granted to Bro. and Sr. C. F. Rehwald, to Los Angeles, California.

Since last writing the following have located with us: Bro. and Sr. L. A. Duvick, at 2308 Prospect; Sr. May Ross, at 1525 Troost; Bro. and Sr. A. V. Armstrong, at 3017 East Twenty-second street. We trust all these newcomers may feel that they are one amongst us.

Our pastor was the speaker at the morning hour yesterday, and the Rev. Albert Bushnell, of the Anti-Saloon League, spoke in the interests of the prohibition movement in Missouri. It was a very interesting as well as instructive talk, and left no question in the minds of his hearers as to the righteousness of the cause of prohibition.

The stake presidency have arranged for a series of special meetings, to commence Sunday, October 23.

We are to lose one of our Sunday school pupils; Sr. Gertude Walker and Mr. R. J. McVey are to be united in marriage Wednesday evening of this week at the close of prayer service. They will reside in Saint Joseph, which is our only regret. Saint Joseph Saints will please look them up. We extend our congratulations.

Space will not permit much mention of the progress being made by the Sunday school and Religio, but both are very

much alive and we will have something special to mention next appearance.

The Eureka Candy Company, fostered by Sr. Rachel LaRue and Bro. W. E. McKindsey will open at 121 West Ninth street on or about the 23d. They will be prepared to supply their patrons with a first-class line of sweet stuffs. Call and see them.

H. S.

TORONTO.

The work in Toronto is still growing and the president, C. W. Sage, unabated. Our large church has been filled to the doors with interested listeners, and fifty-three have been baptized since the beginning of the year.

Quite a number of Saints took advantage of the cheap rates during the great fair just closed, to visit the Toronto Branch and take in some of the meetings which are always well attended, and expressed themselves as refreshed and encouraged by seeing the grand progress the church is making in Toronto.

Bishop Evans was kept busy last week tying matrimonial knots. Wednesday afternoon, September 7, Sr. Margaret Smith, daughter of Elder W. R. Smith, of Manitowaning, and Bro. Maurice J. Kelley, were married at the home of the bride's brother, on Baldwin street; also Sr. Leila Bentley and Bro. George Taylor, Wednesday evening, same date; and last but not least, Sr. Laura Greenaway and Bro. Ernest Oliver, two of our highly esteemed young people, were happily married Thursday evening, September 8. We should have been busy reporting such occurrences all summer, as quite a number of very interesting events have taken place during the season.

It will be of interest to many of your readers to know that Elder George Virgin, who for many years carried on the work in Toronto, when our numbers were few, passed away to his reward, Friday, August 12. He was afflicted with a cancerous growth in the stomach, and suffered for several months prior to his death. He leaves a widow and grown-up family. The funeral, which was conducted by Bishop Evans, was largely attended, the church being almost filled, and a great number of strangers listened attentively while the Bishop took advantage of the opportunity to explain our belief and our hope in the resurrection.

MRS. A. F. McLEAN.

SAINT LOUIS, MISSOURI.

Every moment of our sacrament service, which was held the first Sabbath of the month, was well occupied. A goodly portion of the Spirit was present, which cheered and strengthened us for the battles of life. The earnest testimony of Brother Peat of Lamoni had the pure gospel ring. One of our noble young men was told to prepare himself for greater work in the Lord's kingdom.

Our district conference, which convened here September 17, 18, was indeed a spiritual feast. We had a splendid attendance. The afternoon prayer service was profitably occupied in prayer, testimony and song. Our young people were admonished to seek for a knowledge of the divinity of the work. The morning speaker was Brother Guthrie, of Nebo, Illinois. He ably discoursed on the subject, "Ye are the light of the world." In the evening Bro. R. Archibald delivered an edifying discourse, one thought especially dwelt upon was, our financial duties to the church.

Three dear little babes were blessed under the hands of Brethren Cooke, Burgess, and Barraclough. They were the daughter of Brother and Sister Archibald; son of Brother and Sister DeKoster, of Saint Charles, Missouri; and daughter of Brother and Sister Peglar, of Oak Hill.

Conference adjourned to meet in Saint Louis, December 10, 11. The district choir rendered some fine singing, which

we know was appreciated. The Ladies' Mite Society, and the brethren who assisted in serving the good substantial lunches at noon and evening, are to be commended for the success of their efforts. The district priesthood meeting was held about 4.15 p. m.

We separated in the evening after a day of activity from 9.50 a. m., feeling strengthened in spirit and rejoicing in the love of God, which seemed to be the main thought of the day. Our missionary force are actively doing what their hands find to do, and we are pleased to hear that they feel encouraged in their efforts.

Brethren Dowker and Paxton have been doing tent work. Brother Sparling, we understand, has been engaged in debating with some able ministers of other beliefs and Brother Sawley has created an interest and brought a number into the kingdom in his efforts in new openings in Illinois and around in Booster. So all are working with a united effort to do the Master's will.

Your sister in Christ,

ELIZABETH PATTERSON.

2739 DE JONG STREET.

CENTRAL CHICAGO.

Sunday, September 18. Elder Tanner discoursed on the "Resurrection" in the morning and "The spiritual gifts" in the evening. Some outsiders are interested and the Saints surely are learning, so feel that our special meetings are of great benefit.

Sr. Marguerite Wickes returned home Sunday evening, much to our regret, as her services as director of the choir were much appreciated. Solos were sung in the morning by Sister Wickes and Bro. Leroy Wood.

The special meetings are continuing this week. Tuesday evening topic, "Baptism for the remission of sins," Wednesday, Thursday, and Friday evenings the different gospel dispensations. We suppose Friday evening will be the last sermon, and trust all may have a feast on "the fat things" we have heard for some time to come, and strive to do more in the Lord's work.

Wednesday evening the male quartet from the West Side favored us with a selection.

The Gleaners met at Sr. W. I. Cochran's home, 6551 Justine street, to elect officers for the ensuing term.

"The best men doing their best,
Know peradventure least of what they do:
Men usefulest i' the world are simply used:
The nail that holds the wood must pierce it first,
And he alone who wields the hammer, sees
The work advanced by the earliest blow. Take heart."

ALICE CARY SCHWARTZ.

6549 MARSHFIELD AVENUE; Phone, Wentworth 8731.

INDEPENDENCE, MISSOURI.

Since the 6th the sun has not failed us and has brought delightful weather, favorable for carrying on individual work and the city improvements which are constantly being made.

The sounds of industry are heard in the land, and especially so on South River boulevard; and the puffing, clicking, humming steam roller and mixer, with the shouts of about thirty dark and light complexioned workmen, just now fill the air with no unwelcomed inharmonies.

Vieing with the few city streets made new and solid in the last year or so, namely: North River boulevard, and Walnut, Osage, and North Liberty, the South boulevard, and Blue avenue covered with the firm, bright Hassam pavement are the last two highways to help embellish the "center place."

And on these stand the Saints' Home, the Sanitarium,

office of the Order of Enoch, and many dwellings of our people, with their pleasant surroundings, among them the Temple Lot.

Two or three notable events of the last fortnight are the Religians' picnic on the 17th, at Budd Park; Sr. Laura B. Kelley's farewell concert at the Central Church, on Tuesday evening, the 20th; and the gala day gathering on the 17th of our townspeople at the dedication of the new Jackson County Home,—a building costing \$342,000.

Another event of importance to the Saints was the laying of the corner stone of the South Side Church, on the 18th. The ceremonies were presided over by Pres. Joseph Smith, Pres. F. M. Smith, Apostle I. N. White, and Elders A. H. Parsons, and M. H. Bond, who made addresses.

On Sunday, the 11th, the meetings, although they were all interesting and lively as usual, seemed to be poorly attended on account of quite a delegation from our branch visiting snake conference at Knobnoster.

The 18th was a delightful day, and a calm, restful spirit pervaded the atmosphere. Beginning with a comforting early morning prayer meeting, the Sunday school took up its precious burden, and with a sweet song service, a fervent prayer and responsive reading, the study hour with its eight hundred participants, save one, was opened quietly, and orderly; each class in its proper place, three young people's classes and the secretaries occupying the platform, and fourteen senior classes studying the Bible, Book of Mormon, Doctrine and Covenants, and Church History in the galleries. The primaries and little tots were busy in the assembly hall and annex.

At the morning service, at which there were thirty present in the choir, Elder G. E. Harrington presided, and his sermon was an earnest appeal to all to attain the mastery over self. The evening sermon was by Elder John Kaler, his text from Mark 1: 22, being, "And they were astonished at his doctrine, for he taught them as one that had authority and not as the scribes." Our brother's theme was the resurrection, and, filled with inspiring hope, it was delivered with the power of the Spirit, while his closing words seemed to thrill the hearts of all present, and with the Spirit filling their souls with joy and comfort, they arose in parting to sing,

"I know that my Redeemer lives,
And ever prays for me,
A token of his love he gives,
A pledge of liberty.

Thou wilt return, and, claim me Lord,
And to thyself receive."

ABBIE A. HORTON.

217 SOUTH RIVER BOULEVARD.

Miscellaneous Department

Conference Minutes.

WESTERN OKLAHOMA.—District conference convened September 10, 1910, near Clinton, Oklahoma. Brethren Curtis and Case were chosen to preside. Bro. S. S. Smith reported having been quite busy and much blessed since coming to Oklahoma. Elder Hubert Case reported having acted as Bishop's agent, local historian, and assistant missionary in charge, but had found time to preach 172 times, and assisted 71 times. He said the work was progressing, but branches were widely scattered. The following officers were elected for the ensuing term: Brother McGeorge, president; Bro. M. Moldrup, vice-president; R. B. Brown, clerk; Sister McGeorge, librarian. It is voted that the next district conference convene at Seiling, Oklahoma, the first Saturday after the new moon in February. The reunion and conference was a success in promoting friendship and acquaintance and in increas-

CONTENTS

THE SAINTS' HERALD

ESTABLISHED 1860.

EDITORIAL:
 Short Sermons on Faith - - - - 941
 Another Book on "Mormonism" - - - - 942
 Tracts Wanted - - - - - 943
 Club Rates on *Exponent* - - - - - 943
 Notes and Comments - - - - - 943
 ELDERS' NOTE-BOOK:
 The Spice of Life - - - - - 944
 Science and the Book of Mormon Agree, by J. E. Vanderwood - - - - - 944
 HYMNS AND POEMS - - - - - 945
 ORIGINAL ARTICLES:
 The Inspiration of God, by Franklin J. Pierce - - - - 946
 The Evangelization of the World.—Part 3, by John C. Grainger - - - - - 946
 Graceland's Poultry Department, by Ernest B. Blett - - - - 951
 OF GENERAL INTEREST - - - - - 952
 MOTHER'S HOME COLUMN - - - - - 954
 LETTER DEPARTMENT - - - - - 955
 Edward Rannie—J. R. Tomlinson—V. L. Lum—James M. Blood—R. T. Cooper—Mrs. A. T. Huff—H. E. Moler—Isaac McMullen—D. R. Baldwin—J. A. Hansen—F. G. Pitt—Clara M. Johnson—A. M. Baker—H. S.—Mrs. A. F. McLean—Elizabeth Patterson—Alice Cary Schwartz—Abbie A. Horton.
 MISCELLANEOUS - - - - - 961

Joseph Smith, Editor; Elbert A. Smith, Associate Editor; Israel A. Smith, Assistant Editor.
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Riches do not give true happiness. Paul says, while some have coveted money, they have pierced themselves through with many sorrows.

ing the spirituality of the Saints. At the close of the meeting Brother Case led two into the waters of baptism; and Brother Yates arranged to perform similar office for one more on the following Sunday. R. B. Brown, secretary.

Convention Minutes.

EASTERN OKLAHOMA.—District Sunday school convention met with the Wilburton school August 19, 1910, with superintendent in charge. Reports of different officers of the district were read, also reports of different schools, as follows: Harlequin, Wilburton, Fanshawe, Manning, and Jacksonville. Our next conventions will meet a day previous to our next district conference. Lula Perkins, secretary.

Conference Notices.

The Montana district conference will meet at Race Track, October 15, 16, 1910. Dinner will be served in the hall both days. J. P. Wyckoff, district secretary.

Clinton, Missouri, district conference will be held with the Coal Hill Branch, October 15, 16, 1910. Branch clerks are requested to send all reports to John W. Noyes one week before conference convenes. John W. Noyes, secretary, 611 North Main street, Nevada, Missouri.

Far West district conference will convene with the Far West Branch on Saturday and Sunday, October 15, 16, 1910. The nearest and best point by rail will be Cameron, Missouri. The branch is ten miles to the southeast of Cameron. In order to get to the morning sessions of the conference, the representatives and delegates will be met on Friday, October 14, at 10.30 a. m., at Cameron, where teams will convey the visitors to the branch, and where the Saints can visit the old landmarks of sixty years ago. It is expected by the committee on arrangement that the greater number will come on Friday morning. One team will meet the train at 10.30 a. m., at Cameron, Saturday, but no teams will meet the train on Sunday, nor will any delegates be taken to the trains on Sunday. Notify the committee, Bro. Samuel H. Simmons, by mail if you are intending to attend the conference, so that the number of teams needed can meet the visitors. The Saints of the Far West Branch will entertain all who come. Please do not neglect to notify Bro. S. H. Simmons. As in former times, send your reports and credentials to the secretary, Charles P. Faul.

Florida district conference will convene with the Santa Rosa Branch, October 15, 1910, at 10.30 a. m. Please let each branch in district take notice, and have your branch reports on hand. You may send them at once to the undersigned at Dixonville, Alabama. E. N. McCall, district secretary.

Southeastern Illinois district conference will convene with the Poplar Creek Branch, in Wayne County, on October 15 and 16. All coming by rail will get off at Xenia. Branch

clerks please mail their reports to me at Xenia, or send by some one coming to conference. Do not forget to make up assessment for district treasury, as we are needing funds for the district work. We hope to see, or at least have a report from all those of the ministry in the district. Arthur H. Burroughs, secretary and treasurer.

Little Sioux district conference will meet at Pisgah, Iowa, October 1, 2. James D. Stuart, secretary.

The quarterly conference of the Northern Nebraska District will convene at Decatur, October 8, at 9 o'clock a. m. Branch presidents and clerks are requested to have their reports to the undersigned by the 1st, if possible. Anna Hicks, district secretary, 3019 Pinkney street, Omaha, Nebraska.

Convention Notices.

The Southern Michigan and Northern Indiana district Sunday school convention will convene on Friday, October 21, 1910, one day previous to conference, which will be held with the Lansing Branch. Trusting all may come with the Spirit of the Master, and take part in those services. Mrs. J. W. McKnight, secretary.

The first Religio convention of the Southern Michigan and Northern Indiana District will meet at Lansing, Michigan, at 10 a. m., Friday, October 21, 1910. Locals will please lodge reports in hands of secretary, Mrs. Elsie Lockerby, Coldwater, Michigan, before that date. Please see to it that delegates are sent to this convention. Elect on the basis of one delegate to every ten members. (See Constitution, page 13.) A good program has been provided.

Clinton, Missouri, district convention of the Sunday school association will meet at Coal Hill chapel, October 14, 1910, at 10 a. m.

Clinton, Missouri, Religio association convention will meet at Coal Hill chapel in the afternoon of October 14. Please have all credentials and reports in. Zora Löwe, secretary.

Notices.

By the report of Birmingham, England, conference, appearing in HERALD of August 3, on the fifth line, the name of Robert Tabbiner appears as assistant, with William Ecclestone, as the president of the conference. Robert Tabbiner was assistant secretary to Joseph Ecclestone at that conference. This will save any confusion among those who were not present, but who are interested in its work.

Delegates to the London district conference please take notice: One third reduction of fare on the return journey will be allowed by the railway, on the certificate plan, providing fifty delegates attend the conference; from 50 to 300 delegates, one third reduction; above 300 return free. If all the branches in the district will take immediate steps to ascertain how many delegates intend going to the conference and advise the undersigned there will still be time to publish a notice

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in the HERALD advising the delegates whether to ask for a certificate or buy a return ticket. P. H. Philippin, secretary, London, Ontario, 92 Chesley avenue.

Saints of the Northeastern Kansas District; Attention!

At the last district conference it was voted to buy a large district tent for reunion and missionary work, and the undersigned were appointed as a committee to solicit money for this purpose.

This, therefore, is to notify you that we are now ready to receive your contributions. Come along with your offerings, whether little or much, and let us not put it off too long.

Send your donations to either Samuel Twombly, Fanning, Kansas, or to H. E. Moler, Holden, Missouri, box 396.

Praying God to bless this effort, we are your humble servants,

SAMUEL TWOMBLY, *District President.*
H. E. MOLER, *Assistant Missionary in Charge.*

Addresses.

Isaac McMullen, 828 Eighth street, Vancouver, British Columbia.

Died.

SMITH.—Ephraim Henry, the husband of Sr. Martha Lillian Smith, September 17, 1910, aged 44 years, 6 months, and 17 days. Buried September 19. Elder John Smith was the speaker, assisted by Rev. R. M. Shipman. He leaves a widow, and a daughter aged seven, and a son aged four. There was a large attendance at the funeral, and the sympathy of many was shown by a profusion of flowers.

SCOTT.—Mrs. Isaac F. Scott died at her home near Pardeeville, Saturday, August 20, 1910, aged 86 years, 5 months, 18 days. Miss Sarah S. Hall was born in Sutton, Massachusetts, March 2, 1824, and was married to Isaac F. Scott, March 17, 1844, at Nauvoo, Illinois. They lived there about two years and then moved to Burlington, Wisconsin, where they resided eighteen years, coming to their home north of Pardeeville, in the spring of 1866, where she lived until summoned by death. She was the mother of seven children, all of whom survive. They are: Calvin and William, of Washington; Edwin, of Montana; Charles, of Delton, Wis-

consin; Frank and Winfield, of Pardeeville, and Martha at home. At the time of her death, the family represented five generations. Mrs. Scott was a member of the Reorganized Church of Latter Day Saints for sixty-five years and remained true to the faith up to the time of her death. The funeral was held Monday from the home at 2 o'clock, Rev. Coonratt officiating. She was laid at rest in the Pardeeville cemetery, beside her husband, who died October 30, 1890.

TOMLINSON.—Richard Charles Tomlinson, who was formerly employed with Mr. W. G. Kenny, but for several months engaged as ticket agent at Brantford, died at the home of his parents, Mr. and Mrs. George C. Tomlinson, Widder street, east, on Saturday, August 27, at the age of 19 years, 7 months, and 1 day. Mr. Tomlinson had not been feeling well for some time, but did not give up his work at Brantford until two weeks ago. On Tuesday of last week he was taken to his home, ill of typhoid fever, and on Saturday he passed away. The deceased's father is a Latter Day Saint preacher, and had been engaged in ministerial work in Manitoulin Island and Sault Ste. Marie, and the news of his son's death came to him very unexpectedly on arriving home on Sunday. Charles was held in high esteem by his many friends, who will regret to hear of his death. He was an exemplary young man, and his passing away in his early manhood makes the sad occurrence all the more sorrowful. There were many floral offerings on the casket, including wreaths from the deceased's young friends in town, and from the members of the Latter Day Saint Church, with which he had been connected, and a bouquet from his friends in Brantford. The funeral took place from the home of his parents on Monday to Saint Marys cemetery.

GOODWIN.—At Lamoni, Iowa, September 12, 1910, Sr. Ann M. Goodwin, aged 82 years, 5 months, and 4 days. By a fall last October one thigh was broken and she has been helpless since then. She united with the Reorganized church at Malad, Idaho; baptized by Bro. William Woodhead. She was the mother of twelve children, seven of whom survive her. They live in California, Montana, Utah, Nebraska, and Missouri. Funeral services at her late home in charge of Bro. John Smith, prayer by Bro. J. R. Lambert, and sermon by Bro. H. A. Stebbins.

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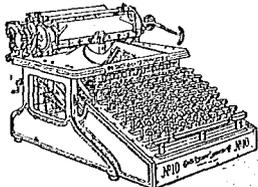
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"If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free."—John 8: 31, 32.



"There shall not any man among you have save it be one wife; and concubines he shall have none."—Book of Mormon, Jacob 2: 36.

VOLUME 57

LAMONI, IOWA, OCTOBER 5, 1910

NUMBER 40

Editorial

THE CHURCH AS A BENEFACTOR.

SERMON BY ELBERT A. SMITH AT THE REUNION OF THE LAMONI STAKE, SUNDAY EVENING, AUGUST 21, 1910. REPORTED BY SR. ESTELLA WIGHT.

Now when they heard this, they were pricked in their heart, and said unto Peter and to the rest of the apostles, Men and brethren, what shall we do? Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call. And with many other words did he testify and exhort, saying, Save yourselves from this untoward generation. Then they that gladly received his word were baptized; and the same day there were added unto them about three thousand souls. And they continued steadfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers. And fear came upon every soul: and many wonders and signs were done by the apostles. And all that believed were together, and had all things common; and sold their possessions and goods, and parted them to all men, as every man had need. And they, continuing daily with one accord in the temple, and breaking bread from house to house, did eat their meat with gladness and singleness of heart, praising God, and having favor with all the people. And the Lord added to the church daily such as should be saved.

I have read a part of the second chapter of Acts. It tells us about the condition of the church in Jerusalem on the day of Pentecost and immediately thereafter, and before I close I shall read from the Book of Mormon an account of the church as it existed in America at about the same time or a little later.

My subject to-night is, The church as a benefactor. A benefactor is one who bestows a benefit or benefits. What are the benefits that the church is prepared to bestow upon the children of men?

My text is found in Matthew 10: 8 where the Master says, "Freely ye have received, freely give." What is it that the church has to give freely to the people?

We may say that this suggests the spirit of true service. The spirit of the world always says, "What can we get?" But the Spirit of Christ says, "What can we give?" The Master said, "It is better to give than it is to receive."

THE CHURCH AS A BENEFACTOR.

Now I presume that there are a great many people in the world who do not think of the church,—any church,—as being a benefactor. They regard churches and preachers as beggars. They are accustomed to seeing the collection plate, and being solicited for money from day to day and in a thousand diverse ways, and so in many places they have come to regard religion as being synonymous with graft and beggary.

I presume this state of mind is a result of the conduct of an apostate, sectarian clergy that has been more concerned with drawing large salaries and building large churches, than they have been concerned about preaching the gospel of Christ. That is partly the cause, and the other cause is that they have been trying to get money out of an unconverted and sectarian membership that think more about the almighty dollar than they do about character building. So as a result of the frantic efforts of the clergy to get blood out of a turnip, the church is regarded as a beggar.

One individual in commenting on the story about the man who fell among thieves and was afterwards cared for by the good Samaritan, says that the only reason that the priest and the Levite passed by on the other side was that the man had been robbed already. They would gladly have gone through his pockets themselves, but those ungodly Gentiles got the start of them, and as we say now, beat them to it.

But the Church of Christ in the days of the apostles was not a mendicant. It was not a beggar; it was a benefactor.

SPIRITUAL BENEFITS.

What is it that the church of Christ has to give to the people? Now we notice that on the day of Pentecost, as we have just read, there were at least three thousand people, Jews from all over the world, as it was then known, who were touched in their hearts. They recognized that they were sinners. They saw that they had crucified the Son of God. They perhaps were among the people who had said, "His blood be on us, and upon our children," and they in their great concern and in their repentance cried out, "Men and brethren, what shall we do?" And

right there the Apostle Peter, as the representative of the church, stepped in and bestowed a great benefit upon them when he told them what they should do. He told them that they should repent, and be baptized everyone of them, in the name of Jesus Christ, for the remission of their sins. This they did gladly and received the promised salvation.

And so we find that the church is the instrument through which God extends salvation to man. When a man realizes his sinful, degraded, and lost condition and wants to get out of that condition, he is in such a mental state sometimes that he will become insane unless he gets satisfaction and consolation. Right then the church of Christ steps in and offers him the terms of salvation, the greatest benefit that we can conceive of as being bestowed upon the children of men. Of course we realize that "every good and perfect gift is from above and cometh down from the Father of lights," and so we realize that these blessings come from God, but they come through the church, and the church under God is the benefactor that bestows the benefits upon the individual. So we find Christ saying to his disciples that "whatsoever ye shall bind on earth shall be bound in heaven: and whatsoever ye shall loose on earth shall be loosed in heaven."

Now he did not mean that whatever they bound on earth should be bound by the edict of some pope or priest, but when the church should lift up its hands against an individual, that act would be recorded and recognized in heaven. And when men should be set free from their sins through gospel ordinances, through faith and repentance and baptism by water and the Holy Ghost, that act would be recognized in heaven, and that which was made pure on earth would be recorded in heaven as being purified.

We notice further that the Apostle Peter said:

Repent, and be baptized everyone of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call.

So we learn that on the earth, under the administrations of the church, men received the gift of the Holy Ghost, and under its influence they received those manifestations that are named in the Corinthian letter, where it is said that the manifestations of the Spirit of God are given unto every man. To one man is given wisdom, to another knowledge, to another the gift of tongues, to another prophecy, to another the working of miracles, and so on. And in the Galatian letter we are told that the fruits of the Spirit are love and joy and peace, and temperance, and all those blessed gifts that go to make up a beautiful Christian life and character.

Then the church, under God, is the means of giving to repentant sinners, those who will come into the church, the Holy Spirit, and through it all those

gifts that we have enumerated. And in the closing verse of the chapter that I have read we find a statement made that confirms me in the argument that I have made, where it is said that "God added daily to the church such as should be saved."

The church, then, is a benefactor in spiritual matters. It extends to the human race salvation. Those who want salvation get it through the church, and we have no promise that they can get it anywhere else.

People say, "Why, I can be saved outside of the church just as well as inside the church," but by so saying they place themselves opposite to God, who said that he added daily to the church those who should be saved.

PHYSICAL BLESSINGS.

But not all of the blessings that the church bestows upon men are spiritual in their nature. Some of them are more physical in their character. Now I realize, it is true, that we can not draw a sharp line between that which is spiritual and that which is physical, because we are told that the spirit and the body of man constitute the soul of man. There is nothing that happens to the body that does not affect the spirit; there is nothing that happens to the spirit that does not affect the body. But some blessings are more spiritual and others are more physical; and the church bestowed blessings that may be termed physical in their character. For instance, in the third chapter of Acts, I read where Peter and John, on a certain day went up to the temple to pray, and as they approached the temple they saw lying on the ground at their feet a man who from his birth had been a cripple, and every day he was brought and laid at the gate of the temple that he might receive alms. He wanted alms of Peter and John. Peter and John had no gold or silver to give him, but Peter, looking at him steadfastly, said, "Silver and gold have I none; but such as I have give I thee: In the name of Jesus Christ of Nazareth rise up and walk." And the man arose. He received strength, and he arose and walked. Now, tell me, was not that a great benefit that was bestowed by the church of God on this man? A great physical benefit, if you please.

And so I read that on the day of Pentecost, or shortly afterwards, there were many, many of those signs and wonders that were wrought by the hands of the apostles. And this is right in harmony with the closing promise that the Master gave when he said,

Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned. And these signs shall follow them that believe; in my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt

them; they shall lay hands on the sick, and they shall recover.—Mark 16.

And also the promise found in the fifth chapter of James where it is said,

Is any sick among you? let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord: and the prayer of faith shall save the sick.

Thus, I discover, that it was designed that through the organization of the church man should receive many physical blessings in answer to the prayer of faith. Now, my friends, I believe that to-day you have but to cast about in your minds and you will remember instances that have come under your own observation wherein you have seen great benefits bestowed upon individuals by the church and through the ordinances of the church, when they have been taken to God in prayer. I myself remember one in particular that came under my own observation. It occurred in a family that is connected with me by the ties of blood. The sister had been afflicted by a cancer on her breast. She had been operated on two or three times, and like the woman mentioned in the scriptures, she had suffered extreme agony at the hands of the physicians. She was a mother and a wife. If she were taken away, the children would be left motherless, the husband would be left without a companion, and the home probably would be broken up. They were isolated from the Saints. But in this condition they went to a certain branch at or near Cherokee, Iowa, and the Saints appointed a day of fasting and prayer, and the elders laid their hands upon this sister and prayed for her, in connection with the membership of the church, and a few hours later that cancer came away, and shortly thereafter it healed up, so that she is free from it and alive at this day. That must have been some ten or twelve years ago. She is living to-day in the city of Cameron, Missouri, and a member of the branch at that place.

Now you will notice there was a great physical blessing bestowed through the church and through the prayers and fasting of the membership, and the administration of the elders in the ordinance that God had set in the church for his people to observe.

I am reminded that those things are miracles. They are what we at least call miraculous, and they require a high degree of faith. They ought to require a high degree of living also, and the Saints do not always, all of them, occupy on that high plane of faith. Not all of us have reached it. Possibly no one of us occupies there all of the time; but the Lord recognizes our weakness, and he has ordained, in the Book of Covenants, that those who have not faith to claim these miraculous benefits shall be nursed in the household of faith,—shall be properly nourished and be doctored and treated with mild

herbs and other medicines. A little later on in our history he directed that we should have a physician in the church, and still later he told us to build a sanitarium, where the sick should be treated according to the laws of health and along the lines of spiritual treatment. So that not only will the church bestow upon the people benefits that are miraculous in their nature, but by cooperating with God and the laws of nature, in the sanitarium and in the home, under the direction of God, the people can receive physical blessings that are not miraculous. And for that purpose also the word of wisdom was given, and the instruction that we should retire early to our beds.

TEMPORAL BENEFITS.

I notice that when the church was in this high condition on the day of Pentecost, and immediately following that day, they received these blessings. But these were not all the blessings that they received. They received blessings that were temporal in their nature, and what the world to-day might term industrial blessings—temporal blessings of a material nature. Now I know that as soon as we begin to mention material things in connection with God it jars upon the sensibilities of some people. They do not like to have God mentioned in connection with the material things of this world, and so, in Nauvoo, when God commanded them that they should build a boarding house, some people were shocked and horrified, and their faith was shaken at the idea that God would consent to take notice of things of such grossly material nature. That may have been the result of the education that we have received at the hands of those who in the past have taught us that God is an intangible, incomprehensible essence having no body, parts, or passions.

One of our sisters in the church, a sister of one of our prominent elders, says that when a little girl she attended a Sunday school where they tried to explain to her what God was. And the Sunday-school teacher, to make it plain, told her that God did not have any arms, ears, or eyes as she had, and so on. The result was that she formed in her childish mind the idea that God must be a great big soap bubble. That was all she could conceive of that would meet the definition that had been given her.

Now a soap bubble, as nearly as I can define it, is a very thin film, in a globular form, that is filled with hot air. When we reach out and try to grasp it, though it may look very nice, it loses all its beauty, and we find that we have nothing left. And I believe that those old definitions of God are something like the girl thought about God, *they* are theological soap bubbles. When you touch them with the scriptures they explode and then the theologians have got to blow another soap bubble, and so they have been blowing soap bubbles for many centuries past.

But we believe that God is an individual, and takes recognition of all of our conditions, material and spiritual. It is no desecration of him to say that he takes recognition of material things, and the use that we make of money and houses and lands.

And so I find that after the day of Pentecost when men in the church were in need, other men who had possessions to spare went and sold those possessions and gave to those who were in need. They gave it in an orderly way by placing it at the feet of those who were properly appointed to distribute to those who had need.

Now, my friends, what is the condition of the world to-day? Is there any need of such a religion now? When we look at the world to-day we discover there is great inequality in the distribution of material things. We are told that ten per cent of the people in the country own ninety per cent of the wealth, and ninety per cent of the people own ten per cent of the wealth. Now I do not know whether that is absolutely correct or not, but even the most ardent advocates of the "god of things as they are," admit that there is great inequality in the distribution of wealth.

Admitting that this statement is approximately correct, what do we have? We will suppose that we have here ten men and yonder ninety men. Every time those ninety men get hold of ten dollars, those ten men get ninety dollars. What does that mean? Why, that these ten men will own the factories, stores, steamships, railroads, mines, and land. They may drink champagne and eat porterhouse steak. They can afford to buy strawberries in December. They can clothe their wives in silks, and buy them diamonds as big as walnuts; and if they want to charter a train to take their dog for a pleasure trip, they can do it. They can own private hunting grounds big enough to support hundreds of farmers or fruit growers.

But how about these ninety? Why, to the ninety it means that though they work hard, even in prosperous times, they will never have much of a surplus. They may get some of the luxuries of life, but it means that if one of them falls sick and loses his job, in a very few weeks his family is in want. If he dies the widow must earn her living at the wash-tub. In prosperous times they may get on very well, but if there comes a business panic, the great majority of them are immediately out of a job, and as they have no reserve force, they are soon in great want and distress. "Well," you say, "these men waste a good deal on tobacco and drink and such things." But so do the rich men, and so they are even on that score. And it means more than that. It means that the great majority of these men can not own their homes. They are transients and live in rented houses, which is a very unfortunate condition to

have in the land of the free and the home of the brave. Patriots are men who own homes and have something to fight for.

Perhaps others could paint this picture in a more harrowing manner, but possibly the picture that I have presented fairly represents society as we have it in the United States of America to-day.

Now the wealth of those ten men will certainly corrupt and destroy some of them. I would not go on record as saying that all rich men are bad, because some of them are good. The poverty of these poor men will certainly destroy some of them and their children.

This condition is undesirable. It is more than that; it is absolutely unnecessary. The Lord says in section 101 of the Book of Doctrine and Covenants that the earth is full, and there is enough and to spare. Now that is the word of God; it is not my word. He says the earth is full and there is an absolute abundance for all. If these ninety men and these ten men would merge their interests and be something more than Christians and brothers in name only, there would be enough to supply all with the necessities of life.

This condition is unnecessary and it is extremely unsatisfactory in the eyes of God, because I read in the Book of Covenants, section 70 and paragraph 3, where the statement is made, "In your temporal things you shall be equal, and this not grudgingly, otherwise the abundance of the manifestations of the Spirit shall be withheld."

We find there that God wants the people, in his church at least, to be equal. Inequality is unsatisfactory outside the church and it is even more unsatisfactory inside the church. God says we can not receive the abundance of the Spirit until we are equal. On the day of Pentecost they were ready to comply with that law, and therefore they received the abundance of the Spirit. Of course conditions in the church are not so bad as in the world; our poor are many of them cared for; and our rich men are not Rockefellers. We have very few extremely rich men. None of them that I know of got his riches dishonestly. Some of them are using their wealth in many ways to advance the cause of Christ, possibly better than you or I would were we in their position. But still we have not reached equality, and the abundance of the Spirit is waiting for us until we reach that condition.

If conditions in the world are unsatisfactory in the eyes of God, they are also unsatisfactory in the eyes of men, for I find that these two classes, these ten men and these ninety men, are arrayed against each other, and there is a great bitterness of feeling growing up throughout the country. People always were unequal. But in the past they did not think so much about equality. On the hill was the lord in his

castle, and in the valley were his serfs. They never read, they never studied, they seldom thought. But to-day everybody reads, everybody studies, almost everybody is thinking, and people are saying of this condition that they are not satisfied with it. I hold in my hand a clipping containing a statement made by one of the ninety men, a socialistic writer, a sensationalist, perhaps, by the name of Jack London. He professes to speak for the laboring man and to address the capitalist, and he says:

No quarter! We want all that you possess. We will be content with nothing less than all that you possess. We want in our hands the reins of power and the destiny of mankind. Here are our hands. They are strong hands. We are going to take your governments, your palaces, and all your purpled ease away from you, and in that day you shall work for your bread even as the peasant in the field or the starved and runty clerk in your metropolises. Here are our hands. They are strong hands.

Now that is what the ninety men are saying (some of them). "We want your money, our hands are strong, and we are going to take it." What are the ten men going to say? They will say, "Your hands may be strong, but we've got the money, and money is power. We can buy muskets and we can hire all the men we want to stand back of those muskets and defend our wealth." There never was a strike yet that men could not be hired to break. Then will come the time spoken of in the Book of Covenants where it is said that if a man will not take up his sword against his neighbor, he must needs flee to Zion for safety.

Of course we have other remedies suggested besides that of violent revolution. Many of these men do not advocate violent revolution, they advocate peaceful revolution, but this prophecy indicates to me that all their plans will come to naught, because if these plans for peaceful revolution should be successful there would be no necessity for such a condition of violence to arise. But all the wisdom of men will fail to solve this problem. The clash is inevitable. God has said so. It is coming. And we must flee to Zion. In Zion will be found the only solution of this great problem. We must work it out for ourselves, no matter what the world does.

Well, what is God's solution? I turn to section 45 and paragraph 14 and I find one of the steps that will be taken in working out this problem. Now tonight, I propose only to outline some of the leading and cardinal principles that God proposes to use in bringing about equality. I do not profess to be posted on all of the details of this law,—I am simply a student of them, and there are those in the congregation who can explain the law far better than I; but I want to present to you, some of the plainest of the main principles that God proposes to use. In section 45, paragraph 14, I read:

And it shall come to pass that the *righteous* shall be

gathered out from among all nations, and shall come to Zion singing, with songs of everlasting joy.

That is one of the first steps that God proposes to take. He proposes to *gather* the *righteous* together in Zion. Men of talent and wisdom in the world have recognized the need of a gathering. They did not recognize it, however, as soon as God did, because he used the principle of gathering away back in the days of Enoch and Abraham.

I hold in my hand a clipping taken from an article in the *Arena*, June, 1907, from the pen of a Fabian Socialist named James MacKaye, author of the *Economy of Happiness*. He says:

The desires of each individual for wealth to be consumed by himself rather than by some one else can be eradicated only by replacing his egoism with altruism. That would be an excellent thing to do, *but how is it to be done?* As many unsuccessful experiments have proven, the theory of communism will not work except among a *selected* community of marked unselfishness and exceptional habits of mutual toleration and concessions.

This man says that we must remove human selfishness and put in its place unselfishness. But how is this to be done? Here we stand face to face with a great problem. How is it to be done? We believe that it can be done by the gospel, and I know of no other way. The communism here referred to perhaps is not our ideal, yet the principle is similar and here we have the word from this student of socialism that what he terms communism will not work except among a *select* community composed of men of great unselfishness and marked habits of mutual toleration. For similar reasons God says that he would *gather* together the *righteous*, men of great unselfishness and marked habits of mutual toleration. He will gather such to Zion to form a select community. There is the principle of gathering, and the kind of men and women that are to be gathered. No other kind can succeed in Zion.

The next step we notice that he will take, we find suggested in section 101. "It is wisdom in me; therefore, a commandment I give unto you, that ye shall *organize* yourselves, and appoint every man his *stewardship*."

Now here is a great principle, that of *organization*, and next, that of *stewardship*. We find that they organized themselves in Kirtland, and they have more recently organized themselves in the city of Independence, that they may be prepared to carry out the law, as it was told you yesterday by Bishop Hilliard. Correct organization spells efficiency.

The idea of stewardship is one that we must grasp. In the past, men have thought of their property as being absolutely their own. For instance, a man might say, "I have here a five dollar bill. I worked for it. I earned it. It's mine, and it is nobody's business what I do with it. I can spend it or I can light a cigar with it, or, in fact, do what I

please, and it's nobody's business." And if that principle would apply to five dollars, it would apply to five million dollars. But now we come to understand it is everybody's business what a man does with his wealth. No man ever got rich without the help, support, protection, and coöperation of the community. No man gets rich without using powers of body and mind and laws of nature that God has created, and these things with the resultant riches belong to God. And so we find God saying here that men shall be *stewards* over their property, and that it is the business of God what they do with it. Away back yonder God said that *the earth* was the Lord's and the *fullness* thereof. So we learn that in the church people must be educated to the thought that they are stewards, that what they own they own under God, and that God has a right to direct them in the use of their wealth.

Now God proposes to bring about a condition of equality. He says that "the poor shall be exalted; in that the rich are made low." (Doctrine and Covenants 101:2.) That does not mean that the rich shall be dropped down where the poor are, but that while one comes down, the other comes up, and thus they meet upon a common level of plain but wholesome living, which can be maintained and enjoyed by all, excepting the indolent and unworthy, who shall be cast out. No one has said that the rich shall give *all* they have to the *poor*. The law says: "If any man shall take of the abundance which I have made, and impart not his *portion*, according to the law of my gospel, unto the poor, and the needy, he shall, with the wicked, lift up his eyes in hell, being in torment."

Now what this "portion" is, is determined by the law, and it is governed by the law, and in the church we find the organization by which the law shall be administered. If the rich man should take all he has and give it to the poor, he would immediately become poor himself, and some one else would have to give all that he has to him, and we would have a merry-go-round of giving and receiving. But things must be done in harmony with law, and every man should give his portion or receive according to his need as the case may be. Now this is the plan and it seems to me to be an extremely simple plan by which God proposes to bring about equality.

I have not time to dwell longer upon that thought. In the church we find the organization by which these things shall be bestowed upon the people, these blessings, these benefits. The church is a benefactor. But some one asks, What will you do with these people who have no great surplus to give, and at the same time they do not need to be given anything. They are working along, making their living, not very much more, nothing less. Will they have any place in this work? I think that they will, because

only a part of the work is to receive or bestow money or goods. It is also to educate people in coöperation along business lines, to bear one another's burdens, to eliminate harmful competition among Saints and substitute coöperation and mutual support.

But I must hasten and bring my subject to a close, because I want to read, as I promised, from the Book of Mormon, an account of the people at the time when the church in America was at the Zenith of its usefulness. The Book of Nephi, Son of Nephi, first chapter, says,

And it came to pass that the thirty and fourth year passed away, and also the thirty and fifth, and behold the disciples of Jesus had formed a church of Christ in all the land round about. And as many as did come unto them, and did truly repent of their sins, were baptized in the name of Jesus; and they did also receive the Holy Ghost.

Here the church was a spiritual benefactor, giving salvation,—giving the Holy Ghost.

And it came to pass in the thirty and sixth year, the people were all converted unto the Lord, upon all the face of the land, both Nephites and Lamanites, and there were no contentions and disputations among them, and every man did deal justly one with another; and they had all things common among them, therefore there were not rich and poor, bond and free, but they were all made free, and partakers of the heavenly gift.

Here the church became an industrial benefactor, organized society, and did away with the evils incident to poverty and corrupt riches.

And it came to pass that the thirty and seventh year passed away also, and there still continued to be peace in the land. And there were great and marvelous works wrought by the disciples of Jesus, insomuch that they did heal the sick, and raise the dead, and cause the lame to walk, and the blind to receive their sight, and the deaf to hear.

Notice here the conditions, and that the church at the height of its greatest power was a three-fold benefactor to the human race, giving spiritual, physical, and industrial blessings.

And now in conclusion, when men were living in such close touch with God, we are told here in the Bible that God added daily to the church at Jerusalem. The church was *growing* and it was adding to its numbers *constantly*. And the Book of Mormon records a similar condition in America where it is testified that the people all were converted.

In the Bible it says that many miracles were done by the hands of the apostles. In the Book of Mormon we are told that they did many signs and wonders, healed the sick, raised the dead, and so on.

And there is one other very pleasing feature to which I call your attention. In the Bible it says that at Jerusalem they continued to eat their meat "with *gladness*" and singleness of heart. And the Book of Mormon comes right up along that line and says of the church in America, "And surely there could not be a *happier* people among all the people who had been created by the hand of God." Not

a happier people anywhere than the people who were under these conditions. There were the three fold conditions, of *growth*, of spiritual *power*, and of supreme and overflowing *happiness*.

Now that is the condition that our men and women have looked for and have sung about. For this Joseph and Hyrum Smith and W. W. Blair and Alexander Smith and all the Saints gone over on the other side, labored, prayed and waited; it was the dream of their hearts, and now we are nearing the time when perhaps we can begin to realize it. But let us be patient and not too exacting or harshly critical if we do not reach perfection at a single bound. Only three times, once in America, once in Jerusalem, and once under Enoch,—only three times so far as I know,—in all the history of the world have the people of God risen to the heights outlined in my scriptural readings. May it be our happy lot to work up to that condition and to see the church occupying fully its place as a benefactor to the people.

GRACELAND.

BY VIDA E. SMITH.

Tune: Nellie Gray.

O Graceland, happy Graceland,
On the hill-crest in the sun,
Where the free winds are singing all the day.
With thy corner stone laid firmly,
And thy story just begun,
We would write thy deeds of honor all the way.

CHORUS:

O fair Graceland, like the blue
Of the heavens over you,
And as faithful as the seasons we behold;
May thy sons and daughters ever
In their heart of hearts be true
To the honor of the Navy and Old Gold.

O Graceland, happy Graceland,
Our own Mater Queen uncrowned.
We are waving a laurel wreath for you.
With your feet in meadow grasses
And your glad hills guarding round,
All serene be your life and calm and true.

CHORUS.

O Graceland, busy Graceland,
Let no hand in weakness fall,
Let no voice now be silent all the day.
Let the well trained mind be listening,
For the souls of men will call
To the skilled sons of Graceland, come away.

CHORUS.

Then when our voices tremble
With the cadences of age,
And the pages of thy glory be unrolled,
We will here again assemble
Every white-haired, wise-browed sage,
With a blessing for the Navy and Old Gold.

CHORUS.

Elders' Note-Book

THE GIFTS AND GIVING.

Had I all tongues that men and angels seek
To send abroad an ever pleasing din,
And be my bearing gentle not, nor meek,
I but proclaim my weakness and my sin:

Like some great bell, melodious of sound,
That sends a warning, reverberating clear,
Until the day its brazen lip is found
Riven and rift, its voice henceforth a jeer!

A sounding brass and cold, the note but mars
And jangles on the spurning atmosphere;
So must our brooding, shaping characters
Round out the words that on our lips appear.

O, tongue of olden day, ere Babel reared,
Presumptuous, in the vale of Shinar there;
Desire of Jared's brother he who feared
His Maker, and obeyed with jealous care.

All that was given for the setting forth
Of humankind unto a more blest land,
The sifting out of everything of worth—
In language pure that was its own command!

So now the pleading, teaching Spirit calls
Unto the soul, unsatisfied, within;
With understanding let us batter down the walls
Of our entombed hearts and gather in

With reaching, eager arms the searching Hope,
The cheering Faith, the gentle Charity,
And weave these strands into a silken rope
That leads to God and all Security.

The wide, wide world cries out for Peace,
That warring kin their quarrels cease,
That mighty lords their prey release
And let the light of Reason shine!

The wide, wide world bespeaks a truce,
It pleads that parliaments reduce
Their snarling dogs-o'-war—too loose
That roam o'er this fair world of thine!

The wide, wide world in travail groans,
From festering gutter and gaudy thrones;
Its scales of Customs false bemoans
And prays for the rule of Right Divine.

But the wide, wide world must take its time,
It will not grasp the Truth sublime;
It dallies with Sin and Death and Crime,
Yet must be cleansed for his will divine.

Oh, the wide, wide world reaps a judgment plain;
Thou hast bartered for folly and squandered again;
Death must thou reap, thou hast sowed it amain.—
Life is sacred for *Life* is mine!

EARNEST A. WEBB



Not to the strong, the prize;
Not to the swift, the race.

WHY SOME PREACHERS SUCCEED.

Some preachers succeed because they love common things and common people. A scholastic preacher wrote a friend of mine: "Charley, what am I to do? These people of mine are so far beneath me that when I look into their faces they remind me more of so many pumpkins than anything else. I am heartily sick and discouraged." My friend wrote him a sensible and encouraging letter, and ended up by saying, "Remember, . . . the best part of the pumpkin is always inside." I think that the first preacher's heart was more like a pumpkin than the people's heads. He did not know, and perhaps never will, the difference between a sermon and a "message." That preacher had opportunities in that congregation angels would covet. "It is in the great congregation where heart beats with heart and breaths conspire, and common beliefs and experiences draw the children of toil and pain into close, dear fellowships of sympathy and hope, that those messages will be best given." Again, "Ah, no, while man sins, suffers, while there is blood-tinged sweat upon his brow, while there is misery in his home and anguish in his heart, that voice can never lose its music which speaks, not through preaching merely, but through personality and worship as well, of the comfort and everlasting gospel of Christ, which seems to tell the sin-tormented spirit the tale of the infinite pity, and to bid it lay its sobbing wretchedness to rest on the bosom of the infinite love." The preacher who succeeds, then, is the one who adapts the message, and coins the message to suit the needs of his congregation, and who lifts up Him who has "lifted with his pierced hands empires off their hinges, turned the stream of centuries out of its channel, and still governs the ages, and who, when lifted up, will draw *all* men unto himself."—James Small.

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THE BIBLE.

"I entered this wonderful temple called Christianity with the Holy Spirit as my guide. I entered at the portico of Genesis, walked down through the Old Testament art gallery where the pictures of Noah, Abraham, Moses, Joseph, Isaac, Jacob, Daniel hang on the wall. I passed into the music room of Psalms, where the Spirit swept the keyboard of nature and brought forth the dirge-like wail of the weeping Prophet Jeremiah to the grand impassioned strain of Isaiah, until it seemed that every reed and pipe in God's great organ of nature responded to the tuneful harp of David, the sweet singer of Israel. I entered the chapel of Ecclesiastes, where the voice of the preacher was heard, and into the conservatory of Sharon, and the Lily of the Valley's sweet scented spices filled and perfumed my life. I entered the business office of Proverbs, then into the observa-

tory room of the prophets where I saw telescopes of various sizes, some pointing to far-off events; but all concentrated upon the bright and morning star, which was to rise above the moonlit hills of Judea for our salvation. I entered the audience room of the King of kings, and caught a vision of his glory from the standpoint of Matthew, Mark, Luke, and John; passed into the Acts of the Apostles, where the Holy Spirit was doing his office work in the formation of the infant church. Then into the correspondence room where sat Matthew, Mark, Luke, John, Paul, Peter, James, and Jude, penning their epistles. I stepped into the throne room of Revelation, where all towered into glittering peaks, and got a vision of the King sitting upon his throne in all his glory."—"Billy" Sunday.

Original Articles

THE EVANGELIZATION OF THE WORLD.—PART 4.

BY JOHN C. GRAINGER.

Isaiah, the silver tongued prophet of God, speaking of the ambassadors for Christ, who shall operate in the priestly offices of his church in this twentieth century, states:

Thy watchmen shall lift up the voice; with the voice together shall they sing; for they shall see eye to eye, when the Lord shall bring again Zion.—Isaiah 52: 8.

Which means that the priesthood *will* be united in teachings; they *will* be perfected in the understanding of their ministry in all their several callings and offices; in theory, in principle, and in doctrine; in all things pertaining to the kingdom of God on the earth. Through this unity, the Master will bestow such endowment of spiritual power on the church, that temporal and eternal salvation will be given to Zion, and the nations of Israel and of the Gentiles, as many as will believe.

Through this unity, every nation, kindred, tongue and people shall be enabled to hear the fullness of the gospel in its own tongue, and vernacular; the idioms and phrases, which they understand, through the administration of those who have been, are now, and shall be ordained unto this power and authority by the administration of the Comforter. The gospel should be preached to-day, with the same convincing spiritual power as that bestowed on the apostles of the early church.

The incident of the pentecostal gift of tongues, described in the second chapter of the Acts of the Apostles, is an example of the conditions that will prevail in Christ's priesthood when the church is gathered together "with one accord and in one place."

The people of the seventeen nationalities mentioned, had *the gift to hear in tongues*. Peter preached one sermon, and "every man heard in their

own tongue wherein they were born." The language they heard was intelligent and reasonable. They were convinced, they were "pricked in their hearts."

In "The solemn assembly of the school of the prophets," our Lord has outlined the plan whereby we may arrive at that "one accord" necessary for the reception of the endowment of, spiritual power, which will enable his missionaries to touch the hearts and understandings of men, so that they will confess their sins and repent and be convinced that Jesus is the Christ, the Son of God.

By means of the school of the prophets, the church can establish a basis of authoritative interpretation of the Scriptures. A standard of ethics can be established. Controverted points of theory or doctrine can be settled, and the General Conference could ratify the decisions of the school.

Such proceeding would harmonize with the evident practice of the primitive church, as recorded in Acts 16: 4, 5:

And as they went through the cities they delivered them the decrees for to keep, that were ordained of the apostles and elders which were at Jerusalem. And so were the churches established in the faith, and increased in number daily.

The gospel is the basis upon which all true believers will eventually be united. What constitutes the fullness of the everlasting gospel? Jesus Christ said:

Behold, this is my doctrine: Whosoever repenteth and cometh unto me, the same is my church: whosoever declareth more or less than this, the same is not of me, but is against me; therefore, he is not of my church.—Doctrine and Covenants 3: 16.

Sainthood in Christ's church carries with it peculiar responsibilities that rest on no other organization on earth to-day. We are close communionists, and we do not recognize the acts of representatives of other denominations as having binding or pardoning power, when they presume to officiate in the ordinances of God's house.

The members of the Reorganized Church of Jesus Christ of Latter Day Saints, as a people, hold that a man to preach "this gospel of the kingdom" in its fullness, must have a commission from Jesus the Christ, to represent, authoritatively, the kingdom of heaven. We believe that the church organized by our Savior, when he was on earth in the flesh, apostatized from his instructions, and consequently the spiritual power and authority to preach the gospel, mentioned in Mark 16, Matthew 10, and Luke 9, which was given to the church in that age, had been taken away from the sons of men on earth. The commission was repealed because of transgression. We believe that God, through the power of the Holy Ghost and the administration of his holy angels, has restored the power and authority of his holy priesthood to men on earth to-day, whereby they may

stand and occupy as Christ's duly commissioned ambassadors, as found recorded in present day revelations:

Therefore, go ye into all the world, and whatsoever place ye can not go into, ye shall send, that the testimony may go from you into all the world, unto every creature. And as I said unto mine apostles, even so I say unto you; for you are mine apostles, even God's high priests; ye are they whom my Father hath given me; ye are my friends; therefore, as I said unto mine apostles, I say unto you again, that every soul who believeth on your words, and is baptized by water for the remission of sins, shall receive the Holy Ghost; and these signs shall follow them that believe: in my name they shall do many wonderful works; in my name they shall cast out devils; in my name they shall heal the sick; in my name they shall open the eyes of the blind, and unstop the ears of the deaf; and the tongue of the dumb shall speak; and if any man shall administer poison unto them, it shall not hurt them; and the poison of a serpent shall not have power to harm them.—Doctrine and Covenants 83: 10, 11.

We maintain that no man or set of men have the right to take upon themselves this authority except those who are called of God as was Aaron. (See Hebrews 5: 4.) Aaron was called by direct revelation through a living prophet. (See Exodus 28:1. Numbers 16: 5-40. 1 Chronicles 23: 13.)

Therefore all ministers, priests, or representatives of religious organizations, who are not working under the commission given to his church by Jesus Christ in September, 1832, are usurpers and interlopers, and, like Uzziah the king, mentioned in 2 Chronicles 26: 18, it appertaineth not unto them to burn incense unto the Lord, but to the priests, the sons of Aaron, that are consecrated to burn incense.

Those unauthorized priests and preachers have trespassed and their work shall not be for their honor from the Lord God. They are not sent from heaven, they can not give pardon in the name or by the authority of Jesus Christ, and their followers can not receive an entrance into the celestial glory where Christ and his Father are, but must take a lesser glory according to their works, because a man can receive nothing except it be given him from heaven. (See John 3: 27.)

This establishment of authorized priesthood does not prohibit the development and exercise of human endeavor, in the cause of righteousness, by unordained men and women; but it promotes, encourages, and stimulates legitimate efforts in service to mankind, for the advancement of the kingdom of God. We are not dominated by any form of priesthood, but we are obedient to legitimate authority in its proper place. We have equal access to the source of knowledge as that of other organizations. Our reasoning abilities are not dormant, and our faculties of observation and preception are as keen as those of any other people. In view of the fact that the greatest and most sanctified of men are still mortal and fallible, we do not accept all of any man's teachings

without question. We never grant that any man's doctrine of salvation is superior to God's word, in that it might be better adapted to man's understanding and needs. Nor do we admit that any one man's teachings are coördinate with the Scriptures, in that they state all of the truths embodied in holy writ. We hold ourselves open to the reception of truth in any form. We indorse all the good they are doing and reiterate all the known truth taught by all other churches, societies, associations, or individuals.

Our creed is, All Truth; moral, scientific, divine. We can often put the same truth into different words, just as we can mold the same clay into different forms, though it always remains the same clay.

People have the right to their opinions, but they have no right to teach them or to make other people pay the cost of circulating them, in the guise of divine truth.

We believe that the various religious organizations have many good people in them, and they are doing good according to the light they have, and they will be rewarded according to their works. But God's plan for man's salvation requires a united people to work under his guidance. Men should not attempt to lead people to the kingdom of heaven and make them citizens thereof until they are appointed to do so by the King of heaven.

Behold, I command you, that you need not suppose that you are called to preach until you are called; wait a little longer, until you shall have my word, my rock, my church, and my gospel, that you may know of a surety my doctrine; and then, behold, according to your desires, yea, even according to your faith, shall it be done unto you.—Doctrine and Covenants 10: 8.

The foregoing statements should be borne in mind when reference is made in this paper to the missionaries and representatives of other denominations or churches. And while the various churches are not preaching the fullness of the gospel of the kingdom, they may be used opportunely in the cause of truth as Paul used the temple "to the unknown God" at Athens. (See Acts 17: 23.)

The following quotations from latter day revelations, indicate our Lord's plan for the evangelization of the world in our day:

And I will show unto this people, that I had other sheep, and that they were a branch of the house of Jacob; and I will bring to light their marvelous works, which they did in my name; yea, and I will also bring to light my gospel, which was ministered unto them, and, behold, they shall not deny that which you have received, but they shall build it up, and shall bring to light the true points of my doctrine; yea, and the only doctrine which is in me; and this I do, that I may establish my gospel, that there may not be so much contention; yea, Satan doth stir up the hearts of the people to contention, concerning the points of my doctrine; and in these things they do err, for they do wrest the scriptures, and do not understand them; therefore, I will unfold unto them this great mystery; for, behold, I will gather them as a hen gathereth her chickens under her wings, if they will not harden

their hearts; yea, if they will come, they may, and partake of the waters of life freely.—Doctrine and Covenants 3: 15. (See also Alma 10: 1; Doctrine and Covenants 16: 4; 63: 7; 41: 2.)

Our blessed Savior has told his church to "call a solemn assembly."

Behold, I will hasten my work in its time; and I give unto you who are the first laborers in this last kingdom, a commandment, that you assemble yourselves together, and organize yourselves, and prepare yourselves; and sanctify yourselves; yea, purify your hearts, and cleanse your hands and your feet before me, that I may make you clean; that I may testify unto your Father, and your God, and my God, that you are clean from the blood of this wicked generation, that I may fulfill this promise, this great and last promise which I have made unto you, when I will. Also I give unto you a commandment, that ye shall continue in prayer and fasting from this time forth. And I give unto you a commandment, that you shall teach one another the doctrine of the kingdom; teach ye diligently and my grace shall attend you, that you may be instructed more perfectly in theory, in principle, in doctrine, in the law of the gospel, in all things that pertain unto the kingdom of God, that is expedient for you to understand; of things both in heaven, and in earth, and under the earth; things which have been; things which are; things which must shortly come to pass; things which are at home; things which are abroad; the wars and the perplexities of the nations; and the judgments which are on the land; and a knowledge also of countries, and of kingdoms, that ye may be prepared in all things when I shall send you again, to magnify the calling whereunto I have called you, and the mission with which I have commissioned you. . . . Therefore, verily I say unto you, my friends, Call your solemn assembly, as I have commanded you; and as all have not faith, seek ye diligently to teach one another words of wisdom; yea, seek ye out of the best books words of wisdom; seek learning even by study, and also by faith. Organize yourselves; prepare every needful thing, and establish a house, even a house of prayer, a house of fasting, a house of faith, a house of learning, a house of glory, a house of order, a house of God; that your incomings may be in the name of the Lord; that your outgoings may be in the name of the Lord; that all your salutations may be in the name of the Lord, with uplifted hands unto the Most High. Therefore cease from all your light speeches, from all laughter, from all your lustful desires, from all your pride and light-mindedness, and from all your wicked doings. Appoint among yourselves a teacher, and let not all be spokesmen at once, but let one speak at a time, and let all listen unto his sayings, that when all have spoken, that all may be edified of all, and that every man may have an equal privilege. . . . And again, the order of the house prepared for the presidency of the school of the prophets, established for their instruction in all things that are expedient for them, even for all the officers of the church, or, in other words, those who are called to the ministry in the church, beginning at the high priests, even down to the deacons; and this shall be the order of the house of the presidency of the school; he that is appointed to be president, or teacher, shall be found standing in his place, in the house, which shall be prepared for him; therefore he shall be first in the house of God, in a place that the congregation in the house may hear his words carefully and distinctly, not with loud speech. . . . And ye shall not receive any among you into this school, save he is clean from the blood of this generation; and he shall be received by the ordinance of the washing of feet, for unto this end was the ordinance of the washing of feet instituted. And again, the ordinance of washing feet

is to be administered by the president, or presiding elder of the church. It is to be commenced with prayer; and after partaking of bread and wine, he is to gird himself, according to the pattern given in the thirteenth chapter of John's testimony concerning me. Amen.—Doctrine and Covenants 85: 20-46.

The presidency of the church holds the keys to this important organization. God speaking to Joseph Smith, jr., said:

And again, verily I say unto thy brethren Sidney Rigdon and Frederick G. Williams, Their sins are forgiven them also, and they are accounted as equal with thee in holding the keys of this last kingdom; as also through your administration the keys of the school of the prophets, which I have commanded to be organized, that thereby they may be perfected in their ministry for the salvation of Zion, and the nations of Israel, and of the Gentiles, as many as will believe, that through your administration, they may receive the word, and through their administration, the word may go forth unto the ends of the earth, unto the Gentiles first, and then, behold, and lo, they shall turn unto the Jews; and then cometh the day when the arm of the Lord shall be revealed in power in convincing the nations, the heathen nations, the house of Joseph, of the gospel of their salvation. For it shall come to pass in that day, that every man shall hear the fullness of the gospel in his own tongue, and in his own language, through those who are ordained unto this power, by the administration of the Comforter, shed forth upon them, for the revelation of Jesus Christ.—Doctrine and Covenants 87: 3, 4.

When a stake is reestablished there, the Kirtland Temple could be used for the school.

All the important advances made by the Reorganization, have been the results, of obedience to direct commands from God. The building for the school of the prophets could be erected on the church property adjoining the Rock Church on the east at Independence, Missouri:

Verily I say unto you, that it is my will that an house should be built unto me in the land of Zion, like unto the pattern which I have given you; yea, let it be built speedily by the tithing of my people: behold, this is the tithing and the sacrifice which I, the Lord, require at their hands, that there may be an house built unto me for the salvation of Zion; for a place of thanksgiving, for all saints, and for a place of instruction for all those who are called to the work of the ministry, in all their several callings, and offices; that they may be perfected in the understanding of their ministry; in theory; in principle and in doctrine; in all things pertaining to the kingdom of God on the earth, the keys of which kingdom have been conferred upon you. And inasmuch as my people build an house unto me, in the name of the Lord, and do not suffer any unclean thing to come into it, that it be not defiled, my glory shall rest upon it; yea, and my presence shall be there, for I will come into it, and all the pure in heart that shall come into it, shall see God: but if it be defiled I will not come into it, and my glory shall not be there, for I will not come into unholy temples. And now, behold, if Zion do these things, she shall prosper and spread herself and become very glorious; very great, and very terrible; and the nations of the earth shall honor her, and shall say, Surely Zion is the city of our God; and surely Zion can not fall, neither be moved out of her place, for God is there, and the hand of the Lord is there; and he hath sworn by the power of his might to be her salvation, and her high tower; therefore

verily thus saith the Lord, Let Zion rejoice, for this is Zion, THE PURE IN HEART; therefore let Zion rejoice, while all the wicked shall mourn; for, behold, and lo, vengeance cometh speedily upon the ungodly, as the whirlwind, and who shall escape it; the Lord's scourge shall pass over by night and by day; and the report thereof shall vex all people; yet, it shall not be staid until the Lord come; for the indignation of the Lord is kindled against their abominations, and all their wicked works; nevertheless Zion shall escape if she observe to do all things whatsoever I have commanded her, but if she observe not to do whatsoever I have commanded her, I will visit her according to all her works, with sore affliction, with pestilence, with plague, with sword, with vengeance, with devouring fire; nevertheless, let it be read this once in their ears, that I, the Lord, have accepted of their offering; and if she sin no more, none of these things shall come upon her, and I will bless her with blessings, and multiply a multiplicity of blessings upon her, and upon her generations, for ever and ever, saith the Lord your God. Amen.—Doctrine and Covenants 94: 3-5. (See also 92: 2, 3.)

The fullness of the gospel will be preached to all nations, kindreds, tongues, and people through the plan outlined in the above quotations. God is ready to bestow the endowment mentioned, and it will be received by the church, when the church executes her part of the contract.

It is the duty of the church to provide means for the temporal salvation, as well as the spiritual salvation of the Saints. This salvation is through Christ on God's plan for the redemption of mankind. That plan must be followed implicitly or the work will not be acceptable to the Master. Some churches designate their theological seminaries as Schools of the Prophets.

Alterations of the divine plan of the ages may be suggested by men or devils, but such salvation will not stand the test on the day of judgment. "The law of the Lord is perfect."

It is a general law of nature that like causes produce like results. Therefore, when the church is "gathered together with one accord," that is, united in faith, love, and doctrine, then the pentecostal endowment desired by so many Saints will be given as it was given to the primitive church. Whatever happens in one case will happen in all like cases, provided that they are really like, and not merely apparently so.

Let the church continue to progress, and not mistake self-approbation for the full restoration. The Spirit of Jesus repeats his prayer to our heavenly Father, for his Saints in this age:

As thou hast sent me into the world, even so have I also sent them into the world. And for their sakes I sanctify myself, that they also might be sanctified through the truth. Neither pray I for these alone, but for them also which shall believe on me through their word; that they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me. And the glory which thou gavest me I have given them; that they may be one, even as we are one: I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved

them, as thou hast loved me. Father, I will that they also whom thou hast given me be with me where I am; that they may behold my glory, which thou hast given me: for thou lovest me before the foundation of the world. O righteous Father, the world hath not known thee: but I have known thee, and these have known that thou hast sent me. And I have declared unto them thy name, and will declare it: that the love wherewith thou hast loved me may be in them, and I in them.—John 17: 18-26.

We believe in all-humility the Reorganized Church of Jesus Christ of Latter Day Saints contains the means and force that shall bring about this happy union of the hearts of all who love the eternal truth of Christ.

We live in the most important period of the world's history. The subjects pressing upon the attention of the Saints of Christ call for prompt and decided action. They can not be ignored without guilt and loss; to treat them with indifference is perilous and ruinous.

To evangelize the world in the present generation is our vocation and duty. Solicitude for mankind prompts us to obey the behest that comes to us by reason of our acceptance of the gospel as a rule of action in life. To treat that call and duty with indifference at the present time is perilous to ourselves, and would be ruinous to the church.

In no dispensation since apostolic times has there been the tremendous responsibility laid on any people as that which now devolves upon us. We are confronted with privileges and opportunities such as the church has never known, God alone can measure the peril of indifference to present duty.

There are thousands of people who still seem to be ignorant of, and hence indifferent to, the awful conditions of the heathen world.

We believe the Lord is inspiring men to translate the scriptures, and thus open the way for the true gospel and the true interpretation of the Scripture, to be presented to the nations of the earth. Hymn two hundred and eleven, in the Saints' Hymnal expresses our sentiments exactly:

Yes! we trust the day is breaking;
 Joyful times are near at hand;
 God—the mighty God is speaking
 By his word in ev'ry land;
 When he chooses, when he chooses,
 Darkness flies at his command,
 Darkness flies at his command.

While the foe becomes more daring,
 While he enters like a flood,
 Christ, the Savior, is preparing
 Means to spread his truth abroad:
 Ev'ry language, ev'ry language
 Soon shall tell the love of God,
 Soon shall tell the love of God.

The fields everywhere are white unto harvest. It needs only that the sickle be thrust in. On every hand are those who should be numbered among the believers. If we could but have our ears attuned to the yearnings of their hearts, we should hear them saying: "Men and brethren, what shall we do to be saved?" The salvation of Jesus Christ is for all, and men and women on every side are seeking the way and asking for the word that shall open unto them the mysteries of the kingdom of God. It is the hour of opportunity, the hour of responsibility. Let the ministers and the people have great faith, earnest purpose, consecrated hearts, and a consuming desire to know and to do the will of God; and then let them go forth into the vineyard of the Lord to labor wherever he commands, and according as he gives opportunity, and the glorious work of the salvation of souls will fall upon the church like a gracious benediction.

Our duty as stewards of the word of God directs us to preach the whole gospel to the whole world.

There is a world beyond our own circle, a great, throbbing humanity of multiplied millions, with hearts and natures just like those about us, toiling and traveling up and down the broad road of life's activities. These were not forgotten in the blessed atonement of Gethsemane and Calvary, and the eye of God is upon them to-day; he does not forget, although others do. He is not indifferent, although others are. He still loves, although others have prejudices and need the "sheet" experience which God gave Peter on the housetop. Come, dear Saints, let us arouse and not sleep on our rights in this matter.

Providential hindrances may have excused our indifference to this great question in the past, but these have been removed, and we are now confronted with the one question, "Shall we create the conditions necessary for the proper establishment of the school of the prophets?"

KANSAS CITY, MISSOURI, August 24, 1910.

Hymns and Poems

Selected and Original

(Sang in tongues by Bro. J. H. Lake, at reunion near New Philadelphia, Ohio, August, 1910.)

Tune: Come Thou Fount of Every Blessing.

Come, ye people of my choice,
 Hear the Spirit's warning voice;
 Be united and rejoice
 While ye listen to my voice.
 With your humble prayers and fasting
 Ye to me have turned your heart
 Therefore I with you am meeting
 That ye may receive in part.

Oh, the blessings that await you
 In the gathering of my Saints;
 Greater blessings in the future
 According to your needs and wants;
 For the day is surely coming
 When the Savior shall appear;
 Be ye faithful, kind and loving,
 Then for his reign he'll you prepare.

Mothers' Home Column

EDITED BY FRANCES.

Advisory Board, Daughters of Zion.

Mrs. B. C. Smith, president, 214 South Spring street, Independence, Missouri; Mrs. H. A. Stebbins, vice-president, Lamon, Iowa; Mrs. D. J. Krahl, secretary, 724 South Chrysler street, Independence, Missouri, Mrs. F. M. Smith, 630 South Chrysler street, Independence, Missouri; Mrs. L. L. Resseguie, Lamon, Iowa; Mrs. M. E. Hulmes, treasurer, 909 Maple avenue, Independence, Missouri.

Daughters of Zion Reading for October.

EVIL EFFECTS OF IDLENESS; NO WORK IN THE HOME.

We live in a beautiful world, a wonderful world. It is filled with many things for our enjoyment and benefit. The good Father has given unsparingly, that is, he has placed within our reach, through reasonable effort on our part, countless blessings and pleasures. But always plainly discernible is the need for personal effort. We enjoy the fruits of the soil, the many flowers of varied hues, and the countless forms of pleasure and profit that present themselves. But experience teaches that we enjoy these much more intensely when we share in the labor which brings these results. Thus we know that industry is divinely ordained. The smallest plant life, the tiniest insect and all earth's myriad forms of existence have something to do; some mission to perform. They all naturally have periods of rest and times of occupation, but there is the never failing, universal, industrious existence. Each individual being accomplishes a mission—it dies; and largely so is the existence of man. And when, individually, we have mentally grasped the importance of each individual life we shall be able to see the need of purposeful living. Then and thenceforth this world is full of things to do, things to be accomplished; and a conscientious being can not be idle under such a realization. There are many spheres in which man exists, and there is that endless opportunity for action, for industry, which leads him to accomplish something. God has originated this plan, it is clearly to be seen, hence no argument is needed to establish its wisdom.

The important idea then, is to establish habits of industry in our children as early as possible, placing no limitation as to years. The earlier the training is begun the more fixed the habit will be; and the home is the place where this training must be commenced, and diligently pursued. The little toddler can be taught to perform small tasks at times and his energies be devoted to them. As he grows and develops he is apt to form and establish habits of useless, aimless living if he has no work to do. Labor is not always required in order to have good results, but *occupation* is necessary, and it should be *directed occupation*.

Labor has its place from childhood to old age, tasks being carefully suited to strength and ability. An unoccupied mind is apt to be filled with evil. As a Spanish proverb has it, "Men are naturally tempted by the devil, but an idle man positively tempts the devil."

Idleness is very fruitful in discontent. The baby just able to sit alone, is made infinitely happy if given something to do which actually calls for labor, *always*, however, suited to his undeveloped mind and body. So we are led to believe that what we call play in childhood occupation, is often labor, as serious as any we perform. It is appropriate to his strength and development, and necessarily so if any fruitful results obtain. This is what we must study to furnish the child, as he unfolds and grows, in order to establish the

beneficial and necessary habits of industry. This should be the *study* of the parents and not their incidental thought.

Helping mother is one of the first and most pleasant modes of teaching children habits of industry. Show a small child a dusty chair, perhaps his own little chair, which he likes very much. Do not simply *tell* him to dust it, but *teach* him to do so. Be pleasing, leisurely, and careful in teaching him how to do it and do it right. Then call attention to the marvelous change in its appearance. How pretty its bright color since the dust is removed! What little hands to have done such a wonderful thing! He will be almost sure to respond and respond heartily to the suggestions, and quickly acquire a liking for the work. By all means guard against the creation of the impression of drudgery in connection with labor. Teach the child to love it, and such will be his attitude in years to come. This can be done if the teaching is carefully accomplished. "Watch and pray *always*" can be applied as needfully here as in any other situation.

This is a serious question and one not to be incidentally considered. Regularity of labor is needful if good habits are founded. This responsibility rests on the parent, and is a duty, not to be avoided nor its neglect excused by any circumstances.

As a child grows old enough to do a number of tasks he will often show a real liking for work and have a desire to help. This is the time that many a father and mother make a fatal mistake, much to the disadvantage of the child and secondarily to the loss of the parent as well, resulting to him in lack of assistance many times when he should have it. When such emergencies arise it is no longer a question of privilege but one of duty. It is often very tempting to a busy parent to do a task himself rather than stand by and teach the unskilled child. He can do it better and in less time, because of his experience. But this difficulty can not compare in results with a proper start made towards teaching the child. Most children learn quite readily if patience and thought are used by the teacher. But if a child learns *slowly* he surely ought to have a very patient, careful effort made to teach him. It is his right; and the parent has not done his duty until he has given him every advantage of patient effort in his behalf.

The training of the mind, the body as well, by means of useful occupation, is the greatest safeguard against the evils in the social life. Vicious habits are often formed simply from an idle atmosphere, and can always be successfully kept out of thought and mind by planning the proper use of the child's time. The proper balance of mental and physical is important along this line. Right training and instruction should be accompanied by enough occupation to tire the body sufficiently to induce healthful sleep at proper hours. Then after proper rest a child will have energy generated in such quantity as to make him anxious to be busy. Then comes the opportunity for the parent to direct.

While we are children we should be prepared, in a general way, for whatever will be required of us when we are grown. If a child is not taught the right use of time, by training and example, while he is growing and forming his life habits, he will be at a great loss when he finds himself required to meet life's demands. Does a mother, therefore, have a *right* to continually perform tasks which her children could easily be taught to do? She will be held accountable for neglect of duty to some extent if she overlooks this important idea in the training of her child.

The world is so full of wondrous things, calling for action of brain and muscle, that the moment our hands are loosed from common toil they can be *full* and yet more left, *always*.

Letter Department

GOOSE CREEK, WEST VIRGINIA, September 24, 1910.

Editors Herald: Just closed a week's meetings at this place; had full house, and good interest and order were manifested by the people. Parties were present who have not been out before to hear what the Saints teach. I don't know that I ever enjoyed better liberty in presenting the gospel than at this time, so have reason to believe good will come from it. Bro. B. Beall has charge of the work here and is a man of good report among his fellow-men.

There are some who are called Saints who absent themselves from the means of grace, who stay at home, do not come to church, and if you talk to them they say their hope is in the ultimate triumph of this work, and hope to be saved by it, and all the time they sit on the stool of doing nothing, finding fault with those who are doing what they can for the work. I have come to the conclusion that these are the ones who will be numbered among the foolish virgins, who will not have the Spirit of God when Christ comes, so will have to serve a time in the prison for their indifference. I hope that all who profess the name of Christ will awake to a sense of their duty, and the work will go on a lot faster; but I guess we will have to bear the discouraging features as well as the good ones, as it is written, The battle is not to the strong, nor the race to the swift, but he that endureth to the end shall or may hope for salvation.

The work moves on slowly in this part of the vineyard. Laborers are few and we have no local force to help out, so it is more difficult for the missionary. There are some young men of promise; if they will but move out, they will undoubtedly be instrumental in bringing about much good. The only way I see out, is for each one holding the priesthood to get out and do something; then they will receive spiritual strength and comfort, and the favor of God will be on them.

Hope that our conference at Clarksburg will prove a success. The Saints of that place have got the foundation of their church built, but will not have it ready for the conference, which convenes the first Saturday and Sunday in October. It is understood that the Saints at Cabin Run intend to have their church dedicated the second Sunday in October, and after that I expect to go into Virginia for a time to see what can be done for the work in that State; so I would kindly ask all who have an interest in the work, as to good being done by my presence and preaching, address me, Waynesboro, Virginia, care Isaac Coffman, R. F. D. 4.

In gospel bonds,

SAMUEL BROWN.

NEBO, ILLINOIS, September 23, 1910.

Editors Herald: The work moves about as usual here. I attended Baptist Association some few weeks ago, in August last. It was amusing to witness some of the peculiarities I came in contact with. One good old sister said she heard I preached Baptist doctrine, and she thought I would come back, etc. I told her I preached the doctrine of Jesus Christ, and if they wanted to accept it I had no objection, even though they might call it Baptist doctrine, and that I hoped for that union on the gospel plan, and then it could be seen who had done the coming. One Baptist preacher asked me why I left the Baptist Church. Of course this started the ball. When I contrasted the Baptist Church and the Church of Christ, he offered me money if I would go with him to one of our apostles and have that apostle perform a miracle for him.

I told him if he could find me a parallel to his proposed feat in apostolic work, I would take the job. He said that

The inexhaustible supply of fields of labor and their infinitely varied character, plainly proves our predestined adaptability to a sphere of usefulness. When we do not act in this God given sphere we suffer, and consequently cause others to suffer. We also rob the world of the little we might do to further its rightful development.

In church work activity is plainly essential. Lack of interest and loss of faith are often the results of no personal effort. And one of the great beauties of the plan that the Lord has marked out for us, is its perfect adaptability to all classes and conditions of life.

Let us therefore, as parents, set a blameless example, as to proper use of time, it being the outgrowth of thought and planning rather than a haphazard ordinary way of doing things. Then let us not forget for a moment that the industrious parent does not make the industrious child, as our own efforts alone, can not develop our children. But rather let us teach them personal industry and a love for it. This will grow into a firm and fixed habit, making a child good and useful in his own life career. Do not be discouraged if some of your plans seemingly fail. Be resourceful, and study to be successful. Then do you think the Lord will deny you success in that which is positively ordained by him to be essential to our growth and development? We can succeed in training our children to be industrious, and we must have faith that we can do it. That all children are not so trained is very evident, hence we need more persistent and continued earnest effort, accompanied by systematic planning. Let us remember that "there is a past which is gone for ever, but there is a future which is still our own."

MRS. MAUD M. MILLS.

Questions on October Reading.

How are many of the blessings of God to be obtained? What is intensified by these efforts on our part? What is apparent in regard to plant and animal life? What impresses the need of purposeful living? When this is realized, to what does it open our eyes? What call does this make upon the conscience? What are we led to believe with reference to the plan of industry? What, then, is of great importance in the early life of the child? Where should this training begin and how should it be continued? What habits result if a child has no work to do? How should children be directed in their occupations? How should tasks be allotted to a child? To what danger is the unoccupied mind open? Why? What results from idleness? What benefit accrues from the child's labor in play? What thought should parents give to this? How may the child's love of helping mother be employed to his advantage? Give examples of work that children may do? What should be the parents' attitude in teaching children to work? In what do parents frequently make a fatal mistake? How is a busy parent often tempted? What is his duty? What is the right of the child who learns slowly? How are habits of industry a safeguard to a child? For what are these preparing him? What indicates our adaptability to usefulness? What loss is suffered from lack of industry? What example should parents set as to proper use of time? Are the children of industrious parents necessarily industrious? What encouragement is there for parents who diligently, considerately, and prayerfully seek to establish their children in habits of industry?

Program.

Hymn No. 167, Saints' Hymnal; prayer; reading from Home Column with discussion; roll call; business; hymn No. 172; closing prayer.

was only a hole to get out at, for he was in earnest and would on these conditions join our work at once. I told him there were two kinds of seekers, too; once Jesus said "a wicked and adulterous generation seek after sign, etc." To the other James said, "If any man lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not," and if he belonged to the latter, God would show him the truth in his own way, and not by me escorting him to the presence of a later day apostle to have a miracle performed, to satisfy his morbid curiosity. He further offered if I would meet Bogard, Moore, or some one of his picking, to pay our expenses to his place and furnish house, etc. Haven't heard anything further from him.

I closed a five days' debate with Elder H. S. Derr, Baptist, at Beardstown, Illinois, September 9, with satisfaction to our people, but Elder Derr's people seemed to have forsaken him, so different from what it was at our last debate. At our former debates they seemed to stand by him, but this time he stood almost alone. It is a picnic to meet Elder Derr. He challenged me to work a miracle. I met this by telling him what Jesus said, and further, that this was a revelation that the Baptists weren't as sure of being right as they pretended to be, for on other occasions and more than once they had proffered to join our church if they could witness a miracle. And further, as this proposition was peculiar to the methods of the opposers of Christ and his work, and was never used by Christ or his disciples, I filed this very proposition as an infallible witness against the claims of the Baptist Church. The Devil said, "Perform for me a miracle and I will believe." The wicked Pharisees said, "Master, we would see a sign." The infidel thief said mockingly, "If he be the Christ, let him save himself and us."

How few note this fact. They claim to be the continuation of the church of Christ. Neither Christ nor his disciples ever offered to give up their faith to the Devil or his coworkers at the sight of a miracle; but the Devil and his coworkers did offer and challenge Jesus and his disciples to perform a miracle, and that they would then believe. Therefore, we must place Brother Derr in his own crowd. Elder Derr had written an article to an Illinois Baptist, telling what a wonderful victory Moore had won over Brother Curtis, etc. Well, it was amusing; as I referred to the article, Derr suggested that I read all of it. I said, "I'll do it, provided you will give the time." "Certainly," he would do that. The article closed with these words, write it down, "Victory for the Baptist."

At the conclusion I turned to the elder and said, "You didn't say we baptized eight at the conclusion of that debate; you didn't say three of that number were Baptists; you didn't say one of them was a sister of Elder Tucker, Moore's moderator. (Brother Curtis baptized eight at close of said debate.) This gave considerable merriment for the crowd. Although this debate was not very well attended, except by the Saints, some few attended that seemed to be interested; one, especially, a Freewill Baptist minister.

Bro. R. T. Walters acted as moderator for me and did his part well. We were well sustained by the Saints of Beardstown. If the Baptists had stood by Derr as well it would have been more interesting.

The Saint Louis District conference convened last Saturday. Myself and five of our young people from here attended. We certainly had a feast; were well cared for temporarily, and throughout the day there was a spirit of oneness on the part of Saints. Especially I would mention the prayer meeting, which was well attended and spiritual. The preaching was by the writer and Brother Archibald. Brother Archibald did well.

Ever for Zion's success,

W. A. GUTHRIE.

WEYBURN, SASKATCHEWAN, September 19, 1910.

Editors Herald: Some months ago, I received a letter from Bro. Charles Hannah, a barber, inquiring about situations in the West. I have lost his address and if he will answer by first mail, giving his full address I will write to him.

J. R. DICKSON.

LOGAN, IOWA, September 2, 1910.

Editors Herald: How often we become discouraged with the things of this life and wish we were most anywhere but the place we are. We sometimes complain of the trials and struggles we undergo and create within ourselves a feeling of disgust toward our surroundings, but when we permit these feelings to grow we are doing a great injury to ourselves. Many times I have so felt and have nurtured those feelings until I became the most miserable being on earth. I realized the foolishness and harm it had done me, and so am trying to overcome.

If we would but stop to think, I believe we would see that our life is in a great measure what we make it. When trials and burdens confront us, why not put on the face of cheerfulness and try to smile our trials away. Can't do it? Why, yes, we can. For can't, you know, as we were oftentimes told when children, "Can't never did anything," and I am sure we don't want to be classed among the do nothings. When we have these feelings of depression, and our burdens bear down heavily upon us, let us go to our heavenly Father, and ask him to let his Spirit dwell with us that we may have that strength needed to overcome and bear up under our trials. He will not turn us empty away.

While writing this song came to my mind:

"Oh for a faith that will not shrink,
Tho' pressed by every foe;
That will not tremble on the brink,
Of any earthly woe."

I wish we could all have just such faith. But if we sit idly by and say, "I can't," we can never expect to have such faith. So many times we hear the Saints say while praying; "Lord, that we may become as burnished gold." How can we become as burnished gold, unless we are first put through the fire. Those trials and troubles are like fire to us sometimes; so if we come out victorious we must have something for which we are to fight. So, Saints and friends, when these troubles confront us, let us try and think thus, that this is one more thing to overcome, and I am going to try my best to come conqueror over it.

And if we become valiant soldiers in our endeavors to overcome trials, we must wear the smile of cheerfulness, until we will find it will become a contagious disease, and will so develop that all around us will feel the smiling influence, and burdens will become lighter, and our desires for right stronger.

I am ever striving to do that which is right and want to go "onward and upward." Please pray for me.

OLLIE DERRY.

SPRINGFIELD, MISSOURI, September 21, 1910.

Editors Herald: We have just moved from southern Illinois to Springfield, Missouri, and can say for the time we have been here, we like the place fine. We attended church Sunday and heard Brother Sparling preach, and I must say that I felt to rejoice within my heart to have the privilege of attending church once more. My one desire is to do something to help the cause of this grand and glorious latter day work. I love this work and I have never regretted the step taken when I obeyed the gospel, but I feel sorry that I haven't lived a more humble life than I have. My desire is to live

better than ever, and by the help of the Lord I feel determined to do so.

I ask an interest in the prayers of the Saints, that I may hold out faithful to the end, and that I may do something for this work, that the Lord may direct by his Holy Spirit, that I may be the means of bringing souls to Christ and be a shining light to those around me.

Ever praying for the redemption of Zion,

MRS. ELLA NORMAN.

SALT LAKE CITY, UTAH, September 23, 1910.

Editors of the Saints' Herald: Perhaps it is about time we were writing to let your readers know that we are still living and fighting. We reach our field of labor July 27, stopping in Ogden one night, where, as usual, we were made to feel decidedly at home by Bro. Wells Chase and family. There we met Brethren Stead and Davis, and in the evening repaired to the court-house square, where we held a very interesting street meeting. We could but think of the times about eight years since when we used to play the same game, only minus the help of our brethren.

We reached the city the 28th. Securing a room and getting our baggage from the depot kept us busy the rest of the day. From then until the first Sunday in August we hunted up Saints, etc. On the date given we were placed in charge of the branch and on the 9th took up the burden of the street work. Bishop Kelley paid us a visit here from the 10th to the 12th, and since his visit we have been supplied with an auto, from whose decks we have carried on a continuous campaign on the streets of this and surrounding cities. This may seem to some as rather extravagant, but when you consider the fact that there are four of us in this missionary work, all doing our part, praying, preaching, singing, distributing tracts, etc., and that that part has required us to travel a little over a thousand miles since August 14, we know of no other way in which the same work could have been done by us, neither could it have been done more economically.

We find the conditions in the work here are encouraging and the interest manifest in our street services is intense, and the attendance is good, and of a marked character. When we say of a marked character, we mean those that to a large degree make up the audience come night after night watching and waiting for our appearance.

We have only lately received our tracts which were ordered a month ago, and it seems to us that the people were never so hungry for reading matter as now. Now we are not casting reflections on the HERALD Office when we say that our tracts were so long on the way. The delay was *en route*. From the time taken one would think that progress from the old prairie schooner to "Nahum's chariots" was not so great as it might have been.

From August 22 to September 4, inclusive, we were in Provo. There, in cooperation with Brethren Hansen and others we carried on a week's street meetings, followed by our reunion, which was not largely attended, but we felt was profitable to all who were present.

Our branch work here is moving along but slowly, yet we feel we are making some progress. Sister Chase, with our daughter Alice and our son Charley, besides assisting us with all of our missionary endeavors, has revived the Religion work, and established a Sunday school normal training class, and are working in the Sunday school. In fact we all have our hands full; but that is what it takes to make life worth living. Of course our street work brings some opposition, but the opposition only serves to emphasize the truths presented.

We feel the Master is blessing us in this work here, and are glad that we are accounted worthy to labor in the cause. Our address is 171 P street.

A. M. CHASE.

MYRTLE POINT, OREGON, September 21, 1910.

Dear Herald: We have thus early succeeded in raising some trouble with some people in this district. One G. W. Taylor during our reunion circulated R. B. Neal's literature, thinking to curtail our influence. We approached him in reference to it, which finally culminated in a scurrilous effort by Taylor through the town paper against our people. F. J. Chatburn, as president of the branch, replied with an open challenge, asking Taylor to make good his assertions. Taylor has not yet answered, and his members, Presbyterians, are not well pleased with his spectacular effort. He may crawl out through that avenue.

Brother E. Keeler, our worthy patriarch, was preaching in Brewster Valley; a few adventists took exceptions and sent for one F. S. Bunch, the apostle of adventism in Oregon. We were notified and went to aid our brother in forming question, and the necessary arrangements for discussion. We finally succeeded, the question being: "Ten commandments in full force and binding on all Christian people." Time set for September 14. We were on hand at the set time. County superintendent, moderator for M. Bunch, and ye "Jots man," for patriarch; a nonchurchman for chairman, and the battle of words was on for six days.

Mr. Bunch is at the head of the Adventist's College of Oregon, and noted for his prowess as an educator and debater, and we give him credit with being a scholar and a gentleman. Brother Keeler was in striking contrast with the fine rounded, grammatical sentences of the Oregon teacher, and his ability to put together, twist and turn to, make his points; but our plain spoken, honest brother had the truth, while his opponent had the education only, and under the sledge hammer blows and sound reasoning of plain, untwisted scripture, the old law went down "abolished, nailed to the cross," and better things obtained under the gospel law. "The Sabbath" was the "Gibraltar" of the college man, but it, too, went down, unretrievably so, by Christ breaking it and teaching others to do so, as positively stated in John 5: 18, and other texts.

Brother Keeler improved from start to finish, while the Oregon man weakened from the first to last, and looked worried and wearied with the conflict; while our old farmer preacher, in thundering tones and with scathing denunciation, objected to the dial of time being turned back two thousand years to live under a law that made nothing perfect. Adventists who wearily listened to the doctrine of Christ hurled against the Mosaic death trap in this contention, went away with a confused (to say the least,) sense of their unworthiness in keeping the seventh day, and the vigorous appeal of the learned man fell flat, as being essential to future happiness.

We have another debate brewing with one O. A. Houghten, who is indorsed by R. B. Neal of Kentucky. Mr. Houghten challenged me through the paper. We have accepted under the usual conditions, if complied with. This man is a Christian, so called, "So it is war to the knife, and knife to the hilt." Brother Keeler has licked Bunch, F. J. C. will do the same trick with Taylor, and ye "Jots man," will attend to the Campbellite's case.

T. W. CHATBURN.

WINNIPEG, MANITOBA, CANADA, September 26, 1910.

Editors Herald: As I enjoy reading the articles and letters in the HERALD, I feel obliged to contribute my mite, that perchance some one may be edified.

I left home the 13th of June for my mission field in Canada, expecting to be gone until April, 1911, but on the 9th of August I received a telegram from home saying, "Your house badly damaged by fire, come at once." Two days later

I arrived on the scene and as soon as an adjustment with the insurance company could be had, I began making repairs. Our house being uninhabitable we erected a tent on the lawn and enjoyed a month's enforced outing. Having completed repairs and moved in again, I bade adieu to loved ones on the 20th inst., and started north again.

Prior to my coming north, I, like many others, had the Canada fever, but after a little experience, and observing the havoc wrought on the crops by the Chenook winds, the fever has subsided. Then to think of miles and miles of country without a fruit tree of any kind is a poor stimulant to encourage admiration in the heart of a "Southerner." We love the land of "big red apples" and when I read the editorial in the late HERALD on "Life in Lamoni," I felt to exclaim, "Those are my sentiments too." Hurrah for Lamoni!

But the Chenook winds, hailstorms, and cold winters are not the only barriers to happiness and progress up here. The talebearer, the scandal monger, the backbiter, and other pests common to most communities are in evidence. For some cause the minister in charge sought to wreak vengeance upon me during my absence, and places me in charge of the work in Winnipeg and vicinity. If everyone felt as I do concerning the matter there would be another feature to the controversy as to who shall preside.

I find some noble Saints here in Winnipeg, and other points I have visited, but there is a visibility of dead timber that needs to be removed before desirable results can be expected. We are hampered for the want of a suitable meeting place. An effort will be made at once to provide commodious quarters where we can meet unmolested and invite those who become interested in our message, after which we expect to set about regulating affairs as per instructions, and unless there is speedy repentance on the part of some, we will have to apply the "pruning knife."

Bro. Fred A. Smith spent some two weeks in the city and so far as I have been able to learn, made a favorable impression; his work being appreciated by all except—well, I'll tell him all about it when we meet. I forgot to mention that Bro. Davis Smith and the writer, assisted by the local brethren, have done considerable street work in the city, as a result of which some good people are investigating and some about ready for baptism. Hopefully in the strife,

E. E. LONG.

News From Missions

WORK IN TORONTO.

With the passing of the hot weather comes that old feeling of "Push on the great latter day work; arise and let us be doing." Down every street and through every avenue must we herald the angel's message; and as this missionary zeal intensifies, our people turn to our well tried warrior, and Bishop Evans is again called to the front. As a preliminary to the coming season's campaign a reception was given Brother Evans on September 1, 1910. In order that he might be taken by surprise, he was asked to act as chairman. The program consisted of music, recitations, and speeches. Bro. Will McCarthy's name appeared on the list for a solo; but instead thereof, he read the following address to the Bishop:

"TORONTO, September 1, 1910.

"Dear Brother Evans: The young people of the church desire to take this opportunity to express their appreciation of your interest and cooperation in their work and welfare, for the life that now is and will be hereafter, we have often heard you say that your most valued reward and deepest source of encouragement were the assurance of having been a blessing to humanity and having power to scatter sunshine

upon lives that were otherwise dark and cold. For this reason, perhaps, it is superfluous here to remind you that you have done us good; the evidences of it are everywhere apparent to all; however, our gratitude prompts us to the expression of it and we trust that the encomium, though poor, may prove words fitly spoken, which as King Solomon said 'are like apples of gold in pitchers of silver.' To enumerate the many ways in which you have helped us young people is too long a story to tell here; suffice it to say that your influence has been felt in every auxiliary of the church; in our educational work you have been there to teach and advise; in our devotions, to counsel and lead us; and in our amusements to make us laugh; and thus in all things you have been the solar center of our success. We trust you may long be spared to assist us in our work and play. May time lay its unwelcome hand upon you graciously, and as the years come in and the sands run out, may there be added to your crown of blessings, jewels richer than before, and to your pathway, light growing brighter and brighter until the perfect day.

"Given on behalf of the Toronto Branch."

Brother Evans was completely taken off guard, but replied, assuring us that the latter day work was his first care, and all his energies would be spent in the furthering of its interests. He stood ready and anxious to lay hold of every opportunity to advance the work in Toronto, and with the assistance of the Saints he hoped to make this the greatest season we have yet known.

The branch president, Bro. A. F. McLean, was called upon for an address. He reviewed the work done since January 1, 1905, the beginning of the Majestic Theater services. We give below a synopsis of his address:

"Prior to January 1, 1905, the Lord by revelation had notified the little band of Saints that he had a great work to perform in Toronto, for he had much people in this city. Through years of adversity and trials their hopes, clung to those prophecies; and their expectations ran high; what seemed to them almost beyond hope. The speaker thought, that had the Lord in those promises given the figures which he (Bro. McLean) had compiled from the branch records and was about to read, few would have had sufficient faith to look for their fulfillment. But the Lord had a great work to do. He selected a servant to do it. Bishop Evans, then of the First Presidency, came to Toronto again, and by inspiration the great work opened before us. In the contemplation of a great work and the selection of a servant, it was reasonable to suppose that God would direct that servant in the carrying out of the same. Some may have thought Brother Evans was hard to approach; but probably in that point lay our assurance of success. Had he listened to the various opinions of how the work should have been conducted, he might have swerved from the way the Lord desired it done. So whether the methods used suited our ideas or not the wonderful results seemed to justify the course taken by Brother Evans. The figures will not be as interesting to those who have come into the church during the progress of the work, as to those acquainted with our struggle for an existence in a stall in the market on Maud street. The effort to pay \$2 per month is present in the mind of the speaker, and no doubt others here remember it. In our minds does this work appear in its full and true magnitude, and from the bottom of our hearts we thank God we have lived to see this day. Never in the days of privation, poverty, and promise, did our fondest expectations venture to picture anything approximating the figures which I now give you covering a period of five years and eight months, January 1, 1905, to September 1, 1910.

"FINANCES.

Paid on church debt	\$11,533.81
Paid on Theater Services	5,171.64
Paid on branch expenses	3,378.29

Total\$20,088.74

"Average per month, \$295.35.

"The collections on the plates at the Sunday services in the church show the increase has been steady and is not the result of a short boom, but of a gradual growth.

Collections, 1906	\$344.17
Collections, 1907	577.41
Collections, 1908	724.10
Collections, 1909	836.05

"Six months ending June 30, 1910, \$501.50, as compared with \$406.37 for corresponding six months in 1909.

"None of these figures include the cost of the three nights in Massey Hall, where Brother Evans addressed thousands of people, the collections paying the expenses. As the speaker was confined to his home with smallpox during those services, and so is not in possession of those particulars, neither has payment of tithing been considered, but the bishop has remarked on several occasions that the Toronto Saints are second to none in Canada in paying tithing, notwithstanding the great amount of money they were raising and paying on local work.

"ADVERTISING AND LITERATURE.

"There has been displayed throughout the city, 800 large fence posters, 5,150 billboards, 300,000 lithograph bills placed in windows and on fences, 25,000 dodgers put in letter boxes and shoved under doors, 250,000 tracts and sermons have been given away free. Thus not only by Brother Evans' voice have thousands heard the gospel, but by his printed sermons have hundreds of thousands read the glad tidings; also a large wagon sign has been driven through the main streets every Saturday afternoon preceding each lecture in the theater. We have gotten into every paper in the city (with one exception) either by way of paid advertisements or a write up.

"MEMBERSHIP.

Baptisms 1905	35
Baptisms 1906	61
Baptisms 1907	81
Baptisms 1908	73
Baptisms 1909	69
Baptisms eight months of 1910	51

"Should we keep up our present monthly average to the end of this year, it will be our second best year.

"While we rejoice in the number who have accepted the gospel, yet we should figure in the results, those who have rejected it. Eternity alone will reveal those figures. The thought is, How many have heard the gospel in its fullness and plainness? These figures show how abundantly God has fulfilled his promises, and they cause us to trust him for the fulfillment of still greater promises, which he has made us.

"That the determination to continue the work might remain with us, is the prayer of the speaker."

Your correspondent may add that the Sunday night services pack the church, and as soon as Canadian conferences are over, the bishop will again enter the opera house, when once more we hope to see thousands flocking to hear the Old Jerusalem gospel.

Before the close of the reception, a motion prevailed that

the above address and figures be sent for publication to the HERALD, Ensign, and Canadian Mirror.

JOHN H. MCLEAN,
Secretary Toronto Branch.

News From Branches

CLEVELAND, OHIO.

Cleveland Branch is in good condition.

We have Bro. O. Miller and his bride with us since the reunion. He is helping the branch a good deal.

We are continuing the street preaching and have commenced cottage work. It is the intention of those in charge to move forward, and the coöperation of all members is desired, as we are looking for openings.

Our force of ministers has also been added to by T. W. Topping being ordained elder, and B. C. Keck being ordained priest.

Our street work is being carried on by Elders O. Miller, F. T. Haines, and John W. Topping, assisted by R. V. Miller and F. Webbe, teachers. We hold forth at two different places Saturday nights, in the down town district. Our regular meetings have been well attended and are at Wade Park avenue, near Seventy-first street.

F. WEBBE.

Miscellaneous Department

Conference Minutes.

NORTHEASTERN KANSAS.—District convened in Blue Rapids, Kansas, at 10.30 a. m., September 27, 1910, Samuel Twombly, district president, presiding, assisted by F. E. Taylor. The following branches reported: Atchison, 77, loss 7; Fanning, 103, gain 1; Blue Rapids, 116, loss 7; Centralia, 34, gain 2; Topeka, 59, gain 5; Netawka, 52, loss 1; Seranton, 98; Idylwild not reporting. Ministry reporting: Elders Swen Swenson, baptized 7, Samuel Twombly, F. E. Taylor, Mahlon Smith, Henry Green, and Frank G. Hedrick; Priest W. H. Bivens. Communication from the Blue Rapids Branch recommending the ordination of Bro. B. F. Jackson to the office of an elder. Recommendation accepted and the ordination provided for. The ordination took place at the social meeting on the 28th, S. J. Madden and F. E. Taylor officiating. Time and place of next conference left to the call of the district presidency. The call of Frank G. Hedrick to the office of an high priest was received by the conference and referred to the Presidency of the Church. Preaching during conference by Brethren Swenson, Twombly, and Madden. Frank G. Hedrick, secretary.

Conference Notices.

The Central Illinois district conference will convene at Pana, Illinois, October 8 and 9; Sunday school and Religio convening the day previous. Chas. C. Simpson, district secretary.

The Lamoni Stake conference will be held at the Saints' church, Oland, Missouri, October 22, 23, Saturday the 22d, prayer service at 9 a. m. Business session at 10 a. m.

Convention Notices.

The London Religio district convention will be held at Stratford, Ontario, October 14, 1910, at 9 o'clock a. m. Lucy Yerke, secretary.

The Sunday school and Religio conventions of the Northern Nebraska District will be held at Decatur, October 6, 7, at 8 p. m. Mrs. M. A. Peterson, district secretary.

The Southern Michigan and Northern Indiana district Sunday school convention will convene on Friday, October 21, 1910, at 2 p. m., one day previous to conference, which will be held with the Lansing Branch. Mrs. J. W. McKnight, secretary.

Pastoral.

To the Ministry, Saints, and Friends of the Southern Missouri District, Greeting: Having been appointed and placed in charge of the above district, with Elder J. F. Cunningham, of Thayer, Missouri, as my assistant, I pray you that in order that we may accomplish the good and purpose of our calling, that we may have the hearty cooperation of the local ministry, Saints, and friends, and that we may all work together to the selfsame end, carrying out the angel's message, that will give life and salvation to our fellow-men. Let every officer in or out of branches, be busy doing good. This is the hastening time, and to God we must answer for our stewardships.

To the scattered Saints, let me say, Do all you can to secure places for the missionaries to occupy; letting either of us know as to the prospect of gospel work in your neighborhood, and as soon as possible your requests for labor will be complied with. Shall be thankful for a report of your labors just before each district conference.

Your brother, colaborer, and partner with God in accomplishing his marvelous work and a wonder.

J. C. CHRESTENSEN.

2225 EMPIRE STREET, JOPLIN, MISSOURI.

Bishop's Annual Report.

(Additional Corrections.)

BRITISH ISLES MISSION.

J. W. Rushton, agent.

Receipts.

Under South Manchester Branch:

Coun, Tom, t \$.49

should read

Coux, Tom, t \$.49.

Under Northeastern Manchester Branch:

Topping, Fred, t \$.24

should read

Tapping, Fred, t \$.24.

MANCHESTER DISTRICT.

Joseph Dewsnup, agent.

Under Leeds, Burley Branch:

Schofield, Annie J., t \$499.28

should read

Schofield, Annie J., t \$158.38.

Wormald, Nellie, t \$11.69

should read

Wormald, Nellie, t \$352.59.

Mandefield, A., and wife, t \$5.84

should read

Mandefield, A., t \$.97.

Mandefield, Sister, t \$1.87.

Under Eccles Branch:

Grundy, Joseph S., t \$1.22

should read

Grundy, John S., t \$1.22.

Under Northeastern Manchester Branch:

Topping, Fred and wife, t \$2.92

should read

Tapping, Fred and wife, t \$2.92.

Expenditures.

Johnson, Wm., and wife, a \$11.16

should read

Johnson, John, and wife, a \$11.16.

Graceland College Financial Report.

Herewith is presented an itemized report of the receipts and expenditures by the treasurer of Graceland College from March 25, 1909, to June 30, 1910. Also a report covering the same time from Bishop E. L. Kelley. It is the desire of the college trustees to close their report each year on July 1, so that the report will cover the entire school year. The next annual report will contain a complete report of the assets and liabilities.

F. B. BLAIR, Treasurer.

EXPENDITURES.

Salaries	\$9,196 45
Bills payable	5,993 27
Additions to buildings	652 78
Coal	1,282 95

Interest	638 67
Farm tools	240 46
Furniture	101 46
Studio rent	95 00
Insurance	161 90
Repairs	147 40
Supplies	133 66
Printing	10 50
Advertising	90 45
Live stock	170 00
Taxes on farm	52 57
Three typewriters	150 00
Pipe line	38 40
Return tuition	115 00
Scholarship returned	30 00
Sundries	752 47
Harley Steegall	143 45

GRACELAND COLLEGE RUNNING EXPENSE ACCOUNT.

Receipts and Expenditures by College Treasurer, from March 25, 1909, to June 30, 1910.

Receipts.

E. L. Kelley, Bishop	\$1,800 00
Bills payable	9,850 00
Rent coupons	800 00
Floyd McDowell, on note	5 87
High school, use of hall	1 50
High school alumni, use of hall	2 50
Paid by students for broken window	1 80
Booster Club	70
Stock sold from college farm	530 80
M. Walker for note	25 00
Transferred from dormitory account	146 87
Home Insurance for damage by fire	11 00
Tuition	3,484 18

Scholarships.

First Kansas City Sunday School	\$ 30 00
Graceland College Patronesses	60 00
R. B. Leeka, Oklahoma	30 00
Joseph Mather, Independence	60 00
Mount Zion Sunday School, Independence	100 00
William Pitt, Independence	30 00
A. A. Reams, Des Moines	10 00
G. J. Waller, Honolulu	30 00

ENDOWMENT FUND.

Allen, Blanche	\$ 1 00	Hanson, F.	10 00
Allen, Oscar	10 00	Hartshorn, M. W.	5 00
Albertson, Charles ..	10 00	Herzing, Mrs. L.	5 00
Adams, A. H.	10 00	Hilliard, G. H.	10 00
Anderson, Oscar.	10 00	Johnson, Boyd	5 00
Allen, Annie	5 00	Jenkins, Mrs. Ann ..	5 00
Baker, A. A.	5 00	Kemp, James	6 50
Bierline, J. P.	10 00	Kennicutt, E. W.	5 00
Bullard, W. P.	10 00	Kennicutt, O. C.	5 00
Burroughs, A. B. and		Kewanee, Brother, ...	1 00
R. H.	75	Long, E. E.	5 00
Best, N. W.	5 00	Lewis, Carrie M.	5 00
Bean, J. W.	5 00	McCord, Bradley	10 00
Blair, E. J.	5 00	Moser, Fred, jr	5 00
Blair, F. B.	5 00	Miller, David, and wife	10 00
Blair, G. W.	5 00	Mather, J. H.	10 00
Buckley, James	5 00	McNutt, Lena	5 00
Bressie, Mary.	10 00	McNutt, Hugh	5 00
Crippen, Mrs. A. R. ...	25	Mead, William R.	10 00
Collins, Newt, and wife	10 00	Meinecke, Bertha	25
Central Illinois Religio	2 00	McKinsey, Sr.,	10 00
Cato, John B.	5 00	Moore, L. B.	10 00
Daer, J. A.	5 00	Mortimore, J. L.	10 00
Danielson, J. C.	10 00	Nicholson, M. B.	5 00
Derry, G. H.	5 00	Nicholson, Gracia	5 00
Denio, Vina.	1 25	Ode, Fred	5 00
Fike, L. L.	20 00	Outhouse, E. R.	10 00
Ferguson, W. T.	5 00	Paul, W. B.	5 00
Faunce, Ruby	10 00	Parr, Mrs. Amy.	10 00
Farthing, R. J.	5 00	Peterson, Nels J.	5 00
Friends	16 07	Peterson, Peter	5 00
Geisch, Lulu	10 00	Pickle, E.	10 00
Grenawalt, W. A.	5 00	Pendleton, Dollie	1 25
Grenawalt, J. R.	5 00	Propst, O. W.	3 00
Heavener, Melvina	5 00	Parsons, A. H.	10 00
Hathey, W. W.	5 00	Parkin, C. A.	10 00
		Rose, Lottie B.	5 00

Redfield, Mrs. I. I.	5 00
Rogers, David	10 00
Shaver, Bernice	25
Smith, Mrs. W. A.	25
Shaver, Gerald	1 00
Shaver, Mrs. L.	1 00
Slover, Julia	50
Sloan, Sherman J.	10 00
Strand, John	1 00
Sparling, William	5 00
Strickland, Alice	5 00
Sade, O. E.	2 50
Simpson, Charles C.	5 00
St. Lewis, A.	5 00
Smith, H. O.	5 00
Thurman & Steffen	5 00
Taylorville Sunday school and Religio.	5 00
Ullom, L. D.	10 00
Van Eaton, Pearl	5 00
Williams, D. D.	1 00
Wright, Ida M.	5 00
Wilbur, S. S.	10 00
Williams, C.	5 00

This report on the endowment fund is to July 1, ONLY.

OFFERINGS.

ALABAMA.

Bay Minette Branch \$	1 65
Pleasant View Branch	75

ARIZONA.

Bisbee Sunday school	4 50
Bohall, Mrs. Walter	1 00
Jarvis, Mrs. Minnie.	1 00

ARKANSAS.

Norris, Mrs. W. R.	25
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AUSTRALIA.

Cole, Sister	1 22
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CALIFORNIA.

Adamson, Marie J. T.	1 00
Adamson, Mrs. N. J.	1 50
Askev, James	5 00
Brown, Mrs. T. S.	5 35
Burton, A. E.	1 00
Burton, F. W.	1 00
Ceres Branch	4 36
Ceres Sunday School	1 25
Chico Branch	4 20
Dagner, L.	1 00
Garden Grove Religio (dormitory)	8 50
Irvington Branch	4 00
Lower Lake Branch	2 00
Monterey Saints	8 80
Pierce, Caroline	1 00
Roat, J. T.	2 50
Roseberry, Emma J.	1 00
Sacramento Branch	5 55
Sacramento Religio	1 50
San Francisco Branch	7 75
San Jacinto collection	15
San Jose Branch	11 60
San Jose Sunday School	2 50
Stockton Sunday School	1 10
Tomlinson, Nellie.	50
Wis, Mrs. H. R.	50
Zion's Sunday School, Sacramento	96

CANADA.

Arthur Branch	5 00
Blenheim Branch	1 16
Blenheim Sunday School and Religio	2 64
Bothwell S S.	2 00
Brown, Bella	55
Burgess, J. C.	25
Cedar Springs Branch	2 00
Cedar Springs S S.	1 85
Cedar Valley Branch	1 10
Cedar Valley S S.	34

Chatham Branch	5 66
Chatham S S.	73
Chilliwick Branch	6 00
Claverling Branch	2 40
Davis, Mr. and Mrs. E. R.	2 00
Delhi Branch	2 70
Disley Branch	5 70
Dunock, J. W.	50
East Garafraxa Branch	3 00
Egremont Branch	52
Ellice Branch	1 00
Gilbert, Enos	5 00
Gooderham Branch	2 00
Hamilton Branch	2 45
Hamilton S S.	1 00
Huston, Henry, and wife	1 00
Inwood Sunday School	1 30
Iowa Branch	3 00
Johnson, Leander	1 00
Konnesky, L.	1 50
Low Banks Branch	1 00
Manitowaning Branch	1 45
Manitowaning S S.	58
McLean, Archibald T.	1 00
McLean, James	2 22
Minnesota Branch	4 45
Minnesota Religio	1 30
Minnesota Sunday S.	7 48
Mitchell Branch	1 75
Neill, Lizzie	2 40
Norton, J. T.	1 00
Oliphant Branch	1 00
Oliver Branch S S.	2 50
Owen Sound Branch	3 70
Port Elgin Branch	5 00
Redicksville Branch	4 00
Ribstone Branch	6 00
Ridgetown Branch	2 00
Saint Thomas Branch	3 22
Slosh Saints	1 50
Stelton Branch	3 50
Stevenson Branch and Sunday School	4 36
Thomasville Branch	4 00
Tone Branch	2 60
Toronto Branch	12 20
Valley River Branch	3 00
Vancouver Branch	4 25
Vanessa Sunday School	1 10
Wabash Branch	3 50
Wahlstrom, John	1 00
Wallaceburg Branch	1 50
Warton Branch and Sunday School	75
West London Branch School	20
Wilson, Wellington, and wife	4 00
Winnipeg Branch and Sunday School	4 72
Wood, Wilfred	50
Zion's Hill Branch	8 75

COLORADO.

Bozarth, Mr. and Mrs. J. A.	50
Denver Branch	25 72
Denver S S.	1 69
Denver Religio	92
Highland Branch Sun- day School	2 00
Mohr, Peter	25
Myers, Mrs. Charles.	1 00
Rocky Mountain Branch	5 00
Tilton, Annie E.	2 00
Trinidad Branch	1 01
Trinidad S S.	31
Wagner, Michael	5 00
Ward, Alice A.	30

CUBA.

Rever, H. E.	1 50
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FLORIDA.

Santa Rosa Branch	10 50
Trout, Louise	20

IDAHO.

Boise Saints	4 10
Hagerman Branch	4 75
Hobson, Mrs. Betsy	4 00
Jones, M. M.	1 00
Malad Sunday School	5 25
Smith, Mrs. Josh	2 00
Valley Sunday School	50
Wash, J. P.	1 00
Yochem, J. A.	50

ILLINOIS.

Belleville Branch	2 50
Belleville S S.	1 23
Belleville Z. R.-L. S.	1 00
Benson, Mrs. G. W.	2 00
Blacketter Mrs. Martha	50
Central Chicago Branch	6 05
Central Chicago S S.	1 30
Congdon, Sadie	1 25
Daer, J. A.	1 00
Epperly, H. E.	1 00
Ewing, L. O., and wife	1 00
Epperly, Arthur	50
First Chicago Branch	7 26
Frederick, Marguerite	1 00
Good Samaritan S S.	1 00
Good Samaritan Sun- day School Home De- partment	60
Heavener, Melvina	5 00
Hopkins, R. V.	10 00
Jelly, Melissa	1 00
Joliet Sunday School	6 00
Jones, Mrs. Asenath	1 50
Keir, James	1 00
Kewanee district con- ference	9 05
Kewanee Sunday School session	2 47
Lansdowne Branch	6 00
Pana Branch	1 50
Parks, Agnes	1 00
Parks, Rosa J.	1 00
Parrish Branch	2 50
Sandwich Branch and Sunday School	4 89
Sartwell, Mrs. Emily	10 00
Smith, John G.	1 00
Taylorville Branch, less 5 cents expense	5 45
Tri-City Branch	8 52
Tucker, Pauline	78
Xenia Branch	3 87

INDIANA.

Clear Lake Branch	10 50
Indianapolis Home Class Sunday School	3 70
Phillips, Mrs. Delbert	50
Ray Sunday School	1 85

IOWA.

A brother	50
A friend	2 25
Ackworth S S.	1 63
Alden, Lisca	1 00
Aldredge, E. D.	50
Aldredge, D. B.	1 00
Anderson, John B.	50
Badham, A.	5 00
Banner of Liberty Sun- day School	3 56
Baldwin Branch	1 60
Ballantyne, Robert and Marinda, and family	2 00
Barrett, Ella	10
Barrett, William	10
Batten, Parley	1 00

Bender, F.	1 00
Bigler's Grove S S.	2 70
Blair, Mrs. E. J. (dormitory)	100 00
Boonsboro Branch	2 20
Bouton, J. L.	1 00
Bouton, Mrs. S. E.	1 00
Bryan, Alice	10
Bryan, Ava Nell	10
Bryan, Lela	10
Burlington Branch and Sunday School	13 13
Byerly, John and Etta	50
Caffall, Eliza	1 00
Campbell, Mr. and Mrs. J. N.	2 00
Carlile, J. P.	10 00
Carson Branch	2 75
Charles City S S.	1 25
Christiansen, James P.	12 50
Concord Branch	7 00
Crescent Branch	8 50
Crescent S S, less ex- pense 14 cents	2 00
Croston, Doctor	50
Coalville Branch and Sunday School	2 98
David City Sunday S.	6 00
Day, Mrs. S. T.	2 00
Deloit Branch	5 00
Des Moines Branch	8 08
Des Moines S S and Religio	15 15
Dewey, Mrs. Alice	1 00
Dillon, Ency	1 00
Dow City Branch	9 20
Dunkle, Eliza	50
Edson, Mrs. E. J.	5 00
Enterprise S S.	1 50
Evans, J. A.	1 00
Evans, John R.	25
Ex-college student	1 00
Farmington Branch	1 75
Fleming, Jessie	1 00
Fulton Branch	8 14
Gallands Grove Branch	7 10
Gamet, Carl	50
Garland, Pearl	25
Garland, Robert	50
Glenwood Branch	5 70
Goode, C. F.	1 00
Graceland Branch, Lucas,	2 50
Graceland College Pa- tronesses (dormi- tory)	405 00
Greenville Branch	2 09
Hammer, C. D., and wife	1 00
Harlan Branch	3 10
Hartshorn, Manly W. and Catherine	2 00
Hazel Branch	3 05
Hazel Dell S S.	98
Henderson Branch	6 71
Hillebrant, Susan E.	2 00
Hillyer, R. S.	1 00
Hopkins, Thomas	25
Hougas, T. A.	5 00
Hutchinson, Elizabeth	1 00
Jaques, Mrs. Charles	1 50
John, T. A.	25
Johnson, Mary	50
Juergens, George	1 00
Juergens, Gerrit	6 00
Kaestner, Charles and Mabel	1 00
Kaestner, Henry	1 00
Kaestner, Mattie	1 00
Kendall, William, and family	50
Keokuk Branch	5 25
Keokuk Sunday School	1 08
Keown, Alma	10
Keown, Richard	10

Kent, Hannah	1 00
Lamoni Branch	351 73
Lane, James	50
Leon Sunday School	20
Little Sioux Branch	6 50
Little Sioux S S	6 60
Magnolia Branch	7 20
Magnolia S S	29 60
Mallard Branch	3 00
McElroy, Mrs. W. H.	56
Martin, James	1 00
Martin, Mrs. James	1 00
Martin, Martha	50
May, Ethel	1 00
Miner, Henry O.	1 00
Miner, Emma	50
Moorhead Branch	18 52
Morey, Charles	2 00
Morey, Mrs. Charles	1 00
Morey, George	1 50
Oelwein Branch	2 25
Orson Sunday School	
Little Sioux District	2 50
Packard Sunday School	1 50
Phipps, W. J.	1 00
Prall, Mrs. O. E.	5 00
Richards, Carl	10
Riverton Branch	2 75
Rudd, Mrs. William	1 00
Rhodes, Clear Creek and Baxter S S	6 00
Roberts, Jesse	2 00
Salem Branch	2 50
Salisbury, Ether	25
Salisbury, Herald	50
Shakespeare, Samuel	1 00
Shakespeare, Mrs. Samuel	1 00
Shakespeare, W. E.	1 00
Shenandoah Branch	9 26
Shields, W. H., and wife	59
Sister	25
Sioux City Branch	7 40
Smith, A. J.	1 00
Smith, J. R.	3 00
Snethen, Belle	50
Snively, George E., and wife	2 00
Spray, R.	50
Staggers, Hannah	1 00
Stanch, Fannie	1 00
Star of Bethlehem S S	48 93
Shakespeare, W. T., and wife	1 00
Talbot, James	1 00
Tate, Mrs. M. E.	1 00
Temple, W. C.	1 00
Tharp, Frank	1 00
Thurman Branch	19 25
Turpen, Belle	25
Turpen, Frances	05
Vandel, Mrs. A. W.	25
West, Mr. and Mrs. E. S.	1 00
Weston Branch	7 25
Wheeler Branch	5 00
Wilkinson, Lehi	25
Woodbine Branch	13 00
Work, Lulu	25
Work, Orlando	1 00
Work, Mrs. Orlando	50
Work, Oral	25
Young, David D.	1 00
Young, David, jr.	1 00
Young, Alta	1 00
Young, Florence	1 00

KANSAS.

Brown, Maria E.	2 00
Boyd, J. N.	1 75
Centralia Branch	1 50
Chanute Saints	1 10
Chelsea Park Branch	3 37
Darison, Sister	1 00

Dittmore, Mrs. W. H.	1 00
Fanning Branch	10 32
Harding, Brother	25
Harding, Sister	10
Hopkins, Carl and Minnie	5 00
Nunamaker, Mary	1 00
Pittsburg Branch	20 00
Scammon Branch	7 90
Scandia Branch	3 30
Tyson, Mrs. L. A.	1 00
Wolfe, Mrs. T. B.	1 00
Vickery, W.	1 00
Veckery, Sister	1 00
Williams, Mrs. Iris	1 00

MAINE.

Gardner, Mrs. Stephen	1 00
Indian River Branch	8 71
Mansfield, M.	50
Mattatall, A. D. and Abbie E.	1 25
Mitchell, William O.	1 00
Mountainville Branch	2 94
Philbrick, Preston X. and Ida L.	1 00
Tainter, Mrs. E. S.	5 00
Waterville S S	65

MASSACHUSETTS.

Boston Branch	25 55
Boston Religio	1 00
Boston S S	5 00
Brockton S S	2 85
Burlingame, Ruth A.	50
Fall River Branch	8 17
Gilbert, Doctor John	1 00
Haverhill Branch	3 60
New Bedford Religio.	83
Plymouth Branch	1 62
Wilcox, Lottie R.	50

MARYLAND.

Elk Mills Branch	2 54
Elk Mills S S	84

MICHIGAN.

Alto Sunday School	70
Applegate Saints	3 85
Baxter, F. H.	5 00
Baxter, Mrs. F. H.	2 00
Bennett, Bertha	10
Bennett, John E.	2 00
Benzonia Branch	70
Boyne City Branch	2 68
Boyne City S S	1 51
Brinton Branch	1 30
Burgett, John, and wife	45
Burdickville Branch	3 26
Burgoyne, Ida and Cleo	1 00
Butterfield, Mrs. E. H.	50
Cass River Branch	2 80
Central Lake Branch	52
Coleman S S	79
Cook, Fannie	05
Cornish Branch	2 35
Cornish S S	32
Cox, Mrs. L.	1 00
Curtiss, Essie	25
Day, Mary	25
Day, Maggie	25
Depung, Mattie	50
Doty, H. A., and wife	50
Duterman, Sr., and A. M. Boomer	1 45
Elmira Branch	1 00
Emmans, Mary Ann	05
Emmans, William	05
Evergreen Branch	5 92
Farwell Branch	1 70
Frees, C. A., and wife	50
Frees, Luella	2 00
Freesoil Branch	6 50
Freesoil S S	6 00
Fuller, C.	25

East Fremont Branch	2 70
Galien Branch	22 11
Grindstone S S	2 92
Harper, Mary	15
Hersey Branch	1 00
Howell Saints	2 00
Inland Branch	2 60
Jones, R. B.	25
Joslyn, Alice	50
Juniata Sunday School	50
Kapnick, Nellie	15
Kapnick, Roland	25
Kiefie, John W.	50
Kiefie, Lena E.	50
King, Mrs. S.	11
Kinney, H. M., and wife	1 00
McDonald, M.	1 00
McDonald, Mrs. M.	25
McDonald, Peter	1 00
Macgregor S S	3 40
McNamara, Lewis	2 00
Markey Saints	3 80
Maxwell, Eliza	06
Mead, Dr. William R.	10 00
Minden City Branch	3 75
Nelson, H. E., and fam.	50
Nelson, Harley	1 85
Onway Saints	1 85
Pentland, Mrs. Annie	50
Pigeon River Branch	3 16
Plato, Lizzie	2 00
Port Huron Branch	5 36
Provost, L. R.	25
Randall, Mrs. H. R.	1 00
Richardson, H. A.	50
Rose City Branch	1 00
Russell, J. J.	1 00
Saint Gideon Branch	1 00
Sandusky Branch	2 37
Schreur, Dick	100 00
Second Detroit Branch	1 32
Shook, John	1 00
Shook, Joseph	50
Silver Lake Branch	85
Sparta Branch	7 30
Stocks, William C.	1 00
Thomas, G. W.	25
Thomas, Eliza A.	25
Traverse City S S	56
Turner, A. B., and wife	10
Tuttle, Aden	10
Tuttle, Ellen	10
Tuttle, Martha	10
Tuttle, W. A.	10
Tyter, Marion	11
Younker, Mary	10

MINNESOTA.

Bemidji Branch	5 00
Conrad, Mrs. Elizabeth	5 00
Donkin, Mrs. C. T.	25
Grant, Emily P.	5 00
Hill, Mrs. K. C.	25
Moody, Mrs. R. C.	1 00
North Star S S	1 62
Oak Lake Branch	6 75
Thomason, Mrs. H. M.	1 00
Thomason, Lawrence	70

MISSISSIPPI.

DePriest, Mrs. J. W.	1 00
Three Rivers Branch	5 25
Three Rivers S S	3 30

MISSOURI.

Andover S S	1 50
Atkinson, Mrs. Rebecca	50
Atz, Mr. and Mrs.	2 00
Bass, Mrs. W. W.	50
Bedison Branch	3 00
Bevier Branch	6 80
Bourgeret, James and John	25
Bourgeret, Maria	25
Chatburn, T. W.	1 00

Coal Hill Branch	1 50
Dennis, George W.	1 00
Guilford Branch	10 50
Hawley, Alma, and wife	1 00
Hawley, Ben	50
Hawley, Frank	1 00
Haymond, Hulda	1 00
Joplin Branch	9 45
Kingston Branch	4 00
Lone Rock Branch	4 00
Lowry City Branch	1 00
Mark, Mary A.	1 00
Mount Hope Branch	5 50
Norborne Branch	3 00
Oland Branch	6 06
Pleasant Grove Branch	2 25
Pomona Branch and Sunday School	3 00
Powell, Frank	75
Powell, Joseph, and wife	1 00
Rich Hill Branch	1 60
Riggs, I. D.	1 00
Saint Joseph Branch	28 82
Second Street, Saint Joseph Branch	3 69
Second Kansas City Branch	8 00
Simmons, Mrs. M. E.	2 00
Smithville Branch	2 00
Stewartsville Branch	5 75
Vieve Branch, Eldorado Springs	3 00
Webb City Branch	8 57
Webb City S S	5 43
Whiteside, Mrs. C. F.	1 00
Whearso Branch	90
Wilson, James	50
Wilson, Maria	50
Zion's Hope Sunday School, Bevier	1 94

MONTANA.

Baldwin, D. R.	2 00
Graybeal, Mrs. E. V.	5 00
Jamison, J. F.	2 00
Sacry, Will and Maggie	2 00

NEBRASKA.

Avoca S S	1 15
Blair Branch	2 10
Decatur Branch	6 81
Decatur Religio	1 55
Decatur S S	2 73
Eustis Branch	6 35
Franklin Branch	2 75
Gatsoot, Mr. and Mrs. I. G.	25
Graf, Adeline	50
Hansen, Kate	2 00
Kilmer, Millie J.	1 00
Pierson, Maud	50
Sarratt, Anna	50
Sarratt, Leonard	1 00
Southern Nebraska S S Association	6 00
Smith, Mrs. B. A.	1 00
Summer, Mrs. Lizzie	1 00
Umland, Mary	5 00
Watkins, Elizabeth	1 60

NEVADA.

Gamet, Jane	13 00
Jones, A. J., and wife	1 00
Jones, W. C., and wife	1 00
Smith, John	1 50
Twaddle, Lizzie	1 00

NEW MEXICO.

Chase, Mrs. George H.	2 00
Kennedy, E. L.	1 00

NEW YORK.

Buffalo Branch	5 78
Button, Mrs. H. A.	5 00

NEW HAMPSHIRE.

Congdon, Sadie	1 25
NORTH DAKOTA.	
Bantry Branch	5 00
Butler, Lillie Sherritt. .	1 50
Darling, J. W.	1 00
Murray, William I.	1 00
Minot Friend	25
Salisbury, F. M.	50
Sherman, Mrs. Ella	50
Whiting, Frank	1 00

OHIO.

Baldwin Branch	1 30
Cook, Mrs. Thomas. . . .	1 00
Cleveland Branch	2 28
Cleveland S S.	1 46
Cooper, Charles and May	1 00
Cooper, Elmira	25
Crabtree Branch	1 50
General collection, Mid- dletown	1 11
Hannah, D. J., and Mary	1 00
Hannah, Grace	1 00
Hannah, Samuel	50
Joliff, Mabel	25
Kirkendall, A. B.	1 00
Master, Emma C.	50
North Columbus Branch	1 82
Nutter, Flo Hannah. . . .	35
Ramsay, F. E.	1 00
Siner, Alice	1 00
Steuensville Branch . . .	4 00
Temple Branch	11 28
Wallace, Maggie E. . . .	1 00
Wellston S S.	1 00
Wren, Edith	1 00
Wren, Thomas	25
Wren, Mrs. Thomas . . .	50
Youngstown Branch . . .	1 85
Youngstown S S.	18

OREGON.

Baker, A. A.	50
Bandon Religio	5 00
Bandon Sunday School	5 00
Eckley, Oscar W.	25
Gault, Mrs. G. M.	1 00
Hanson, Daisy	25
Hanson, Florence	25
Lofton, Mrs. Lue	1 00
Mayse, A. J.	45
Miniard, Mabel	25
Miniard, Mrs. R. M. . . .	25
Monteville Branch . . .	4 00
Myrtle Point Branch. . .	4 00
Olive Branch S S.	2 00
Propst, Mrs. O. W.	1 00
Smith, Mrs. William . . .	1 00
Smith, William	1 00

OKLAHOMA.

Beck, A. O.	5 00
Bradley, Sarah C.	50
Coddington, H. C.	10
Coddington, Mrs. M. E . .	25
Fairland Branch	6 50
Hain, David and A. F. . .	2 00
Kingfisher S S.	2 70
McLain, Ella	5 00
Piedmont S S.	8 25
Richardson, Retta	50
Robinson, W. N. (dor- mitory)	20 00
Ross, J. B.	1 00
Scott, Jephtha	3 00
Tarilton Branch	4 00
Yates, Blanche	50

PENNSYLVANIA.

Conneautville Branch. .	2 10
Fayette City Branch. . .	1 40
Pittsburg Branch	3 13
Scranton Branch	3 61
Sharon Branch	1 75
Sharon S S.	1 41

RHODE ISLAND.

Little Compton Branch . .	1 45
Providence Branch	8 22
Providence Religio	78

SOUTH DAKOTA.

Bean, Archie	50
Bean, John W. and Annie	1 00
Bower, Sarah E.	1 00
Harvey, Mrs. D. E.	50
M. L.	5 00
Vaughn, Mrs. S. A.	5 00

TEXAS.

San Antonio S S.	2 65
Second San Antonio Branch	3 75

UTAH.

Condit, Amanda	75
Condit, Cora	25
Condit, Ida L.	1 00
Larsen, Sr. M. C.	5 00
Nazer, Alva	25
Nazer, Conrad C.	25
Nazer, Ernest	25
Nazer, Una L.	25
Ogden Branch	3 50
Ogden Sunday School . .	2 36
Provo Branch	1 60
Salt Lake City Branch . .	4 25

WEST VIRGINIA.

Cabin Run Branch.	1 25
Kennedy, John M.	50
Morgan, Elizabeth	1 00
Wheeling Branch	5 11

WASHINGTON.

Allen, John R.	10
Allen, Mary E.	1 00
Allen, Martha M.	1 00
Centralia S S.	2 19
Drier, Ferdinand	1 00
George, Anna	25
Harvey, Mary M.	50
Holland, Ella M.	50
Holmes, Donna M.	1 00
Holmes, Frank	1 00
Shippy, Lewis B.	50
Stover, Cecil	25
Stover, Charles H.	25
Walling, Hattie	20
Willing Helpers' Society	1 50

WISCONSIN.

Appleton Saints	2 00
East Delavan Branch . . .	1 50
Elvin, Ruthven	3 00
Flora Fountain Branch . .	1 50
Hook, Archie	50
Hochier, Archie	50
Milwaukee S S.	82
Reed Branch	3 60
Runkle, Augusta E.	50

WYOMING.

Daniel, A. M.	1 00
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**GRACELAND COLLEGE
RUNNING EXPENSE
ACCOUNT.**

Receipts by E. L. Kelley, Pre-
siding Bishop, from Feb-
ruary 4, 1909, to June
30, 1910.

Offerings.

ALABAMA.

Pleasant Hill Branch. . .	26 00
Theodore Branch	2 60

CALIFORNIA.

Brown, T. S.	10 00
Casteel, Mrs. J. O.	1 00
Fresno Sunday School . .	5 50
Garden Grove Sunday School and Religio	5 00
Harris, Ella	2 00
Los Angeles Branch. . . .	23 75
Mountain Home Branch 2	50
Newport Sunday School and Branch	12 60
Oakland Branch	13 00
Oakland Sunday School and Branch	10 50
Petaluma, Sister	50
Pickles, Elizabeth	3 00
San Bernardino Branch and Sunday School	6 56
San Bernardino Branch . .	10 00
San Bernardino Branch Sunday School and Religio	10 00
San Francisco S S.	2 07
Santa Ana Branch.	3 05
Tulare Branch	1 95
Turpen, T. C.	5 00

CANADA.

Cameron Branch	2 12
Green, Mrs. George. . . .	1 00
Halstead, O O.	25
Humber Branch	6 20
Humber Bay S S.	2 00
London Branch	6 42
London Sunday School . .	1 43
McConnell, Mary	35
Nelson, W. E.	5 00
New Westminster Branch	2 70
Saskatoon Branch	3 60
Spy Hill Branch	10 00
Stokes Bay Branch	2 50
Wallaceburg Branch . . .	1 25
Warburton, Emma	1 00

COLORADO.

Clearwater Saints	25
Colorado Springs Sun- day School	1 04
Colorado Springs Branch	5 05
Duvic, Eva A.	4 00
Hamill, Margaret E. . . .	1 00
Hopper, Ida M.	1 00
Kennedy, Earl A.	1 00
Kennedy, George O. . . .	1 00
Kennedy, Sr. M.	1 00
Pople, Martha H.	2 00
Schall, Ina A.	1 00
Shumate, F. B., and wife	1 00
Wray Saints	18 02

CONNECTICUT.

Broad River Branch. . . .	76
---------------------------	----

ENGLAND.

Priestly Road Branch. . .	2 22
Denton Mission	73
Eccles Branch	36
Enfield Branch	1 02
Exeter Branch	24
Farnworth Branch	65
Leeds Branch	1 06
London Branch	1 03
North Manchester Branch	91
South Manchester Branch	1 45
Stockport Branch	85

HAWAII.

Honolulu Branch	18 00
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IDAHO.

Boyd, Mary A.	1 00
Dallimore, Loulia B. . . .	1 00
Ferguson, W. T.	5 00
Hendrickson, B. L.	1 95
Sagle Branch	4 56
Weinheimer, Susie	1 00

ILLINOIS.

Baseore, Clara	10 00
Bath, D. I.	1 75
Buffalo Prairie Branch . .	3 85
Chicago, Hope of Israel Sunday School	1 91
Gillin, Mary E.	1 65
Jones, J., and wife	25
Kewanee Branch	1 35
Kilgore, Mrs. R.	50
Leland, James	1 50
Media Branch	3 12
Mission Branch	16 00
Plano Ladies' Aid.	5 00
Plano Branch	3 00
Piper City Saints	5 25
Rock Creek Branch and Sunday School. . . .	16 07
Rogers, S. M.	1 00
Tunnel Hill Saints	4 56

INDIANA.

New Albany Branch. . . .	1 65
New Albany S S.	80
New Albany Religio. . . .	30
Ward, Asa, and wife. . . .	1 00

IOWA.

Brother, A. (M. B.)	10 00
Butterworth, C. E.	10 00
Clinton Branch	4 10
Clinton S S.	50
Council Bluffs Branch . .	16 70
Des Moines Valley Branch	2 45
Herring, Alice	2 00
Hiteman Branch	6 65
Jones, Cosie	50
Jones, Sarah P.	50
Lane, I. M., and wife. . . .	3 00
Logan Branch	15 15
Marion Branch	2 50
Mondamin Branch	4 23
Morgan, E. B.	1 00
Savanna Branch	3 75
Savanna S S.	75
Snethen, Mrs. C. C. . . .	50
Schrunk, Mrs. T. F. . . .	20 00
Tabor Branch	13 01
Temple, W. C.	1 00
Wheetley, David W. . . .	1 00

KANSAS.

Altamont Branch	1 75
Argentine Branch	3 55
Atechison Branch and Sunday School	6 50
Blue Rapids Saints	1 85
Chelsea Park Branch. . . .	5 00
Columbus Saints	5 00
Davis, B. H.	1 00
Hager, Susan	50
Malvern Hill S S.	1 10
Maloney, W. S.	10 00
Pittsburg Branch	2 50
Redfield, Charles H. . . .	2 50
Redfield, Charles H. . . .	5 00
Scranton Branch	5 00
Sutton, J. R. and Libbie	5 00
Topeka Saints	5 25

KENTUCKY.

Louisville Branch	2 25
---------------------------	------

CONTENTS

THE SAINTS' HERALD

EDITORIAL:
 The Church as a Benefactor 965
 Graceland, by Vida E. Smith 971

ELDERS' NOTE-BOOK:
 The Gifts and Giving, by Earnest A. Webbe 971
 Why Some Preachers Succeed 972
 The Bible 972

ORIGINAL ARTICLES:
 The Evangelization of the World.—Part 4, by John C. Grainger 972

HYMNS AND POEMS 976

MOTHERS' HOME COLUMN:
 Evil Effects of Idleness; No Work in the Home, by Mrs. Maud Mills 977

LETTER DEPARTMENT 978
 Samuel Brown—W. A. Guthrie—J. R. Dickson—Ollie Derry—Mrs. Ella Norman—A. M. Chase—T. W. Chatburn—E. E. Long—John H. McLean—F. Webbe.

MISCELLANEOUS 982

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 Clitherall S S 4 70
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 Grandview Branch 3 22
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 Knobnoster Branch. 8 10
 Oakdale Branch 5 06
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 Oak Hill Branch 11 65
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 Saint Louis Branch 18 25
 Saint Louis S S 5 82
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MONTANA.
 Deer Lodge Branch 16 30

NEBRASKA.
 Ainsworth Saints 1 25
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 Emley, Albert 2 50
 Everett, Mrs. George. 1 50
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 Inman Branch 7 50
 Kennicutt, A. B. 5 00
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Nebraska City, Zion's Hope Sunday School 2 52
 Nebraska City Saints. 6 04
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 Omaha Branch, Religion and Sunday School 15 08
 Stoddard, Amelia 2 48
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 Taylor, J. W. 50
 Ward, Alice A. 1 00
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 Lansford Branch 2 00
 Moffit, Sr. H. O. 1 75
 Moffit, Elmer 25
 Wheeler, Clara 2 50

NEW YORK.
 Button, H. A. 2 00
 Lewis, L. H., and wife 1 00
 Newcomb, Mrs. T. A. 1 00

OHIO.
 Columbus, North Saints 1 25
 Cleary, Jennie A. 1 00
 Fri family 90
 Gross, John W. 25
 Hardin, Jacob 50
 Kirkendall family 3 25
 Morris, Fred 25
 Sherbondy Branch 3 71
 Tucker, D. E., and wife 1 00
 West, Jennie 1 00

OKLAHOMA.
 Alva Sunday School 2 00
 Craven C. J. 5 00
 Davidson S S 2 25
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 Vera Branch 8 10
 Wilburton Saints 42

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 McCulley, Nellie I. 1 00
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 Ledingham, John 25 00
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 Berham, John P. 1 00
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 Ellensburg Branch 4 00
 Seattle Branch 9 70
 Spokane Branch 31 20

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 Evansville S S 2 00
 Honck, Mrs. M. 25
 Janesville Branch 6 68
 Madison Branch 3 30
 Porcupine Branch 10 00
 Shaw, Elmer 1 00

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 1909
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 June 3, telegrams, F. M. Smith 1 05
 June 28, expenses, F. M. Smith 10 00
 June 30, note, A. E. Cobb 1,000 00
 Nov. 27, check, Oscar Anderson, treasurer 200 00
 December 14, check, Oscar Anderson, treasurer 1,000 00

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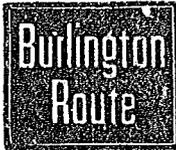
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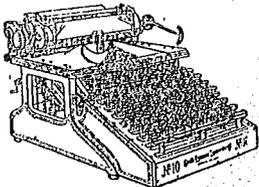
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THE SAINTS' HERALD

Official Publication of the Reorganized Church of Jesus Christ of Latter Day Saints

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

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



"There shall not any man among you have save it be one wife; and concubines he shall have none."—Book of Mormon, Jacob 2: 36.

VOLUME 57

LAMONI, IOWA, OCTOBER 12, 1910

NUMBER 41

Editorial

TESTIMONY IN CONFLICT.

"I bear my testimony that Joseph Smith was a prophet of God; and that Brigham Young was his legal successor."

Not long ago an elder of the Utah Mormon church, whose name is immaterial to the issue presented, stood before us in private conversation and bore the above testimony three separate times. What may have been in the mind of this young elder to cause him to bear such a testimony at such a time it is unnecessary to inquire. It may have been a thought prevailing that his duty to his church organization as an elder sent out to present the gospel and evangelize the world justified him in bearing such a testimony to those who might differ from him upon the faith and doctrines of the denomination which he represented, as well as to those to whom he might preach in his itinerancy, in order to secure adherence to their faith. The statement, as it is given, is a peculiar one.

Mentioning the circumstances to a few others of our own way of believing one of them from the Middle West stated to us that he had heard that testimony borne probably a thousand times by members of the Utah church. It would appear that it is the shibboleth of those that are sent out from the Utah church and forms the basic statement upon which their faith and church allegiance are founded. As such it will repay some thoughtful consideration. For instance; we accept the first statement as true, that Joseph Smith was a prophet of God. This is broad in its character, and applies only to Joseph Smith and the legitimacy of his labors under the angelic message contained in the revelations given to the church in its formative periods. We can have no fault to find with this statement.

The second statement, that Brigham Young is his legal successor, is a subject for just dispute. It is crafty in its spirit and would seem to carry the idea that if Joseph Smith was a prophet, so also was Brigham Young a prophet; but this is successfully disputed by Pres. Brigham Young himself, who said more than once, "I am neither a prophet nor the son of a prophet, but I have been profitable to this people." If the intention of those who formulated this testimony to be borne by the neophytes in the

Utah Mormon church was to bear the inference that Brigham Young was the successor to Joseph Smith as *president* of the church, those thus formulating it forgot that Joseph Smith had not been president of that church in the West, and that Brigham Young was virtually the first incumbent of the office of president of a polygamous church; and these young men, like the one who so ostentatiously bore testimony to us, that Brigham Young was Joseph Smith's legal successor, have not been correctly informed as to the history of their own organization. If they had been they would have known that on the 6th day of August, 1847, Brigham Young baptized those of the Twelve who were associated with him in the pioneer company into the valley of Great Salt Lake, and was himself baptized by one of those whom he had baptized; and on the 8th day of August he baptized the whole band of pioneers into a new regime; and that subsequently every person reaching the valley over "the rim of the basin," (meaning those who came into the valley over various passes through the mountains,) were required to be baptized, upon no other order or precedent than the one established upon those two days, the 6th and 8th of August, 1847.

These young men should also have known that in the December following this extraordinary action upon the part of Brigham Young and his associates of the Twelve, upon Brigham Young's return to Winter Quarters, near Omaha, Nebraska, and Council Bluffs, Iowa, Brigham Young was first chosen by his associates in the Quorum of Twelve, with two others, to form the presidency of a new church under the regime of Brigham Young, he choosing Heber C. Kimball and Jedediah M. Grant as his counselors, and proceeded to fill up at that time and afterwards the Quorum of Twelve.

The order for the rebaptizing of all those who crossed the mountains into the valley was enforced by President Young; thus baptizing the adherents to that faith, including polygamy, as practiced by them, out from under the presidency of Joseph Smith and the faith which he had established and in which he died, and into the church whose shibboleth we have quoted at the head of this article. The statement in this testimony that Brigham Young

was the legal successor of Joseph Smith is a subject of jurisprudence in both ecclesiastical and secular law. The issue has thus been joined in the courts of the United States, and public notice served upon the Utah Mormon church. Twice has this joining of issue before these courts resulted disastrously to the claim; for twice have the courts decided that the Reorganized Church of Jesus Christ of Latter Day Saints, whose president is the son of Joseph Smith the Prophet and at the time of the holding of the courts, was the legal successor of the original church. The claim in regard to organization is thus established in the secular courts of the land. This decision of the court, establishing the identity of the church presided over by Joseph Smith the Prophet and the one by his son, Joseph Smith, establishes the fact that the son of the Prophet was and is the legal successor of his father.

The testimony in these two separate actions before the courts was based upon the spiritual law and ordinances of the church, its faith and its practices as given by revelation of God, through Joseph Smith the Prophet, and while the courts were what is known as secular courts, the evidence upon which the judgment and verdict of the courts were founded was the ecclesiastical law, and every lawyer acquainted with jurisprudence is well aware of the fact that such conclusion based upon such testimony was inevitable and must stand against all contradiction and dispute.

The Reorganization stands ready, and has always stood ready, in forensic disputation anywhere, before any people, under fair and equal conditions, to defend the claim to legal succession as made by its officers and members, from its institution to the present moment, and throw down the gauntlet of challenge to those who may claim adversely.

Perhaps the main vital point on the spiritual side of the controversy is this: Jesus said to his disciples on one occasion, "Whom do you say that I am?" The reply to this question was this: "Thou art the Christ, the Son of the living God." (Matthew 16: 16, 17.) Jesus at that time said to these men, his disciples, speaking definitely to Peter, that it would be upon this rock, (the fact that is stated by Peter) that he would build his church. As a consequence of this the testimony of the disciples as a whole was subsequently borne, as stated in the Acts of the Apostles, to the same general principle, that "Jesus is the Christ, the Son of the living God."

The Utah Mormon polygamous church may conscientiously, devoutly, and possibly sacredly bear testimony that Brigham Young was the foster father prophet of the church to which they belong, and make the statement that he was the successor of Joseph Smith the Prophet; but the claim to the prophetic office being re-

futed by the statement of President Young himself, that he was neither a prophet nor the son of a prophet, and the claim to legal successorship having been successfully disproved in the courts by both ecclesiastical and secular law, the testimony fails of any other effect than to show that they who make it are both members of the church of Pres. Brigham Young and his successors, under the polygamous regime. Each of Brigham Young's successors so far has been a polygamist, and the last incumbent of this office is notable in this distinction, in that the wives who have borne him children have been polygamous wives, and the children whom they have borne have been polygamous children; and if any of them are now legitimate by the law, it has been through the action of polygamous associates, who have been made lawmakers in the State of Utah.

The church of Christ anciently established bore this testimony, that Jesus was the Christ and the doctrine was true. This was the promise of the Scriptures. The church established by Joseph Smith and his associates in 1830 bore this testimony, that Jesus was the Christ, and the doctrine was true. This was the testimony of the Scriptures to them. This was the testimony of the Book of Mormon to them. This was the testimony of the revelations of God to them. The church under Joseph Smith did not stand upon the testimony (of the membership) that Joseph Smith was a prophet of God. The Reorganized Church does not stand upon the testimony of its membership that Joseph Smith was a prophet of God, and that his son is his legal successor; but it stands upon the common testimony of the membership of the church during the days of the disciples, subsequent to the death of the Savior, upon the testimony of the church on this land under the prophets from Lehi down to Moroni, and upon the testimony of the same Spirit now borne to the Reorganized Church, that Jesus is the Christ and the doctrine is true.

This is the safe ground, and no matter how strongly these representatives of the polygamous believing and polygamous teaching church may testify, it must be clear that they come very nearly, even quite under the condemnation of the ancient prophet who said to Israel, "Though ye swear that the Lord your God liveth, ye swear falsely."

TONGUES AND INTERPRETATION.

PROPHECY GIVEN AT REGULAR PRAYER MEETING AT
BAY CITY REUNION, AUGUST 21, 1910, BY
APOSTLE J. W. WIGHT.

Yea; thus saith the Spirit. Many have been doubting. Many have been distrustful, but for your good I say unto you as my people, that which you have doubted has had no foundation for doubt. For I, the Lord, your God, have done many things in a way ye

know not of, but with which the people should be concerned.

While the church has been heavily burdened in a financial way, ye are to remember that as my people have gathered together from time to time, to testify of their love to me and of their willingness to do for me, herein will lie your opportunity to show your faith by your works. So far as the college is concerned, the homes, the sanitarium, and the various auxiliaries of my church, they have been of my right hand planting. They are a help and a gift unto my people.

And inasmuch as my people will put forth diligent effort in maintaining them for the sake of the young as well as the needy, they will be blessed in such efforts.

And I also say unto you that my handmaiden, Etzenhouser, and my servant Gunsolley, and many of my people have been called forth as helpers to the young of my people, and to encourage them to a greater diligence. Let my people continue to be diligent in the maintaining of these auxiliaries and my blessings will attend and there will be a manifestation of unity of spirit, never before known, or a realization of such power.

Be not in doubt; be not suspicious. Let my people come down to a spirit of humility and put forth their best efforts and energies, for the upbuilding of my work, and my glory will be made manifest and my people will be comforted and strengthened. Thus saith the Spirit. Amen.

(Reported by Bro. Ralph W. Johnson, of Flint, Michigan.)—*Glad Tidings, September, 1910.*

A COMMUNICATION FROM THE EDITOR OF THE EVENING AND MORNING STAR.

We are in receipt of the following communication from Mr. John R. Haldeman, editor of the *Evening and Morning Star*, Independence, Missouri:

MR. ELBERT A. SMITH,

Associate Editor SAINTS' HERALD, Lamoni, Iowa.

Dear Sir: I wish to call your attention to an erroneous statement which appeared in the SAINTS' HERALD for June 8, 1910. The misstatement occurs in an article headed, "The Book of Commandments and the Book of Doctrine and Covenants rendition of the revelation contained in section forty-two."

The article is signed by W. E. Peak, George Jenkins, and J. E. Vanderwood; a committee acting for the Quorum of Seventy of the Reorganized Church. The article contains what purports to be an extract from the consecration law, printed in part in the *Evening and Morning Star* for July, 1832, at page 30, volume 1.

The writer has recently examined two copies of the *Evening and Morning Star*, for July, 1832, one of the copies being in the possession of Elder Fred M. Smith, Independence, Missouri, and finds that the issue mentioned does contain an extract from the consecration law, but fails to find the language there that your paper says is there.

Instead of the language in the *Star* for July, 1832, agreeing

with the Doctrine and Covenants, it does the very opposite claimed by the committee and agrees with the Book of Commandments.

I have repeatedly compared the extract given by your committee, with the *Evening and Morning Star*, and unqualifiedly state that your article does not state the truth when it claims the rendition of the consecration law, as given in the Book of Doctrine and Covenants, agrees with the revelation as first printed in 1832, in the *Evening and Morning Star*, for July of that year.

The *Evening and Morning Star* has the extract as follows:

"If thou lovest me, thou shalt serve me and keep all my commandments; and behold, thou shalt consecrate all thy properties, that which thou hast unto me, with a deed and a covenant which can not be broken; and they shall be laid before the bishop of my church, and two of the elders, such as he shall appoint and set apart for that purpose."

There is a so-called "reprint" of the *Evening and Morning Star* in existence, and it contains the revelation like it is in the Book of Covenants. The men who wrote your article must have used the garbled reprint instead of the original.

I sincerely trust that you will print an ample correction in your next issue, as I wish to refer to the matter in the October issue of our paper, and prefer that your readers should get the correction from you before it appears in the *Evening and Morning Star*.

Faternally,

JOHN R. HALDEMAN,

Editor *Evening and Morning Star*.

ITEMS FROM THE PAST.

FIFTY YEARS AGO.

The following is taken from the HERALD for October, 1860:

"A NEW HYMN BOOK.—The minutes of the late conference will show what arrangements have been made for the publication of a hymn book. Presidents of branches are requested to forward subscriptions as the minutes direct. Where it is convenient they may send by drafts. Individuals may also send their subscriptions without the intervention of a president, where it is more convenient. It is expected that the price will be fifty cents per copy. If there should be any variation from this sum, it can be afterwards rectified. Sister Emma Bidamon was appointed by a revelation in July, 1830, to make a selection of sacred hymns. Book of Covenants, section 48, paragraph 3 says, 'It shall be given thee, also, to make a selection of sacred hymns as shall be given thee, which is pleasing unto me, to be had in my church, for my soul delighteth in the song of the heart, yea, the song of the righteous is a prayer unto me, and it shall be answered with a blessing upon their heads.' She has therefore been reappointed to the performance of this work."

"Those who have hymns which may be deemed suitable for this purpose are requested to forward them to her at Nauvoo, Illinois. If they are written, they must be plain and legible."

"This number will be the last one which we shall send to those persons who have paid nothing for it,

except in those cases which are specially provided for."

"We can supply no more copies of No. 1 and No. 3, and not many of No. 4 and No. 5 unless some of our friends can return some of these numbers."

TWENTY-FIVE YEARS AGO.

The following is taken from the HERALD for October 10, 1885:

"We expect to get the Spalding 'Manuscript Found' on the market in a few weeks, and will announce its issue in due time. We have much other matter to publish that should have precedence; hence the delay. Be patient."

"Pres. Joseph Smith was at Stuart, Montana, the 23d ult., and had held services there with fair sized congregations of attentive listeners. He and Brother Luff would soon start for Malad City, Idaho, *en route* for Salt Lake City."

"We have just received letters from Elder T. W. Smith, Society Islands, dated April 15 and 17, also July 19 and 26. They will appear in due time in the HERALD. He says there are now about twenty-five branches, and nearly one thousand members in that mission, and thinks the mission will be self-sustaining."

"Bro. S. F. Walker in this issue furnishes another interesting paper on the 'Origin of all things,' giving some valuable facts in respect to Hebrew and Christian civilizations on this continent prior to its discovery by Europeans. Evidences of this class are multiplying, and now if another Champollion should read the silent records chiseled on the temples, tombs, and other monuments of Central, South, and portions of North America, the world might learn the great truths held by the Latter Day Saints for the past sixty years in respect to the inhabitants of Ancient America."

"By letter from Elder M. T. Short we learn the Saints had 'a nice camp meeting' at Park Bluff, near Montrose, Iowa, from the 20th to the 28th ult. We have received no detailed report of it up to this writing."

It will be of interest to HERALD readers, we believe, to give the names and addresses of those who had letters in this same issue of October 10, 1885. They are as follows: T. W. Smith, Matea Island, South Seas; Robert M. Elvin, Elmwood, Nebraska; G. T. Griffiths, Wheeling, West Virginia; Aaron Burlison, Parrish, Illinois; C. G. Lanphear, Obi, New York; Peter Anderson, Richfield, Utah; Arthur B. Pierce, Plainville, Massachusetts; G. H. Hilliard, Jeffersonville, Illinois; John C. Foss, Cormorant Mills, Minnesota; J. A. Robinson, Mattoon, Illinois; J. T. Davis, Pittsburg, Kansas, and A. H. Parsons, North Branch, Kansas.

NOTES AND COMMENTS.

We wish to thank the brethren who have replied to our request for mission news for our new department. Those who have responded are Brn. A. M. Baker, O. B. Thomas, J. E. Vanderwood, William Johnson, R. W. Farrell.

Elder T. W. Williams writes as follows: "Inadvertently, when reporting our reunion I failed to state that our Bishop's agent was one of the speakers. He preached on the law of finance and gave one of the best sermons of the reunion. Even the Bishop sat up and took notice, subsequently commending him."

The Associate Editor was privileged to occupy the pulpit at Independence, Missouri, Sunday morning and evening, October 2. The morning hour was devoted to the interests of the College. The attendance was good. We were pleased to have Pres. Joseph Smith with us in the stand at both services, also at the afternoon prayer service. He seems to be in excellent health, much better than during the spring conference.

Bishop E. L. Kelley will meet with the Saints of Lamoni, Sunday, October 16. He is expected to occupy the pulpit in the morning and evening, and will meet with the priesthood of the Stake in the afternoon. The Order of Enoch will be the subject for discussion, probably during the entire day.

Professor J. A. Gunsolley reports a total enrollment at Graceland College of one hundred and five. There are twenty-eight students from Lamoni and vicinity, and fifteen from Independence. The Industrial Department has sixteen girls and thirteen boys. Twelve States are represented in the College, and two foreign fields. Over four hundred of the temporary endowment cards have been signed.

Marked copies of *The Daily Eagle* and *The Evening Record*, both published at Traverse City, Michigan, reach our desk. The *Record* (September 26) contains a lengthy write up of the work and their coming district conference, distinctions between us and the Utah faction, extracts from speeches of Senators Burrows and Dubois, and pictures of Brn. J. J. Cornish and Graceland College. The *Eagle* (September 28) writes up the first sessions of the conference and has a picture of Bro. J. W. Wight. It is a splendid thing to have impartial representation in the newspapers.

All missionary enthusiasm is born at the foot of the cross. It is because we ourselves have stood there and looked into the face of the love of God who died for us, that we feel sure of the evangelization of the world.—*W. T. A. Barber.*

Original Articles

LEAVES FROM LIFE.—THE LIFE OF A HEROINE.

BY CHARLES DERRY.

In giving a brief sketch of the life of my departed companion, I must necessarily touch upon some items connected with, and forming a part of, the life of the writer. In journeying with his little family to the West in 1854, it was his misfortune to be deprived by death of his beloved and faithful wife, the affectionate mother of his children. He felt all the bitterness of his terrible bereavement, which was worse than death. In a strange land, in the bleak and Rocky Mountains, among strangers, with two sweet little babes to care for, the youngest of whom had been sick during a great part of the journey across the plains, and seemed now at death's door, I repeat, the pain and anguish of soul was worse than death. The charms of life were gone, as he laid her lifeless body, with only a winding sheet to cover her, in the cold and cheerless grave! In two hours from the departure of her loving and gentle spirit, he was compelled to leave her silent abode, and march on or be left alone on the mountains with his dead. Other hands kindly offered to care for his little ones the remainder of the journey, but no other hands must care for *her loved ones but his*. They were all that was dear to him on earth, and they were too precious to be intrusted to the care of others until their destination was reached.

After three weeks more the tedious journey was ended, and he found himself in a strange city and among strangers. It is true there were some there that had heard his voice and received the truth from his lips in his native land, who bade him welcome to a temporary shelter; but now, if possible, he felt his lonely condition more and more, and the care for his children pressed heavily upon his heart. He was unfitted to care for them as they needed, and to put them out to strangers, he could not. He had been an outcast all his life and had deeply drank of the bitter cup. He resolved never to subject his precious babes to such a condition; but he must labor for their support, and this he could not do and properly care for them. A kind friend offered a temporary asylum for himself and babes, so that he could labor through the day and have the care of them through the night.

While his faith in humanity had been somewhat shattered, his faith in God was strong; and as he had proved the loving-kindness of God in leading him, in answer to his prayers, in the choice of a companion, and had given to him the loved one whom he had now taken away, he believed that the same divine Father would now, in the hour of his necessity, hear his prayer and guide him to one who would be a mother to his little ones, as also a wife to him. Accordingly he sought unto the Lord for

guidance in his choice. It is no vain, egotistical utterance to say there were maidens and widows who had known him in former days, that gave evidence of sympathy and a willingness to assume the care; but it was not a wife alone that he wanted, but also a *mother* to his motherless babes, and not every woman is fitted to care for another woman's children. He did not plead with the Almighty in vain. As he was working one day he saw a train of emigrants coming from the mountains into the valley, and the suggestion came, and with it the resolve, to go and look for a wife! He met the train. It formed a corral; he met several people whom he knew, male and female, and while conversing with a young woman whom he had formerly been acquainted with, another young lady passed before his eyes whom he had never before seen; and the moment he saw her, the impression came forcibly to his mind that she would be his wife. He did not hesitate, but went to her; told her who he was, and his condition; that his wife lay on yonder mountains; had been dead seven weeks; he had two little children, but no home, nor means; but he thought he could make a living for his family; and if, under those conditions, she would become his wife and a mother to his children, he would be a husband to her in every sense of the word.

Reader, that may not sound romantic, but every word is true. Some may laugh at the idea; others may think him superstitious. If it is superstitious to believe in a kind and loving God, who hears his children's cry, he pleads guilty! He believes, too, if in anything pertaining to this earth life, mankind needs infinite wisdom to guide them, it is in the choice of a companion for life. He knows nothing of matches being made in heaven, but he does verily believe, that if the race sought unto God for wisdom to direct, and were willing to follow his lead instead of following their lusts, there would be no need of a law against divorce.

But to return: Time for due reflection was given, and when he returned his heart was made glad by an acceptance of his hand and heart, and she giving hers in return. They, together, sought the proper authorities, and they were made one according to the laws of the land, and in harmony with the law of God. Having given this preface, I now proceed to give a sketch of the life of our beloved heroine.

I have called her a heroine, because it requires more than ordinary courage for a young woman to undertake the cares of a family not her own, and that family destitute of a home or means; and when, as I knew, there were more flattering offers for her, and grander opportunities than he could possibly offer; for the only part of his life that he could call his own, except six months (the time between his coming of age and being called to the ministry) had

been devoted exclusively to the gospel ministry, and every Latter Day Saint knows what that means, as far as acquiring the wealth of this world is concerned. Hence it is evident that our heroine must have been moved upon by a nobler spirit than that of selfish desire, and a higher motive than that of merely settling down for life. It was the spirit of self-sacrifice for others' good.

Eliza Herbert was the youngest daughter of John and Mary Herbert, and was born on or about the 1st of August, A. D. 1831, in the village of Castle-Eaton, Wiltshire, England. Her mother died when Eliza was about three years old. Her father never married again, but kept the family together, sustaining them until they were able to provide for themselves, by his occupation as a baker. The gospel, as restored in these last days, reached their ears. The father, the two daughters and one son embraced it, and believing it was their duty to gather with the Saints, they, with the exception of the son, in March, 1854, emigrated to America. The father died on the way, leaving the two daughters alone (I should have stated that neither of the sons came with them), but the daughters, after the death of their father, continued their arduous journey across the plains and arrived at the place which they had been taught was "Zion" about the 26th of October, 1854, when she saw, for the first time, the one who sought and obtained her hand and heart.

On the 28th of October, 1854, as before stated, they were made husband and wife, according to the law of the land, and in harmony with the law of God. He obtained possession of a room, and took his wife and his children there. Furniture was scant, and provisions were far from plenty; nor will this be any wonder, when it is remembered that he landed there penniless, about three weeks before, and the condition of his helpless babes hindered him greatly in making proper provision, or seizing opportunities that were open or unencumbered. To one who had been reared in comparative plenty, and who had never known want, it was enough to test her courage, the strength of her love and true womanhood.

She was beautiful in form and feature and her manners such as to attract those who love true modesty and womanly dignity, and in that land where all men, from the young and stalwart to those bent with age, gray-headed, and with one foot on the verge of the grave, was constantly on the outlook for a wife, if they had none; or if they had one or more, were hunting for others to fill up their harems and increase their kingdom, and were prepared to and did, make far brighter offers than was in the power of the penurious suitor with his tale of woe. Nothing but the most unselfish spirit and self-denying, heart-felt kindness, could have induced her to accept the hand of poverty amid so many apparently

brighter opportunities, hence we think her entitled to be called a true heroine, and a recital of her life will prove that she lived and died one.

Winter was soon upon us, and only those who have passed through a winter in the West, and a newly settled part at that, know what winter really is, especially to people unprepared for it. Our stock of provisions consisted of potatoes and salt; of the latter there was no dearth. It was salt land. Of the former I had laid in a good supply by digging them on shares. So we were sustained through the winter and suffered no inconvenience from a diet of potatoes and salt, and if there was any murmuring outside of my own lips, it never reached my ears.

The spring of 1855 opened. I obtained work on the "Public Works" as they called them. It was really for the church. I had to go some three miles to work every morning. My wages were reckoned two dollars a day, but my pay consisted of flour, potatoes and other vegetables. Occasionally a little butter, but other luxuries were not ours to enjoy, and very little butter fell to our share.

That year, 1855, grasshoppers devoured the growing crops, and famine stared the people in the face and gnawed at the vitals of hundreds. But the leaders, in whose hands the tithing fell, knew no want. The tithing of former years, stored away, supplied their needs. But many of the masses suffered. In the meantime I was sent to Cache Valley, some ninety miles from Salt Lake City to secure hay for the "church cattle." I was away three weeks, and when I returned, my wife told me she wanted me to quit the public works and gave as her reasons the following: When I was absent from the city, she had to go to the tithing office to get provisions which I had earned and she could not get butter, sugar, tea, coffee, or anything but a little flour and vegetables, because the leaders with their numerous families, must be first served; and they left nothing for the families of the workers on the public works. Moreover, Heber C. Kimball had taken occasion to abuse the men and their families, because some of the former complained that they had to work hard on dry bread, and he graciously (?) told them, "Damn it, dip it in City Creek and wet it then. You need not eat dry bread while there is plenty of water in City Creek." Then he abused the women because they applied at the tithing office for the miserable pittance due for their husbands' labors.

This was more than her noble spirit would submit to, and I complied with her request, and removed up in the north country. The devastation caused by grasshoppers now told with terrible effect. The sufferings endured by thousands can not be told. She endured without murmuring the sufferings caused by the famine, but the unjust and uncalled for insults and denunciations of those men who posed as

our shepherds, she would not brook. The truth was as dear to her as ever, but she could not reconcile the injustice she saw and felt with those truths; hence her request that I should quit working on the public works. The destruction of the crops rendered it impossible for men to obtain employment, and in the face of another hard winter, only hardships awaited us, but she met them with the fortitude of a true woman. Too proud to beg and too honest to steal, she submitted to the conditions without a murmur. I will not harrow up the feelings by relating the particulars of our sufferings that winter. Suffice it to say we lived through it; but when the spring of 1856 dawned upon us, the moderating of the weather was the only betterment of our condition, since we had to wait for the maturing of the next crop before we could hope to have our necessary wants supplied.

When the spring opened I rented a few acres in the "big field" at Ogden, but having no team, I hired a team to plow the ground, for which I paid by working out the tithing of the owner. I got in my little crop of corn, then went to making adobes. During this time, for some reason then unknown to the writer, Brigham gave orders for the drilling of the "Nauvoo Militia" two or three times a week, and every able-bodied man was expected to join them, and of course I had to join. One evening as I was returning to my cabin from my adobe yard, I was notified to be at the Colonel's office by nine o'clock that night. I obeyed and found that the militia was ordered into the mountains to drive back the United States Army, whom we were told was coming to invade our territory, to destroy our leader and use our wives and children as they pleased; and if any man refused to go, he was to be treated as an enemy. I informed my wife. She cooked up some provisions, such as she had, and I bade farewell to my wife and children, for aught I knew, for the last time in life. Having committed to her the care of the children and the gathering of our little crop, our separation is more easily imagined than described. For her, it meant care of the family and hardships that should never be laid upon a woman to bear, and possibly separation by death of husband and father. But she assumed the care and labor without regret, only at my absence.

I was absent three months, in the mountains, marching through rivers, over mountains and through canyons covered with snow, but thank God, I was not called upon to fire a gun. I had determined, however, not to shed human blood, be the consequences what they might be. This was what was called the "Mormon War."

I returned home the day before Christmas of that year, where I was received with wide-open arms and hearts by both my wife and children. The latter had

been faithfully cared for by her; and she had gathered in, by her own hands, the little crop and made all the provision she could for the winter. I may here state that the United States Government had appointed a governor to succeed Brigham Young, as governor of the Territory in Utah, against which appointment Brigham rebelled and proclaimed war against the Government; that is, he determined to oppose the installment of the new governor: and for this cause he had called out every able-bodied man to oppose the army of the Government.

We were more than a thousand miles from civilization and had no means of knowing the real purpose of the Government, as we could get no knowledge of the state of affairs only as it was filtered through Brigham's channels. When Brigham saw it was useless to further oppose the entrance of the new governor, he gave orders for all the people to move south, under the threat that men should be detailed to burn our houses over our heads if we refused to leave them. To this we reluctantly submitted, but as we had no team, we had to get away the best we could, having to leave what we had behind us, and were compelled to sleep on the ground at nights; but we were permitted to halt about fifty miles south of Salt Lake City, making our journey nearly one hundred miles from our residence. I will here state that Brigham had boasted that he knew of a place in the White Mountains where he could hide his people up so that the United States army could not find them in twenty years. He sent out a posse to locate it, but they failed and Brigham had to submit to the humiliation of seeing the new governor come in, in spite of his boast that the "United States Army should melt away as the dew before the morning sun."

In all these troubles our heroine never flinched from her duty as a wife and mother, and a child of God. We never returned to the little cabin we had left in Ogden, but wintered about ten miles north of Salt Lake City, I leaving wife and children in the south until I could hire a team to fetch them, which I did from a Gentile named James Lemon, a kind-hearted man, but who stayed on his own farm, either by permission obtained or by refusing to move, I know not which; but he was rich, and friendly to the ruling powers there, and his wife was a member of that church. Others, whom Brigham found it was to his interest to favor, were permitted to stay on their farms, and they raised crops, though Brigham had declared that nothing should be planted; but the masses had been compelled to move south.

My mind was now made up to make one more move as soon as I could, for I was satisfied that Brigham and his colleagues had departed from the truth, and that that whole system was corrupt. I counseled with my wife; she answered in the lan-

guage of Ruth to Naomi, and dear as she had been to me, she now seemed dearer still, and unitedly we planned and worked, I to earn and she to take care of my earnings, until we had scraped together enough to buy a yoke of cattle.

Learning of others who were intent on leaving, we joined teams with a man and his wife who had a wagon, and in the month of June, 1859, we bade adieu to the salt land. I have omitted to detail the struggle we made and the privations undergone to accomplish our purpose, because it would occupy too much space, but this is told in my journal, already written.

When it became known to the bishop of the ward we were stopping in, he came and inquired of my wife if she was going away of her own consent, or was her husband taking her contrary to her wish. She answered him, "Where my husband goes I will go; his people shall be my people, his God my God." This silenced them; they saw they had no influence to prevent her from leaving, and this answer was evidence of her courage and the integrity of her heart. Had it not been for her loyalty to me it might have cost my life; for some time prior to this, before we moved from Ogden, I was at a meeting called by Loren Farr, president of the Weber Stake, in which meeting it was declared by one of the leading men of the stake that "No man will be allowed to leave the——Territory; and if they attempt it, they must leave their wives and children behind, for the wife and children are the Lord's." I leave it to the reader to judge how far a man would be permitted to go who had been deprived of all that was dear to him. But now, at the time of our leaving, the United States Army had come in, and they gave protection to such as desired to leave, and it was stated that five thousand availed themselves of their protection and left Utah that year (1859).

We crossed the plains with our ox team, there being ten other ox teams with us, seeking the land of freedom. We arrived at Fontanelle, Nebraska, in the month of August, being nearly three months on our journey. Here we found my brother and mother, whom my letters had prevented going further west, and with them we found a temporary home. The hardship of the journey and the lack of suitable food had weakened us, and we all succumbed to disease, but were kindly cared for by our friends, until we could begin to help ourselves. Of course we were destitute of means, having sold our cattle to pay our good brother, Robert Holt, who had loaned us means to finish paying for our outfit. Nebraska was a new country, thinly settled; the winter was a hard one, to us at least; our long sickness had prevented me from earning the necessities of life in the fall, but with the blessing of God we got safely through.

I rented a log cabin and paid the owner in labor,

and wife took in what sewing she could get, and that was but little, as the farmers were but few and sometimes miles apart. But the spring of 1860 at length began to show signs of appearing.

We "squatted" on a piece of land on Maple Creek, and my brother and I together put in a crop, but as the season was dry we did not raise much grain. Winter came on and we were forty miles from a mill; and I, having no team, it was impossible to get to it with a grist through the snow. We ground our wheat on a coffee mill, and finally, by going about three miles, I borrowed a larger hand mill, which answered our purpose better, because it was bigger. I got work several miles from our cabin, and of course had to leave wife and children in the little cabin, without a floor, for timber was scarce. Nor was there a door, but we hung up a quilt to keep out the cold. The snow would blow in and cover the bed and the floor; and there they were, on the wild prairie, where wolves howled and Indians sometimes prowled around! The situation was anything but pleasant. It requires no argument to prove that a woman who had the moral courage to endure it without a murmur was a heroine of the "first water"!

The spring of 1861 came, and reports came to my ears of the Reorganized Church of Jesus Christ of Latter Day Saints. But I thought it was another trap laid by Brigham Young to get those back who had left Utah. But the Spirit of God had not forsaken us, and was working with us to lead us into the true fold. Elder E. C. Briggs, whom we learned afterwards was preaching in Iowa, and had heard, by some means, of our presence in Nebraska, had sent by one of our few neighbors a copy of the HERALD, containing an account of Joseph Smith, the eldest son of the martyred prophet, who had been called to the head of the above-named church, and was calling back into the fold those who had wandered, not knowing where to go after the prophet was slain. The Spirit bore witness to me of the truths contained in that HERALD, and with a glad heart, and truly repentant of every wrong I had done, I returned home, called my wife and children around me, craved their pardon for my neglecting to teach them the right ways of the Lord.

I read the HERALD to them and we all bowed in solemn prayer for his forgiveness and guidance. My wife heartily united with me, as did the children, in seeking God. After counseling together we determined that I should leave them, and start into Iowa, to find, if possible, that people who had refused to go to Utah and follow the pernicious ways of Brigham Young.

This was the latter part of February, 1861. Snow was eighteen inches deep on the level. Wife fixed up a few cookies, and early one morning I bade them farewell, and commenced my weary march. Our

cabin was about fifty or sixty miles west of the Missouri River. The ice in the river was rotten and covered with water about four inches deep. After wading shoe deep in water on the ice, across the river, I landed safely on the Iowa side, then waded through six miles of mud and slush to Council Bluffs. Here I found a member of the Saints' church, who kindly sheltered me for the night, and in the morning directed me where to find the elders of that church, whom I found after ten or twelve more weary miles of travel, such as I had experienced during the last day or two of my journey.

The elders were W. W. Blair and E. C. Briggs. Suffice it to say, that after a proper investigation I was baptized and ordained an elder by Elder Blair. But the Missouri broke up the second day after I had crossed it, and it was impossible for me to get back to my family until the ferry could cross in safety.

I hired and paid Philip Gatrost (by labor) to take his team with me to fetch over my family, for I wanted to get them back to civilization, and so did they wish to return. In due time I got them safely on the Iowa side of the big river. Philip Gatrost kindly permitted us to go into a log cabin of his, and furnished me with work, and wife began to feel at home for the first time since she had left her comfortable home in her native land.

My purpose was now to make a permanent home for my family. In a short time Elders Briggs and Jairus M. Putney visited me and told me the Lord wanted me in the active ministry. I told them I must provide for my family, for they had suffered enough and it was my duty to provide for them. They insisted the call was from God, and my family's wants should be provided for. I counseled with my wife. She told me she believed the call was from God, and if I would respond she would trust in God and care for the children. I confess the outlook was dark—the friends of the cause were few, and far from rich, and the church very poor, but my wife's heroic courage gave me courage, and I had many times proved God was true to his promise, and I accepted the call to go as I had gone in my native land, without purse and scrip, to aid in calling back the wandering sheep into the fold of God. But much as I loved the truth and desired the salvation of my fellow-men, I could not have left my family but for the true heroism of my self-sacrificing wife.

The year 1861 passed away. Wife found many friends; in fact everyone who knew her was her friend; they could not be otherwise if the love of God was in their hearts. The year 1862 came in, and either the hardships I had endured in the past, or the exertions put forth in my ministrations had been too much for me. I was taken down with fever, and had to seek the care of my wife. Months passed

and I was too weak to labor. She was my earthly staff and stay. But I gained sufficient strength to attend a conference held at Gallands Grove October 6, where I met for the first time Pres. Joseph Smith, and many others of the leading men of the church. At that conference I was selected, with Jason W. Briggs and Samuel Powers, to go to England, but I was not sufficiently strong at that time to start on a mission, for when I returned to my home I was confined to my bed until the 6th of December, when I started on that mission, leaving my wife and children near Glenwood, Iowa, in a log cabin twelve feet square on the outside, kindly tendered by Bro. William Brittain and his noble wife as a home for my family during my absence, free of charge.

Here was another test of my wife's fidelity and heroism. My departure meant for her not only the prolonged absence of her husband, for whom her married life had given ample proof of her undying love, but the care of his children, still of tender years. There was no church treasury for her to draw from, as the church was poor and its members few. Half a dozen brethren had given me their word that she should not suffer for the necessaries of life, but our united trust was in God. Nevertheless, these brethren faithfully kept their pledge, as her letters to me amply proved, and this was a source of great strength to me, for had I known that she was neglected, I should have worked my way home to them as speedily as I could. During the year and nine months of my absence there came no word of complaint or distrust, but every letter breathed encouragement, love and confidence in God and in his cause. I received kind letters from the brethren in America, but none cheered my heart and gave me as much strength as did the letters of my wife and children. I here insert a letter dated

GLENWOOD, IOWA, January 16, 1863.

My Dear Charles: I received your letter to-day, after waiting so long. You can only imagine my feelings when the children came home from school, "No letter, mother"! The thought would run through my mind, "Where is my dear Charles? Is he sick, or where is he? Fifteen days and not a word from him!" But all is right now; thank God!

I was happy to hear you were well and so far on your journey. The children are improving in their studies. They take a delight in going to school; they are clothed warm and have plenty to eat. Charles, do you know what good it does me to get a letter from you? First, it cheers my heart, then it grows sad, for a moment, and then the tears flow freely and a silent prayer is offered up to God that he will bless you on your mission, and preserve you from the allurements and vanity of the world and fill you with truth and wisdom from on high, that you may fill your mission honorably before God and with honor to yourself. For this I pray, and will while God gives me life and being on earth. Charles, your portrait affords me great pleasure; I take it from the shelf every night and look at you, and the children will, and they will watch me to see if the tear starts from my eyes. I feel like being humble before the Lord, watchful and obedient to the Lord; for this I pray at all times. Then, will not my feet be

directed aright? All the Saints wish to be remembered to you. They all miss you.

Your loving wife,
E. H. DERRY.

In another letter she tells me that God has given her the assurance that I shall be spared to return to her and the children; in fact, every letter breathed her trust in God and confidence in the divinity of the work in which we are engaged. Thus my hands and heart were strengthened to endure the hardships of the mission and give greater zeal and energy to the work. She cared for my children as though they were the fruit of her own body, not only their physical, but also their mental and spiritual welfare, and I owe it largely to her that my children to-day are loyal members of the church and kingdom of God. The best evidence of her motherly care for them is the filial love they have always borne towards her, and to-day, while she is with us no more in this life, her memory is cherished by them, with all the strength and sacredness of filial love.

I now quote from my diary: "On Tuesday, September the 6th, 1864. After an absence of one year and nine months. Memorable day! Day of safe return to my loved ones, in fulfillment of God's promise"! I found my wife and children about 3 o'clock p. m. in the same little cabin in which I had left them, and was welcomed with all the wealth of love that a truly loving, loyal, and God-fearing wife could give a husband. She and my daughter sang me the "Wife's welcome," and never was music sweeter to the ear and heart than was their song of welcome to me! My boy was herding sheep several miles away for Bro. Jairus M. Putney, a true friend of the family, but on hearing of his father's return he soon found his way home—"the one missing link" in the domestic circle.

From that time until her last sickness came upon her, her life was one continual sacrifice and self-denial for the cause of truth. She raised four children to honorable manhood and womanhood, for God had blessed us with two more children beside those I had committed to her care. She had not given them birth, but a loving Providence had placed them in her care from their infancy, and they are living monuments of her faithfulness to her trust, and their feet directed, under God, by her hand, are found loyal members to the cause of truth.

As the years rolled on, the trials, privations, and burdens she had endured so patiently began to tell upon her weakened frame, but no thought or word of complaint against God escaped her lips, and not until her final sickness came upon her did she suggest the propriety of my staying by her side: then she requested that I leave her no more, with which request I felt it my duty to comply. This was the first time in forty-four years of her life as a missionary's wife. During the winter of 1905-6 she showed

signs of physical disability which increased until her demise.

It is proper here to say that God has blessed us with a guardian angel in the person of our daughter, Alice Amelia, who gladly sacrificed her own interests to care for mother and father, who were grown old and feeble, and she cared for mother as only a loving daughter can.

While wife's strength remained, her home and the best of comforts that she had, were always open, and free to God's ministry of every grade, for with her there was no respect of persons. Her delight was in the society of the Saints, and her hand was open to every good cause. She loved her church services and was scarcely ever absent from them, whether the preacher was eloquent or of stammering tongue. She considered the weakest needed her prayers the most, and in the social service she took delight; very rarely did she withhold from taking part, either in prayer or testimony, and her voice gave no uncertain sound, as to her faith in God and his cause. She could truly say with the Psalmist, "I was glad when they said unto me, Let us go to the house of the Lord."

Just prior to her departure she gave me the comforting assurance that she was at peace with God, and that for her death had no terrors. In fact, as a wise woman she had builded her house on the rock of eternal truth. She made no claim to perfection, but she tried to live so that the children committed to her care might be influenced for good by her example, and that her life might be approved of God, and that the church might never be reproached on account of her life. May her example be a blessing to all who have seen her life.

After two years of suffering, more or less, she was called away to the rest which God had prepared for those who live godly in Christ Jesus. In the loving-kindness of God she was permitted to retain her mental faculties, and only desired to be with Christ and the just and true of all ages. It had been her desire to pass to the beyond before I did. In fact, that had been our united desire, for I could not endure the thought of leaving her behind. She availed herself of the healing ordinance a number of times, and often obtained temporary relief, but it was only temporary. The unchanging laws of nature demand our removal from this life to a higher and a better life; this she ardently desired. As I look back at the nearly fifty-three years of our wedded life, recount the sacrifices she made for me and mine, the many and great privations she endured for the cause of truth and of God, her life of purity and integrity, leaving an example of godliness worthy for all to follow, my greatest desire is that I may leave a record as clean and as blameless as hers; then I shall have no fears when the books are

opened, but what my name will be found with hers in the Lamb's Book of Life!

Her work on earth was nobly done,
For her death had no sting.
Her childlike faith the vict'ry won
Through Christ, her Savior King.

Her life was one example bright,
Of faith and hope and love;
She lived in Truth's effulgent light;
Dwells in that light above.

I would not call her back to earth,
To suffer grief and pain.
Sweet as her love, priceless her worth—
My loss is her great gain!

Then I will bow to his decree
Who blest me with her love
For nearly fifty years and three,
Then bore her soul above.

I only ask that I may live
Worthy with her to be,
When I am called this life to yield
To Him who gave it me.

• * * * •

FORGIVENESS.

Forgiveness is taught extensively through the Scriptures. It is commanded that we must forgive as we hope to be forgiven; but I fear that we do not at all times think as deeply on it as we do on some other commandments. The Savior was of a very forgiving nature, even to the asking the Father to forgive those who killed him. The Scriptures teach that if we have not the Spirit of Christ we are none of his. We believe it to be among the sacred things. The Spirit should prompt both the asking and the answer.

If I have been wronged by a brother or sister, and they come to me in sincerity and humility and say, "I beg your pardon; I am sorry if I have offended you," and after some entreating I say, "I forgive you," and they seem happy to think I have forgiven them, and feel that everything is all right, but presently they notice that every opportunity I have I give them a stab, and also that every time I hear some one else speak disrespectfully about them that I show marked evidence of pleasure, would they not soon grasp the idea that the forgiveness was not genuine?

Paul, in speaking on this subject, or in regard to matters of this kind (2 Corinthians 2:7) says, "Ye ought rather to forgive him, . . . lest perhaps such a one should be swallowed up with overmuch grief."

Some years ago I offended one in speaking harshly. I did not know much about forgiveness then, but I felt that it was unjust, and I was sorry that I did it. They did not ask me to apologize, but I did. I said that I was sorry and asked pardon, but instead of

saying a word of forgiveness, they gave me a lecture which left no doubt in my mind that they had need to apologize, and it made me feel so rebellious that I said, If that is the way of forgiveness, I will never ask again while I live. It was a person belonging to the Latter Day Saints' Church, but I did not belong. So let us be careful. I at that time was swallowed up with overmuch brief, for I expected to be forgiven, as they seemed to be a meek follower of Christ, and were teaching his doctrine at this time. "Oh," says one, "I will forgive, but I can not forget." Just one way of saying, I can not forgive. It is much owing to the spirit that is cultivated whether we forgive or not.

If a brother has offended me and comes to me asking pardon, I can only feel pity for him. They are grieved, and at once I can pardon the offense, and wish them every blessing, and if the old offense comes to mind at any time, I thrust it aside, and soon it fails to appear again. If on the other hand, when it comes up, I think it over, or so to speak, cultivate the other spirit, it will return and finally will grow so large that it will be worse than at first. So let us think more deeply as to what forgiveness is and cultivate the right spirit. As has been said, "We can not hinder the birds from flying over our heads, but we can hinder their building nests in our hair."

We are to forgive everyone. God says so; also says, I will forgive whomsoever I will, and we are of the opinion that he will not ask us to do more than he will do himself. He also says in the Doctrine and Covenants that he who will not forgive his brother his offense is worse than the offender. If God can forgive me my many wrongs, am I better than he, that I need not forgive my brethren?

MINERVA JOHNSON.

• * * * •

IOWA'S OPPORTUNITY.

It has been said that it is not always the things we do for which we are held accountable before God, but sometimes it is for things we leave undone. I love this latter day work, and I do not want to leave anything undone that I should do, though I fear I sometimes do. Our last two issues of the *Gospel Quarterly* contained lessons on strong drink and tobacco. The Lord has given a Word of Wisdom to Latter Day Saints, which we should all strive to heed.

In the first sentence of the revelation we find a reason assigned for its being given,

Behold, verily thus saith the Lord unto you, in consequence of evils and designs which do and will exist in the hearts of conspiring men in the last days, I have warned you, and forewarned you, by giving unto you this word of wisdom by revelation.

I am thankful to God for this revelation, and oh, the benefit we could obtain from it, more and more

each day, if we only would hearken unto the warning the Lord has given!

I believe it is the duty of all parents to teach the Word of Wisdom to their children each day; it contains so much good. The good Lord has promised us grand blessings if we only keep those commandments. The educated and wise men of to-day are teaching against the use of tea, coffee, tobacco, and strong drinks. How injurious and harmful these things are to the body. How thankful we Saints ought to be that God gave us this revelation, and it was given to us before these men ever knew how harmful it really was. We Saints are often very slow to hearken unto the voice of the Lord, and then we wonder why there are not more of the sick healed. God is always the same and his promises are sure when we do our part—he is bound. Man shall not live by bread alone, but by every word of God. The spirit is willing, but the flesh is weak.

God has blessed me many times, and has heard and answered my prayers in some marvelous ways. I have a good home and a good husband,—one that loves this latter day work. God has blessed us with two strong and healthy children. We strive to teach them as best we know, how to observe the Word of Wisdom. All has been peace in our family so far. But yet in my heart, I have had great trouble and sorrow. In my father's family, we had trouble worse than death, and all because of the "liquor traffic." There was a large family of us, and we lived in a community where the environment was very bad. We children had no such company and advantages as the young people of Lamoni have, yet everything went on very nicely in the family until we were all grown up, and most of us married. We had a good father and mother, and they had good, obedient children while at home. I have heard mother say many times that the boys never gave her a saucy word.

In the town where we lived we were surrounded by saloons. The brother next older than myself took to drinking. He was the favorite of the family. He had always been so good and kind to us, not one of us ever had a quarrel with this brother. He was married to a handsome young lady, as good a wife as any man could ever ask for. To them were born three smart and beautiful children before we found he was seriously drinking. When this was discovered everything was done that could be done by father and mother in the way of advice and warning. With tears in my brother's eyes he would promise never to drink again. But, alas! it was too late. He had lost all will power and could not pass a saloon without going in. Oh! what sorrow this was to us all! We would rather have buried our dear brother than to have had him caught in a trap like this. Finally his wife was baptized into the church. Soon

after this, as we were preparing to attend a reunion, my brother took a notion to leave his business and go with us. While attending this reunion, he was converted and was baptized; at the confirmation a grand blessing was pronounced upon his head while he remained upon the earth, and in the life to come, if he would continue faithful. He received a great blessing at once, for after this he lost all desire for tobacco and liquor, even the smell of them was offensive to him. God had heard our prayers. What joy this brought to the family!

Some time after this his little boy came running home one day and said, "Oh, mamma; there was a man in the store with a bottle and he had papa by the neck and was trying to make him drink. Papa told him he would not, he had quit." You see he was in business at this time; had the same company and environment, until he finally gave away to the same old temptation. What a disappointment this was to us all, and especially to our dear old mother, who has since passed over to the other side, where sorrow is no more. He was a bright boy and was a good business man, but he went on in this way until he lost all his property,—several thousand dollars.

Now, Saints, just think of it, and you voters that go to the polls, think of this brother of mine! Many times I have lain awake at night with tears in my eyes, thinking of our happy childhood, when we went to school together. He was kind, innocent, with a good disposition, and then turned out like this!

It seems to me that strong drink has eaten his mind so that he has no love for his wife and family. Satan has been going to and fro upon the earth to seek whom he could devour. He has a chain bound round my brother that no one but God can break. The voters of this country and those that enact our laws are to blame for it. That rotten liquor traffic is a shame and disgrace to this Christian nation, this boasted land of freedom. I do not see any Christianity or freedom about the liquor traffic. Think of it, in this land of Zion, a thing is permitted to exist that is worse than slavery to the wives, mothers, and children of this nation. If the Christian people of this nation should hold their peace, the very stones will cry out. The prayer of every Christian heart should be that the day may soon dawn when the rum business shall be down and out, when every State in the Union will go dry. The people of America have already been cursed by rum in the weakening of the race, filling our institutions with criminals, imbeciles, and insane people.

The liquor traffic is dragging thousands and thousands of mothers' darling good boys down to hell. Across the top of every saloon ought to be written, "Crime and disease sold here. Our goods guaran-

teed to maim and destroy unto the third and fourth generation."

I was reading the other day of a drunkard. He had a sick child. The wife had taken in washing and bought the child a pair of shoes. This little child died, and the father, in order to drown his trouble, stole the shoes from the wife and pawned them to buy liquor. I do not doubt it, either, for I have seen things with mine own eyes that were worse. "Who hath woe? Who hath sorrow? Who hath contentions? Who hath babbling? Who hath wounds without cause? Who hath redness of eyes? They that tarry long at the wine; they that go to seek mixed wine. Look not thou upon the wine when it is red; when it giveth his color in the cup. At the last it biteth like a serpent, and stingeth like an adder."

Voters of Iowa, I plead with you, take our sons and neighbors to the polls and vote to hold the constitutional convention, making possible a prohibitory amendment. Do not stay at home if it rains on election day. Remember, it is not always the things we do for which we are accountable, but the things we leave undone. The following is quoted from a letter sent out by the Anti-Saloon League of Iowa:

Just now the time is critical and the temperance cause needs your support. The general election is at hand and every voter will have an opportunity to register himself for or against the saloon by voting for or against the following question: "Shall there be a convention to revise the constitution, and amend the same?" You must vote "yes" if you vote at all, for the reason that if a majority vote in favor of the constitutional convention, then such a convention will be called in 1911, and that convention will decide whether or not a prohibitory amendment will be submitted to the people. If we pile up a strong majority in favor of the convention, we need fear nothing, the State will go "dry."

Three States, namely: Ohio, Iowa, and Arizona are fighting for the same proposition, and the question upon the ballot in these three States will be voted for, or against, this fall. The purpose is the same, constitutional prohibition for these three States. News just comes from Arizona that the election is over and the constitutional convention is assured by a majority vote. Ohio and Iowa must follow and succeed.

Remember that this opportunity to vote upon a constitutional convention comes to Iowa but once in ten years. This is the tenth year, and we must show the strength of the prohibition sentiment by a tremendous vote. It is a thoroughly non-partisan effort, and the party prejudices will be eliminated both at the polls and in the convention. We shall face but one foe and that foe is our arch enemy, the liquor traffic.

May God speed the day when every State in the Union will go dry, is my prayer.

A SISTER.

He that giveth his time to prayer, shall have his life sweetened with the perfume of heaven, and multiplied blessings will crown his efforts, but he that saveth his time from prayer, shall lose it, and find his path strewn with disappointment and failure.
—Chas. B. Whiddon.

Mothers' Home Column

EDITED BY FRANCES.

Advisory Board, Daughters of Zion.

Mrs. B. C. Smith, president, 214 South Spring street, Independence, Missouri; Mrs. H. A. Stebbins, vice-president, Lamoni, Iowa; Mrs. D. J. Krahl, secretary, 724 South Crysler street, Independence, Missouri; Mrs. F. M. Smith, 630 South Crysler street, Independence, Missouri; Mrs. L. L. Resseguie, Lamoni, Iowa; Mrs. M. E. Hulmes, treasurer, 909 Maple avenue, Independence, Missouri.

"Joy Cometh in the Morning."

Oh! tried and tempted one, look up!
These trials shall not long endure;
The bitter draught that fills thy cup
Is not for punishment, but cure.
Take heart of faith, misgivings scorning;
Rejoice! "Joy cometh in the morning."

Oh! tearful one, see through thy tears
The light that falls a rainbow makes,
Which spans with promise future years,
And brighter grows till hope awakes—
The bow of promise, not of warning—
Rejoice! "Joy cometh in the morning."

Oh! lonely one, of all bereft
That made life sweet and bright to thee;
Look up! the many blessings left
Thy heavy eyes have failed to see.
Unshrinking trust be thine adorning;
Rejoice! "Joy cometh in the morning."

Dear heart, however great thy fears,
However great thy sorrows be;
Look up! the swiftly coming years
Have better things in store for thee.
Stand firm, let faith be thine adorning;
Rejoice! "Joy cometh in the morning."
—Emily Stuart Lawrence.

Fiction.

Dear Sister: I have often thought I would write you something of my experience, thinking perhaps it might be of some benefit to some one. I used to like to read stories so well, and for many years I could not see the harm in it that I now do. Waste of time from our work is much, but not nearly so bad as the waste of time which should be spent in teaching our children the ways of truth. Oh, that I could recall the time when my children were small and liked to hear me read the Bible and talk to them about it. How much more of it would I do instead of wasting time reading something which was of no profit! They then had faith to ask to be prayed for when sick, and they were healed, too; had I done more to lead them in the right way, they might now be in the church. But having lost their father while they were mere children, and because of not being strong myself, they have had to be away from home at work, most of the time since they were left fatherless two years ago. They are among wicked people much of their time, sometimes coming home once a week and sometimes once in two weeks for a few hours. True, I talk to them about their soul's welfare, but it does not have the impression it once had, it seems. Once they talked of coming into the church, but now they do not say much about it.

I have long since quit reading fiction, but to say that the remorse is hurting me still is putting it mildly, for when I lie awake at night thinking of the past and what might have been, with only heartaches for company, it is simply awful. Oh, dear sisters, if any of you indulge in worthless reading, let me beg of you to stop and think, especially if you have children; yes, think before it is too late what a responsibility rests with you. It is only a few short years we have our precious children with us at most, and we should put in good time teaching them while they are with us.

Now, dear sisters, and all readers, please pray for me and my children that they may yet come into the church, for I feel that if one of them should die outside I would lose my reason.

Your

SAD HEARTED SISTER.

Letter Department

BEMIDJI, MINNESOTA, September 25, 1910.

Editors Herald: Not until we opened the last HERALD did the sad news of the death of our colaborer and associate reach us. While it was not unexpected, it was nevertheless a cause of grief to us, and, we feel, to the Saints throughout the district, and sympathy has been expressed and petitions to the throne of grace offered in behalf of his bereaved family. Brother Stedman was selected as vice-president of the district at our last spring conference, and though, through the Father's will he was permitted to occupy only so short a time, and his ministrations during that time confined to two or three places, yet we feel that his selection and labor, though limited will, when the final accounts are rendered, be found to have been a benediction to the whole district. Brother Stedman did much pioneer work in this State, and was instrumental in opening up new places, and raising up branches, and as a missionary has occupied a place in the hearts of the Saints perhaps second to none. While laboring amongst us this summer he was burdened to some extent with affliction, and frequently expressed himself as being ready for the change whenever his work was finished and the Lord should call. It may well be said of him that he fought a good fight and kept the faith.

Elder Stedman preached the first sermon in our new church built by the Saints here, and though the day was stormy and the attendance small, the discourse was inspirational. And, by the way, the Saints appreciate the privilege of worshiping in a home of their own, dedicated to the service of God, as well they may, having labored faithfully and sacrificed freely to accomplish the work. The cost was something over four hundred dollars, we believe, and one notable feature as compared with reports from other places was the entire absence of sociables, suppers, and parties for raising funds for the work. The feeling seems to prevail that they would rather give for the work's sake than for their stomach's sake—a dish of ice cream for every quarter,—“otherwise ye have no reward of your Father which is in heaven.” Those whose love for God and his work is such that their purse strings can only be loosened when their palates are tickled, well, “Verily, . . . They have their reward” here. Yes, they get their quarter's worth at the time. We are glad this little chapel was not built upon a palate and stomach foundation, and consequently neither Saints nor outsiders imbibed the thought that the edifice was being erected for the purpose of continuing in that service. The building committee seemed to have peculiar notions, and instead of scouring the country to see how much could be raised among outsiders, they went quietly to work with what they had, and, with little soliciting, neighbors and friends contributed of time and money, some

of them very generously, and means came to hand to carry on the work almost as fast as needed.

Owing to an unprecedented drought this summer, crops are short, yet the little band of Saints here are cheerful as a rule, conscious of the loving watchcare of a heavenly Father, and with an increasing trust in him. For while the outlook was very dubious for a time, results are far better than might reasonably have been expected under the circumstances, and none need suffer for the necessities of life. The quality of vegetables, fruit, grains, grasses, corn, etc., exhibited at our county fair, held in Bemidji September 14 to 15, would certainly be a surprise to many an Iowa man could they have seen the display. Dent corn and grapes that would compare favorably with Iowa products. When we state that the fair paid over eleven hundred dollars in premiums, Lamoni people will see that it rather puts their annual Harvest Home gathering in the shade. [Harvest Home Festival at Lamoni is a local—not a county fair.—EDITORS.]

The settlers in this section have been, and are for the most part, those of limited means, who saw no opportunity for getting a home in places where land was valued at fifty, seventy-five, or a hundred dollars an acre, and took advantage of the homestead law, or of the low price of land, from five dollars an acre up, and are struggling to make for themselves homes in the forest. With little but their bare hands to work with, progress is naturally slow. Bemidji, named after a Lamanite chief, is a town of over seven thousand inhabitants, a good market for farm and garden produce, and with three railroads running through (the steel being laid on the third one this fall) has excellent outlets to the Twin Cities and the Twin Ports.

Hopeful for the triumph of truth,

LEON A. GOULD.

PEORIA, ILLINOIS, October 3, 1910.

Dear Readers of Herald: Many of you will be glad to know some of the particulars of our district conference, held at Dahinda, October 1 and 2, and so I write to tell you about it.

When we reached there, about 2 p. m. on Friday, we found only a very few delegates and visitors had come. Brother Arber, who was to have had charge of the Sunday school and Religio work, was not there, and word had been received that he could not be there. That left us without a program or any definite plan of action. But as Brother Sade, the district superintendent, and Sister Cady, the secretary, were present, together with fifteen or twenty others, it was decided to hold a session. A reasonably good and profitable time was had. A reading from the *Exponent* was followed by short talks upon home department work, in which two took part. We also had a short address by Brother Berve upon Sunday school work in general, the need for it, and the results from it.

Friday evening there was preaching service, and Saturday, at 9 o'clock in the morning, we met for prayer and testimony meeting.

In the meantime incoming trains had brought a number of Saints, but nothing like the usual gathering was present. Missionary in charge, Brother Wight, was not there, and only one of the district missionaries was with us. So some of us began to fear the conference was going to be a disappointment. But the weather was delightful, and the surroundings were pleasant, and as we entered the plain little church and took our seats in soberness, a brooding peace hovered over us.

The opening hymn was announced and we sang No. 73.

"Lead me, O my Savior, lead me,
Closer would I cling to thee,
Ere the shadows gather round me
And my way I can not see.

"Lead me, lead me,
Grant thy strength and grace divine;
Let my thoughts on thee be centered,
And my will be lost in thine."

These words seemed to go up as a prayer from that congregation, sang with the Spirit that made them the petition of our hearts, "our way could not be seen," "our desire was to closer walk" and "our effort was to let our thoughts be centered upon His work."

The result was that the petition remained not unanswered, but prayers were offered, testimonies borne, praises sung by the aid of the Spirit that were comforting and inspiring. Brother Sade bore witness that the information for which he had been seeking had been given, and I think at the close of the hour many felt with the writer "that a good conference does not depend altogether upon the number there are in attendance, and that our God is able to perform marvelous things with but the two or three of his united followers, while with the hundreds who are at variance with each other, he is powerless to work."

At 10 o'clock the business session opened, and it lasted through the day. The peaceful Spirit continued and the usual business matters were soon attended to and the day was closed with a sermon by Bro. Charles Holmes.

Sunday, the crowning day of all, dawned fair and clear. It seemed that nature was helping the Saints to get ready for this meeting, for the hills all about us were covered with trees whose many colored leaves shone in the warm sunshine. The sky seemed even bluer than usual, and the air grew balmy as spring as the day advanced. So, with hearts filled with gratitude and praise, we began the day's worship.

At 9 a. m. Sunday school was in charge of the local officers and teachers, except that Brother Berve and Brother Sade each taught a class. Following the Sunday school Brother C. E. Ball, of Rock Island, preached, and very feelingly bore testimony to the work.

Two were baptized at 1 o'clock and confirmed at the afternoon prayer and sacrament service, which lasted a little over two hours. During this meeting seven prayers were offered, twenty testimonies borne, and a number of hymns sung. The presence of the Holy Spirit was even more sensibly felt than at the previous prayer meeting. Testimonies of divine help, of healing, of guidance, of knowledge were borne with an earnestness that left no room to doubt their genuineness. An instance of a remarkable restoration of voice to one under the administration of Brother Sade, at which time angelic voices were heard, was attested by two. And as the Spirit spoke comforting words to some through one of the presiding elders, and the purpose of trials and darkness was made plain to all, we felt to rejoice, and hardly think anyone there will soon forget that Sunday afternoon prayer meeting.

In the evening came the closing service, when Brother Sade preached. The key-note to the sermon was, "Resist the Devil and he will flee from you," and "I, the Lord, am bound when ye do what I say, but when ye do not what I say, ye have no promise."

At the conclusion, conference closed with singing No. 73. And we separated as we begun, with the prayer upon our lips,

"Lead me, O my Savior, lead me,
Till at last, my journey o'er,
I shall see, adore and praise thee,
With the ransomed evermore."

MARY E. GILLIN.

STOCKTON, CALIFORNIA, September 27, 1910.

Editors Herald: The Northern California and Nevada reunion, for 1910, has now passed into history, and was characterized by a large attendance, and a marked degree of the Spirit. The musical features were especially good this year. A splendid choir of young people, who took right hold with a vim, was accompanied and assisted by an orchestra composed of piano, three horns, violin and cello, and besides having vocal solos, duets, male quartets, etc., we were also favored with beautiful and inspiring instrumental selections at nearly every preaching service. It is gratifying, indeed, to see the young people heeding the admonition of the Lord, and taking hold of the musical part of this work. The young people of Irvington also rendered some assistance in a musical way that was greatly appreciated.

Besides the missionary force of the district, there was present with us to assist by their wise counsel and inspiring sermons, Bro. E. L. Kelley and F. M. Sheehy. Quite a number of Nevada Saints were in attendance, proof that the work is not entirely lost in the sage bush up there. The last day, Sunday, September 11, at high noon, two of our young people, Bro. W. H. Dawson and Sr. Rose Post, were united for life by a beautiful and impressive ceremony, performed by Brother Hawkins, step-father of the bride, and it rained—rice and congratulations.

The reunion over, we returned to Stockton to assist in dedicating their beautiful new church, which took place on the 18th. Brother Sheehy and Parkin came over from San Francisco, and we tried to induce the former to preach the dedicatory sermon, but he refused on the ground that he did not look a bit like the picture on the bills (of which he was probably glad), but he took charge of the meeting, conducting it in his characteristic way, and after the dedicatory prayer, so eloquently offered by Brother Parkin, we all felt that God had indeed accepted of the sacrifice of his people, and that it was now in fact the "house of God." The services were quite well attended; some from San Francisco, San Jose, Ripon, and Irvington being present. With the dedication we began a series of meetings, and have been preaching to increasing crowds for the past week, quite an interest being aroused. As soon as we finish this series of meetings, the writer will try and answer as many of the numerous calls for help as it is possible for him to reach. Truly the harvest is great, and the laborers few.

Hope that our friends back East will not think that because they haven't heard or seen much about us in the church papers, that we have dropped into the Pacific Ocean, or quit the field. The fact is, we were too busy to write much, but still in the faith and still ready to battle for the cause.

Your brother in Christ,

FRED B. FARR.

ISABELLA, COLORADO, September 28, 1910.

Dear Herald: After reading the letters in your dear columns I think of how strong they make me feel; how cheering and comforting they are. I am one of the isolated Saints and am lonely sometimes. My husband is not a member of the church, and is opposed to religion of any kind. He has not yet seen the light, and I fain would let my light shine enough to put him in the light; but I can not without help. I am asking you, dear Saints, to make his redemption a subject of your prayers. Bring it up in prayer meeting, some one, please, as I have the greatest faith in prayer, especially when a number of us are praying together. In my weak way I have been struggling for six long years trying to teach him, but God has not seen fit to lead him on as yet; however, my faith is still strong.

There is a great deal of good Government land about here,

and anyone with three hundred dollars or more to invest would help plant the seeds of righteousness and bring many blessings by spreading the gospel word if they would but go in isolated districts and settle.

Ever for the gospel cause and for bringing new lambs to the fold, and ever praying for my dear one's conversion.

Your sister,
Mrs. R. S. TROSPER.

SEATTLE, WASHINGTON, September 22, 1910.

Dear Readers of the Herald: I feel that you would like to hear something from this part of the vineyard, and especially at the close of another conference. The conferences of this western country are not what they are in the East, and for more than one reason. One is, that the Saints are scattered so widely, and another is, there is a spirit of indifference that is sad to see. It is true in almost every department of the work, and I believe it is folly to try to make ourselves believe that all is well.

The Religio convention was a failure; there were not members enough present to do business. The Sunday school convention was better attended, and evidently all enjoyed themselves. The entertainment on Friday evening was the marked feature of the conventions. It consisted of singing, recitations, a drill by the girls of the intermediate class, a tableau entitled, The ten virgins, by young ladies of the church. It was very impressive. We are indebted to some young ladies, and young men not members of the church, for the part they took in making the occasion a success. The sisters who had the arrangement of the whole matter in hand are entitled to great praise.

The district conference was not as largely attended as some conferences have been, but those who attended to enjoy the association of the Saints, and the Spirit of the Master were not disappointed. Bishop Kelley was with us, it being his first visit to the Sound country. His counsel in the conference, testimony of his experience in the work, and his clear explanation of the law, made it a profitable conference to all who would receive it.

Brn. E. L. Kelley and G. W. Thorburn were the speakers in the preaching services, with comfort to all.

Brother and Sister Dickout, of Hamilton, Ontario, was in attendance, and we have reason to believe they enjoyed themselves, Brother Dickout doing some missionary work. I hope that we may see the necessity of assuming the duties that have been placed upon us. Let us remember, brethren, we are "laborers together with God."

WM. JOHNSON.

CORYDON, INDIANA, September 27, 1910.

Editors Herald: Will write a few lines to let you know how things are progressing in the old Hoosier State. We have not had meeting since last fall. We are trying to run a home class Sunday school, and are looking for the elders now at any time. They are to preach the funeral sermon of Sr. Mary Hannel, who died in July.

We have a lady in our neighborhood that believes the Brighamite doctrine, and they have gotten her tangled up considerably. She wants to hold to them and to Christian Science. She is sadly in the dark. We give her literature to read. She says the Brighamites have a sanitarium at Independence, Missouri, dedicated in the spring of 1908. Would really like to know if they have, or if the Brighamites are trying to claim ours. It might interest more than us to know. Will you answer through the HERALD?

This lady also said she was in Independence; said they showed her the Reorganized church, a little, old, shabby, dilapidated building; and the Brighamite church was a large,

fine structure; and she said, too, there were not many members of the Reorganized Church there. We know the latter is a falsehood, for we read in the *Ensign* where the majority are members of the Reorganized Church.

They sent us a couple of tracts, and in our estimation, they are to the end of their row. We also got a couple of tracts in reply to theirs, which we appreciated very much.

Yours for truth,
JAMES M. WYM AND FAMILY.

FLINT, MICHIGAN, October 2, 1910.

Editors Herald: It has been some time since I sent any news to your columns. I have been very busy and then there was not much to write.

We have been blessed richly since I last wrote to you. We have had pleasant weather; only two rainy Sundays. On August '98 Elder Dowker was with us, and he preached several sermons during the week. On September 18 Miss Electa Grimshaw was baptized by Elder D. E. Dowker, and is now rejoicing in the knowledge of the truth of the everlasting gospel as restored in these the last days.

September 25 Elder J. J. Bailey was with us, and we certainly enjoyed a spiritual feast, for at the morning service the Spirit of the Lord was poured out upon Elder D. E. Dowker and it called Bro. George Burns to the office of teacher. Our joy was soon turned to sorrow, for at the close of the service, we heard the sad news of the death of Sr. Sophia Collins, who had been ill for nine months. She was the wife of Elder William Collins, and is survived by two sons, Frankie and Ether, her mother and four sisters. She was a faithful worker for the cause of Christ, and she died firm in the faith.

Last Thursday evening Elder Arthur Allen, of Detroit, was with us and preached a fine sermon, and we also saw the pleasant face of Elder James Davis at that meeting. We have the basement to our church nearly done. Our Sunday school and Religio are progressing finely. There is always good attendance and a fine interest shown. I will now bring my letter to a close and will try and send news oftener.

Your sister in Christ,
JENNIE BENJAMIN.

JOURDANTON, TEXAS, October 3, 1910.

Dear Herald: It has been some time since I have had the pleasure of regularly reading your pages, and a few borrowed copies made me realize what I have missed, so I have resolved that hereafter, the Lord being my helper, I will not miss one copy.

I belong to the First San Antonio Branch, but seldom have the opportunity of meeting with the Saints at that place.

We have recently moved to this place from Ballinger, Texas. If there are any Saints living here or near here, I would be glad to find them, that we might cooperate in introducing the gospel in this part of the Lord's vineyard.

I feel to rejoice in this glorious latter day gospel, and fully realize that if we would be blessed as the Lord has promised to bless us, we must do our part. Let us not cry, Oh, Lord! oh, Lord! and stand still, but let our every thought be for the advancement of his cause. Let us each strive to keep his commandments in temporal things as well as spiritual; then the redemption of Zion will indeed be a reality. I have neglected paying my tithing, being told that I was not subject to tithing, as my companion is not a member, and poor in this world's goods, but I realize that that idea is a mistake.

I have not neglected to pray and fast for his soul's salvation, and many, many times have I been blessed with the presence of His Holy Spirit, but I feel that my prayers would

probably have been answered ere this, if I had been keeping the whole law. There are none of us so poor in health, but can find some little work to do some time in the year whereby we can earn a few cents for the Lord, and none of us so poor in this world's goods but can give a few cents toward his cause.

Then, Saints, we will wax stronger, our health will grow better, and the Spirit of God will dwell in our hearts and shine in our faces; yea, we will be doubly blessed when we live as becometh Saints.

My father, A. B. Kuykendall, and Bro. Glaud Kuykendall, of San Antonio, have just returned from a visit to this place. Brother Glaud preached two nights in the schoolhouse to an audience of between twenty and thirty persons with good attention.

He has an invitation to return, so we will likely have him and Bro. D. S. Palmer, our missionary, who is at the present near Pearsall working for the cause, with us again some time this fall.

My great desire is to so live that I may by my Christian conduct lead others into the light; also that I may be able to raise our little boy up in the nurture and admonition of the Lord.

I ask the prayers of the Saints in behalf of my companion, that he may believe the angel message and become a child of God.

May God's Spirit dwell in the hearts of his people and Zion soon be redeemed is the prayer of your sister in the one faith.

PEARL RICHARDSON.

LYNNVILLE, KENTUCKY, September 30, 1910.

Editors Herald: Here I come once more. I am still alive and feeling happy in the work of the Lord. Well, that big debate on Cone Island, Arkansas, is all over and the victory won. My opponent was a Mr. W. G. Tucker, of Campbellite fame. The debate was set to commence September 5, and last six days, two sessions per day. The Reorganized Church was on trial the first three days, and we rejoiced in the defense of the angel's message. Bro. H. M. Daniel, of Jonesboro, Arkansas, acted as my moderator. Bro. G. W. Clemen had put out a big watermelon crop, with honey in abundance, and plenty of fish.

We entered the front of battle at 10 p. m., September 5, and held the fort against all efforts of the "Mogul" of Campbellism. Reverend Tucker had supplied himself with an abundance of paper scrolls which he used to show up "Old Joe Smith," etc. In his first speech he sailed into the Book of Mormon and Joseph Smith in great shape. But as we had three days to our proposition, we gave him an exchange of views upon that subject, and in so doing broke down much of the long standing opposition to our work.

Tucker read a "shut-in" letter in the *Ensign*, and then went off into a boisterous denunciation of the Reorganized Church for not going and healing that fellow, but I gave the people to understand that this "shut-in" writer was not a member of the church, that for all we knew about him he might be as bitter against healing as my learned opponent.

Mr. Tucker dealt in Braden hash, and called the Saints a "God-dishonoring, hell-desiring outfit," all because he had not seen a sign. Tucker's moderator, Mr. Mitchell, seemed to doubt the chairman's ability to keep the time, and got Sister Tucker to help him. I let this run until Sister Tucker got to waving her watch on my time as much as five minutes before the chairman would call the time. But at last Mr. Mitchell called the chair in question, in a roundabout way, and then I set my foot on that trick good and hard. Mitchell got mad, and Tucker came near fainting, but I had the chair on my side, so did not apologize for the blister.

We closed our proposition with the crowd coming our way. Tucker could see this so plainly that he abused the Methodist people, the Baptist, and everybody else. He declared against the Holy Ghost, and all the blessings of the gospel, and made war on the Saints to the astonishment of the people. But it came to pass that I did take the word of God, and show therefrom that God had promised the Holy Ghost to all them who obey him, and thus I did slay this mighty warrior with the word of God before all the people.

And it came to pass afterwards that this man of war did take courage and did go to the front of battle with the weapons of another man. Yea, even the weapons of Alexander Campbell, and did try to build him a church in harmony with the New Testament, without apostles, without prophets, without the Spirit, and thus did the people wonder with great admiration.

The chairman of the debate was Mr. West. He says I "killed" Tucker in my first speech on his proposition; that if I did not do any more Tucker was ruined. I told Tucker that I did not intend that he should have one quotation of God's Bible in support of his man made church, eighteen hundred years this side of Christ.

I showed from their own books that the Christian world had all they ever claimed long years before Alexander Campbell was born into the world. So when the debate closed there was a great crowd of people came forward and sang a song and placed upon my head a crown wreath of roses. Then I was put into a decorated rig and driven around the camp ground, while a crowd of singers followed in wagons singing, "God be with you till we meet again." This closed one of the most complete victories that I have ever witnessed for the truth.

God bless that host of young people who stood so unflinchingly by me in my defense of the gospel. Since the first of this conference year, I have preached in four States; in fifteen different places in those States, preached one hundred and twenty sermons, assisted thirty-six times, baptized eight, confirmed eight, and administered to sick ~~nine~~ times and held one debate of twelve two-hour sessions. Was called home in July, and found a big fat boy there—hallelujah, and am still feeling "fine and dandy."

J. T. DAVIS.

CASTANA, IOWA, September 28, 1910.

Editors Herald: Inclosed find a clipping from *Gospel Trumpet*. I wish you would please give the appeal for Christian teaching place in the *HERALD*, that the Saints may have the opportunity of sending the angel's message to these hungry souls; and if any of our elders are near there, or could find time to go and get the true gospel of Christ before these people. A sister of ours sends us the *Trumpet* and for this one article, I am truly thankful. I haven't anything at present to send them, so I simply send this on that others may have a chance to send reading of the right kind to them. I have decided, however, to write letters to each of the ladies named, and by so doing help to point them to the true and living God and his own church.

Please pray for me that I may be a help to them in their need of Christian teaching.

Ever your sister in the one faith,

SADIE BURCH.

[The clipping is as follows:]

"PLEASANT VALLEY, MONTANA, August 7.

"I hope, dear Editor, that you will let this cry from the wilderness go out to be heard by all readers of the *Gospel Trumpet*.

"While Christian missionary help is going out to all foreign countries, there remains in Montana a territory one hundred miles square and more, with numerous families and many

children, in which there is neither church, Sunday school, nor other Christian teaching. Look at the map of Montana and note the distance from Kalispell, in Flathead County, to Libby, in Lincoln County, and from Eureka to Plains, and remember that in all this great county there is no house in which to worship God, nor Christian teaching of any kind. Many families, but no Christian teaching is provided for the children.

"Good Christians have sent some Sunday school literature to Mrs. Lizzie Orr, but she lives far from some other families. Christian papers, books, and Sunday school literature, even if they have been used, would do great good if mailed to either Mrs. G. A. Lynch or Mrs. Isaac Jackson, and the senders would receive God's blessing.

"ALBERT WILSON."

INDEPENDENCE, MISSOURI, October 3, 1910.

Editors Herald: A few lines to inform you that, as gospel literature superintendent, I am busy in the work and rejoicing in the onward march of the gospel.

In the October number of *Hampton's Magazine* there is a splendid article on "The head of the Reorganized Mormon Church." The article is ably written. Every family of Saints should have at least one of this number. About the best of the latest photos of Brother Joseph is produced. A few excerpts from this article may be appreciated by those who can not secure the magazine: "He is no religious faker." "A poor man, despite that for half a century he has had the administration of the tithes which his followers devoutly contribute." "He is a man of large parts and high character."

The writer has something to say about the "Utah Mormon hierarchy." The elders in the field should find this article valuable, especially in debates.

Last Sunday we journeyed to the union depot in Kansas City, and placed on sale a number of Daniel Macgregor's *Marvelous Work and a Wonder*. This news company (Van-Noy's) has sold nearly one hundred of tracts Nos. 20 and 209. Any of the Saints in coming to Kansas City may purchase Bro. Macgregor's work at the news stand in the depot for the same price asked by the Herald Publishing House—ten cents. I am happy in seeing the efforts made by the Saints to sow the good seed. May the Lord strengthen his children, and may the honest and dishonest of the earth hear the saving truths of the gospel from those authorized to proclaim it.

In bonds,

JOSEPH A. FERRIS.

From the Lamanites to the Saints.

Now that I am in the land of the Lamanites, and being in a position to know what I can do through your financial as well as prayerful aid, for the best interests of this people; also knowing the time has come that this gospel and the record of our fathers is going to be presented to them, whether we advance our part in the great work or not, I make this appeal to you.

Thousands of Lamanites can be reached if means are forthcoming. Thousands of Books of Mormon ought to be placed in the hands of those who work among this people. As for me, I would be content should you grant me the privilege of presenting one hundred to each tribe. That would represent many of the reading class, who I think will read and tell it to others.

I came to Pawnee three weeks ago to-day with twenty-eight Nephite records. I do not want to claim too much honor for myself as to guidance by unseen power, but I believe that every book that I have given to my Lamanite brother or sister, has been given by a higher dictator to my mind than self, and that, too, under conditions of mental stress that I never passed

through before. But I have not let those vexations stop my labor among the Lamanites or on the street in Pawnee.

I have talked with the heads of the church, and we thought a Book of Mormon fund might be kept up by selling the book, but as yet they will not buy the book. While they are interested and almost believe it, there is a power that holds them back as a body of people; also other churches and many other things that would take too much space to tell. I believe the God of this dear people requires us to make haste and distribute at least a few more books among the different tribes and bands. Do not let some one else be the advance guard with Books of Mormon. I find now and then one of these books from another camp. They are the best as to binding, etc. My advice would be not to furnish less than a fifty cent book. However, I do not believe we ought to leave the church with a lot of cheap books in hand, but I do not believe they will be appreciated by the Lamanites as will a better book. I assure you that I will not turn them down should they come to my hand without any cover on. I would like for each one who pays or sends for books to have their names placed in the books. Other churches furnish this people with Bibles; we must furnish them with Books of Mormon and fulfill prophecy. Many of us could furnish thousands of books, many hundreds, and many dozens, and not be a sacrifice to do so, and those that can, ought to.

Pray that laborers among the Lamanites may be sent quickly. I believe the times demand it.

JEROME E. PAGE.

P. S.—Since writing you last evening, it has been presented to me not to give a paper covered Book of Mormon to the Lamanites. This has always been my mind, as some know, but to reach those who want to give a book that would cost less money, and my desire to get the record among the Lamanites, is why I wrote you as I did. Give your order to the *HERALD* and *Ensign* and I will order when and where sent. J. E. P.

The Irvington Reunion.

The reunion at Irvington, California, has passed into history, but the blessings received and the happiness experienced by the large assembly of Saints will never be forgotten. The word was dispensed by Elders J. M. Terry, E. L. Kelley, F. B. Farr, C. A. Parkin, C. W. Hawkins, F. M. Sheehy, J. C. Clapp, J. A. Anthony, and Priest C. J. Cady.

There were 6 baptisms, 164 testimonies, 18 prayers, 49 hymns, 6 prophecies, 5 tongues, 9 prayer services, 47 sermons, 36 young people's prayer services. Worthy of mention are the two testimonies of little George Huston, a lad of about ten years. He stated in firm, audible tones that he, with some companions, were out for a ramble over the hills, and he divested himself of his coat, not noting the place where he threw it. He searched in vain for it; then, becoming distressed, knowing that his mother would surely punish him for his carelessness, suggested that they all kneel down and ask aid from their heavenly Father. They did so, and found the coat easily. His last testimony was to the effect that the Saints should be thankful for being supplied with good clothes, for one of his companions at school was poor and ragged, and when the school entertainment was to take place this boy could not attend for want of proper raiment. He went to the teacher and obtained permission to take up a collection to purchase clothes for the poor child, which he first declined to accept, but finally accepted.

A very pretty and interesting wedding took place at high noon on the last Sunday of the reunion, when Bro. W. H. Dawson, of Sacramento, was married to Rose Post, of San Jose. After the ceremony they were pelted with old shoes, and a copious shower of rice.

The Sunday school gave a very fine entertainment, under the superintendency of Sister Saxe. In every way the reunion was a decided success. A goodly number of outsiders attended, and some seemed much interested. The weather was propitious, and a truly uplifting, spiritual time was greatly enjoyed. It was decided to hold the next reunion at the same place.

Yours in gospel bonds,

EDWARD F. ADAMSON, *Secretary.*

SEPTEMBER 21, 1910.

Eastern Michigan Reunion.

The first reunion of the district convened at Port Huron, situated on Saint Clair River, at foot of Lake Huron, September 2 to 12. It was conceded by all present to be an ideal camping ground, and one of the most central points in the district. It can be reached by five lines, steam railroad, and one trolley. Those present were so well pleased they voted to come again in June, 1911, for twelve days.

There were 10 social services, 26 preaching services, 4 Sunday school normal sessions, 1 Sunday school and 1 Religio convention, 1 conference session, 1 sacrament, 1 Sunday school session. The preaching was by J. J. Cornish, R. Etzenhouser, William Fligg, F. Gregory, J. W. Wight, William Davis, William Dowker, J. A. Grant, A. Leverton, and A. Allen. Sunday school normal work in charge of A. Allen. Conference in charge of J. W. Wight, W. Grice, and William Davis.

The organization for reunion were: Presidency, A. Allen, J. W. Wight, William Grice, William Davis; secretaries, Joseph Carpenter, H. E. Muir; music committee, J. J. Emlaw, Jennie Hunter, Fred Gregory; janitor, George Myers; police, A. Kessler; ushers, Roy Yeager, G. McDonald; press committee, E. B. Blett, Joseph Carpenter. The local paper gave us daily service which was fair and impartial. The most important business transacted at conference was the appointing of a music and reunion committee for district.

The music committee were: D. E. Dowker, Sister Terry, Jennie Hunter. The reunion committee consisted of the district president as and *ex officio* member, and the following: A. Allen, of Detroit, and H. Houston, of Allerton, for the term of one year, and J. A. Grant, of Detroit, and C. C. Whitford, of Port Huron, for the term of two years.

E. B. Blett represented the Herald Office and Graceland College, giving one lecture on college work. J. J. Bailey was in charge of patriarchal work, being assisted by Sr. Blanche Allen, stenographer.

There were 26 campers' tents, 1 dining, and 1 preaching tent. Meals were served by reunion committee for 15 cents. The grounds furnished free by local real estate agent.

JOSEPH CARPENTER,

E. B. BLETT,

Press Committee.

News From Missions

ILLINOIS.

Responding to an invitation to attend a Sunday school rally at Buffalo Prairie, we left the smoky city of Kewanee to breathe the pure, fresh air of the country for a day or two, arriving at Joy on Saturday evening, September 17, where I was met by Elder C. L. Holmes, with whom I enjoyed a ten-mile drive to his beautiful home on the farm, and where an appetizing supper awaited us. Although the hour was late, it reminded me of the supper hour in good old England. One never forgets his native land and its customs, though he will decide this is certainly "Joseph's land;" the choice of all lands.

Sunday morning, the long looked for time came, accom-

panied with the warmth of the beautiful sunshine. Saints, friends from far and near, gathered together to enjoy the day's exercises. It began with the regular Sunday school session at 10 a. m., with Sr. Florence Holmes, the superintendent in charge. I was requested to take the reviewing of the whole school for the past quarter. At 11 a. m., preaching hour, I occupied at the request of the "powers that be." A basket dinner had been arranged and all were invited to partake. The Union and Baptist schools of the township were present and seemed to enjoy themselves.

Promptly at 2 p. m. we took up institute work for nearly two hours, when an enjoyable season was spent by all. Thus closed what the superintendent chose to call an "Arber" day. It was my first visit to this part of the country. The Buffalo Prairie church, I am told, is the second oldest in the Reorganization.

Bidding adieu to the Saints and friends, I left at the close of the meeting in the afternoon to fill an appointment at Joy. Bro. Floyd Holmes kindly took me down there, arriving just about in time to go right into the stand to address a very appreciative audience. I was made welcome to the hospitable home of Bro. and Sr. J. W. Bean, whose kindness will not soon be forgotten. In fact, I was treated with kindness by all. I preached Monday and Tuesday evenings in the neat little church, and also spoke once upon the street to a large, attentive crowd. Bro. O. E. Sade, the district president, assisted in this meeting, and we thought it commendable for him to step right out of his shop door, and help us to sing; also offer the opening prayer. Bro. Joseph W. Bean, too, did nobly, as did Sr. Malvin Holmes and her son Glen, also Sister Reynolds. It takes a certain amount of courage, and grit to stand upon the street to present the angel message, but since we can not reach the people by other methods, I believe the day is not far distant when more street work will be done. We have taken up this line of work in Kewanee, speaking on the main street, where we are listened to by a great many that we could not otherwise reach.

Our effort in the city continues about as usual, and to say we were doing anything great would be drawing upon our imaginative powers; but we believe we are holding our own, with some little prospects ahead. We have a nice Sunday school, presided over by Bro. Richard Norris; also a small Religio.

The minister's wife, too, is trying to assist all she can, having organized the young sisters into a sewing society, known as the Kewanee Young Ladies' Fancy Work Club. They intend having a bazaar about the first of December, the proceeds to go toward branch expenses.

It was our privilege to attend the reunion at Moline, which was a spiritual feast. The Sunday school and Religio work was placed in charge of Sr. M. A. Etzenhouser and myself. Everyone regretted that our sister had to leave so soon, we having her service for three days. Her work was enjoyed by all.

A few weeks ago two Utah elders visited town and spoke upon the streets. I replied to them, quoting from their books. I have an old Doctrine and Covenants published in Liverpool, England, in 1852; also a copy of their Book of Mormon, which I could use to good advantage. The editor of the local paper here gave us a good showing. I believe if the line of demarkation was drawn more, we would be much better understood. I called upon these elders when I got through and asked them if they had any reply to make, and they shook their heads. I further stated our church door was open to them if they wished to reply. They declined the offer. In my heart, I can not help but feel sorry for them. I trust the day may come when those who are honest in heart amongst them will come out of Babylon.

Indications are that we will trouble the waters before many days. We have fond hopes that we may always be found occupying, that we can pray that "God will speed the right." May the day hasten when there will be "Peace on earth."

Yours for the spread of the angel's message,
JOSEPH ARBER.

KEWANEE, ILLINOIS, September 26, 1910.

ARKANSAS.

For those who are especially interested in us and the work here, I write. The long looked for debate has passed, but I will not attempt to give the details in full. Suffice it to say, Bro. J. T. Davis was our representative, and the cause suffered no harm from the Campbellite opposer, W. G. Tucker. He became so enraged he overruled the chair, the people, and all, on his last speech; however, J. T. has the respect of all outside that faction, and the people, not us, crowned him with flowers, covered him with ribbon, paraded him into decorated buggies, and sang to the honor of his conduct and the spirit of the work.

We are feeling good in our isolated condition; only three of us at this place. However, we have had the bread of life broken to us by Elders D. R. Baldwin, W. P. Pickering, J. H. Grimes, Henson, Moler, and Davis; also J. T. Riley, our present missionary. And to all those of our acquaintance into whose hands this may come, be it known unto you that we still remember you with love and best wishes. Long life to the HERALD, and its staff.

G. W. CLEMENTS.

CONE ISLAND, September 27, 1910.

WASHINGTON.

Editors Herald: I arrived in my mission field June 1, Seattle being my first stopping point. A few days after I arrived Bro. William Johnson and myself started some meetings on the streets, during which time we came in contact with the Utah elders.

One night after they closed their meeting, I undertook to tell the people who we were, and in so doing, we gave them a brief talk on the history of the church. Of course that included the latter day apostasy. After I got through, one of the Utah elders stepped into the ring and, instead of trying to refute my argument, he challenged me to a public debate. Next night we made it a point to again meet this elder on the street, and told him that inasmuch as he was the challenging party, we presumed he had propositions drawn up for us to sign, so we could fix a date for the debate. Then he astonished me by saying he never challenged me to debate. I told him if he did not have propositions, I did, and I handed them to him to read. When he told me they were counseled not to debate, I told him he made quite a break last night for a man that was counseled not to debate. He said he did not intend to be bluffed down.

The whole matter is just this, he could not meet the argument, so he had to do something to make good with the people. But the debate never came off. For two nights at the same place the challenge was made. Brother Stead spoke on the differences between us.

I spent most of the summer in northern Washington and British Columbia. My first stop was at Langley, Washington; held a little over two weeks' meetings there, baptized four and left some of the best people of the town interested in our work. From Langley I went to Everett; found a nice band of Saints there; nearly all sisters. My ten years' experience in missionary work has taught me that if it were not for the sisters in a good many places, our work would suffer.

After leaving Everett, I went to Snohomish; held some

meetings in Sister Scott's house, baptizing her little boy and girl. Brother Johnson joined me at Snohomish; from there we went to Clayburn, British Columbia, held a few meetings and had a nice visit with the Saints there.

Our next stop was Chilliwack, where we were met at the boat by Brother Stade and taken to his comfortable home. While there our best meetings were held at Rosedale in Bro. James Muirhead's house. The Saints did what they could to make the meetings a success. We then came to Westminster; held some few meetings in Bro. Thomas Butterfield's house. The Saints in Westminster are fortunate to have Elder Pope, wife, and family located in their midst. They are a good help to the branch.

We also held some meetings in Vancouver; the meetings were held in Bro. Isaac McMullen's house, only the last Sunday we were there, the Saints coming over from Westminster, we held it in Bro. George McMullen's house, it being larger. We had a good time, the good Spirit being felt in all our meetings. We were also glad to have Brother and Sister Dickout with us from Hamilton, Canada.

We had a good conference the 17th and 18th of this month. Bro. E. L. Kelley went with us and gave us two good sermons.

GEORGE THORBURN.

2030 INGERSOLL P., SEATTLE, WASHINGTON.

MISSOURI.

Perhaps I have been a little negligent in writing to your pages, but I would rather read what others have to say. My field being a new one for me, I have labored at some disadvantage, but have been nobly assisted in the work of acquainting myself with the needs of the work by the officers of both district and branches. We have had some very pleasant and, we hope, profitable meetings, since coming into the field, May 4.

In August I was permitted to visit my family and attend the reunion held at Eldorado Springs, Missouri, in the Clinton District, where I labored for more than twelve years. It was one of the best reunions I have ever attended. There were present of the ministry: Apostle I. N. White; Patriarch Ammon White, Elders J. C. Foss, George Jenkins, W. S. Macrae, James Moler, and C. J. Peters. Sr. Flo McNichols was in attendance and was of great assistance to the success of the Sunday school and Religio departments of the work. Bro. Charles Erwin represented the interests of Graceland College in an able manner.

The work in our field is moving nicely. Five precious souls were added to our number at the Ross Grove Branch recently, when my colaborer, J. D. Shower, and myself held a two-week meeting. I expect to begin meeting to-morrow night at the Fair View Schoolhouse, near Barnard, Missouri.

Will just say in conclusion, to the scattered Saints of the Nodaway District, if you want your neighbors and friends to hear the gospel, address me at Guilford, Missouri, and I will arrange to hold meeting in your vicinity at my earliest convenience.

Yours for the upbuilding of the work,

A. C. SILVERS.

CLYDE, MISSOURI, September 27, 1910.

OHIO.

It is not that I do not wish to write that I have been so dilatory in furnishing something for the columns of the HERALD, and so tardy in responding to the gentle reminder received recently, but an uncertainty concerning the "general" interest in what I could write.

However, upon an impression of the thought that the progress of the gospel work in any locality is of interest to the "whole" church, I venture a brief account.

The interest taken in our humble work in a new place, last fall, about three miles from where our tent now stands, was such that during a three weeks' meeting held in an unoccupied Methodist church on the corner of Bro. James Lacy's small farm, on which he settled the previous spring, we were invited to partake of the repeated hospitality of some twelve other families, supplemented by an urgent request to return.

Pursuant to our promise to do so, a tent meeting was, in due time announced to be held in August, in a grove fitted up by Bro. Hiram Remy, who, with his estimable wife, was baptized during the tent meeting. Brother Lacy's son, of eleven years, being obedient to the gospel at the same time.

It may not be amiss to say that the arrangement for the tent meeting was due to the fact that the old church we had occupied was nailed up, and the statement given out, that the "Mormons" could not have it again; evidently because so many became interested in the true and everlasting gospel. As the time for our tent meeting drew near, a few of the members of the Christian Church thought something must be done to *rescue* some of their brethren who were interested in our work.

Accordingly Elder Jameson was secured to lecture against "Mormonism" in their church, some two miles from the building we occupied on the former occasion. To the scene of attack the writer hastened, being so directed by Bro. F. J. Ebeling, assistant in charge. Four long evening sessions we sat under the random fire of "shot and shell," more "bomb" than logical, unflinchingly taking notes; forbidden, however, in the outset to say a word.

The cowardly opponent gave us to understand that *he* had control there for four evenings, and that there would be "no public utterances" allowed but those he should make. He stated that he must go as soon as he was through, then had the audacity to add, "I suppose they will have something to say after I am gone."

It is needless to say that the tent was erected next day, and reply begun at once. Some of his members who were our friends, were, from the first, so out of sympathy with the attack that they would not attend the bombardment, but got a good part of both sides in the reply. Some of them have already declared their intention to come into the true church, ere long. Others, who were not members of any church, were our friends before the conflict, and are so yet. Still others have since become friends to our work.

During our second series, held some two miles from the first place, to accommodate those still more distant, five more were baptized. A number of others are very near the kingdom.

A new church building is contemplated, and liberal donations proffered, without a word of solicitation from us. Ground is offered by three persons. One has already requested a deed formulated.

The interest in our meeting at the third place is increasing. A goodly number being present since the first two evenings, when a sales show was on the street. Sunday afternoon a large and attentive audience greeted the speaker, Bro. A. B. Kirkendall, who was present for the day. At night the tent was full and others listening outside. Bro. F. J. Ebeling and N. L. Booker have been participants in this work, the latter performing three of the baptisms.

More anon,

ALLENVILLE, October 4, 1910.

O. B. THOMAS.

MAINE.

The mission work in this extreme northeastern corner of the United States is, in the main, like mission work in other States. There are few persons who find the narrow way. In some towns quite a number listen attentively till they

catch sight of the distinctive features of the angel's message; then good-bye! However, as a rule, each town contains a few persons who obey; only a few compared with the multitude who reject. This is one side of the picture. More interesting will be a view of what we had done and are doing.

The minister in charge, Brother Greene, is an energetic and conscientious man, trying to push the work into new fields and to strengthen the standing work. Lack of men is the greatest obstacle; this being true everywhere. There are many places in Maine where the gospel could be introduced, but results are uncertain. It is hard to dodge the fact that this is the time of Gentile rejection, and even God's people are slow to come out of Babylon. (Revelation 18: 4.) When we consider that the entire State of Maine contains only a seventh more population than Boston, one can imagine what a large and peculiar territory it is.

The somewhat unique and unusual work of Brother Macgregor at Stonington is new to some. A word relative to it will be of interest. The writer lived there many years. The latter day work has been represented there since the civil war closed. Over fifteen years ago the Saints erected a large church. Some thought the building too large, but subsequent development proves the contrary. When Brother Macgregor went there last fall, he became somewhat in doubt as to the advisability of continuing his series, but the tide turned in his favor, and with much praying and preaching, the interest resulted in many baptisms. In the interest of truth, I wish to say that the gospel net was dipped deep and gathered of such kind as the Master said.

Two other instances of reaping seed sown many years ago, are those of the work of Brethren Greene and Foss around Jonesport and Machias. In these places the rough edge of the gospel had been removed by parents, Sunday school teachers, and past preaching. In Stonington, a certain percentage were outsiders. As it is, however, in the past twelve months, Maine has witnessed upward of two hundred baptized into the true church. Out on the firing line quite a number are convicted, but only a few converted. Gross skepticism is prevalent and it takes hours of praying and preaching and talking in order to wrest one soul from the grasp of Satan. It seems to me that the chief fault lies with the people; they do not investigate prayerfully. If a person is not willing to do this, he must die in ignorance; for the Spirit can not accomplish its work in a stubborn heart.

Not long ago the Utah missionaries located in Portland and began to radiate two by two. They have traveled through certain parts of the State, eating the food of the "Reorganite apostates," and leaving tracts at houses. They are doing some street preaching in the cities, often holding aloft the "three books" as the standards of their faith. We may have an opportunity of exposing their duplicity by turning the light on page 116 of the Book of Mormon, where it speaks of but "one wife," for one man. They claim they disposed of over seven hundred Books of Mormon in the East last year.

Perhaps the missionary in the East labors against special odds. For instance, many persons seem to be entrenched behind the walls of deep seated sectarian bigotry. There is less willingness to hear than in the West. Interest is generally centered in a few, and the elder needs to spend weeks preaching to a half dozen. He often wins them. In many sections religious indifference is appalling. The majority are not sufficiently moved to even slander. As is common in other countries, lodges, dances, card parties, and worldism by the wholesale, are no small enemies to cope with; but in the midst of it all, some honest souls are receiving the message of peace.

Of course the future of Maine is in the hand of God; how he will shape it is unknown to us. There are many places unopened, and many places that yield small results when

opened. Efforts bring success; yet the chief success that we can expect is to warn the world and to gather a people prepared to meet the Bridegroom.

In July, Brother Hull opened the work in Bar Harbor, one of the world's most fashionable summer resorts; but don't think any of the fashionable people come to hear the gospel. A few people, comparatively, attend his series in a mission hall. The local paper gave place to a correction of its mistake in connecting Brother Hull with the Utah people. After his departure a woman was hired to lecture on (and it is understood, against) "Mormonsim." She was to enact the scene of Moroni's visit to Joseph Smith. I could not attend, but presume the usual effect was produced.

People in Maine have scarcely recovered from their political shock. Contrary to the rule of thirty years the State went Democratic. This gives prohibition a stinging blow in the face, as the Democrats are in favor of license and will work to that end. Your writer and two others were the only ones in this town who rode the water wagon to the polls. The enforcement of prohibitory laws in this State is almost a farce, but the principle of prohibition is correct. Statistics, unanswerable, so prove.

However, my thousand word limit must be up; and yet I have given our readers only a glimpse into the vast field that is known as Maine. The missionary must go on and on, invoking the spirit of Christianity; clothed with the garment of patience, hope, charity, and faith; so laboring that at last, without fear or shrinking, the arms may be placed around the pillars of Death, while the soul wings its way to the presence of God.

RALPH W. FARRELL.

[The "thousand words" was only suggestive, Brother Farrell, and we appreciate your hearty response.—EDITORS.]

News From Branches

DES MOINES, IOWA.

The interest is increasing in the Des Moines Branch. One was baptized a week ago last Sunday, who was seventy-eight years old; and one last Sunday, eight years old; and others to be next Sunday. We have a few strangers to our service now and then.

Those who have been ailing are improving. Sr. C. R. Johnson, who had an attack of typhoid fever, and Sr. M. E. Wicker, who has been very ill, were both at sacrament meeting last Sunday. Bro. A. J. Wicker is still affected with sore eyes. The choir have erected and seated a platform for their use in the church.

Bro. and Sr. John Vice are here from Rocky Ford, Colorado, on a visit to their daughter, Sr. Bertha Charters. They expect to return in a few days. Trust the ministry will visit them when they return.

Your brother,

J. F. MINTUN.

CENTRAL CHICAGO.

Friday, September 30. We were glad to again attend Religio, as we had missed two sessions on account of the special meetings. Elder Tanner conducted a very interesting parliamentary practice, as our new quarterlies had not arrived.

Sunday, October 2. Sacrament service quite well attended, and a good spirit manifested. The following were visitors: Sr. E. H. Lacey and Bro. H. E. Jarvis, of Burlington, Iowa; Bro. M. J. Chapman, of Grant Park, Illinois; and Sr. W. E. Williamson, of Mission, Illinois, whose husband is confined at the Wesleyan Hospital. Elder Pement occupied in the evening. Elder Tanner left Sunday evening for Saint Louis, for a two weeks' stay. We regretted his departure, but arrange-

ments have been made for Elder Cooper, district president, to occupy during his absence.

We are glad to report that Bro. and Sr. J. J. Oliver are now located at 6610 Paulina street.

Wednesday evening prayer meeting was not attended by many, but everyone present offered prayer, and nearly everyone testified, so it was a profitable meeting and all were benefited. Our pastor asked us on Sunday to pray for those who were spiritually sick, and I believe that the majority of us feel that we are not nearly as healthy as we should be. May we all endeavor to pray for one another and be faithful day by day.

The Gleaners met at Sr. H. P. W. Keir's home on Thursday. The officers elected last week were: Mrs. James Lang, president; Mrs. T. Vanderhoof, vice-president; and Mrs. Keir, secretary and treasurer. We who work in an office or store feel that the housekeepers have an excellent opportunity to assist in these societies.

"What doth the Lord require of us, but to do justly, love mercy, and walk humbly with thy God."

ALICE CARY SCHWARTZ.

6549 MARSHFIELD AVENUE; Phone, Wentworth 8731.

Miscellaneous Department

Convention Minutes.

EASTERN MICHIGAN.—District Sunday school and Religio associations met in a joint convention at Port Huron, Michigan, September 9. The following were chosen district officers of Religio for one year: William Sage, president; John H. Grice, vice-president; Emma Whitford, secretary; Blanche Muir, treasurer; Emma Volz, librarian; James Mead, home class superintendent; Henrietta Hogins, superintendent of gospel literature. The Sunday school officers were: James Mead, superintendent; Richard Weaver, assistant superintendent; Emma Whitford, secretary; Sr. J. A. Grant, treasurer; Cara Anderson, librarian; James Mead, home class superintendent. The motion placed on record at last convention authorizing schools to purchase blanks was rescinded, and a motion authorizing district secretaries to furnish schools with blanks was placed on record. Convention adjourned to meet again the Friday preceding next conference at same place. Emma Hale Whitford, district secretary.

Conference Notices.

The Eastern Maine District conference will be held at Jonesport, Maine, October 15, 16.

Spring River district conference will be held at Joplin, Missouri, October 15, 16. Mollie Davis, 115 West Jefferson avenue, Pittsburg, Kansas.

Convention Notices.

Lamoni Stake Sunday school and Religio association will meet at Oland, Missouri, October 20, 21, 1910. Mary C. Banta, secretary for Sunday school; Martha Martin, secretary for Religio.

Addresses.

D. L. Shinn, R. F. D. No. 1, Clarksburg, West Virginia.

WANTED AT ONCE.—*Hampton's Magazine* wants a reliable man or woman in Decatur County, Iowa, to sell the fast-growing magazine in America. Earn \$1.50 to \$5 a day. Write immediately for "Salary Plan" and FREE outfit. Address "VON," Sales Mgr., *Hampton's Magazine*, 85 West Thirty-fifth street, New York. 41-4

Notices.

There will be a two days' meeting at Vales Mills, Ohio, Saturday and Sunday, October 29, 30. We expect Brethren Russell, Becker, Ebeling, and other good speakers. Bring your baskets well filled, so as to stay all day on Sunday. Come, all who can, and let us have a grand time. S. J. Jeffries, president of branch.

CONTENTS

EDITORIAL:
 Testimony in Conflict - - - - - 989
 Tongues and Interpretation - - - - - 990
 A Communication from the Editor of the *Evening and Morning Star* - - - - - 991
 Items from the Past - - - - - 991
 Notes and Comments - - - - - 992

ORIGINAL ARTICLES:
 Leaves from Life.—The Life of a Heroine, by Charles Derry - - - - - 993
 Forgiveness, by Minerva Johnson - - - - - 999
 Iowa's Opportunity, by A Sister - - - - - 999

MOTHERS' HOME COLUMN - - - - - 1001

LETTER DEPARTMENT - - - - - 1002
 Leon A. Gould—Mary E. Gillin—Mrs. R. S. Trosper—William Johnson—James M. Wym and Family—Jennie Benjamin—Pearl Richardson—J. T. Davis—Sadie Burch—Albert Wilson—Joseph A. Ferris—Jerome E. Page—Edward F. Adamson—Joseph Carpenter, E. B. Blett—O. B. Thomas—Ralph W. Farrell—J. F. Mintun—Alice Cary Schwartz.

MISCELLANEOUS DEPARTMENT - - - - - 1010

THE SAINTS' HERALD

ESTABLISHED 1860.

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

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Brethren, Sisters and Friends: We wish to ask each and everyone who can, or will help in the indebtedness of the new Latter Day Saint church at Andover, Missouri, to please send the offering to the treasurer or clerk, on or before Thanksgiving Day, or leave at the State Savings Bank of Lamoni. There will be one Thanksgiving service held that day.

GUS BERGMAN, *Treasurer.*
 - ARTHUR HEIDE, *Clerk.*

Lamoni Stake Conference.

Delegates coming by train to the convention and conference to be held October 20-24, at Oland, Missouri, (seven miles south of Lamoni) will be furnished transportation between Lamoni and Oland, by the Oland Branch.

R. S. SALYARDS,
President Oland Branch.

Notice of Restoration.

As a committee appointed by the Northeastern Illinois District to inquire into the expulsion of Bro. Alfred Tarling, with authority to act for and in behalf of the district, we find as follows:

1. Brother Tarling was one of the most active church workers in the branch of which at the time he was a member, which branch has since been disorganized, thereby leaving the matter entirely in the hands of the district.

2. That by virtue of existing conditions at the trial the court was compelled to find against the brother, though contrary to its own convictions in the matter at the time. And had the case been appealed we believe that the brother would not have been expelled.

3. Believing that his punishment has been greater than his offense demanded, he having been debarred of church fellowship for twenty years, and even now, after a lapse of so long a time, still maintains his integrity in the church and a godly walk before the world,

We are, therefore, of the opinion that said court action should become null and void, and that the brother should be restored to full fellowship in the church. And by virtue of the authority granted to us as noted above; that is, being empowered to act for and in behalf of the district, we hereby declare the action of the court that found him guilty to be set aside and Bro. Alfred Tarling to be restored to all the rights and privileges of church fellowship, and recommend him to such branch of the church as he may apply for fellowship.

J. W. WIGHT,
 F. M. COOPER,
 J. MIDGORDEN,
Committee.

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Political or civil liberty is no other than natural liberty, so far restrained as is necessary and expedient for the general advantage of the public.—Blackstone.

The only liberty that is valuable is a liberty connected with order; that not only exists with order and virtue, but which can not exist at all without them.—Edmund Burke.

No school is more necessary to children than patience; because either the will must be broken in childhood, or the heart in old age.

Additional Graceland College Report.

DORMITORY ACCOUNT.

Receipts.

Anthony, Pauline	\$ 25 00
Bell, Albert A.	1 00
Blair, F. B.	100 00
Blessing, Mrs. Levi	1 00
Bennett, Katie	1 00
Carlile, Isaac	25 00
Fry, Bert E.	5 00
Graceland College Patronesses	405 00
Greer, Dr. B. A.	50 00
Hopkins, W. A.	100 00
Prall, O. E.	25 00
Reiste, S. M.	1 00
Smith, C. F.	25 00
Star of Bethlehem Sunday School	50 00
Worden, J. P.	3 00
	\$817 00
Balance on hand March 25, 1909.	\$269 96
	\$1,086 96

Expenditures.

Postage	\$ 34 00
Electric wiring	57 01
Freight on fire escape	3 81
Carpenter work	35 60
Glass	6 80
Hardware account	100 00
Drayage	85
Graceland industrial department work	7 60
Cistern, drain, etc.	96 40
On lumber account	65 33
On hardware account	100 00
Well	22 50
On plumbing account	100 00
Fire escape, etc.	186 19
Plastering	69 70
Draying	1 05
Interest on note	6 90
Erecting fire escape	36 80
Blacksmithing for fire escape	3 30
Teaming	2 25
Painting	4 00
Transferred to college account	146 87
Total	\$1,086 96

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are to-day the garden spots of the country. Several farms are now ready to homestead, and the Government Surveyors are laying out more new farms for new settlers who are lucky enough to get on the ground in time to get the choice of these new locations. Our new literature just from the press tells how you can homestead these lands and repay the Government the actual cost of the water right in ten yearly payments without interest.

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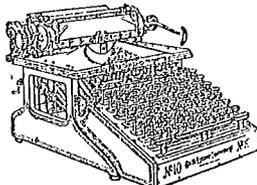
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THE SAINTS' HERALD

Official Publication of the Reorganized Church of Jesus Christ of Latter Day Saints

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

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



"There shall not any man among you have save it be one wife; and concubines he shall have none."—Book of Mormon, Jacob 2: 36.

VOLUME 57

LAMONI, IOWA, OCTOBER 19, 1910

NUMBER 42

Editorial

THE HEALING OF ROBERT FOWLER.

A REMARKABLE CASE OF HEALING CERTIFIED TO BY THE PASTOR OF THE CHURCH AT PHILADELPHIA.

They shall lay hands on the sick, and they shall recover.—Mark 16: 18.

In the SAINTS' HERALD, July 6, 1910, we published the following letter from Joshua P. Fowler, telling about the remarkable manner in which his son Robert had been restored by the power of God after having suffered a terrible accident:

PHILADELPHIA, PENNSYLVANIA, June, 1910.

Dear Brothers and Sisters: Having passed through trials and sorrows as well as joys in this latter day work, and not seeing any account of the loss that came to me and my family in any of our church papers, I thought I would write to you and let you see that although the dear Lord saw fit to let us go through a severe trial, yet in his great mercy he also poured out his blessings on us.

On the 7th day of December, 1909, two of my sons (George A. and Robert E.) were installing an acetylene gas generator for welding purposes. This was their last day to be at this place where they make safes, and the firm that was buying the welding plant wished it for welding certain parts of their safes together. I had been talking to my son George at 1.15 o'clock p. m., and when he bade me good-bye, he told me that he was going up to the safe works to put on a safety valve on the generator and then they would be ready to turn the plant over to the owners of the safe works. My youngest boy, Robert, had been there two or three days showing their people how to work the plant for welding.

After I bade my son good-bye, I had to meet a party from New York who came to Philadelphia to see me on business. We did not get through our business till 6 p. m. I lived near the church, which is about an hour's ride from my office, so when I got home it was about 7 p. m. I did not know what was wrong, but I could see by their faces that there was something wrong. One of the sisters of the church and my oldest daughter and her husband were there, but I did not see my wife. I asked for her and they said she had gone up stairs and for me to get my coat off first as they had something to tell me. I took off my coat and they told me that my two boys had been blown up in an explosion, killing George instantly and burning Robert almost into a crisp. You may judge what a blow this was to me, to know that when I bade George good-bye near my office, it was the last time I would ever see him alive in this world, and to think that Robert, though his life might be spared, yet he would be disfigured for life and blind, for they said his eyes were blown out.

After I had spoken to my wife, with very poor comfort, as I had none to give, I got ready to go to the hospital to see them and claim George's body. Bro. W. W. Smith came in.

He had been down and claimed George's body for us and had seen Robert. When he met me he could hardly talk. He just took me by the hand and said that Robert was still alive, so I went to the hospital and what a sight! Robert was covered with bandages from the top of his head to below his knees, and the doctors told me it would be better for him to die, as his eyes were gone, both blown out of their sockets, and that his back was broken and large holes were cut and burned into his body. While they were working with him he came to and when he did he told them not to bother about him, but to go to his brother George and save him, for he had a wife and child. George was twenty-five and Robert was

This explosion happened within two hundred y
A. D. Angus' home. When his daughter Jenn
explosion she ran out and when she saw it was
works and knowing that my boys were there, sh
and the first thing she saw was the men bring
body of George. He was dead when they got him,
was an hour before they got Robert, for he was
in the ruins, there being a large safe on top of hi
of brick on top of that. When they got him out Si
wanted to go to the hospital to claim the bodies
her mother sent her son Archie to get Bro. W. W. Smith.
Brother Smith went and claimed the bodies of the boys and
found Robert still alive. He stayed with him until they had
him bandaged up, for Robert's clothes were burned off his
body, except his shoes. Brother Smith then went and told
George's wife and then came and told my wife, and after he
had sent some of the sisters to stay with my wife, he went
back to the hospital to see Robert again and to administer to
him. Dear brothers and sisters, you will wonder where the
blessings of the Lord comes in when here is my oldest son
killed and my youngest son with his eyes blown out, his back
broken, and his body all cut and burned; but God is good and
his promises faithful and true to his children.

When Brother Smith (though tired and worn, for he is not
strong in body, but faithful to his calling) went back to the
hospital the doctors would not uncover Robert's head for him
to anoint him. He found a little spot on his neck that was
bare so he anointed him there and prayed over him that he
might by the Lord's will and power come out of this with his
body in perfect health and strength, with all his faculties. The
brothers and sisters were gathered at the church for teachers'
meeting but they turned it into a prayer meeting for our boy,
and glory be to God, their prayers were heard and answered,
for when I went back to the hospital in the morning, the first
thing the doctors and nurses told me was that my boy's eyes
were all right. They said it was something that they could
not understand. They knew his eyes were gone, for when
they cleaned his eye sockets out there was not an eyeball to
be seen and that they were positive his back was broken, but
now it seemed to be all right. This happened on December
7, 1909, and it was not two weeks when I brought my boy
home with perfect eyesight and a perfect body, and not
anything on his body to show that he had ever been burned.

Bro. W. W. Smith
11 So Fuller ave
H O Smith

The eyes he had before were somewhat weak, but the set he has now is sharp and strong, so you can see that the dear Lord will and does hear and answer the prayers of his children. Dear Saints, is it not worth all our sacrifice to get to serve a God and Father like this, and to give even our life to his service?

My son George makes four boys we have on the other shore to meet us when we come.

We ask an interest in your prayers that we may prove faithful and be able to receive a crown of glory. After the debris was cleaned away, it was found that the plant my boys were installing did not explode, but that a man that worked at the safe works lit a match over a can of benzine, and it was that which caused the explosion.

Yours in gospel bonds,

3419 A STREET.

JOSHUA P. FOWLER.

We received so many inquiries from individuals who desired additional witness to this case of divine healing that we wrote to Elder Walter W. Smith, pastor of the church in Philadelphia, who officiated in the administration, and from him we have received the following letter:

PHILADELPHIA, PENNSYLVANIA, October 10, 1910.

Editors Herald: The work is just as interesting, and the Lord just as considerate as ever before, which is saying as much as we are able, for since we became acquainted with this latter day work it has been all absorbing. During the last year we have had renewed reasons to rejoice many times; rather it should be said I have had continued reasons for rejoicing, though some of the time we have been incapacitated for active service, which has been a source of regret, as there is so much to do and there is opened before us in the City of Brotherly Love such an unusually good opportunity for service that it seemed extremely untimely to be ill and have a forced idleness.

We are sincerely grateful for our return to comparative health and the prospects of complete recovery ere long. We are doing again what our hands find to do, and find the same joy in the doing and have had little time for writing. Will all those who have written me please be kind enough to accept my sincere thanks for thoughtful consideration, and some time, when I have gone through the accumulated letters, I hope to renew my correspondence with them.

The work in this neighborhood during the summer (for I have not been far away) has progressed nicely and every sign of growth is visible. The Philadelphia Branch continues to grow, both in numbers and in interest in all its departments, and we have very large attendance of nonmembers, many of whom are much interested. I should say we have about twenty-five per cent outsiders at evening services, and good spiritual interest among the membership. In the church work here I have been nobly supported by the local ministry, and powerfully upheld by the Spirit of the Lord. For all this we feel particularly thankful when it has been so much needed as it has been during the last year. There have been special manifestations of the power of God, and some sadness mixed with it all.

Much inquiry has been directed to us regarding the healing of Robert Fowler, which occurred during last December. The history of the occurrence was in this wise. Bro. Robert Fowler was working with his brother, George Asa Fowler, in setting up or rather testing out an acetylene gas generator which the firm they worked for had just finished for the Stiffle and Freeman Safe Works. The plant was to be used in welding and brazing metals in the manufacture of safes. When they had about finished their inspection an ex-

plosion occurred in the room in which their work was going on, they were both burned, and in the falling of the building, Bro. George Fowler was instantly killed and Brother Robert seriously bruised.

As soon as they were dug out of the debris they were taken to the Episcopal Hospital, only a few blocks from where they were working. I was notified by a son of Bro. A. D. Angus within a few minutes of the accident, and arrived at the hospital shortly after their arrival. The doctors and nurses were working on Bro. Robert Fowler when I went in. The chaplain of the institution welcomed me, as Robert was thought to be in a dangerous condition, and his brother, before referred to, was dead. I assisted what I could, which was but little, only to speak to Brother Robert and cheer him up as much as one could. His hearing was much impaired by the concussion accompanying the terrible explosion.

I had no opportunity to administer at this time, but made diligent inquiry as to the extent of his wounds and was told by the staff doctor who dressed him and the intern who assisted him, and in the presence of the nurse, who helped, that he was terribly burned about the face and shoulders, so that he would be badly disfigured, and that both eyes were destroyed, having been both burned and broken, so much so that no hope would be entertained for his sight; that he might recover, but nothing could be certainly said as to that at that time.

I claimed the body of Bro. George Fowler in the name of the family and hastened to tell the relatives, who as yet knew but little of it, only such as the bungling police had conveyed to them in death notices. This had occurred between 3 and 5 o'clock p. m., on December 7, 1909.

When I had visited the family of the deceased and injured I returned to the hospital and found Brother Robert resting, apparently asleep. I made no attempt to awaken him, but administered to him by anointing the side of his neck and top of his left shoulder, the only bare spots I could find near his head. I was particularly moved in the ordinance by the spirit of liberty in prayer and intrusted him by the ordinance to the care of our Father, and returned to the bereaved family.

On the next day when I visited him the compress on his eyes was removed and he recognized me at once. I was, of course, much surprised and greatly pleased. I had no opportunity that day to speak with the physician, but remarked to the nurse that it was wonderful that he could see. She said it was wonderful, she could not understand, for surely his eyes were out when he was dressed.

Brother Fowler recovered remarkably fast and was soon with us again in the church work, being one of our active Sunday school workers and a regular attendant at all church services. His eyes are perfect, which could not be said of them before the accident, as he had a disposition to near-sightedness and a bad defect in one eye, which rendered his vision rather indistinct. Now they are sharp and clear and perfectly free from any defects. His burns healed without leaving a scar, the only marks of the accident being two or three cuts which were sewed, slight colorings of the skin reveal the places, but his recovery has been remarkable, and entirely complete. He is at work with the company filling now the position his brother held before, and profoundly grateful to God for his recovery.

I have since called on the hospital authorities, and made inquiry as to the history of the case, and in the presence of Bro. Joshua Fowler, the father of Brother Robert, the staff physician, who dressed him on the night of the accident, told us he would have sworn before any court on earth that Robert's eyeballs were both broken and burned when he

dressed him, that he wiped the sockets out, and that there seemed no possible hope for his sight, as the eyes were broken; but that upon subsequent examination he found that his eyes were absolutely perfect, not even injured, and he could not account for the discrepancy, that he had spoken of it to the house physician who assisted him, and he likewise could not account for it.

When asked to certify that the eyeballs were broken he said, "Well, in the light of subsequent and revised diagnosis, I could not do that. How could I account for the fine pair of eyes he has now?" He suggested that "if the days of miracles were not past" he might understand it better.

It is wonderful how God has come to the rescue and so perfectly restored our brother. We rejoice with him in this great manifestation of God's care for his own. The brother who was killed was a beautiful character, clean and fresh in the bloom of young manhood, a priest, and a young man apparently with a very bright future. We regret his sudden departure, but hope and fully expect to meet him in the first resurrection.

I write this thus fully in answer to the many inquiries regarding the matter. If I had time and sufficient strength I would have answered all directly, with an individual letter, but hope this will suffice. I am, as ever, in full hope of success.

Your brother in Christ,
WALTER W. SMITH.

112 WEST ONTARIO STREET.

While such a manifestation of power is very comforting to the Saints, it need cause no especial surprise. One of the features of this latter day work, indicated by the prophecy of Isaiah, was that the "eyes of the blind" were to "see out of obscurity." That prediction has been fulfilled both literally and spiritually, and on numerous occasions.

It is perhaps only a coincidence that this case of healing occurred in the Episcopal hospital. About four years ago the Emmanuel Movement had its origin in Emmanuel Church, Boston, under the ministry of Reverend Worcester, an Episcopalian minister. It spread rapidly among the ministry of that church, their plea being that the church must again take up her work of healing the sick. However, they have drawn a line between functional and organic diseases. They will not undertake the treatment of organic disease. If the ailment is merely functional, they will take it to God and see what he can do for it.

Having heard the diagnosis made by the attendant physician, no advocate of the Emmanuel movement would have asked for or expected the restoration of sight to Robert Fowler through divine aid. The fact that the affliction involved the organic structure of the eyes would have removed it from their domain as church workers and advocates of the power of God to heal.

However, we are glad that the people of God have drawn no line and set no bounds to the ability and willingness of God to heal. God himself has laid down certain laws, and those it is our duty to obey.

E. A. S.

ON CHURCH UNION.

"All churches and creeds should unite, because this is an age of combination and conservation for economic reasons," said the Rev. J. A. Schaad, rector of Grace Episcopal Church, in his sermon yesterday morning. "While the world's great business enterprises have recognized the urgent need of getting together, the Christian churches have disintegrated and differentiated and indulged in a wicked and wasteful extravagance in church building. Scarcely a town in this country, no matter how small, but has two or more churches when one would easily suffice."

To illustrate the tendency of Christians to disagree and form different creeds, while hoping for the same end and worshipping the same God, the Reverend Schaad introduced these figures:

"For 1,000 years the church was a unit as to government, and for 1,600 years it was a unit as to doctrine. Now Christendom, composed of 550,000,000 people, is divided into two great parts, Catholicism and Protestantism. Catholicism is divided into three parts, Roman, Greek and Anglican, and Protestantism into 200 disagreeing segments. And yet there are 350,000,000 Catholics and only 200,000,000 of Protestants.

"At present there is a change of sentiment toward church unity coming over Christendom. The wastefulness of the present system is almost universally recognized. It would do away with the duplication of missionary boards and a superabundance of church edifices.

"That the world does not now believe is owing to the fact that Christendom disagrees as to what it believes and leaves those in darkness without the light the Lord intended should be kept burning.

"Such a reunion would mean a return to originals in doctrine, discipline, and worship, and an abandonment of all we now have that conflicts with those first precepts. Pan-Protestantism would not be reunion. If all the Protestants in the world should reunite it would still exclude 350,000,000 other Christians.

"The layman's missionary movement, which began last January and has spread with such popularity everywhere, marks the greatest epoch in the history of Christianity for 500 years, because it teaches that different religious organizations can meet on friendly terms and perform business without conflict."

The foregoing clipping is from the *Kansas City Daily Journal* for September 26. It is one of the straws which indicate the way in which the winds of contention are trending in the ecclesiastical world, especially the Protestant portion of it. We welcome this as a healthy sign, but the reverend pastor of the Grace Episcopal Church would not be likely to admit all that could be claimed legitimately from his sweeping assertion, that a unity of the Protestant churches would necessitate eliminating from their creeds all that did not conform to the doctrine set forth in the statements of the primitive gospel of the Son of God.

We hail it as a token of the fulfillment of that prophecy found in the Book of Mormon in which the prophet states that he beheld until the Spirit of God moved upon the people and they gathered together and held converse in reference to what should be believed among them. We have believed that this language of the prophet foreshadowed not only the moving of the Spirit of the Lord among the rem-

nants that were left of His people in ancient and modern times, but that it also has reference to the fact that the Spirit of God would be moving upon the people not of the faith in the church relationship, but who were of the churches of men.

And it is a fact that since the instituting of the church in 1830 there has been a constant trend among many of the religious denominations toward the acceptance of the principles of the doctrine advocated by the early elders of the church, and which have been continued as the foundation principles as stated by the Savior to his disciples. Here and there among the Protestant churches there has been from time to time a man who has unwittingly uttered sentiments similar to those expressed by this pastor of the Grace Episcopal Church, as stated in the clipping above—perhaps none more sweeping than this; perhaps none so frank. But as great events may be preceded by slow approaches to right conclusions with reference to the causes for these great events, so in this case what began as but a murmur many years ago, as foreshadowed by the Wesleyan hymn, "From favored Abram's seed the new apostles choose," and expressed by other different occupants of the Protestant pulpit, who deplored the apparent degeneracy and failure of their adherents to come up to the scriptural requirements, could only lead to the final expression, broadly stated, as is this one of which we take notice.

We gladly give this space as indicating that the Spirit of the gospel economy is still spreading, and it is our business and our duty to recognize it when we can discover it. We believe that other demonstrations in this regard will occur, and the good work will continue until men's minds will be opened for the reception of the complete truth in the matter; as truth only is intended to survive "the wreck of matter and the crash of worlds."

But what a comment is found in the statistics offered in this clipping—550,000,000 professed believers in Christianity or in the Christ idea. 350,000,000 of these are under the rule of Catholicism, divided into three branches: the Roman Catholic, the Greek Church, and the Anglican Church. The conflict between the Roman and the Greek churches began a great while ago, and finally fate decided on the plains of Germany, through the efforts of Gustavus Adolphus, who triumphed in the fatal battle between the forces sent into the field by the two churches, which resulted in the right of the Greek church to its separate existence from the Roman Catholic domination. The Anglican church will probably deny its identification with Catholicism, but that would be useless in the light of history; for it required the personal defection of King Henry VIII and the parliamentary action of 1531 to separate the Anglican church from Catholic rule, and

give the church its separate identification and the king the title of "Defender of the Faith." It might take two elements more to complete the entire separation, and that might be said to be the privilege granted King Edward VII from the taking of an oath at coronation, required, touching the maintenance of the catholicity of the faith and the final elimination of this requirement in favor of King George V. But of that hereafter.

We welcome the spirit of inquiry and hail the day fast approaching when the question of the Prince of Peace must be answered, "When the Son of Man cometh, shall he find faith on the earth?"

NOTICE.

Saints will please take note that Bro. A. A. Reams has resigned as agent for the Herald Publishing House. All orders taken by Brother Reams will be filled.

Our brother made a very successful canvass for business and his work proves that there are too many of the homes of the Saints who have not the necessary books to enlighten them regarding the latter day work. With developments along the economical lines containing some of the most stupendous and gravest questions to be solved that have ever faced the church, all should earnestly try to acquaint themselves with the laws governing. To do this the Saints must be supplied with the necessary literature. Fill up your libraries, Saints, with good books.

The Herald Publishing House would like to get a couple of the Saints' Harmony's, now out of print. Write Herald Publishing House.

NOTES AND COMMENTS.

We regret to learn that Bro. U. W. Greene is suffering greatly with an abscess, having been seriously ill for some two or three weeks. His new home address is 29 A. Walter Street, Winter Hill, Massachusetts.

Bishop Kelley occupied the pulpit in Lamoni Sunday morning and evening, his subject being, The Order of Enoch. The attendance was very large. The evening service was occupied almost entirely in answering questions. He met with the priesthood of the stake in the afternoon. There was a large attendance of the priesthood, probably one hundred or more. The meeting adopted a resolution expressing the idea that the time has come to organize in the Stake as directed in section 128, and asking the Bishop to proceed with the necessary preliminary steps. The motion prevailed by a vote of sixty-seven for and five against. Some who did not fully understand the question refrained from voting.

Original Articles

NEEDS OF THE SUNDAY SCHOOL AS SEEN BY AN OUTSIDER.

(Prepared for the "Parents' Day" program, Lamoni, Iowa, October 9, 1910.)

I do not know the needs of this Sunday school because I am not intimately acquainted with it, and hence what this hastily prepared paper contains in the way of suggestion must be regarded as intended to apply only to Sunday school work in general; as having no reference whatever to this or any other particular school.

The first requisite of any school is good discipline. The reason for this is perfectly apparent. Without good order attention can not be secured, and without attention instruction is unavailing. The attempt to teach a class, any portion of which is permitted to disturb the rest and draw attention away from the matters under consideration, is not only a foolish thing, but a very pernicious thing also. Sunday school superintendents and teachers should stand upon both their moral and legal rights, and insist upon keeping in proper order the children intrusted briefly, each week, to their care.

It is strikingly inconsistent to carefully instruct children in the laws and ordinances of heaven, concerning which it is said that order is its first law, while those children are permitted to conduct themselves in a manner well calculated to convince them that the first law of earth is disorder.

Good order is best secured, firstly recognizing the rights of the child, respecting those rights and doing so gladly, by patience, inexhaustible kindness which is as an everlasting fountain, and firmness which knows no bounds, except those of reason. Patience will enable us to bear with the peculiarities of children; kindness will win their hearts, and firmness will both win the respect essential to good control, and help materially to just dealing under whatever critical circumstances may arise.

The second essential is a good superintendent and a corps of competent teachers. I do not mean so much that they shall be good in the sense of possessing unusual ability as organizers and instructors, as that they shall be good in their lives and good in the sense that they believe the latter day work in all its fundamental features, and are prepared to teach it with heart as well as with lips and tongue.

I do not mean that they have no need to be good organizers and instructors; for these are very important, but I place faith with its legitimate fruitage of righteousness, as the prime qualification of one who is to teach faith and point out the path to heaven.

The third essential is a good course of study. The prominent essentials of this are, as little dogmatism as possible consistent with a clear statement of the

few received and declared doctrines of the church. Doctrine, and things of which the church has not spoken, should not be included in a Sunday school course of study except as matters for investigation. Doing otherwise, we may educate into the children what we shall be anxious after awhile to educate out of them; for our domain, like that of the scientist, has its unknown as well as its known, and the former may be, and probably is much larger than the latter. So it is wise to do no dogmatizing where matters are in an embryonic or chaotic state.

The moral standard of the New Testament Scriptures should be accentuated more than anything else; for while the initiative ordinances of the gospel are not to be regarded as of secondary importance, they are so well understood so far as the essentials of an understanding are concerned, and so well and generally appreciated, that there is more need that the child should understand and have fastened upon it as a prime requisite the doctrine of a life of personal righteousness as indispensable to acceptability with God.

Good organization is essential to the success of a Sunday school. By this I mean good classification; and by good classification I mean a proper grouping of the members of the school with reference to their age, education, natural and spiritual attainments. Just here without further explanation, I should be understood to mean exactly the opposite of what I do mean. I do not mean such an organization of classes as will put elements of the same kind in each class and nothing else; but such a commingling of elements as will tend to bring all nearer to the same great elevated plane, for I believe that equality of opportunity is given solely for the purpose of securing equality in fact.

It is objected that such a classification as is here suggested would practically destroy the grading of a school. This difficulty, however, is met with in the entire realm of spiritual organization and work, and seems to be ordained to be there. It is met with in the prayer meeting, where all grades of the spiritual school attempt to recite at once. It is found in the branch, district, stake, and general organizations; and finds its most pronounced exemplification in General Conference. A whole class of the right kind of critics is none too many; but one merely captious, carping critic is enough for any class.

The Sunday school should provide for the exercise of right spirited criticism. Righteous judgment is God's method of reforming the world, righting wrong, dispelling error, establishing truth, saving mankind. Everything that God wants done in the earth for the salvation of mankind, he has commissioned men to do just as soon as they are able to do it. We learn to do by doing after the reception of instructions as to how to do. We have been specific-

ally instructed as to how to judge. Our responsibility attaches with reference to obeying these instructions. But while all this is true, there is a kind of criticism which is not good, and should not be encouraged; instead, it should be positively and fearlessly discouraged. Criticism which is intended to destroy the truth, rather than discover it and assist in its establishment, it not worthy the robe it tries to appropriate as a hiding place, and should receive scant consideration in the Sunday school or anywhere else.

D. F. LAMBERT.

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FAITH.

This is an old and very familiar subject, but, if you will permit me, I would like to offer a few thoughts upon it, though at the outset I must confess that I do not fully understand what faith is, or have an understanding of it, perhaps different from that of some others. I will try to give some idea of faith as I have come to regard it. I know, of course, that it is the vital principle without which it is impossible to please God, and by the right exercise of which miracles are wrought, but *what* is it? I believe that I have a degree of faith, but the faith of some of my brethren and sisters is greater, or it may be of a different quality; for instance: in the case of sickness I dare not ask God directly to heal the afflicted one without always leaving it for Him to decide whether the blessing of restoration from suffering or disease would be best. I know there are Saints with such faith that they can make such requests without this proviso, and their petitions are granted "according to their faith." If they are prompted by God's Spirit to pray in this way, it is all right; otherwise I would be fearful—not from lack of faith in our heavenly Father, but because I know that I can not look into the future (as he can) and see the result of receiving what we naturally look upon as a great blessing. Health is a great and desirable blessing, but sometimes our Father in his wondrous foreknowledge and wisdom sees that we can receive a greater blessing by suffering for a time; then would we not be frustrating God's purposes, and hindering our own development by mustering all the faith we can command to get him to relieve us at once? The answer may be made that the Almighty will act according to his wisdom anyway, and will heal or not as he sees will be best. Then why not leave the decision to him in the first place? I believe, however, that he does grant what we ask sometimes when it would be better for us not to have received. To illustrate: I heard a well-known elder relate in prayer meeting an instance of a man who, after a severe spell of sickness, died, or as far as human knowledge could judge, seemed to be dead. In their anguish of grief the family

called an elder, and this elder laying his hands upon the dead man, in the name of him to whom is given all power, commanded the spirit to return. Obedient to the summons it did return, but what was the result? Whereas that man had died apparently firm in the faith of the gospel, a good, faithful Saint, yet after his return to this life he grew indifferent, and finally left the church. This example is not given to prove that the elders should never call down the power of God to raise the dead, neither is it an attempt to point out the duty of those who know what their duties and privileges are. The writer is just now trying to get down (or up) to the groundwork of faith to see what it consists of, and to point out the fact that we certainly need a higher, diviner wisdom than we naturally possess in order to pray aright. Let me illustrate still further: I heard a mother tell of a time when her child lay sick nigh unto death, and she plead with God to spare his life, (what mother could do otherwise?) but in the agony of her longing, she declared in her prayer that she would neither *eat nor drink* until she should see an improvement in her child's condition. Well, the child's life was spared, but health was withheld; he grew to manhood always afflicted, and when the mother looked upon her son with a family which he was unable to properly provide for, she cried again unto the Lord in his behalf, that he might be healed. In answer to this prayer she was shown a vision. She saw herself kneeling by the bedside of her sick child; heard again the prayer she had offered so long ago, and was told that if the Lord had taken the little one *then*, he would have had place in the celestial kingdom, but the only way for him to reach that place *now*, was through affliction and suffering. This experience is purely a personal one, and might not apply to others, yet does it not convey a lesson to us? Are we able to tell what will be for the eternal good either of ourselves or those we love? I have heard dear faithful Saints pray for "a faith that will take no denial." Perhaps I do not understand just what is meant by that expression, but if it be taken literally it seems more like a lack of faith, or as though we would make up our minds that what we are asking for is right; we are sure God is going to grant our request, and we are going to have faith enough, or want faith enough, to keep right on asking till he does. It must be admitted that there are times when the assurance is given by the Spirit that the petition is pleasing to the Lord and will be granted, but if we are left to our own judgment as to what is best for us to receive how can we make the decision? We simply can not do it wisely alone. We have been promised great blessings if we will cultivate faith "of a divine nature," which apparently means faith like that exhibited by our Savior when in an extremity of anguish he cried: "Father, if it be possible,

let this cup pass by," but immediately added: "nevertheless, not my will, but thine be done." Oh, for a faith like this! To be willing even under the most trying conditions that his will be done who can not err in ordering the experiences and events in the lives of his children, and who, we know, doeth all things well because *he knows what the result will be of all he permits us to experience.* Again: regarding faith in connection with temporal affairs. In the 6th chapter of Matthew the Savior is speaking with his disciples, and the subject of food and clothing comes up. The disciples seemingly thought it would be impossible for them to give all their time to preaching, because they would be obliged to provide for the physical needs of the body the same as others. The Lord's answer was: "Behold, I say unto you, that your heavenly Father knoweth that ye have need of all these things. Wherefore . . . seek ye first to build up the kingdom of God, and to establish his righteousness, and all these things shall be added unto you." (Matthew 6: 37, 38, I. T.) This instruction and great promise was given to the apostles, but may it not apply to all Saints in a measure? I believe firmly that it may, and that inasmuch as we do make the advancement of God's work our first and dearest thought, he will see that we do not lack what is necessary for our temporal as well as spiritual welfare. I would not appear to mean that we should all quit work and go preaching, or that we should sit around watching for a chance to do some good turn for the church. Oh, no; each in his own place, doing his own work faithfully; not afraid to give liberally of what he has when the need arises; not afraid even to deny himself of some necessities if need be, that he may give when the work he loves needs his help. He will not even call it a sacrifice to do so, because he will find his greatest joy in denying himself to help that which he loves better than he loves himself. Dare we do this, and risk privation for ourselves? Well, there is the promise; but have we faith sufficient to trust in that promise, or the Giver of it? We do not question the fact that God has "all power both in heaven and on earth"; that "the earth is the Lord's and the fullness thereof," and that he "willeth to provide for his Saints," yet how often we hesitate to give lest we should suffer for lack of what we have given. Some of us are not afraid, however, to pay monthly dues to an insurance company to protect us from loss by fire, storm, accident, etc., but I will venture to make the assertion—let me do so reverently before the almighty Creator of his vast and unfathomable universe, the same who is our loving and compassionate Father—that if we will get down upon our knees in fasting and prayer oftener, striving earnestly, humbly, and diligently to learn and to *do* all his requirements, if we do not already love his work above all

else, we soon will learn to do so, and we will not fear to put his promise to the test, because we will know without a doubt that he will order our lives and all events for our eternal good.

Dear brothers and sisters, this is not written in the spirit of criticism, nor with the thought of being able to teach others, but with a sincere desire that we may all come to a better understanding of the eternal principles of truth; and if in any point I have fallen into error, to be frankly corrected.

Yours in the pursuit of knowledge,

CLARA M. FRICK.

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A MESSAGE TO THE INDIAN.



"The Book of Mormon contains God's message to the Indian."

Naturally Latter Day Saints are deeply interested in gospel work among the Lamanites, and will be glad to note any forward movement along that line. Brethren Yates, Case, Page, and others are pushing the work in the Southwest and are meeting with a degree of success. To help them in their work they are getting out tracts addressed directly to the Lamanites. The following article is one that is to be issued in tract form. The Herald Office has it for sale, five cents for one dozen copies, thirty-five cents for one hundred.—
EDITORS.

To Our Indian Brethren: God made all nations of one blood, therefore, no matter what our color may be, we should feel that we are brethren. We, your white brethren, have a message of great interest to you. Hundreds of years ago your fathers and your brethren wrote a book which was hidden in the ground to keep it safe. When the Lord saw fit, he chose a prophet, and directed that prophet to where

the book was. The prophet found the book in the Hill Cumorah, in the State of New York. The book was written on metallic plates.

The Lord commanded his prophet to translate the book. The prophet was not a learned man, but God enabled him to do the work, as predicted in Isaiah 29: 11-14.

After the book was translated, it was printed, and the Lord commanded that it should be taught to your white brethren, and that they, in turn, should take it to you. This is the message we come to you with, to tell you about the book.

There is no other book that tells who the American Indian is. There is no other book that tells you who your fathers were, and where they came from. This book says that you are of the house of Israel; that you are descended from Abraham, whom the Lord loved so much. Your forefathers came from Jerusalem. God led them to America about six hundred years before the birth of Jesus Christ. In the book you are called Lamanites, and your brethren are called Nephites. You and your brethren lived together in America for nearly nine hundred years. God did not leave his people in the western part of the world in ignorance during all that time. He blessed them the same as he blessed his people in the eastern part of the world, because he is no respecter of persons. Prophets were sent to the ancient Americans, and God's law was taught to them. Jesus told the people at Jerusalem that there were "other sheep," not of that fold. He referred to branches of the house of Israel scattered in other parts of the world. (Jesus was sent in person only to the "lost sheep of the house of Israel" (Matthew 15: 24.) He said he must go to them, also. (See Saint John 10: 16.)

So Jesus visited his people in America, and taught them the same things that he taught the people at Jerusalem. The words of Jesus and the teachings and prophecies of God's servants were written, and are contained in this book about which we are telling you. You see the book is another witness that Jesus is the Christ. If any doubt the Bible on this important matter, they have the testimony of this other book, besides.

It is sometimes asserted by the enemies of the book of your fathers that it teaches polygamy, but that is not true. It declares: "There shall not any man among you have save it be one wife; and concubines he shall have none." (See Book of Mormon, Jacob 2: 6.)

This book which was written by your fathers and brethren teaches nothing that is not in harmony with the will of God as revealed through the Bible.

To go back to your history: as we told you before, you and your brethren, the Nephites, lived together in America nearly nine hundred years. The Nephites

became very wicked, and were destroyed. The Lord spared you, because you did not have the opportunities of knowing the Great Father's will that the Nephites had. God promised that he would watch over you in this land, and would not permit your enemies to destroy you. He also promised that in the last days he would cause that the book of your fathers should be brought forth and taught to you. The all powerful, loving Father has kept his word, and we write this to tell you about it, and hope you will read the book.

We call the book of your fathers and brethren the Book of Mormon. Mormon was a good man who, about four hundred years after Christ, wrote a brief record, or an abridgment, of the history of the Nephites and Lamanites, and of the teachings of Jesus and the servants of God. For this reason we call the book after Mormon.

Your fathers were not the only people in America before Columbus discovered it. A people called the Jaredites lived here before the Nephites and the Lamanites. The Jaredites came from the Tower of Babel. You read in the Bible that God scattered the people who tried to build the tower "upon the face of all the earth." (See Genesis 11: 8.) The Jaredites were destroyed because of their wickedness, and God then brought your fathers to America.

We, your white brethren and sisters, believe the Book of Mormon to be a true record of your fathers, because we find in the United States, Mexico, Central America, and South America ruins which correspond with what the book states. For instance, the book says that there were three nations in America anciently, viz, the Jaredites, the Nephites, and the Lamanites. All travelers and writers tell us that the ruins of America show that different peoples lived in America before Columbus came.

The book says that the first people, the Jaredites, lived in North America; that they did not go into South America. Now it is a fact that there is a feature about the ruins of North America that is not found in South America, and that is the mound.

The Book of Mormon says that the Nephites and the Lamanites were troubled by robbers, who lived in the mountains, and whose dwelling places could not be found. Does not this statement answer to the description of those peculiar ruins in the West, called cliff dwellings? Who, but hunted robbers, would seek such difficult, secret places for homes?

The Book of Mormon says that the Nephites and the Lamanites became very numerous, occupying South and Central America, Mexico, and the United States, and that a high state of civilization flourished. All who write about the ancient people of America tell us that the ruins denote these things to be facts.

The book says that when the people of whom it is

a record went into transgression, they began to worship idols, and to offer human sacrifices. All through the ruins of Mexico, and Central and South America, signs of this sad truth are found.

There are many other external evidences to which we might call your attention as proving that the Book of Mormon is true, but we will mention but one other. The book tells us that God was not going to permit all the Lamanites to be destroyed. You are living testimonies to the truth of that promise. The descendants of the Lamanites, the Indians, were scattered all over South and North America when Columbus came, and hundreds and thousands of them are living to-day.

We, your white brethren and sisters, believe the Book of Mormon is true because no other book of religious faith agrees so perfectly with the truth as taught in the Bible.

Another reason we believe in the book of your fathers is because the Bible refers to such a book. Isaiah prophesied about it, as we mentioned before. The Psalmist said that truth should spring out of the ground. (See Psalm 85: 11.) The people of whom the Book of Mormon is principally a record were descended from the house of Joseph. (See Book of Mormon, 1 Nephi 1: 47; 2: 1; Alma 8: 1.) Ezekiel foretold another book, the "stick of Joseph," which would be a witness for the Bible, or the "stick of Judah," and prophesied how these two books would be one in God's hands in bringing about the restoration of the house of Israel.

We might go on giving you evidence after evidence that the Book of Mormon is true, but we have made this pamphlet large enough. We hope that we have said enough to interest you in this book, and to lead you to read it and learn for yourselves of God's love for you, of the provisions he has made for you, and the grand promises recorded if you will embrace the truth as taught in the Bible and the Book of Mormon, and serve the God of your fathers.

LOUISE PALFREY-SHELDON.

It is claimed on good authority that in America about two hundred lives are sacrificed each week to violence, and that our country in the conviction and punishment of criminals, pays a toll of a half million dollars per day, or \$182,500,000 annually. Still more startling is the assertion that crimes and criminals are on the increase, the ratio now being four and one-half times the number of twenty years ago. It has been suggested that "the only way to stop crime is to put an end to the conditions that breed crime and criminals." As a crime-breeder the saloon has no equal.

"Time can have no END; it must go on for ever. Time could not possibly have a beginning."

Of General Interest

BAPTISTS HEAR OF MIRACLES.

MR. ELBERT A. SMITH, LAMONI, IOWA.

Dear Brother Elbert: I am sending you a clipping from the *Boston Post* of April 19. I think it a very good article, and considering the one from whom it came, it seems to me a very good defense of our position as Latter Day Saints. At first, I thought I would write an article on it but I do not feel able to handle the subject justly, and am going to ask you to make mention of it if you think it worthy of comment. If Archbishop O'Connell had made such a statement in 1830 or 1844, he would have been classed as a heretic, thief, liar, and almost everything under the sun that was mean and despicable; but our beloved leaders, Joseph and Hyrum, and many of their followers took the stand boldly and contended that Jesus Christ was the same yesterday, to-day and for ever, and that his teachings, life, and acts of love and mercy were for us to enjoy in our day, as well as for former day saints, that miracles were for the confirmation of the believer, etc., and they were despised and persecuted even unto death. And so on down through time, we as a people (a peculiar people as the world calls us) have maintained the precious truths of God and Jesus Christ; and revealed words both in the Book of Mormon and Doctrine and Covenants have verified these things to us. The American Archæology Society with their wonderful research is daily proving the divinity of our precious book, until to-day people of all classes are awakening to their senses and are more liberal in their belief, and a Latter Day Saint is not looked down upon so much.

But to God all praise be given, for all that we are or ever expect to be. I am making an extended trip through the Eastern and New England States. My work now takes me into every State in the Union. I have met with the Saints wherever it was possible for me to do so, and am trying in my weak way to do all I can to help in the work.

Yours in the bonds of the gospel of Jesus Christ,
FRANK W. BRIGGS.

1620 WALKER STREET.

PAPER BY ARCHBISHOP O'CONNELL READ BEFORE BIBLE CLUB.

"Professed exponents of Christianity in Boston pulpits," were denounced by Archbishop O'Connell in an address yesterday afternoon before the members of the Bible Club of Boston in Gilbert Hall, Tremont Temple.

The address of the archbishop on "The Miracles of the Bible," was delivered at the invitation of the organization. In the absence of Archbishop O'Connell, who has been away from Boston since shortly after Easter, the address was read by the Rev. David J. Toomey.

The Rev. Dr. O. P. Gifford of the Brookline Baptist Church, president of the organization, presided and introduced the Rev. Dr. Toomey.

THE ARCHBISHOP'S ADDRESS.

The archbishop, in his address, said in part:

"I have approached the task with which you have honored me to-day with the conviction that nothing could be more timely, nothing perhaps more welcome, than a succinct setting forth of the position

of the Catholic theologian, scientist, critic with regard to Biblical miracles.

"When I speak of the misunderstanding of religion I have in mind revealed religion. No man who pretends to be a Christian can have any other in mind. By revealed religion I mean one which is based upon God's manifestation of Himself, of His will, His truth, His goodness, to His creatures by other than the normal forces of nature.

"Such was the religion of the Hebrew; such the religion established by Jesus of Nazareth.

BELIEVES IN REVELATION.

"Let us at this point understand each other frankly. I believe in a personal God and in revelation. I conceive of Christianity as a revealed religion. I presume that you do, too. I would like to believe that every professed exponent of Christianity in Boston pulpits believed so. But I am forced to conclude that some do not. For so completely has Christ been divested of the supernatural by them that naught remains but His title to be ranked with those who by their philosophies influenced the religious beliefs of mankind, a Zarathustra, a Confucius, a Gautama, a Mohammed.

"With 'Christians' such as these, who arbitrarily cast out of the gospel of Christ whatever does not suit their passing fancy and then read into his character and into that of the God of whom he taught whatever accords with their present philosophical conceits, I have no word to say on miracles. I can have none.

NO COMMON GROUND.

"For we have no common ground to stand upon; no more than have atheists and believers. For totally to deny to God the power to act on his creation, save through laws that scientists and philosophers have framed in laboratories of physics and psychology, is just as fatal as a denial of a personality to wield the power, and even more foolish.

"Whatever we may think of the deistic or atheistic Frenchman, we can not but admire the logic that carries him, in his apostasy, at only one step from belief in revelation to extremest rationalism. There can be no lasting middle ground. Those who want to find it evince a pitiable want of logic as well as a pathetic esteem for the title of Christian.

"Granted, then, that God has, at any time and in any way, revealed himself to man other than by the merely normal laws or processes that govern mind and matter, it follows that these laws may suffer exceptions. And to admit it in one instance is in principle to admit it in a thousand.

"To serve the purpose of a sign, God's action must necessarily be out of the ordinary, and incontestably so.

PRIMARILY A SIGN.

"Since, then, the miracle is, primarily and essentially a sign, an evidence of revelation, it follows the laws of revelation. It does not occur without plan or purpose.

"On the contrary, miracles have their economy, and though, in the very nature of the case, we can not fully understand it, it lends itself to a very satisfactory analysis.

"If we examine the Biblical miracles in detail we may divide them into three groups. There are those by virtue of which God exercised some special protection or directive providence with regard to His chosen people; the miracles of the Old Testament are largely of this sort.

"Secondly, there are the signs by which He revealed His more personal intervention, as when He appeared in the burning bush or on Sinai, or confirmed the mission of His messengers by remarkable facts in their own lives independently of their influences on others; thus, for example, the Virgin birth and the resurrection of Jesus, and the conversion of Saint Paul.

MIRACULOUS INFLUENCE.

"In the third place there is the miraculous influence exercised on behalf of individuals or groups, such as the diverse miracles of healing so numerous in the New Testament.

"With regard to all, but to this latter class particularly, I would call your attention to the fact that miracles are not performed to enforce belief in God; but rather that they may confirm the faith of the witness or beneficiary.

"Why is this so? Why did He not perform a miracle that would startle the world and compel belief in even the most incredulous? Or, as some would put it, why would He not dispel all doubt by performing such a miracle here in Boston?

"The answer to these questions throws into yet more conspicuous relief the part played by the miraculous in the economy of revelation. Revelation itself is not a compelling force. It makes its appeal to the intellect, but it does not inexorably compel intellectual consent. Were it to do so the intellect would cease to be what God had made it.

"So too with the will. Revelation does not force its action that it ceases to be free.

"In no sense then does revelation force its credentials on the mind of man. No one is perforce compelled to believe; even as no one is compelled to be saved; for faith and grace leave intellect and will in possession of their native functions and freedom.

MIRACLES PERFORMED.

"Applying these principles to the miraculous, we can readily see that if the stupendous all-convincing miracle had been performed in such circumstances

of publicity as would compel conviction in the mind of every man, the liberty to choose would be denied to men in circumstances where free will is absolutely necessary, that is in affairs of salvation. Only a logical predestinationist could ask for such a miracle; only such a miracle could produce a logical predestinationist.

"There is no better evidence of the misunderstanding of the miraculous than the complaint so often made in literature on this subject that no one miracle has left undeniable evidence of its occurrence; as if indeed miracles were like the fossil fauna of the glacial epoch! Like revelation, of which it is an adjunct, the miracle is not meant to force conviction; it is merely meant to help it.

"God will force no one, least of all the critically curious, to accept Him, His truth or His salvation. But he is generous to one who brings a docile spirit, even if such a one in presence of stubbornly lingering doubts 'kicks against the goad.'

ALLEGED IMPROBABILITY.

"The case against miracles to-day rests on their alleged improbability. The argument against them takes ordinarily two forms. The first is based on the constant uniformity of nature, by virtue of which science has been able to formulate laws which experimentation throughout the entire domain of exact knowledge has found to be absolutely invariable.

"The second, virtually an amplification of the first argument, is based on the laws of historical criticism. It is maintained that paucity of witnesses for the biblical miracles, their lack of scientific training and spirit and their consequent credulity, divest their testimony of any worth in view of the non-corroboration of their stories and the universal counter-experience.

"There are indeed scientific laws expressive of a metaphysical, an absolute, necessity from which God himself can not escape.

"The laws of mathematics for example, are immutable.

"But there are besides these the physical laws, which are contingent. They are based upon experience and induction; that is, a series of observations has demonstrated that in given conditions a certain phenomenon occurs always in a certain order.

"But, and here is where the argument limps, this confidence is based upon experience alone; and all must concede that, apart from this experience, there is absolutely no reason for concluding that the order of nature must be uniform.

DOCTOR GORDON'S BOOK.

"Dr. George A. Gordon, in his book, *Religion and Miracle*, tells us on page 29 that dogmatic denial of miracle on the ground of natural law can not be

justified by logic, while on page 32 he concludes that 'to minds impressed with a profound sense of natural law . . . the miraculous is an intrusion if not an impertinence.'

"This is not historical criticism; it is not even intellectual honesty. Voltaire himself was more honest when he said: 'If I were given assurance that a man had been raised from the dead at Passy I would take care not to hurry out to see him; for I would become, perhaps, as much a fool as the rest of them.'

"This systematic denial of the miraculous is destructive of all the laws of historical criticism. The witnesses to the facts were numerous, of every age and social condition, of both sexes, of different nationalities and schools of education. To brand them all, in the name of an assumption of scientists, as victims of blind credulity or hallucinations, as impostors or fools, is destructive of the basic principles of historical criticism.

"But now note the strangest inconsistency of all. Though the miracle stories in the gospels are denied credence, the gospel story yet remains. Though the miracles attributed to Christ are declared to be fictions, yet the character of Christ is still revered. That he went about doing good is not denied; nor that he spake as no man ever did; nor that he suffered a life of pathetic sacrifice and died like a malefactor.

"But who saw his going about? And who are the witnesses to his benefices, his privations, his death? Who heard him speak and who cherished up his words that to-day bring comfort to our wearied souls? Who indeed, but the very same witnesses who are branded as liars or visionaries when they tell of something that does not fit in with the confessedly limited experience of science.

"I have no patience whatsoever with those who in pulpit or press pose as the champions of the cause of Christianity, but false to their sacred trust, yield its most cherished principles. Fearing to be thought unscientific in the age when science is the fashion, they acquiesce to the empty claims of ephemeral scientists; but because they are in truth unscientific they can not see that the call that beckons them is false."—*Boston Post*.

* * * * *

WAVE OF INFANTILE PARALYSIS.

Infantile paralysis is most common in early childhood, with the exception of the first year. The greatest number of cases occur in the third and fourth years. This disease appears from three days to a month after exposure, usually before the tenth day. For many years it was impossible to say definitely where the seat of infantile paralysis was located. However, to-day, with all the auxiliaries of modern technique, and a careful study of the blood vessels which supply the spinal cord, we have positive proof that the disease is an inflammation of the gray matter in part of the spinal cord, and in the small blood vessels leading to this area.

The early symptoms of this disease, in many cases, are

characterized by the child complaining of headache, listlessness, weakness of the limbs and loss of appetite. This condition is followed by fever (from 101 to 103 degrees Fahrenheit), distress in stomach and intestines and vomiting. The fever lasts from one to four days. In other more severe cases, the disease begins early with fever, followed by marked disturbance in the brain, accompanied by spasms or convulsions. Another uncommon type is where a child will go to bed apparently in perfect health and awaken in the morning paralyzed in one or more of its limbs.

The symptom of the second stage is paralysis itself. Generally speaking it is rather extensive. In many cases, all four limbs are involved, and sometimes the muscles of the nape of the neck. In other cases, the paralysis involves only a group of muscles of one or both legs.

The extent of the immediate damage from the paralysis is usually complete within a few hours, although it may extend over a period of three or four days. In a week or ten days, some improvement begins, and this continues usually until only a small degree of paralysis remains.—*Samuel G. Tracy, M. D., in The Christian Herald.*

Mothers' Home Column

EDITED BY FRANCES.

Advisory Board, Daughters of Zion.

Mrs. B. C. Smith, president, 214 South Spring street, Independence, Missouri; Mrs. H. A. Stebbins, vice-president, Lamon, Iowa; Mrs. D. J. Krahl, secretary, 724 South Chrysler street, Independence, Missouri; Mrs. F. M. Smith, 630 South Chrysler street, Independence, Missouri; Mrs. L. L. Resseguie, Lamon, Iowa; Mrs. M. E. Hulmes, treasurer, 909 Maple avenue, Independence, Missouri.

Daughters of Zion Reading for November.

CASTLES OF MYSTERY.

To ninety per cent of the mothers and practically all of the fathers, the schools in which their children spend their days are but castles of mystery.

School buildings externally attractive, beautiful piles of brick and stone approached by cement walks and surrounded by velvety lawns that must never be profaned by a childish foot, are the boast of all cities and the pride of individual taxpayers, but how much do these same taxpayers know of the actual life lived within the walls?

Their children come and go, bringing all sorts of rumors of the doings of the days and of the individuals in charge. There are tales of tyrants who rule without mercy, of absolute monarchs from whose will there is no appeal, of ogres whose only pleasure is the torturing of youth, of taskmasters who expect the impossible. Occasionally we hear of a man in authority who is considerate, who remembers that he, too, was once a boy; occasionally of a woman who also understands. These become respectively hero and fairy princess. Sometimes there are tales which make one wonder if the characteristics of demon and angel are rolled into one individual teacher.

Matthew, Mark, Luke, and John all gave different accounts of the life and death of Jesus Christ. The world has been through the ages, hunting for the truth that lies somewhere among these varied accounts. Out of the same conditions and about the same school organization, the children bring into the home conflicting accounts of the same circumstances. But these are all rumors, based upon a child's point of view, and tinged with his strong personal feeling. Without the

slightest intention of deceiving, these reports are often misleading, often entirely unjust.

An early breakfast, a scramble for wraps, and possibly for a book brought home for some reason unknown to the parent, and the child rushes off into the unknown, there to stay until late in the afternoon, with perhaps a hurried run home at noon for luncheon, if the home happens to be near enough.

Few would let their children wander at will through an unbroken forest, yet for twelve or more consecutive years, five days in the week for ten months, the majority of parents leave their children to the mercy of a school system of which they know absolutely nothing, and to the care of teachers whom they do not know by sight, and whose names, even, they do not always remember.

You may answer that the public school system of America is the finest in the world. Perhaps it is and perhaps it isn't. Some of the best educators in the land are very seriously asking themselves whether we may not be utterly mistaken in the high commendation we have bestowed upon it.

But granting that it is the best the world has yet developed, the fact still remains that the schools are not nearly as good as they should be. The people pay enough for the best, but that money is disbursed, sites are selected, buildings are erected, teachers appointed, text-books bought, janitors hired by men elected by a so-called vote of the people, when a very large majority of the men and women who have children in school, never take the trouble to cast a vote for or against these same men.

That the schools are as good as they are, is due not to the personal interest of the parents, to the conscientiousness of the voter, to the integrity of the school boards; not always to the efficiency of superintendents, but to the high character of the individual teachers. No one profession or group of people shows a more unselfish devotion to their work than the teaching body. In this statement exception need scarcely be made of the mothers. Because of this devotion, because of their conscientiousness, results have been reasonably satisfactory. They have supplied in countless instances the shortcomings of the school system. They have stood between the child and incompetent supervision, and, sad to say, they have over and over again, stood between the child and the ignorance or indifference of the parents. But how much better might be the results, if these same teachers could always be sure of the cooperation of the home, the sympathy and assistance of the parent, instead of, as is too often the case, being compelled to work in opposition to both home and parent.

Some one has said that the education of the child should begin with the grandmother. The teacher of to-day would be reasonably well satisfied if she could have a little to do with the education of some of the parents.

No teacher ever had a visit from a parent, even when that visit was prompted by indignation because of some supposed injustice, without gaining from that visit new light upon the especial pupil. When the visit is made in friendliness, the gain to both parent and teacher is inestimable.

Young people are queer creatures. A boy or girl, more frequently a boy, will reveal at school an individuality differing markedly from the one shown at home. The teacher sees one side of a pupil, sometimes several, but every conversation with a parent brings to light some characteristic that is bound to modify that teacher's attitude toward the youth in question. Parents do not always know their children as well as they think they do, and a detailed knowledge of how those children conduct themselves in school, may result in some surprises.

Parents generally have an idea that their presence is not desired in the schoolroom. If that is true, then there is

certainly good reason why a visit should be made. The well-ordered household is not thrown into commotion if an unexpected guest arrives; the same is true with a good school. One rightly organized and properly conducted should not be disturbed by visitors, always, of course, understanding that the visitor does not demand the personal attention of the teacher.

It should be possible for parents to go naturally into a schoolroom, meet the teacher as one would any other person, state briefly the wish to visit the school, and then sit as long as desired and watch the work go on. The few parents who dare trust themselves in these mysterious castles, come in fear and trembling, and this timidity does not always escape the notice of the children.

One little Chicago girl has a mother of whom she is very proud. This mother has the habit of going, each fall, to school, meeting her little daughter's new teacher and so putting herself in a position to communicate with her later, if communication becomes necessary, on a personal basis.

The child enjoys her mother's visits and has contrasted the manner of them with that of others.

"Most mothers," she once said, "when they come to school, act as if they were afraid. Now my mother comes in like a robin and talks like a parrot." All of which, to her mind, was high praise, as indicating the ease and naturalness with which her mother made her calls.

When once the ice is broken, a visit should prove intensely interesting; it will be full of surprises, for a school is a little world in itself, with a life quite apart; and to anyone who has spent no time in one since his own student days, will reveal an unknown world.

A mother once went on an errand to a school of high school grade which her son was attending. She had some slight acquaintance with the woman in charge of the study room where the hundred and fifty or more boys were assembled, and with whom this teacher lived from eight o'clock in the morning until late in the afternoon. Upon urgent invitation the mother entered the room and, with a decided show of timidity, followed to a seat at the desk.

The teacher went on with her work as though no stranger were present, occasionally turning to her guest to explain a change in classes or to say something that would convey new light on the spirit of the school.

The lady had insisted that she could stay only a few minutes, but one hour passed, two hours passed, and she still sat fascinated by the mystery of this big crowd of boys, all going eagerly and definitely about their business, evidently contented and happy.

Noon came and still she tarried.

The school all had luncheon in the building and the mother accepted the teacher's invitation to remain, thus seeing another phase of her son's daily life.

When work was resumed after luncheon, she was in her place by the desk, and sat out the afternoon with constantly increasing interest. She learned by sight her boy's companions, some of whom she had before known only by name; she saw deeper into the relation existing between teacher and pupil; in fact she learned many things of which, that morning, she had not even suspected her ignorance.

At half past three, as the school passed out, she rose with the remark, "I suppose there is nothing more to see, so I shall have to go home now."

"No," replied the teacher, "we have a base ball game. I think you would like to see that, for we count all our athletic sports a real part of the school life."

So they attended the game, and the visitor went home at six o'clock, a wiser woman and a happier one.

Each mother would do well to put to herself a series of

questions, and base future action upon her answers to them:

1. Do I know just what studies my child is pursuing and to whom he recites?

2. Do I know my child's teacher personally, and is that teacher, in mind, manners, and morals, worthy the responsibility?

3. Is the child's standing in class above, below, or just about the average?

4. Do I know from the teacher, how much time should be spent in study at home?

5. Do I see that he is protected from all interruption when he is doing that home study?

6. Is the light of the room in which he passes five or more hours each day, adequate, and is the ventilation good?

7. Do I know whether the entirely different and wider influence of school life is developing tendencies which the home has not brought to light?

8. Are these tendencies desirable?

9. Am I working in harmony with the school?

10. Am I fulfilling my whole duty in the education of my child, or am I expecting of the school, training which belongs legitimately to the home?

The mother who is unable to answer these questions and others that will occur to the individual when once she gives her attention to her own shortcomings, should set aside household cares, social demands, and even religious duties, until she can give an intelligent answer to most of them. Her steps should be immediately turned toward the particular castle in which her child is confined, perhaps wandering in darkness or chained in a dungeon of dullness, when a little care from the mother might give that child freedom and joy in what should be a princely palace.—Florence Milner, in *American Motherhood*.

Questions on November Reading.

How many fathers and mothers do you know who visit the schools attended by their children? What do you know of your child's school life? How may you know for a certainty what are the conditions of his schoolroom? How should reports brought by the children be received? What interest should the parent take in books brought home at night? Have you realized the amount of time spent by your children in surroundings unknown to you?

What is your estimate of our school system? On what knowledge is it based? To what extent have you used your influence to turn the vote in the right direction in school affairs? How does the teaching body compare with people of other professions? Has it been necessary for the teacher to stand between you and your child's best interests? What is to be gained by friendly visits between parent and teacher? In what manner should a parent be able to visit the school? Are the benefits to be gained by visiting the school confined to those who are parents? To what extent should parents be interested in the sports of their children? Might it not be well to preserve this list of questions and keep them in sight until you can answer them creditably to yourself? What sacrifice should you make for your child's good in this matter?

Program.

Hymn; prayer; reading from Home Column with discussion; paper, The needs of our school as I see them; roll call; business; closing prayer.

Notice.

The Daughters of Zion have on hand leaflets on the following subjects, which they will send to anyone who will pay the postage on them:

Founding a Home and the Rights of Each Other in the Home; The Fire Builders; the Care of the Cripple; Inherited Tendencies and Their Relation to Character Building; Bennie's First and Last Whipping; The Woes and Joys of the Backward Child; Workers Together with God; One Mother's Way; Reverence; Courtesy in the Home; Family Courtesy; Individual Responsibility; A Protest against Corporal Punishment; The Autobiography of a Dull Child, Parts 1, 2; The Age of Conflict; Two Pictures, by Mary Wood Allen on Respect for Rightful Authority; The last four numbers of the five series article, To Whom Does the Child Belong. Send to Mrs. B. C. Smith, 214 South Spring Street, Independence, Missouri, for them, and state how many you can use.

MRS. B. C. SMITH, *President Advisory Board.*

42-4.

Letter Department

WENATCHEE, WASHINGTON, October 3, 1910.

Dear Herald: You are a welcome visitor at our home every week, and how I do enjoy reading the good letters from the brethren and sisters! They are very encouraging, especially since we are isolated. We still try to let our light shine as best we can.

Dear Saints, if we are not privileged to meet together to worship our heavenly Father, we still have a work to do. We must not forget to fast and pray often, and read the church papers. We all can find comfort in them. I feel lonely sometimes, and my mind is oftentimes carried back with my brothers and sisters and father, (C. B. Givens,) in Ohio; thence to Wheeling, West Virginia, where we often met with the Saints.

I am in poor health and the doctor has advised a change of climate for the winter. I will ask if there are any Saints living at or near Pomona, California? Also I would like to know the price of land. We would be glad to hear from any of the Saints, personally, or through the HERALD, as we want our next move to be near a branch. I desire an interest in the prayers of the faithful.

Your sister,

MRS. ELIZABETH BLAIR.

Reunion of Eastern Michigan District.

The first reunion of the Eastern Michigan District, which was held at Port Huron, Michigan, has passed into history, and in the opinion of the writer it was a decided success in every way; so much so, in fact, that those who attended it were unanimously in favor of repeating it next year at the same place, commencing on June 23 and continuing until after July 4. The reunion committee, as well as all who had to do with the management of it, are deserving of much credit for the efficient manner in which they conducted the affair throughout. While at no time, perhaps, did the number of campers exceed the hundred mark, yet the sessions were well attended; in the evenings frequently the seating capacity of the preaching tent was taxed to its utmost.

The organization effected was as follows: Presidency, A. Allen, J. W. Wight, William Davis, and William Grice; secretary, Joseph Carpenter; organist, Sr. Jennie Hunter; choristers, J. J. Emlaw and Fred Gregory; police, A. Kessler; janitor, George Myers; press committee, E. B. Blett and Joseph Carpenter.

The following is a summary of the work done: Preaching services 19, social services 7, normal sessions 4, Sunday school sessions 1, Graceland Lecture by E. B. Blett 1, historical lecture by R. Etzenhouser 1.

During the second Friday of the reunion, September 9, the Sunday school and Religio conventions were held. On

Saturday and Sunday, September 10, 11, the conference of the district was held, presided over by J. W. Wight and William Davis. The credential committee reported the following branches duly represented: Minden City, Port Huron, East Fremont, Lang, Saint Clair, Valley Center, Applegate, Cass River, McGregor, Evergreen, Cash, Belle River, Buel, Huron, Bay Port, Pigeon River, Sandusky, Black River, second Detroit and Saint Gideon.

Bishop's agent reported as follows: On hand last report, \$2,064.06; receipts plus balance, \$3,131.12; expenditures, \$2,051.29. Balance due church, \$879.83. Following are some of the more important items of business: The establishing of a more permanent reunion committee of four members: A. Allen and C. C. Whitford for one year, and J. A. Grant and H. H. Huston, for two years. Election of delegates to General Conference, leaving time and place of next conference in hands of minister in charge and district president.

The matter touching the scattered Saints of near Vassar who have no baptismal certificates was left in hands of president and secretary of the district. A committee consisting of Sister Plato, D. E. Dowler, and Fred Gregory was selected to confer with committee of the western district, looking toward the organization of a musical association in Michigan. The vote charging ten cents a meal at conferences location was so satisfactory and the people of the surrounding branches at Allenton and Caseville was left in the hands of the presidency of the district.

F. O. BENEDICT, *Secretary.*

APPLEGATE, MICHIGAN, September 17, 1910.

Reunion at Bass Point.

The first reunion of the New York and Philadelphia District convened at Bass Point, a beautiful pine grove overlooking the Manasquan River, at Manasquan, New Jersey. The location was so satisfactory and the people of the surrounding country so friendly, that the Committee was instructed to and has hired the grounds for the summer of 1911, when, it was decided, another reunion will be held.

The Saints of this district were with one accord in this place from August 23 to September 5. The last meeting of the reunion being Saturday morning, September 3, the remainder of the time was occupied by the meetings of the district conference. Those chosen to preside over the reunion were Elders U. W. Greene, William Anderson, and A. D. Angus, as a presidency. The presidency were empowered to prescribe the necessary rules for camp regulation and appoint other necessary officers. Bro. Paul Craig was appointed chorister; Sr. Ella Squire, organist; Bro. Charles Scott, chief of police; Bro. Ephraim Squire, postmaster; and Bro. O. T. Christy census taker. The Sunday school and Religio interests were cared for by a committee of five, and the interesting items of the two auxiliaries were sent to the *Exponent*, to be published in the October number.

The afternoons from 2.30 were spent in playing baseball, in fishing, crabbing, bathing, rowing, and sailing.

Did we have a good time? Did we enjoy the Spirit's presence? Do we feel that it was a success? Has the district been benefited, the gospel spread? Do we feel to rejoice and praise God? YES!

Fifty small tents, and three large ones. About two hundred Saints during the week and 25 more during conference. Many nonmembers from the near by and some from far away towns at the services. Favorable mention in the local and metropolitan newspapers. Interest warranted the missionaries' stopping to do street preaching in Manasquan after the reunion closed; a number of new openings made; two baptisms. A deeper and broader conception of the gospel and of our privileges and opportunities to do our Master's

will. Do we rejoice? How can we help singing praises to His holy name?

Among the elders not hereinbefore mentioned, there were present, Bro. F. G. Pitt, W. W. Smith, William Hawkins, Daniel Carter, Bishop Zimmermann, Thomas Truman, James Wilson, and D. T. Shaw.

Sister Copeland was a first-class chef, Brother Shaw a capable quartermaster, and Brother Lawrence took the change over the counter of his general store in a most businesslike manner. Everyone tried to make the reunion a success. If we were to try and mention all who assisted to this end, it would be necessary to print the names of all those present, even the babies that slept during the services. I am sure that no one will feel offended because it is not mentioned that he was present, as each soul in attendance rejoiced in contributing his presence and helped to make all the others happy.

Well, very good! How did you come out financially?

We paid expenses, and have a clean sheet for next season.

At the reunion business meeting a committee of seven was elected, consisting of the missionary in charge, district president, Bishop Zimmermann, and Brethren John Lawrence, John A. McGuire, George Potts.

To our many brethren and sisters who read this: May the good Spirit that was ours to enjoy bless you. We feel we shall receive an interest in your prayers that our zeal and capacity to do God service will be commensurate with our opportunities.

B. R. MCGUIRE, *Secretary*.

BROOKLYN, NEW YORK, October 4, 1910.

News From Missions

NEBRASKA.

In the present age persons who have reached the age of maturity, though they are not old, have lived a long time. We are confronted with wonderful achievements, marvelous discoveries, political disturbances, social disquietude, and the most casual observer can not but note a general indifference to sound religious teaching. And so the world moves on. Anything in the form of a show makes the strongest appeal. But it should not be forgotten that the things which are seen are temporal; the invisible forces are what give shape to the material things, and, for that reason, should not be given secondary consideration.

I am filled with optimism respecting Zion and her cause. Even now Zion is being redeemed. It is decreed that the Lord's people shall be gathered together, and his power shall be over them. And so I rejoice in the latter day glory. What I have done, or may do is naught compared with the loving-kindness which comes from the Father, the light of the church, and Zion's cause. Even the stones of Zion's foundation are precious to me, and I am made happy in the contemplation of her glories.

Good news comes from abroad. From a New Zealand paper I learn that Elder Robert Hall delivered a lecture in Kaitangata, dealing with the subject of the Book of Mormon, the paper commenting very favorably on the effort. Brother Hall is one of the converts who entered the church soon after the arrival of Bro. D. E. Tucker and the writer in the colony. How pleased I would be to see the church able to maintain field workers in every mission ever opened by it.

And from Jerusalem come encouraging words. I am inclined to believe that the time is near when our work shall be established there. The witness of the Spirit to me when there was that the sound of the everlasting gospel should soon be heard in that land; which means that a work identical to what was offered to the world in New Testament times would again be represented in Palestine.

The great work of the Lord looms up before me, and I am anxious to do what I can in its interest; the remote parts of the earth have not seemed too far for me to go with the glad tidings of great joy; and now as I look out upon the harvest fields I see in many parts of the world a need for laborers. May the Lord come into the lives of the Saints, the church be strengthened financially, infused with the true missionary spirit, and the nations of the earth be visited by the power of the Spirit and the ministrations of the elders of the church.

In this district many of our Saints are sacrificing and devoted to their faith; others, indifferent, half converted, on whom environments tell, their energies and means not being consecrated to the church or to hardly any department of it, all spent for self and things that pass away. And in the homes of the dilatory the Spirit of the Lord does not abide. The happy Saints are those who give supreme thought to the church, and the result of their devotion and intelligent zeal is that, as a rule, their children are growing up strong in the Lord.

My mission address is Nebraska City, Nebraska, 1207-3 Corso.

PAUL M. HANSON.

FAIRFIELD, October 6, 1910.

KENTUCKY AND TENNESSEE.

I have just closed an interesting meeting at this place; baptized three this afternoon, all heads of families. Bro. Jesse Sullivan, wife and sister. The first two were led to investigate the angel's message through the efforts of the Brighamite elders, who had been visiting them regularly for three or four years. Elder J. A. Dowker and the writer were the first of the Reorganized elders they have met. We visited that place last fall, by invitation of Bro. George Brush, who had secured the Macedonia schoolhouse, where we held a few meetings and met these people, who became very much interested in our claims. They were persuaded to believe that Joseph Smith, Junior, was a polygamist. When Brother Dowker and I found them they were about ready to accept the doctrine as taught by the Brighamite elders, believing that Joseph Smith had made a mistake on the polygamy question, but otherwise was a true prophet of God. So we taught them the true origin of polygamy, and they began an earnest investigation of our claims.

While the Brighamite elders visited them often and tried hard to prove to them that Joseph Smith, junior, was the author of polygamy, after reading "Corner stones of the Utah church" by Elbert A. Smith, they were fully convinced that the Reorganized Church was the true church in succession.

The drought was broken here Monday night, when it began raining and continued for forty-eight hours almost without ceasing, and much of the time falling in torrents; consequently our meetings have been hindered. I am to begin a meeting at Bethel Church, near Cottage Grove, Tennessee, Saturday; will probably continue until the 15th, when our district conference will convene with the Foundry Hill Branch. We have many calls for preaching, more than we can possibly answer; only two missionaries in the Kentucky and Tennessee District, Elder J. T. Davis and the writer, and but little local help.

The 1st of September Brother Davis went to Arkansas to hold a debate with the Campbellites, while I went to Lexington, Tennessee, to visit the Liberty Hill Branch, it being nearly two years since I visited them. Held a week's meeting, with good interest, and left the Saints rejoicing in the faith. I was invited to come to Polk Station on the 24th and went down and began meetings in an arbor built by the

Holiness people, and was assisted by the Holiness preacher and several of their members in song service, which was much appreciated. Held forth day and night, baptizing one at the close, and left a fine interest.

I wish to say to the Saints of the Kentucky and Tennessee District, that any desiring to pay tithing should not wait till I visit you, but send it to my address, Fulton, Kentucky, and I will receipt you for same. I expect to visit all the branches in the district between now and the end of the year. Quite a number have filed inventories and have begun paying tithing, while some have not.

If all would do their duties along this line, we could support at least two more missionaries' families. May the Lord help us to see the importance of keeping the whole law.

Your colaborer in the gospel,

J. R. McCLAIN.

SWEDEN.

As it is now a good while since anything appeared in your pages from this far off place, this southern part of Sweden, where I have been doing missionary work the last three years, I thought it would be of interest to send you a few lines. Part of the first year myself and Bro. Swen Swensen labored together, he being here then, but since that time I have been all by myself. I have labored in several places, against much opposition, yet I have made some friends to the cause, but only a few have accepted our message.

By advice of Bro. Peter Anderson, missionary in charge, I have moved my family to this town, and it is my intention to labor here this conference year. I have lived here only about three months, yet I did some preaching here last winter and spring, and I have succeeded in making many good friends.

Last week I had the pleasure of baptizing two noble souls, a man and his wife, and others are almost ready. I have baptized two before this summer, the result of our Sunday school where I lived before. One of these was my own daughter.

We have rented a place where we are having our meetings, and I went to work making the seats myself. I am preaching there Sundays, and sometimes a good many come out, although there have been times when only a few have come, and a couple of times none. I did not get discouraged, but kept right on, and now some are beginning to think there must be something in it, or else I would give it up; so I think a good work will be done here, and my prayer is that the Lord will move among this people with his Spirit, that they may wake up to a realization that the Lord is working a work in our days, a marvelous work and a wonder.

It seems like this people are somewhat slow to take hold of it. I have worked hard among the people ever since I began, about three years ago, and comparatively few have accepted it. Yet I am hopeful, and intend to labor on, because I want to be among the faithful ones, and gain eternal life.

When not otherwise engaged, I have thought to make myself useful in translating some of our books and tracts into this language. I have just finished translating the Book of Mormon, after having worked on it for about two years, and will submit it to proper authority for consideration and printing if they so decide.

Have also succeeded in getting the Voice of Warning printed in Swedish, and it is a good help to us. I mention this because if some one thinks it could be of any use in the States, it can be had by addressing me at Helsingborg, the price being thirty cents.

Your brother in gospel bonds,

C. A. SWENSON.

HELSINGBORG, September 25, 1910.

COLORADO.

Somewhat slowly, but surely, the latter day work is moving forward in Colorado. The State is crowded with people with various purposes in view, mostly of a temporal character, and per consequence religion comes last, and occupies but little of their time and attention. Speaking of things in general, people are restless and excitable; are moving to and fro, reminding us of the angel that spoke to the Prophet Daniel of conditions to prevail "in the time of the end." "Many shall run to and fro and knowledge shall increase."

The whole world is on the move, like the ever restless ocean tides, and not knowing why; and Colorado, as a part of the whole, must move also. Recent bringing of the ends of the world together by recent scientific developments, and rapid transit, such as will enable us to know to-day that Portugal, a kingdom of yesterday, is a republic; and that Spain may be changed from a monarchy to a republic tomorrow or next week, keeps the whole world in an unduly agitated state of great unrest, all of which makes it seem that the gospel plow covers the land slowly.

Colorado has now seven general missionaries at work within her borders, representatives of the Reorganized Church, besides local and branch workers, and it can not be but that the gospel influence is reaching out to some extent, and Saints are striving to keep the camp fires blazing and gospel light glowing. We hear of but little agitation on the part of the Brighamite faction in Colorado this season, but it is being published throughout the State that they are to largely abandon the State of Utah and make a settlement in Old Mexico, or enlarge their borders down there, with the understanding with the Government of President Diaz, that Brighamite peculiarities of religion, including polygamy, can be cultivated and flourish there!

Mexico is largely Catholic, however, and it may be harder than they anticipate to set the civilization of Mexico so far back into barbarism, and the darkness of past dark ages. If this should occur, it will show the difference between the Brighamites and the Reorganized Church to the people of the United States, including Colorado people, beyond question.

People are beginning to surfeit on divorces, even in Colorado. A case of bigamy has just been concluded before Judge Lindsey's Juvenile Court, of a Colorado miner and a sixteen year old girl, and the man sentenced. The girl is likely to be sentenced, and is the daughter of a once Latter Day Saint mother.

The law relating to foreigners becoming citizens in this district, including Utah and Colorado, forbids those in polygamy, or who believe in, or who anticipate entering into it, from becoming citizens in the two States. This may largely account for the abandonment of Utah by our Brighamite neighbors. This will surely mean progress for the Reorganized Church.

Events are surely moving the work in Colorado, and, as society becomes more settled down, will make openings for preaching easier to obtain. Our people are coming to see more fully the necessity of circulating our church literature as freely as possible among the people surrounding them. Some will do a little reading at least, and some are attracted to the work in this way. We are expecting our other missionary in charge, Apostle John W. Rushton, soon, and with his supervision and additional labors, an additional impetus should be given the work here.

So far as debates here are concerned, they are few. The one began last March between Bro. Jacob Curtis and Elder Frichu, of the Church of Christ, so called, was brought to a premature end by the latter, because, as then made clear, the Saints believe the Bible so far as it is correctly translated, and he was unable to convert Brother Curtis otherwise, while at the time he carried a copy of the American

Standard, revised translation. And he backed out, and refused to conclude the debate at Denver, and scattered his little paper over the country containing the false statement that he refused to finish and repeat the debate at the city of Boulder, as he agreed to do, because the Saints refused to state that, they believe the Bible to be the word of God, as a whole, without modification. And under this glaring misrepresentation refused to discuss the issue at all, while at the same time one of the rules to govern the debate was: The Bible is to be the final standard of evidence to be accepted for what it may be worth. How inconsistent men who fear the truth can be! But debates along the lines of gospel faith attract but small attention in Colorado.

The gospel seed is being sown in Colorado, so strenuously as the circumstances will permit the laborers to find openings for preaching. A number of young men have been ordained to the ministry in various capacities, which seems encouraging for the cause here.

The Sunday school and Zion's Religio-Literary Society both have district organizations, and the work of both is being pushed by the officers of each, and their borders are being enlarged, and they are moving forward at a moderate pace. All seem earnest and manifest a zeal becoming knowledge. Financial aid for the work was at least forty per cent more in 1909 than any previous year in the history of the work in Colorado. Most of the Saints are willing to do in this respect, as they come to understand the law governing. This is one of the evidences of growth, we think, in this marvelous work and a wonder. We think we can see the work, on the whole, is moving onward and upward in Colorado. COLUMBUS SCOTT.

DENVER, October 7, 1910.

DESERET.

About three weeks since, we were preaching on the street of Murray, and at the close of our meeting a Mr. Sanders challenged us to answer, at our next meeting there, a list of fourteen questions that he would submit to us in writing. Of course we consented to the proposition and the following Tuesday received his questions, with a challenge to publish the same in our paper. On account of this challenge we made answer in writing with a counter challenge as you will note. This challenge of ours was not accepted,—as we were sure it would not be—on the grounds that while his questions "could be read in ten minutes, it took an hour and a quarter to deliver my answer"; of course we laughed at the excuse, and showed the audience that it was simply a "Play to the footlights."

We are under no obligation to publish these questions and answers, but I submit them that you may have them; and if you think it profitable to publish them, you may do so.

The big event of the fall, in the general conference of the dominant church, as well as the state fair, is on now. The fair closes to-day and the conference to-morrow, meanwhile, with Brn. H. N. Hansen, J. D. Stead, and John Davis, we are busy with the street work, holding two meetings each day.

Some of the speeches during the conference have been very significant. This was especially true of the opening speech by Joseph F., sr., one yesterday by Joseph F., jr., and one by Apostle Orson F. Whitney. In the first two speeches, the matter of criticising the president of the church was the theme, as also his innocence of the things for which he was criticised. In the last we were given to understand that we could not judge the church to-day by the "gospel of the Nephites" nor by the Bible, but, (as I have it in my notebook, though it may not be his precise words, as I do not write shorthand) "We receive commandments from the Lord to-

day, and we must obey." "He has the right to command one thing to-day and another to-morrow."

Well, we won't take up more of your time in this communication; we are in the fight, and the battle is not simply one for show.

We feel that we are making progress. Only yesterday, as we were standing in front of the Information Bureau, a stranger to us stepped up and introduced himself, saying that he had listened to us the night before on the street; he then asked us a question, and as we were answering, and a small group of perhaps a half dozen were listening, the one in charge of that institution—an Elder Goddard—ordered us to get off of the grounds to talk such things. Well, we told our questioner to come down to Lamoni or Independence and he would not find such a rule. Next we stepped over to where Elders Hansen, Stead, and Davis were standing, and were listening to Elder Hansen recount some of his experiences in a recent encounter with our Mormon friends in the southern part of the State, where he lately was engaged in discussion with one of their men. I noticed the "Elder"—(Save the mark!)—Goddard sidle up and listen for a moment or two. I thought I knew what was coming, so (though there were no others near, or whose religious thought we were corrupting, as it was early in the morning and the crowd had not yet gathered) I was not surprised when he ordered us off of the grounds, threatening us with an officer. As we were disturbing no one, and they had no signs up forbidding us to visit, nor were there signs to the effect that their theology was fragile and easily broken, though "Handle with care" would be an appropriate sign to erect on those grounds, we,—no, Brother Stead told him that we were American citizens, and we paid no more attention to him.

Well, we hear something, occasionally, of the signs of the times, and this is one of the hopeful ones out here, and we are reminded of the question, "What have the righteous to fear?" And so sure as fear hath torment, will the "fearful and unbelieving have their place in that lake that burns with fire and brimstone." We only pray for grace to assist the honest ones to come to that point where they will have nothing to fear.

We promised to stop, so here we say, May God hasten the day.

Yours for the spread of the truth,

A. M. CHASE.

SALT LAKE CITY, UTAH, 171 P STREET, October 8, 1910.

THE WORK IN ARIZONA, AS WE SEE IT.

Comparatively speaking, Arizona is a new field for the gospel. At this writing we have but one branch organization in the State, but we hope ere it is published we will have increased one, as we intend to organize a branch soon at the capital city, Phoenix. The one already organized is at Bisbee; organized in June of this year by Bro. W. S. Pender.

Prior to our arrival in this field on the 15th of last June, we knew but little about the work here, so will only speak of it as we see it. Arizona, not unlike any other part we have labored in, has a great variety of people, good, bad, and indifferent, but in the main we consider it equally as favorable for gospel work as any other part of the world we have been permitted to labor in. At Bisbee, the Saints through their energy, frugality, and sacrifice have a little chapel in which to worship.

The branch there is presided over by Elder John Lamb, T. W. Davis (a brother of our missionary, John Davis,) is priest, and Bro. James Farley is deacon. The Bisbee Branch is largely the fruits of the labors of our devoted and energetic Bro. and Sr. W. S. Pender.

Personally we labored at Bisbee and vicinity for about three

months, street preaching being the principal part of the work. A goodly amount of literature was distributed, and several gospel visits were had with the people there.

The work at Phoenix is also largely the result of the energetic and self-sacrificing efforts of Bro. and Sr. Pender; however, we have been informed since coming here that a public debate was held here last winter between Bro. F. M. Sheehy and an infidel, whose name we do not now remember, but was no doubt a factor for good here.

Since arriving at Phoenix, on the 17th of September, we have been quite busily engaged in street work, and am glad to report it promising, have made a folding street stand, the Russell-Bailey pattern, and have held some very successful street meetings; have already created quite an interest, and have some investigating and not far from the kingdom.

We are very much encouraged in the work at Phoenix, with the interest manifested and the liberty had in delivering the angel's message to the people. We have a membership of about twenty in Phoenix, and environ, and while they have not a permanent home in which to worship, they have the use of the "Labor Party" hall on Sundays. Of course they have to pay rent for it, but it is within their reach, so they are cheerful. However, we look for a time when the work will be permanently established here, and that not in the far distant future. Tempe, the town in which the State Normal School is situated, is about nine miles east of Phoenix, and Mesa, a thrifty Mormon settlement, is just a few miles further east, and we anticipate opening up the work in both those places before our conference year is out. The greatest handicap we have in this part is the lack of laborers, and we hope the time will be hastened when more laborers can be sent, for the harvest truly is great. We hope the young men of the church will prepare themselves for the work, that they may enter in and reap where we older ones have sown.

There are people in Arizona who are languishing for want of spiritual food, and we seem to hear a cry, "Come over to Arizona and help us." May the Lord send forth the laborers is our prayer, daily.

Respectfully,

OCTOBER 4, 1910.

J. E. VANDERWOOD.

News From Branches

FIRST KANSAS CITY.

You will recollect we announced in our last report that we might have something interesting to say about the Sunday school and Religio, and we have. October 6, 1907, the attendance was 41; October 4, 1908, 74; October 3, 1909, 185; October 2, 1910, 291. Of course, the last two years, rally day occurred on the first Sunday of October and had something to do with the attendance. Yesterday the attendance was 223. The average attendance at Religio is also climbing; each month showing an increase over the preceding since January 1, 1910. The average for September was 70. This is a very good showing so far as numbers are concerned, but are we keeping up the standard of work accomplished? that is the all-important question. We believe we are; we must, or in a short time our attendance will dwindle.

Our fondest hopes were realized on rally day; the attendance at all meetings was good, better than last year; the program was better than ever. Pres. Fred M. Smith was the speaker at 11 o'clock; 2.30 to 4, experience or informal meeting. Mother W. W. Blair, of Lamoni, who is visiting relatives here, spoke very encouragingly; Sister Strickland, who was present at the reorganization of the church in 1860 also spoke, besides a number of others. Space will not permit us to mention all. The sacrament meeting at 6 was the largest ever held in the church, 185 partaking of the sacra-

ment. From 7.45 to 9 the time was occupied very profitably. Outside speakers were J. A. Gunsolley, president of Graceland College, and Mrs. M. A. Etzenhouser, of Independence, who represented the Religio; D. J. Krahl, superintendent of the Independence Sunday school, represented the interests of the Sunday school. It was certainly a big day for Central, and a very enjoyable time was had. The Ladies' Aid looked after the physical needs of the people, and all were bountifully supplied; we could hardly get along without the Ladies' Aid.

Yesterday morning Bishop Kelley was the speaker and Pastor LaRue in the evening. The attendance and interest were good at all meetings.

Since our last report the following have moved here from other parts: Bro. and Sr. Henry Smith and Bro. and Sr. G. G. Buell, from Bemidji, Minnesota; Sr. W. E. Park has moved back from Dubuque, Iowa; Bro. and Sr. F. E. Gray from Pittsburg, Kansas; Bro. and Sr. William Rippey.

Bro. and Sr. Charles Zerr have a baby boy, born the 24th ultimo, at the Sanitarium, at Independence, Missouri.

Bro. C. P. Faul, of Stewartville, was taking in the sights P. O. P. week, and incidentally making one of his usual calls. We are always pleased to meet "Uncle Charley."

Bro. Earl Stoker surprised his many friends by taking unto himself a much needed companion on Monday evening, the 3d instant. Daisy Robinson was the lucky one. Bro. W. E. LaRue said the words that made them one. Here's congratulations and good wishes to all.

We are glad to report that Bro. John Givens, who was so seriously injured in a railroad wreck about two months ago, has sufficiently recovered as to be about on crutches, and was greeted by his many friends at Sunday school yesterday.

Our special meetings commence Sunday, the 23d, and continue two weeks, closing November 4. The speakers will be A. H. Parsons, G. E. Harrington, M. H. Bond, Ammon White, and possibly others. Institute work every afternoon at 2.30. You can not afford to miss these meetings.

The directory made its first appearance last Sunday. It is a very useful book and should be in the hands of each member. You ought to know who the members of the church are and where they live. Ask the committee or the pastor about it if you want one. Price 15 cents.

H. S.

OCTOBER 10.

FALL RIVER, MASSACHUSETTS.

The Fall River Saints extend the best of wishes to their brothers and sisters in other localities. Since our last communication we have been trying to do some little good each day, and to refrain from dreaming of great things to do bye and bye.

During the past summer months we have been holding open air services in various parts of the city. Sunday afternoon we would gather at the North Park while Bro. R. B. Howlett would preach a doctrine sermon to all who would stop and listen. Tuesday evening we would assemble at the South Park for the same purpose; Thursday evening at Ruggle's Park, and Friday evening at the Eastern Playgrounds. Brother Howlett was ably assisted by his son and our pastor, Horatio W. Howlett, who preached when his father had to be elsewhere. Occasionally the priests and teachers were called upon to deliver the sermon. We young fellows furnished the vocal music. Our audiences were, as a rule, very attentive, and not once do I know of an insulting remark being made. After each sermon we would pass out tracts, gratis, to all who desired them, excepting, of course, small children. The children were very attentive listeners, and after awhile became so familiar with our hymns that quite frequently they would sing them with us. More than once when going to work a child has asked me if she could look on

my book when we came preaching again. I believe that a great deal of good was done by the services. I am certain that we shall never regret having made this effort to bring the truth before the people. 'Tis said, "Great oaks from little acorns grow," and perhaps our efforts may bring forth results equally as great.

"Grandma" Sinclair, of the local branch has been suddenly called to Canada to care for her son's wife and children, who are very ill. We of Fall River hope that her children may soon be restored to health and strength so that sorrow may not again darken her declining years.

On the first and second of this month conference was held in New Bedford. Saturday afternoon, business meeting began at 2.30 p. m., Bro. U. W. Greene being the presiding officer, assisted by his counselors, M. C. Fisher and Horatio W. Howlett. Business was transacted in an excellent manner; in fact, I believe it was transacted without a dissenting vote.

Sunday morning, being the first Sunday morning in the month, sacrament was served. As there were about two hundred in attendance, the partaking of the sacrament lasted somewhat longer than usual. After the sacrament thirteen of our young brethren were ordained to various positions in the priesthood to which they had previously been called. Three young brethren were ordained to the office of deacon, three were ordained to the office of teacher, two were ordained to the office of priest, two were ordained to the office of elder, two were ordained counselors, and one was ordained president of the Nineteenth Quorum of Teachers. Those ordained from Fall River are as follows: John F. Sheehy, elder; George Sinclair and James W. Heap, priests; William Roberts, teacher, and Charles Cockcroft and Alma M. Coombs, deacons.

Following the ordinations, prayer service was held, which remained in session about one hour and thirty minutes. Many and varied were the testimonies given during prayer service, and which combined, greatly strengthened the faith of the Saints. Excepting reunion, there's no place like conference that so strengthens a Saint of God for his daily battle against the ridicule and antagonism of the world. The Saints make a special effort to come to conference, and from Cape Cod on the east to Connecticut on the west, and from New Hampshire on the north to Nantucket Island on the south you will find Saints there.

During the afternoon Bishop M. C. Fisher delivered a fine sermon in which he spoke words of encouragement and also warning to those who had just been called to uphold and defend the banner of Christ. He told us that we should be Christians, not only on Sunday, but seven days a week. Those of the world do not judge us by our deportment on Sunday but by our conduct during the other six days of the week, when we are brought face to face with opposition in our daily struggles to obtain the necessities of this life. If at any time we are perplexed we should inquire of the Lord, for, "God wants us to take him into all of our confidences." After the service he came to us and said, "If there is anything I can do for you boys, or any way in which I can help you, do not be afraid to come and ask me"; but thoughts of Myron and fear do not go well together. To know him is to love him. He does not let his position in the church form a barrier between him and God's people.

Sister Whiting sang a solo in the afternoon, the words and music of which were composed by Bro. A. B. Phillips. Brother Phillips spoke in the evening along Book of Mormon lines. One statement that he made is still quite fresh in my mind. It was that "No published book in all the world condemns polygamy as strongly as does the Book of Mormon." I have not yet heard the Book of Mormon defended in a more able manner than the way Arthur defends it.

Bro. R. B. Howlett, who has been laboring during the summer at or in the vicinity of Fall River, will soon leave us to labor for the Master on Nantucket Island during the winter months. He will also visit and preach at Wareham and New Bedford. While we, of Fall River, would like to have him remain still longer with us, we realize that there are other places to be visited, other Saints to be comforted, and other souls to be sought for than what dwell in Fall River. So we must not monopolize his services.

To-morrow night, Class No. 4 of the Sunday school gather at the home of their pastor and class president to honor the anniversary of his birth. He will be, but why tell his age; he says he feels just as young as he ever did, and we certainly consider him as being "one of the boys." These little birthday gatherings by our class are always eagerly looked forward to. We, of course, take our lady friends for the simple reason that they will not let us go without them. Quite recently we visited the home of Mr. and Mrs. George Millward for the same purpose. We consider George as being one of the bravest of our members. Why? Well, because he has done what so few of our number have had the courage to do. He is a married man.

To-day Sr. Lucy Sears, of New Bedford, and Sr. Susie Jordan, of Haverhill, are visiting the Fall River Branch. Sister Sears represents the Sunday school, being superintendent of the district, and Sister Jordan the Religio, as president. We hope that they will be pleased with the manner in which the Sunday school and Religio of Fall River are conducted, and show us wherein we can improve.

In conclusion, permit me to say that we are trying to obey the commands of our heavenly Father, so that those of the world may realize that we are not "hearers of his word alone, but doers of it, too." Personally, I believe that the pure life of a Saint will do more toward bringing souls into the kingdom of God than any argument that could be presented. No matter how strong our arguments may be, if we are not living as we should we will always experience difficulty in winning converts. With the best of wishes for the success of this great latter day work, and a desire at all times to do what little I can, I consider it an honor to be known as your brother,

ALMA M. COOMBS.

82 BARRE STREET.

INDEPENDENCE, MISSOURI.

Growth and development seem to be going on both within and around us, and while a few weeks ago we suffered from the heat, now the coolness as well as the fading brilliancy of Indian summer is here, and the sweetness of Nature's violets has changed to the gaudy beauty that clothes the russet ash and maple trees; and even the morningglories of the byways and hedges, while they deck the moldy fences, tell of development going on.

People in the church and Sunday school are also making changes and moving to and fro. Some have left us for the winter and are now in California; others have moved on to the farm they lately bought, and some have lately departed on their missions.

Something good is on every hand being wrought out. Great events like the ceremony attending the laying of the corner stone of the new thirty thousand city hall, on the 12th, and the passing of the electrical parade which all Independence attended in a body, on the 4th, have occurred, but they are soon forgotten.

Less showy occurrences in the interest of the church are certainly of greater importance to the Saints, and we remember that on Graceland day, the 2d, the offering of the Sunday school was \$29.20, which was donated to the college, and also that at the Sunday school business meeting on the 14th, four

scholarships to the college were awarded by the executive committee.

Just as great an event as any of these occurred on the 3d inst., when, at the branch business meeting, a preamble and resolution was presented by Pres. Joseph Smith. It stipulated that all collections, donations, or subscriptions taken in the branch, the Sunday school, Religio, Men's League, Athletic Club, Daughters of Zion, Ladies' Aid, or any society be turned over to the Bishop or the committee and the necessary expenses of each be paid out of this general fund, and the residue be applied on the dining hall debt. This order to continue till the debt is entirely liquidated.

The Saints are responding to this important call faithfully. As to the Sunday school, the amount on hand of its building fund, \$150, and also the future third Sunday collection for this fund was voted to be turned over toward the debt referred to.

On Graceland day a collection of \$117 was taken up, in harmony with an earnest appeal made on Sunday, the 2d, by Pres. E. A. Smith. Our brother's theme was "Ideals of the early church," and with much zeal he discoursed on good citizenship, temperance, home influence, and education, which led up to the consideration of Graceland College, in which Independence has fifteen students.

This institution, the speaker said, is conducted in conformity with the church ideals.

At the close of Elder I. N. White's sermon on the 25th ult., wherein he set forth the necessity of keeping the commandments, touching impressively upon the subject of the Order of Enoch, Bro. F. M. Smith spoke earnestly in favor of the college, stating some of its present needs and urging the Saints to be helpers financially in this direction and in all needful things.

Also, on the 9th, Bishop G. H. Hilliard preached on the subject of an unselfish life, and in no uncertain tones told of the duty of the Saints, which was to strive to reach "the perfect condition" set forth in the word of God. His text in Matthew 19:20: "What lack I yet?" The meeting was closed with an appealing invocation by our beloved president.

ABBIE A. HORTON.

Miscellaneous Department

Conference Minutes.

MASSACHUSETTS.—District conference convened at New Bedford, Massachusetts, Saturday and Sunday, October 1 and 2, 1910. Presidency chosen: U. W. Greene, M. C. Fisher, H. W. Howlett. Delegates were present from eleven branches. Ministerial reports showed work as follows: Sermons, 173; number services attended, 548; presided over, 269; baptized, 7; confirmed, 11; ordained, 2; married, 3; children blessed, 11; administrations, 170; families visited, 48. Statistical reports: Attleboro, 58, gain 1; Boston 201, gain 13; Brockton 32; Cranston 33; Dennisport 65, loss 2; Fall River 153, gain 6; Haverhill 31, gain 3; Little Compton 19, loss 2; New Bedford 38, gain 1; Plymouth 40, gain 2; Providence 260, loss 2. Disorganized branches: Douglas 13, Pawtucket 6, Plainville 62. Scattered 1. Net gain 20. Membership of district, 1,012. The Nineteenth Quorum of Teachers reported: Sermons, 17; meetings presided over, 32; services attended, 951; assisted in services, 25; social calls, 16; official visits, 13; cases adjusted, 7; cases pending, 6; literature distributed, 45. President, W. A. Sinclair; secretary, John Heap. The following ordinations took place: W. A. Sinclair, Boston, elder; John F. Sheehy, Fall River, elder; George D. Sinclair, Fall River, priest; James W. Heap, Fall River, priest; William J. Roberts, Fall River, teacher; James W. Heap, Fall River, priest; William J. Roberts, Fall River, teacher; Herman A. Chellin, Providence, teacher; Abraham Law, New Bedford, teacher; George F. Robley, Providence, deacon; Charles Cockcroft, Fall River, deacon; Alma Coombs, Fall River, deacon; John Siddall, Attleboro, president. Nineteenth Quorum of Teachers; William Wylie, Fall River, first counselor to the presi-

dent of Nineteenth Quorum of Teachers; Henry Arnold, Providence, second counselor. Treasurer's report: Balance last report, \$23.05; income with balance, \$71.42; expenditures, \$5.65; balance on hand, \$65.77. Next conference to be held with the Boston Saints, February 1, 2, 1911. A profitable time was had by all. This was the first conference held in New Bedford for a number of years. Everybody was anxious to attend so we had a large delegation; the local Saints cared for the visitors in royal order, and all felt that they would like to return again to worship in conference with the New Bedford Saints. W. A. Sinclair, clerk.

KEWANEE.—District conference convened with the Dahinda Branch, at Dahinda, Illinois, October 1, 2, 1910. Elders Oral E. Sade, Charles L. Holmes, and Amos Berve presided. Mary E. Gillin and Maud Dawson acted as secretaries. Statistical reports from branches were Kewanee 140, gain 4; Millersburg 123, gain 1; Joy 85, gain 2; Twin City 66, gain 1; Buffalo Prairie 61, gain 1; Dahinda 51, gain 1; Peoria 50; Media 21. Ministerial reports were read from C. E. Willey, seventy; O. E. Sade, elder; Oscar Harter, priest. The district president's report showed that twenty-three were laboring as branch officials; that they had preached 92 sermons, held 104 fellowship meetings, visited 58 families, administered to sick 58 times, and baptized 6. The district librarian reported the purchase of one new library of sixteen volumes, this making four now in circulation. Statistical report of district showed Kewanee District to include all or parts of eighteen counties in northwestern Illinois. The nine branches within this territory have 671 members. Since last report there have been 5 baptisms, 4 marriages. Priesthood numbers 57, including 1 high priest, 4 seventy, 18 elders, 13 priests, 12 teachers, 9 deacons. Three of these are General Conference appointees. In the last ten years the district has gained one branch and lost one. The membership in 1900 numbered 476. The gain has been just 5 short of 200. Bishop's agent's report showed total receipts with balance, \$468.99; total expenditures, \$421.75; balance September 1, 1910, \$42.24. Treasurer's report: Receipts, \$28.23; expenses, \$28.23; no balance. Missionary fund, unchanged. All these had been audited and found correct. Resignation of C. E. Ball as Bishop's agent and district treasurer was accepted and vote of thanks tendered for faithful service. Charles L. Holmes was elected treasurer and recommended to the Bishop to act as agent. Amos Berve, C. G. Dykes, and C. E. Ball, of the reunion committee, submitted financial reports which were referred to auditing committee appointed last year. These reports showed balance due committee, \$58.30. A motion to approve the action of the committee in calling upon the several branches to help make up this deficit was carried. Delegates to General Conference of 1911 were chosen as follows: J. L. Terry, O. H. Bailey, C. E. Willey, Joseph Arber and wife, Oral Sade and wife, Charles M. Gillin and wife, Amos Berve and wife, Alfred Needham, Anna Amos, William Norris and wife, Kitty Pine, John Hyett and wife, Edith Cole, Clara Davis, George Sackfield, Harlan Cady, E. C. Dillon and wife, Myra Cady, Oscar Bogart, Bertha Mahaffy, Della Sackfield. Two were baptized during conference. Preaching was by Elders Berve, Holmes, Ball, and Sade. Adjourned to meet at Joy, June, 1911. Mary E. Gillin and Maud Dawson, secretaries.

INDEPENDENCE.—The nineteenth semiannual conference of the Independence Stake was held at Knobnoster, Missouri, September 10, 11, 1910. Organization was effected by electing G. E. Harrington and W. H. Garrett to preside; W. S. Brown, secretary; W. H. Deam, B. J. Scott, and L. A. Fowler credential committee; George Hancock and G. J. Pierce, ushers; George Jenkins and J. C. Grainger, press committee; Bertha Grimes, chorister; Mabel Redfield, organist, and F. C. Warnky and John Lovell, administration committee. Presidency reported a successful season with tent among branches of the stake (in lieu of annual reunion), and by vote, they with the stake bishopric were given full charge of tent work and were authorized to procure a larger tent. Presidency also reported the establishment of the Order of Enoch, which was considered a forward step, and that it was slowly and carefully moving forward. Sixty-eight of the local ministers reported 83 baptisms. Stake bishopric reported, including the balance last report, \$459.24; receipts, \$8,605.82; expended, \$8,252.09; balance on hand, \$352.73. Sixteen branches reported a net gain of 248, of which number 146 were by baptism; present membership, 4,639; two branches organized, one in eastern Kansas City, Missouri, and named the Centropolis Branch, with 40 members; the other in south Inde-

pendence and named the South Independence Branch, with 125 members. A committee of five brethren appointed at last conference to consider and report on entertainments in churches of the stake, stated it was their opinion that where such are held, only those of an intellectual and helpful character should obtain, and that they look with disfavor upon suppers and all socials in the churches, where eatables are sold, or any entertainment where an admission fee is charged. Their report was adopted. Ordination of Rothford E. Bozarth to office of elder was referred to stake presidency and president of Knobnoster Branch. Ordination of L. A. Fowler and Thomas Newton to office of elder was referred to missionary in charge and stake presidency, they to confer with Fourth Kansas City Branch and proceed accordingly. Ordination of W. A. Bushnell and J. C. Nunn to offices of first and second counselors to president of First Quorum of Priests was disposed of by indorsing the ordination of W. A. Bushnell, who had been previously ordained, and by ratifying the choice of J. C. Nunn. The committee in whose hands the ordination to office of elder of J. W. Wilson was placed at last conference, reported not ready. Next conference to be held at Independence, Missouri, March 11, 12, 1911. The conference indorsed a resolution passed by the stake Sunday school association favoring state wide prohibition in the State of Missouri. Preaching by R. May, A. H. Parsons, B. J. Scott, W. S. Macrae, Ammon White, and George Jenkins. W. S. Brown, secretary.

NAUVOO.—District conference convened with the Farmington, Iowa, Branch, October 1 and 2, with Charles Fry, the president of district, in charge, associated with James McKiernan, the missionary in charge of the district. M. H. Siegfried, the district secretary, acted as secretary of the conference. The minutes of last conference were read and approved. Reports were received from Rock Creek, Farmington, Keokuk, Burlington, and Montrose branches; Ottumwa and New London not reporting. Of the ministry present and reporting were George P. Lambert, Charles Fry, James McKiernan, F. M. McDonald, and M. H. Siegfried; present and not reporting were O. H. Bailey and W. T. Lambert. The district treasurer reported: Balance on hand June 5, \$15.06; total receipts, \$24.30; expenditures, \$28.47; balance on hand, October 1, \$10.89. The report was audited and found correct. The following preambles and resolutions concerning reunion work were adopted: Whereas, The reunions held in our district for two years past have, in our opinion, been productive of much good, and Whereas, The last reunion at Montrose, Iowa, at its business session August 6, favored the holding of a reunion in 1911, and Whereas, We believe the prospect for good to be done by this means is worthy of our best effort, and that in order to make our efforts more effective, provision of a more permanent character should be made; Therefore, Resolved, That a board of five, to be known as The Reunion Board, be established, composed of the district president and district secretary who shall occupy during their tenure of office and to be succeeded by their successors in office, and one to be elected for a term of three years, one for a term of two years, one for a term of one year, and that hereafter one be elected annually. This board shall be privileged to choose its own officers, and shall have full power to decide as to the advisability of holding a reunion each year, and to make all arrangements, such as appointing time and place, securing grounds, providing board and lodging, obtaining speakers and distributing money for the purpose herein named, and to take charge of all property acquired for reunion purposes. It shall also be the duty of this board to keep a record of its proceedings and finances, such record to constitute a history of the reunion work in this district; and to make a report to each fall conference, and at other times if deemed necessary by them. Resolved further, That this board being a creature of the district conference shall be so considered, and subject to further or special instruction by the conference. In harmony with the above resolutions F. M. McDonald was elected for the three year term, James McKiernan the two year term, and L. H. Haas the one year term. A report was read from the secretary and historian and a bill of \$2.59 was allowed him. The district president occupied about forty minutes during the afternoon business session in discussing points pertaining to offenses and the reconciliation for them. Bishop George P. Lambert preached Saturday evening on the law pertaining to temporalities. Sunday school was held Sunday morning at 10 a. m., in charge of the district superintendent; Charles Fry preached Sunday at 11 a. m., and O. H. Bailey at 7.30 p. m. A good sacrament meeting was held at 2.30 p. m. The conference was spiritual and

uplifting all through. Adjourned to meet in Burlington the first Saturday and Sunday in February, 1911. M. H. Siegfried, secretary.

The Bishopric.

APPOINTMENT OF BISHOP'S AGENT.

To Whom These Presents Shall Come: This is to certify that Bro. Charles L. Holmes, Joy, Illinois, has on recommendation of the district conference, Kewanee District of the Reorganized Church, been duly appointed Bishop's agent in said Kewanee District in place of Bro. C. E. Ball, resigned on account of having to be absent from the district.

We commend Bro. Charles L. Holmes to the Saints and friends of the Kewanee District and trust the Lord will especially bless him in his labors, and bespeak for him the assistance and cooperation of every lover of the truth and the Master's work in said district.

Bro. C. E. Ball has been good and faithful help to the Bishopric in and for said district in the past, and we take pleasure in commending his faithfulness as he retires from the office as agent. Trust the Lord will especially bless him and those of his family that he must specially care for and require his absence at the present time from the district.

Trusting every member in the district may be alive to performance of the duties required by the Lord of his children, and that no one may be found a laggard in the work, I am

In behalf of the Bishopric,

E. L. KELLEY, *Presiding Bishop.*

INDEPENDENCE, MISSOURI, October 12, 1910.

NOTICE OF BISHOP'S AGENT TERRITORY.

To Saints and Friends of the New York District: Please take notice, that pursuant to action of last district conference of the New York District, Bro. F. J. Updyke, of Greenwood, New York, is the duly appointed agent in and for said district. Bro. Updyke will receipt for all moneys and look after all work pertaining to the Bishop's agent in and for said district.

We commend him to the Saints and also ask their hearty cooperation in the work in which he is engaged. In sending to him, please address F. J. Updyke, Greenwood, New York.

Trust the Lord may bless Bro. Updyke in his labors, and also each member of the New York District in their labors together with him and the Master for the spread of the truth.

In behalf of the Bishopric,

E. L. KELLEY, *Presiding Bishop.*

INDEPENDENCE, MISSOURI, October 8, 1910.

Addresses.

John W. Rushton, care of William Rushton, 821 South Delaware street, Independence, Missouri.

Died.

JOHNSON.—Sr. Effie Johnson died at her home, in McPaul, Iowa, September 26, 1910. She was born July 3, 1886, united with the church September 16, 1899, and was married to Mr. Loren R. Johnson, December 24, 1905. To this union two children were born, one of them being not quite two years old at the time of its mother's death. Funeral services in the Saints' church at Thurman, conducted by Elder Paul M. Hanson. Interment at Thurman, Iowa. In life her faith was in the Lord; her rest must be glorious.

BLACKETER.—At her home near Arco, Missouri, Sr. Lena Blacketer, born July 23, 1880, at Aastrup, Denmark. Died September 30, 1910. She was married to Bro. Gus Blacketer, February 10, 1903. The husband, three sons, and father, Bro. James Hansen, remain to mourn their loss. Funeral sermon by A. C. Silvers.

MILLER.—Sr. Mary Jane Miller died August 24, 1910. She was born in England, April 26, 1840; emigrated to America, and with her husband made the journey to Salt Lake City. Returning later she united with the Reorganized Church in Pittsburg, Pennsylvania, being baptized by Elder George H. Hulmes in 1884. She leaves 5 sons, 19 grandchildren, and 3 great-grandchildren. Interment in Kirtland Cemetery. Funeral service conducted by Elder A. E. Stone; sermon by Elder L. W. Powell.

LOYD.—William L. Lloyd was born April 2, 1882, at Macedonia, Iowa. Was baptized into the Reorganized Church of Jesus Christ, August, 1894, by Elder Henry A. Stebbins. Was united in marriage to Miss Alta Yoeman, July, 1908. Died

CONTENTS

EDITORIAL:

The Healing of Robert Fowler - - - 1013

On Church Union - - - - - 1015

Notice - - - - - 1016

Notes and Comments - - - - - 1016

ORIGINAL ARTICLES:

Needs of the Sunday School as Seen by an Out-
sider, by D. F. Lambert - - - - - 1017

Faith, by Clara M. Frick - - - - - 1018

A Message to the Indian, by Louise Palfrey-
Sheldon - - - - - 1019

OF GENERAL INTEREST - - - - - 1021

MOTHERS' HOME COLUMN - - - - - 1024

LETTER DEPARTMENT - - - - - 1026

Mrs. Elizabeth Blair—F. O. Benedict—B. R. Mc-
Guire—Paul M. Hanson—J. R. McClain—C. A.
Swenson—Columbus Scott—A. M. Chase—J. E.
Vanderwood—H. S.—Alma M. Coombs—Abbie
A. Horton.

MISCELLANEOUS DEPARTMENT - - - - - 1032

THE SAINTS' HERALD

ESTABLISHED 1860.

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

August 4, 1910. Brother Lloyd was employed as a detective by the Union Pacific railroad, and was shot down from behind by one whom he had ordered out of the yards at Evans-ton, Wyoming, where he lived at the time of his untimely death. He was 28 years, 4 months, and 2 days old. The remains were sent to Davenport, Iowa, where his parents reside, his wife and her sister accompanied the remains here. The ser-vices were in charge of Elder C. E. Ball, and the sermon by Elder Amos Berve. He was laid to rest by the side of his brother Albert, who preceded him only one week.

BOOKER.—At Independence, Missouri, September 25, 1910, William B. Booker, who was born in Monroe County, Alabama, August 29, 1851; baptized September 5, 1887, by Elder George T. Chute. He leaves to mourn after him, three boys, five girls, five brothers, three sisters, and a mother-in-law, also many friends. He came to Independence, March, 1906. Fun-eral services at his residence; sermon by Elder J. C. Foss, assisted by W. A. Smith.

BOYS! GIRLS! FREE COLUMBIA BICYCLES for a lit-tle easy spare time work for Hampton's Magazine. Send postal for wonderful FREE Bicycle Offer. Address "Bicycle Club," Room 538, 66 West Thirty-fifth street, New York. 41-4

Lincoln's Gettysburg Address.

You are coming back now from summer play and idleness, from the sweet green woods and the blue ocean, from lake or camp, back to the towns and cities, to school and work, to long winter evenings and busy winter days. You will find it good to read some of Lincoln's writings, with their high appeal to all that is most generous and elevated and human, in its best sense, within us. A half hour every now and then spent in his society is surely worth an effort—what would you not give to sit with him just one half hour in life? And yet there is so much of him in the words he left behind that too often we let pass unread and unnoted. The Gettysburg address is probably the most perfect specimen of his style, of the clarity, consciousness, and universality of his mind, and of the tenderness and beauty of his heart: but everything he wrote is worth reading, as everything he did is worth re-membering.—From Hildegarde Hawthorne's "Books and Reading" in October St. Nicholas.

Tuberculosis News.

DES MOINES, September 15.—News from various parts of the State confirms the fact that much progress is being made in the fight against tuberculosis. The people are becoming so generally aroused that one has but to be a casual observer to see that practical steps are being taken by the rank and file of the people to protect themselves against this disease. It is the exception for one riding on a train to see the public drinking cup used. The individual drinking cup is now generally carried by all classes. This is significant, as there is no more pernicious, disease-scattering agency to be found, and it is gratifying to know that the public drinking cup is fast falling into disrepute.

For the past three years this department has maintained an exhibit on tuberculosis at the State Fair. In addition to the fact that thousands visited this exhibit, there were many who made the exhibit a particular point of interest at the fair.

The suppression of tuberculosis is now becoming a matter not of sentiment but of business sense. This was evidenced by a visit to the exhibit of a gentleman who undoubtedly will be a member of the next legislature. This man spent consid-erable time in viewing the charts and pictures, and made copi-ous notes, and informed me that he came to the fair for prac-tically one thing, to get information on tuberculosis.

Not only did thousands of people visit the tuberculosis ex-hibit at the State Fair, but they took the free literature which was on distribution. Very little of this literature was destroyed or thrown away as was disclosed by a careful in-spection of the grounds. A very interesting fact was noted, that a large number of young men not only took the literature for themselves but secured additional copies for friends in trouble.

Now that the thousands of boys and girls of Iowa are in school again the sanitation and ventilation of schoolhouses should be carefully inspected. It should be remembered that much tuberculosis has been induced by the insanitary, unven-tilated, unwholesome schoolroom and sleeping apartment. Abundant exercise and fresh air for children can not be divorced from good health.

It will be interesting news to tuberculosis workers that The American Red Cross Society has reduced its percentage on Christmas stamps from twenty per cent to twelve per cent. This gives local committees a much larger income on the sale of Christmas stamps and offers an ideal method of securing funds for local work. Any persons or committees desiring Red Cross stamps will address Department on Tuberculosis, State House, Des Moines.—A. E. Kepford, Lecturer.

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In the October "Century."

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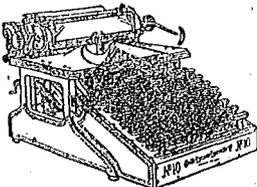
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"If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free."—John 8: 31, 32.



"There shall not any man among you have save it be one wife; and concubines he shall have none."—Book of Mormon, Jacob 2: 36.

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Editorial

THE EPISCOPAL CHURCH ON HEALING.

That the onswEEP of the movement in regard to the principle of healing by faith which has been and is being manifested among religious circles is destined to meet strong opposition, and to win its way slowly, is discoverable by the following clipping, taken from the *Kansas City Journal*, for October 12:

CINCINNATI, OHIO, October 11.—Giving the sanction of the church to the healing of the sick by prayer was proposed to the Episcopal convention in a report of a committee of which the Right Rev. William Crane Gray, bishop of southern Florida, is chairman. It was argued in the ensuing discussion that a belief in the supernatural power of healing is widespread in the church.

"A jewel which the church cast away and a woman picked up," was the way in which one speaker referred to Christian Science.

The report of the committee made the following recommendations:

"In view of the widespread desire and earnest longing for some recognition of the possibility of healing the sick through the power of prayer with symbolic anointing, manifested by bishop, presbyters and laymen of the church, and in view of the general seeking after divine healings by faith-cure people, Christian Scientists, followers of spiritual healing and others, it seems eminently fitting that a suitable, proper and wisely prepared office for the unction of the sick should be put forth by the church on true lines:

"First—Looking to and praying for a restoration to health, not in anticipation for death.

"Second—Avoiding the comparatively recent diversion toward the idea that the scriptural unction of the sick is a true 'sacrament' in our Anglican use of that word."

"Your committee, therefore, would recommend that a commission of two bishops, two presbyters and two laymen be appointed to prepare and report an office for the unction of the sick, on the lines of the scriptural and Catholic usage, avoiding any appearance of a sacramental rite immediately preceding death."

A resolution giving the sanction of the church to the healing of the sick by prayer was adopted in one section of the house of deputies of the Protestant Episcopal convention in session here to-day, but was defeated in another section of the house by the narrow margin of five votes, voting being by dioceses.

That a majority of the house of deputies were in favor of the report was shown clearly when the clerical branch adopted it by a vote of 41 yeas to 17 nays, with nine dioceses not voting or divided. The laymen of the house, however, killed the report by a vote of 27 yeas to 32 nays, four dioceses not voting.

It required a majority in both orders of the house to carry

the report, and while the matter will come up before the house of bishops at some future date, it is regarded as improbable that the upper house will take any action on it.

While the large vote polled for the resolution came as a surprise the belief prevailed to-night that the subject is dead so far as this convention is concerned.

The Reverend Bishop Gray, of the southern district of Florida, is with the movement and will eventually see that the only possible true solution of the difficulty is to adopt the declaration of the Savior to his disciples, as found in the sixteenth of Mark. It is a trite saying, that man proposes and God disposes, and this is true of this great movement. The one who said that this healing principle was a gem thrown aside by them and picked up by a man, referring to the Christian Science movement led by Mrs. Eddy, was only half right in this. The gem may have been thrown aside by the churches, but the gem was not picked up by the woman, as she has made no pretense to an action and direct application of the scriptural ment in its reality, but has so spiritualized the ings of the Savior as to rob them in this part of their beauty and force of their character as the teachings of the divine Healer.

It is astonishing to us everyday thinkers, who believe that God sent his Son into the world to heal his people both in spiritual and a literal physical sense, the idea of introducing something else as an equivalent for the Master's direct teaching. It would appear silly if it were not too pathetic. The committee which reported and preceded their resolution with such striking arrays and the naming of anointing of the sick by introducing "unction" as apparently held by the Catholic Church, seems to show a fear of using direct terms in treating of the subject. It is well enough for the Episcopal Church to avoid a too close analogy to its predecessor, the Catholic Church, in adopting rites and ceremonies; but how they can account in a reasonable way for their failure to recognize the anointing of oil and laying on of hands for the sick is a curiosity indeed. The ministration of the Spirit of the Master when the rite of laying on of hands was administered by himself and by his immediate disciples was as real to the receiver of the benefit, which was designed to follow the administration, as was the same Spirit

H O Smith
711 So Fuller ave

given in acceptance and obedience of the believer when the rite of baptism by water was administered. What other reasonable conclusion a plain reader of the word could obtain is one of the mysteries which has followed the departure from the truth for a long, long time.

It is curious that when the committee were seeking for a true way by which to make use of the sacred rite, they did not quote directly from the Scriptures, "They shall lay hands on the sick and they shall recover," coupling it with the injunction of James, "Is any sick among you? let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord," and thus give the Master's words a literal application, to aid them in their search.

The saying, "Great is the mystery of Babylon," is exemplified in the episode, that there was not one brother in this convention of clerical and lay deputies, or officers of the Episcopal Church, assembled at Cincinnati, Ohio, who should have been willing not only to introduce such a resolution, but to vote for it, and is a potent sign that the end of the spirit of inquiry poured out upon the people has not yet been reached. One by one have the principles of the doctrine of Christ been forcing themselves into the attention of the ecclesiastics of the present period, though a resolution introduced at this convention to change the name of the Episcopal Church to that of the Holy Catholic Church, seemed to show a willingness on the part of some to strike hands in unity with the Roman Catholic Church. It is not strange, for it is indicative of a backward movement, and that when it finally culminates it will not stop at the adoption of name only but must result in the acceptance of the distinctive articles of faith and doctrine which marked the primitive church and which have been left on record for us. It is well enough for men to have a decent respect for that which age has made reverent and holy, but the healthier minds of these latter days are wont to lift the mist and hanging moss by which they are made holy, to look beyond, to see what is natural, what has been concealed, nor are they content or dismayed by the uplifting of hands in horror and cry of deception or blasphemy, but are willing to take those that are of real worth and stand or fall by that which has been established as truth by the word of God.

Let us hope then, that sooner or later the Board of Bishops will take up the healing principle and be led by a wiser counsel to a reasonable and effective conclusion.

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ITEMS FROM THE PAST.

TWENTY-FIVE YEARS AGO.

The HERALD for October 24, 1885, appeared in mourning, having all rules turned, in memory of, and announcing the death of Bro. Josiah Ells, at Wheeling, West Virginia, on the 15th of the same month.

"Pres. J. Smith, writing from Malad, Idaho, September 29, says they had full and interesting congregations there."

"Bro. M. R. Scott, of Galena, Indiana, writes that the Methodists of that place have excluded him from Christian courtesies, though with some others he finds favor, and at Edwardsville, was invited to address an assembly of near one thousand at a Union Sunday school celebration. He wishes to obtain a good work against atheism."

Contributors to this number of the HERALD were J. S. Patterson, J. F. Burton, J. J. Cornish, J. R. Badham, E. W. Lloyd, J. T. Davis, Oliver Hansen, and Mary S. Gill.

NOTES AND COMMENTS.

"The unfit die; the fit both live and thrive.
Alas, who say so? They who do survive.

"So, when her bonfires lighted hill and plain,
Did Bloody Mary think of Lady Jane.

"So Russia thinks of Finland, while her heel
Falls heavier on the prostrate Commonweal.

"So Booth of Lincoln thought; and so the High
Priests let Barabbas live, and Jesus die."

Bro. Hubert Case writes from Weatherford, Oklahoma, under date of October 20, as follows: "While preaching at Weatherford, Brother Curtis and the writer visited the Indian Fair. Forty-seven hundred red men were in attendance, most of whom were Cheyennes and Arapahoes. There were a few of other tribes. We distributed tracts among them, and talked with some who are much interested in the Book of Mormon. The lecture which I delivered to the educated Indians at Kingfisher in June is talked of far and near. We met one from Darlington, who has the Book of Mormon, and has read it for four years. She says it is true, and corresponds

with many of their traditions. The leaven is beginning to work and we feel that God's former love is about to return to his ancient covenant people. There are about thirty-one tribes in Oklahoma, consisting of one hundred thousand Indians. We feel we need a special endowment of power to fit us to cope with the powers of evil and darkness in gathering out the Israel of God. The Saints need to live nearer to the great gospel standard, in humility and in unity. Brother Curtis baptized two fine people last Sunday, Sisters Goad and Richards, and more are to follow soon, I believe. Bro. W. R. Smith baptized three near Anadorko last Sunday, and reports a good interest. May the Lord ever bless all the household of faith."

The local newspaper of Blenheim, Ontario, gave a column and a half to a very fair report of the recent conference of the Chatham District held at that place. The conference was presided over by the missionary in charge, Elder F. A. Smith, and one of our correspondents writes from that place, stating that the people there have greatly appreciated his labors. A more recent personal letter from Bro. Fred A. speaks highly of the Canadian people and the general outlook for the work there.

Elder J. E. Vanderwood writes from Phoenix, Arizona, under date of October 15, concerning a recent baptism as follows:

"I herewith send you items of a baptism performed by me yesterday. Floro Flordelis, born August 24, 1888, at Cebu, Philippine Islands, was baptized October 14, 1910, at Phoenix, Maricopa County, Arizona, by J. E. Vanderwood, confirmed same day by same person. He is in this country to be educated, and came here a few weeks ago for his health, and, as he said to me yesterday, it proved to be for his spiritual health, which was the greatest blessing. He heard my first sermon on the street here and has missed but one night since. He said the message came to him in power and filled his heart. He is being educated for the governmental service. His father was a general in the Spanish-Philippine war, and was killed by the Spaniards. He was raised a Catholic, but after coming to this country joined the Presbyterians. He says, 'I did not feel any different when I joined them than I did while I was a Catholic, but I feel so much better now, since I am baptized.'"

Next week we will begin the publication of an article, entitled, "Polygamy from the viewpoint of a non-Mormon." This article was written by Mr. C. L. Crow, of Logan, Iowa, in answer to the tract bearing the same name, recently issued by the Northern States Mission of the Utah church. It is a

spicy article, and will be read with interest. Later it will be issued in tract form.

In order to systematize their office work, the Herald Publishing House requests all agents to send in a monthly report, giving invoice of books, etc., on hand, and remit with cash statement any cash on hand. All Herald Office agents please take notice of this. We will furnish all agents with blanks for reporting.

In the last paragraph of the editorial in the HERALD of October 12, the clause, "Even *quite* under the condemnation of the ancient prophet," should read, "Even *if not quite* under the condemnation of the ancient prophet."

We have received a copy of the Walkerville, Michigan, *News*, in which we find the following item:

"THE MORMON HAS GONE."

"Such is the remark we have heard the past week. In addition to that one of our earnest church workers was heard to remark 'that is more Bible doctrine than I ever heard before.'

"Elder B. S. Lambkin closed his services Sunday evening, as he was called to Traverse City, where their conference is on. It was on this evening the subject of polygamy and plurality of wives was brought up, disproving such and taking scripture as proof. Very clearly he explained that the 're-organized' faction was not the sect which sanctions such. Upon closing he remarked that many thought otherwise and spoke in part as follows:

"There are individuals who will always believe we do. The person who will ever turn a deaf ear; who will not investigate and through ignorance, or who have investigated, maliciously lies."

"Much interest was shown, throughout the week, and he was asked to come again. This he would not promise, but he would do what he could to influence a more able speaker, and if successful same will be made public prior to arrival."

Elder J. Charles May writes from Papeete under date of September 25, saying that things are moving nicely in that field. Brother Savage and his bride are on the island of Tubuai, some three hundred miles from Tahiti. He expresses a hope that Bro. Charles Lake may recover so that he can return to the islands, as he was a very zealous and faithful laborer and is missed.

We again call attention to our column, "News from Missions." Since writing last week's item the following brethren have responded to our personal request for contributions for this department: Brn. Columbus Scott and J. E. Wildermuth.

Elders' Note-Book

THE LEAKAGE.

The natural tendency of mankind is self preservation. To eat, drink, and have something to wear is the born instinct in man. To hinder his exercise of any portion of this tendency would crush out his idea of existence; and while every ability of man may be used to an extreme, and to the exclusion of others, it is the balancing process of faculty that makes him harmonious with fixed laws.

To sustain himself is man's highest ideal, and if there is no hindrance to this, his generosity increases, but the first attempt to hinder his progress lessens his generosity and finally culminates in selfishness, a condition he rarely, if ever, emerges from. Understanding the conditions, the Lord tells us in section 127, paragraph 7, of the Doctrine and Covenants: "The spirit of speculation, the exhibition of greed for gain is unseemly in the Saints and officers of the church, and should be avoided. It has the appearance of evil."

The "spirit of speculation" is no doubt used in a commercial sense, and implies the purchasing of goods, chattels, or land, with a view to advancing the price, which would make more money for the purchaser. This act within itself does not represent labor in any form, either with hands or brains; it only represents the power of money.

The "exhibition of greed for gain," coupled with the "spirit of speculation" are two things that make men selfish. For example, we will say: I have \$50,000, and live somewhere in the Kewanee District, and being acquainted with the larger portion of the Saints there, and hearing them discuss the matter of gathering in the regions round about Zion, we will say Knobnoster, Missouri, and feeling quite sure that several families will go there next spring, I go to that place and spend my money in all the available property there is there, and then advance the price fifty per cent. I have simply hindered those people fifty per cent from coming up to the land of Zion.

"But," says one, "brother, they don't have to move there, they can go to some other place." But suppose that ninety-nine and three fourths per cent of the other places are fixed the same way; then where? There is speculation; there is greed.

Now go back and talk with the man who is outside of Zion's stakes. Says he: "I can't see any more generosity (not greed) in one place than in another, and I think I'd just as leave stay here as there." He quietly settles down to his selfish way of doing business, and the more he deals with that kind of a world the more selfish he becomes, until his tithes and offerings come like squeezing honey out of a basswood stump. Why is it so? Because some one

tried to hinder him by an advance of fifty per cent and his generosity became a blank: Who suffers for it? The man spiritually, the church financially. This is one place where there is a leakage.

I am accosted on almost every hand with the question, "Do you think it right to insure one's life and property?" And invariably I feel as though I wish they had not asked me. It costs money to insure one's life and property, and that money must go to some concern outside the church. The church has another leakage there. Now just here we are met with what at first seems just the thing. "Why, brother, have you no faith in God?" "Yes, plenty of faith in God, but not so much in man: because, you see, I am the fellow they advanced the price of land fifty per cent to. You don't blame me, do you?"

"Well," says one, "if you pay your tithing and offerings, the church will take care of your needs." Now, let me say this: There is no man who wants to sit down and be fed for nothing when he has come to want, excepting a tramp. There is no man or woman who can take his ease, feeling he is totally dependent on those around him. You who have plenty now; think how you would feel reduced to circumstances where some one else had the right to say the kind of a hat you should wear for the next two or three years, or just what room in a certain house they had picked out for you, that you should live in. You don't aim to be there, do you? Neither does the man or woman who insures his life and property.

Of course we can say in theory, the church will take care of every want, insomuch as the wants are just; but at the same time we know if a brother's barn burns down the church can't make that, as well as many other losses of a like character, good. I believe the church should establish some sort of insurance in the church among its members, not for speculation, but for the benefit of all its members. Every member should pay his tithing; that is true, and it is right. But to get them to feel free to do so, is the thing. To tell one it is right, does not mean anything to him, but to create the feeling within him that he will be benefited when the time comes, not only spiritually, but by something that he may use materially while here on earth, does mean something.

So long as the money power of any organization asks its members who have less than they to pay the "speculation advance" that organization will not prosper financially. The money power may prosper, but the organization never will.

Christ's church was not established with a money power. The only object in gathering goods in this world by the members of his church should be to assist the less fortunate, whose ability has been small and whose burdens have been heavy, to make

life less a burden. This does not mean that if I should have the milk, that I am to drink the cream and feed the skim milk to my brother. If I do that I go just a little beyond greed, and become gluttonous. Jesus said one of the things that choked out the growth of the good seed was the cares of life. Lessen the cares of life and allow the seed of truth to grow.

There are many who in theory are just waiting to do something for the church, but consider it is not time, until everybody else has done as he thinks they should. He just can't make himself believe that the other brother will do his duty. He loves him in prayer meeting, but can't have any confidence in him outside.

If we are laborers together, why separate our efforts? Speculation and greed are unseemly. Let us avoid both, keep the law, lessen the burden of life of others, restore confidence and stop the leakage.

O. H. BAILEY.

• * * * *

WAS ONE OF GOD'S ELECT DECEIVED?

In one of the late issues of the island mission paper of the Brighamite Church in the Southern Pacific Ocean, was printed an article headed with the statement of Paul in which he said to the Romans, "Who shall lay anything to the charge of God's elect,"—Romans 8: 33; after which the writer endeavored to establish their claims in regard to Brigham Young, stating that he was one of God's elect, having been chosen of God to be president of the twelve apostles in the year 1841, and that anyone who charged Brigham Young with having deceived the people would stand condemned before God. However, it will be remembered that Christ himself charged Peter, who is supposed to have been the president of the twelve in his time, and also that Judas, one of the twelve, apostatized, as did Brigham Young and others in the latter days. Thomas B. Marsh, who was also president of the twelve in the early church, apostatized.

Let us give this question a candid consideration. Does this statement of Paul to the Romans, shield Judas Iscariot, Thomas B. Marsh, Brigham Young, and others who were formerly chosen of God, afterwards deserting the faith? It certainly does not, but it is hardly probable that a person who is an elect of God and who abides continually in the doctrine will be deceived, and undoubtedly this statement will apply to them.

Is it possible for us to point out any one person chosen of God, and called by him an elect person, of whom it can be proved remained in favor with God from the balmy days of youth until death found her head adorned with gray hairs? Unhesitatingly, we answer, yes.

We read in the Doctrine and Covenants 24: 1, that

Emma Smith was called by the Lord, "my daughter." "And a revelation I give unto you concerning my will, and if thou art faithful and walk in the paths of virtue before me, I will preserve thy life, and thou shalt receive an inheritance in Zion. Behold, thy sins are forgiven thee and thou art an *elect* lady, whom I have called."

In this verse, Emma Smith, the wife of the martyred prophet is called a daughter of God, and an "elect lady," and it is said that if she would walk continually in the paths of virtue before the Lord her life would be preserved and she would receive an inheritance in Zion.

We are assured, therefore, by the nature of this promise that it can be easily ascertained as to whether Emma remained an elect lady in the sight of God through the things that came to pass in her lifetime after said promise was given.

This promise was given to her in the State of New York, but she with the family moved westward, afterwards locating in Nauvoo, which was called by the Lord, "the corner stone of Zion." She was there given an inheritance upon which she lived until she died. Her life having been preserved, she reached the seventy-fifth milestone of life's journey. This is conclusive evidence to the unprejudiced reasoner that she remained under the election of God until death overtook her.

There are other evidences of her having remained an elect lady in the sight of God. It was promised that the Inspired Translation would be given and preserved in safety (Doctrine and Covenants 42: 15). It was given and was preserved in safety, that is, through the hand of Emma, which was a place of safety in the mind of the Lord, according to the revelation, for twenty-three years after the death of Joseph the Martyr, when it was turned over to the Reorganization for publication, and from that time forward, Emma and the Reorganized Church have received it as the word of God. We are told that it was given for the salvation of God's "elect," (Doctrine and Covenants 35: 4,) therefore, the elect must be found among those who receive it, and those who reject it can not be truly considered the elect. How about Brigham Young, who is said to have called Orson Pratt to task for accepting the same and preaching from it; also his followers who now reject it? Another thought in regard to Emma Smith: We are told in Doctrine and Covenants 64: 7, that the willing and obedient shall eat the good of the land of Zion in these the last days, and that the rebellious shall be cut off out of the land of Zion, and shall be sent away, and not inherit the land, also that they shall know those who are not apostles and *prophets*.

Did Emma not eat the good of the land of Zion from the day this revelation was given until her death? When Strang went north, Rigdon, east,

Wight, south, and Brigham Young, west, and their followers, as it were, scattered to the four winds, having been cut off and sent away out of the land of Zion, because of rebelliousness, did Emma follow them? Did she not know those who were not prophets, as the above verse states?

Christ also said that false christs and prophets should arise and if possible shall deceive the very elect. There seems to have been some doubt in the mind of the speaker as to whether the elect could be deceived, also informing them that if they should say he is in the desert they should not go there. While we know that this has a very broad meaning, meaning undoubtedly, here or there, yet we know that Emma was told that a prophet was in the desert, and it is also a fact that she did not go. We are also informed by the *Deseret News* of January 5, 1883, that the elect are almost in danger of being led astray, by the false prophets of the last days.

We are also informed by Jedediah M. Grant in *Journal of Discourses*, volume 2, page 15, "Let Lucifer mix in truths with error and work great signs and wonders to deceive the very elect, but it is not possible." He evidently lost sight of this in Emma's case.

Orson Pratt said in his works, under the subject, "More revelation is indispensably necessary," article 24, "The elect can not be deceived; for they have the infallible detector of all delusions, however cunningly devised; they have a test by which they can try all things, prove all things and overcome all things not 'ordained' of God.

"Could Emma the 'elect' have been deceived? Did she not have the infallible detector of all delusions, though they were cunningly devised? Did she not as one of God's elect have the test that proved all things, judged all things, and overcame all things not 'ordained' of God? Was she deceived by the one who went to the desert lands of Utah, whose followers stated that he was the true prophet and that they saw the mantle of Joseph fall upon him, yet he afterwards confessed that he was not a prophet like unto the martyr?"—*Millennial Star*, volume 16, page 442. According to Brigham Young they must have been deceived in the "mantle," and in his succeeding Joseph as well. Brigham Young admitted that he was not ordained and that he was elected by the Twelve and was the choice of the people, therefore Paul's question has no place in the consideration of Brigham Young, for the reason that it does not read, "Who shall lay anything to the charge of the twelve's elect and the people's choice."

Thus as Orson Pratt said, so was Emma's experience, she "overcame all things not ordained of God, insomuch that he was but the choice of the people, neither being ordained of God nor by men to the presidency, an assumed position only.

Who shall lay anything to the charge of God's elect? Yet Emma is charged with having sanctioned her husband in the receiving of many wives, when she testified to the fact that her husband had no other wives to her knowledge than herself. Who is it that also charges her with having been deceived by her seed, whom the Lord said would become a blessing unto the kindreds of the earth?

Were they to become a blessing unto the kindreds of the earth by deceiving God's elect? May these few thoughts comfort the hearts of those agreeable to the defending of injured innocence and afford enlightenment to the minds of all in search of truth.

J. CHAS. MAY.

PAPEETE, TAHITI.

Original Articles

LOVE OF GOD AND MAN.

From Matthew 22: 35-40 we learn that the greatest commandment in the gospel is to love God with all our heart, mind, and strength; and the second commandment is like unto it—love your neighbor as yourself.

What is it to love God? John declares, "If you love me, keep my commandments." So it means much to love God and to worship him without any reservation. These idols on the shelf behind the door have all got to be cleaned out. The shelf must come also.

Men may break forth in streams of eloquent oratory about their love toward God, but if we have not love for our fellow-man how can we have love toward God? John the Beloved has said: "If a man hateth his brother whom he has seen, how can he love God whom he has not seen." Again the Apostle James says: "If a man has the abundance of this world's good and seeth that his brother has need and shuts up his bowels of compassion against him, how dwelleth the love of God in that man."

God has made of one blood all nations of men. Like Abraham said to his nephew, Lot: "Let there be no strife between my herdsmen and your herdsmen, because we are brethren." This "almighty dollar" oftentimes alienates man from the love of God and his brethren. James has said: "The love of money is the root of all evil." Men have always been willing to risk their lives for money. But oftentimes we find they are not willing to spend a little time and labor to bring the true riches to the hearts of the children of men. "What shall it profit a man if he gain the whole world and lose his own soul." A man may have all of this world, and if he be destitute of the love of God he would be naked, wretched, poor, and miserable. Friends, let us be sure that we buy the true riches. Lay up for ourselves treasures in heaven, where moth and rust

doth not corrupt, and where thieves do not break through and steal.

In Matthew 19: 16-26 we have an account of the young man that came to Jesus and inquired: "What good thing must I do that I may have eternal life?" This young man had some way obtained one good idea, that it was necessary for him to do some good thing. But when he found out what it was he was not prepared to do it. I believe it is like Robert Collyer has stated, "that God hides some ideal in every human soul. At some time in our life there comes a fearful, trembling longing to do some good thing. Life finds its noblest spring of excellence to do our best."

Jesus said to this young man, that he should go and sell all he had, and take up his cross and follow him. Jesus, by the Spirit of inspiration, could see the principle of selfishness in this young man's heart, and he knew this was the only way for him to get rid of it. This was his idol. No man can be saved with the principle of selfishness in his heart. It must come out. This young man turned away in great sorrow, because he had great possessions. He was not willing to serve God with all his heart. He had not made a complete consecration.

What temporalities we hold in this world should be considered only a trust. Riches are all right in this world, if we use them for the right purpose—the honor and glory of God. "The love of money is the root of all evil." A young doctor was practicing medicine in one of our large cities. At one time he was visited by his father from the country. "Well, how are you getting along, son?"

"Not getting along at all. Nothing doing."

Next day the father went with the son to one of the free dispensaries, where the son went daily to practice for one hour—an unsalaried position. During the hour perhaps twenty-five people were benefited by the prescriptions, and consultations with the doctor. The father was a silent but interested spectator. When the door had been closed on the last one, he spoke to the son and said, "I thought you told me you were not doing anything. If I had benefited as many people in the last month as you have in one hour, I would thank God that my life counted for something."

"Oh," says the son, "there is no money in this." "Money; money! What is money! in comparison to being of benefit to your fellow-beings?" That is the thought.

The keynote of religion is helping some one who needs help, like the good Samaritan. The priest was too good to think about helping this distressed pilgrim, and edged away out around him. The Levite did the same. But the good Samaritan went to him and ministered to his wants. Poured oil in his wounds. Took him to the inn and saw that his

needs were supplied. Which of these three manifested the part of a neighbor?

When a man is converted he needs to be converted all over, even down to his pocketbook. Peter said to the Savior, when the dark clouds of despair came to the disciples: "We have left all to follow thee." "Oh," says one: "All Peter had to leave was the fish net and his boat." If this was his means of obtaining a livelihood, and he left this vocation to preach the gospel, then he made just as great a consecration as though he had endowed the church with millions; so far as individual reward is concerned.

A man may give much to the poor and the needy, and still not have the love of God. As Paul has said: "Though I give my body to be burned, and give all my goods to the poor, and have not charity [love] it profiteth me nothing." Then we become as the sounding brass and the tinkling cymbals. Charity and almsgiving is all right in its place; but the best way to help a poor man that is able to work, is to place him in a condition where he can help himself. This is one of the conditions we are striving to develop among the Saints.

In the church on the day of Pentecost a similar condition existed. The record says they had all things common. Of course they had their individual homes. For the book declares they met from house to house and broke bread. Neither did any man say the things which he possessed were his own. You see they had their individual belongings, but they did not worship them. They considered they could be used for the good of God's work.

Now Christ sanctioned the law of tithing in Matthew 23: 23: "Ye pay tithe of mint . . . and have omitted the weightier matters of the law, . . . these ought ye to have done, and not to leave the other undone." Genesis 14: 18-20 teaches that Abraham paid tithes to Melchisedec. The Inspired Translation reads that it was over and above that which he did not need. His tithing here must have been a surplus.

In Genesis 28: 10-22 we have an account where Jacob vowed to commence paying his tithing. He laid that night with his head upon a stone, blanketed with the heavens, yet his slumbers were refreshing and his dreams sweet. He saw a ladder reaching unto heaven and the angels of God descending and ascending; and Jacob came to his senses and said: "Surely God is in this place." And here is where he made a special covenant with God, and told the Lord if he would preserve his life, and permit him to return to his father's house, giving him bread to eat and raiment to put on, I will give you a tenth of all that thou shalt give me. So, according to this, every man is supposed to live, and if he makes an increase one tenth of it belongs to the Lord. This

is a very small interest. Of course God wants his people to do this willingly and with a free mind and heart. Then, if a person has paid all his tithing and is really anxious to do something for the Lord's work, perhaps he can make a free will offering.

Our Holiness friends oftentimes refer to this experience of Jacob's as where he received the second blessing, or the second work of grace, and I am convinced that this is a good place for the second blessing to commence. This harmonizes with what Malachi teaches, that if the law of tithing and free will offerings is observed, the Lord has promised to pour us out a blessing that we are not able to contain. May the Lord help all his Saints to observe this law until Zion may be redeemed and the gospel preached to all the nations.

Yours in gospel bonds,

A. M. BAKER.

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LEAVES FROM LIFE.

A BRIEF SKETCH OF THE LIFE OF SISTER ELSIE
FYRANDO, OF MAGNOLIA, IOWA.

Believing that every good example which is set furnishes a useful lesson to those who have seen or read of that example, and especially when that example has extended through a long life, and has been made a blessing to those with whom the exemplar has been surrounded in life, I conclude that a brief record of the same may be made a blessing to the present and coming generations. Hence I have felt it my duty to write the following short sketch of the life of our beloved and aged sister, Elsie Fyrando, the widow of the late Elder Magnus Fyrando and mother of our beloved Bro. Alma Magnus Fyrando and Sr. Josephine Chambers, of Magnolia. It was my sad duty to deliver the memorial sermon over the remains of our aged sister, named above.

Born in Sweden, she there first heard and received the everlasting gospel, unmixed with the errors of polygamy, and other false doctrines. The pure angel message was received by her, as by one hungering and thirsting after righteousness, and her soul was satisfied. Her husband received it at the same time, and for many years was a very earnest and successful minister of the gospel. Together they made sacrifices and endured much for the cause of Christ. They heard of a so-called "Zion," where the pure in heart were supposed to dwell, and they left their native land, braved the dangers of the deep and of the desert and mountains, only to find to their deep regret that the pure stream had been corrupted; the water of life no longer flowed in its heavenly, crystalline purity! Their hearts sickened as the horrible consciousness burned itself into their souls. They would feign have turned away and fled from the loathsome conditions, but their means were exhausted, and there were over a thousand miles of

mountains and desert between them and any place where they might expect to find true civilization; hence they must remain until a kind providence should aid them to accomplish the desire of their hearts.

The lamp of eternal truth never ceased to burn in the heart of our beloved sister, but with a Job-like patience she endured the terrible disappointment, still trusting in God, that he would deliver them in his own due time. That time came, and they wended their way to the East. On arriving in Omaha, Nebraska, they heard the glad news of the Church of Christ reorganized, the sound of the gospel trump as first proclaimed in the angel's message. They knew its sound and felt its power and, anxious to taste its sweetness and partake of its blessedness once more, they determined to be buried with Christ in baptism, that whatever of uncleanness which might have attached to them in that quagmire of iniquity might be washed away, through their faith in Christ, and they be delivered from the bondage of a false system. Hence our sister determined not to await the morning's dawn, but *then*, beneath the rays of the beautiful moon, to renew her covenant with God. She did so under the hands of one of God's consecrated servants, Joseph Gilbert.

They now employed their energies with the self-same spirit of sacrifice and devotion with which they had embraced the truth in their earlier days. She yielded up her only earthly stay and staff, that he might go forth to proclaim the glad message committed to the Reorganization, to the people of her native land; and again, also, to those of the salt land who had lost their hold of the rod of iron, that he might call them back from their wanderings to the way which leads to the tree of life.

In yielding up her husband to this God-given task she was compelled to look stern, gaunt poverty in the face and provide for herself and children by her own feeble exertions. The church was poor and its treasury low, and scarcely any help could be expected from that quarter, yet no murmur escaped her lips, no gloom shadowed that brow. A smile of sweetness and content always greeted her visitors; she labored as best she could and trusted in God.

Upon one occasion the wife of the writer visited her while her husband was on a mission in their native land, and the writer was on a mission in the salt land. Both these sisters then lived in Magnolia, Iowa. Everything was neat and clean in our sister's home, and to a close observer there was no evidence of poverty. But it did not take long for my wife to discover that her friend was destitute, yet no complaint had been uttered, no desire to murmur was manifest; she remembered the greatest missionary of all had once said, "The foxes have holes, and the birds of the air have nests, but the Son of Man hath

not where to lay his head." But her hungry babes caused her to disclose the true condition. My wife, whose heart was tender as that of an angel, soon found the way to apprise the Bishop, Israel L. Rogers, of the destitution of her friend, and as quickly as the mail could carry it, relief was obtained, for the Bishop had a large and generous heart.

Mr. Editor, I read a fine article from your pen on the subject of heroes, but I want to say that the true heroic spirit is not confined to the sterner sex, nor are the men who obey the call to preach the gospel to the nations, without purse and without scrip, the ones who make the greatest sacrifice. I know something of the world's hatred of the truth, its bitter opposition, its cold, unfeeling heart, and its stern, repelling influence; but harder is the lot of the wife and mother, left behind, with a family to care and provide for, both physically and mentally, in sickness and in health, with but little means at her command, hence dependent upon the church treasury, which is by no means full—her motherly heart full of care for the spiritual as well as temporal welfare of her children, and the world with its subtle influences in ten thousand ways seeking to influence those little minds in its own corrupt and devious ways. Added to this is the bitter envy of some who profess to be Saints, who if they see a new dress upon the mother or her children, or a new carpet on the floor of their humble cot, or her children more neatly dressed than theirs, let loose that member of which James speaks as being "set on fire of hell" and every word burns like fire and cuts like a sword. I say, to bear all these evils would test the courage and endurance of the most devoted and heroic missionary that ever obeyed the divine call. Yet the tender and delicate woman whom he loves to call and honor as his wife, and the mother of his children, is often compelled to drink the bitter cup to the dregs!

Our departed sister endured all these evils and murmured not. But God loved her and sent his angel to strengthen and comfort her in life's darkest hours. I remember visiting her in Blair, Nebraska, as I was passing on my ministerial rounds. She had two children, a girl and a boy. The boy was about four years old. Her heart's desire for her children was that they might grow up in usefulness to the cause of Christ, and, telling me of the birth of her boy, she said that she desired that he should be made an instrument in the hands of God in the building up of the kingdom of God, and to this end she dedicated him to the Lord at the time of his birth. All who know Alma M. Fyrando have evidence that God accepted the offering of that faithful mother. She not only dedicated him thus, but she taught him to walk in the path of righteousness, as she did her little daughter, and continually prayed for their guidance, by the Holy Spirit, and watered her efforts with

her tears. Oh, that every mother and father would do likewise!

The husband and father was in due time called to his rest. The little boy grew. Disease fastened upon him and weakened his frame, but his mental powers were strong, and as he grew he applied himself to the cultivation of his mind in order that he might be useful to himself and those around him; and as God has blessed his parents with better conditions, the boy, as he grew, realized that it was his duty to seek to repay his widowed mother for her loving care of him and his sister. God prospered his efforts, increased his substance, and thus he was enabled to bless and comfort his mother in her declining years, and, unlike many others, he waived the tenderness of connubial joys while his sainted mother lived. He watched over her in her long and painful illness, and although racked with severe pains in his own body, he nerved himself for the loving duty of caring for her, and his hand performed the last sad duties to her lifeless frame, and this at her earnest request ere her spirit had departed.

A true and noble spirit has gone to rest, awaiting the great reward promised of God to the pure and true. May her blessed example of unyielding faith, enduring patience, firm integrity, constant devotion, and godlike love inspire our hearts and impel us on to the same holy, enlightened zeal, that our lives may be made a blessing to all around, that though, like her, our names may not be known beyond the narrow circle in which we move here, yet, like hers, they may be for ever recorded in the Lamb's Book of Life, among the redeemed of all ages, is the prayer of your humble brother.

CHARLES DERRY.

A good story is told of a great man in India, who was so careful in the education and training of his son that he engaged an old servant to be constantly in the presence of the boy for this purpose—that whenever he was keenly enjoying some pleasure, the old man might say, "The day hath but twelve hours," and whenever the lad was sick or in trouble, he might repeat the comforting message, "The night is but twelve hours long." A strange and yet admirable idea. The first message would rouse the youth to make the most of time and opportunity, the second would console and cheer him and show him that the night of suffering would soon end. Would not that first motto be a good one to hang up before our desks? The day hath but twelve hours. Then why waste any of them? Twelve hours will be enough to accomplish all that needs to be done, if they are well used and carefully planned.—*The Canadian Epworth Era*.

"Too many think the foundations of religion were made to sit on instead of to build on."

Of General Interest

FLETCHER'S RULES.

John Fletcher was a man of deep piety. He drew up for his own guidance the following rules for daily self-examination. They help me. I pass them along to others.

1. Did I awake spiritual, and was I watchful in keeping my mind from wandering this morning?
2. Have I this day got nearer to God in prayer, or have I given way to a lazy, idle spirit?
3. Has my faith been weakened by unwatchfulness, or quickened by diligence?
4. Have I walked by faith and seen God in all things?
5. Have I denied myself in all unkind words and thoughts? Have I been delighted in seeing others preferred?
6. Have I made the most of my time as far as I had light, strength, and opportunity?
7. Have I kept the issues of my heart in the means of grace, so as to profit by them?
8. What have I done this day for the souls and bodies of God's dear saints?
9. Have I laid out anything to please myself when I might have saved the money for the cause of God?
10. Have I governed well my tongue this day, remembering that in a multitude of words there wanteth not sin?
11. In how many instances have I denied myself to-day?
12. Do my life and conversation adorn the gospel of Jesus Christ?—Selected by Ida W. McNeal.

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DYING WORDS OF FAMOUS MEN.

- Bethoven, Ludwig (1770-1827), German composer: "I shall hear now." (He was deaf.)
- Brooks, Phillips (1835-1893), American clergyman: "I am going home."
- Burke, Edmund (1730-1797), English statesman: "God bless you."
- Calvin, John (1509-1564), Protestant reformer: "Thou Lord bruiseest me; but I am abundantly satisfied, since it is from thy hand."
- Chalmers, Thomas (1780-1847), Scotch divine: "A general good-night."
- Columbus, Christopher (1440-1506), Italian navigator: "Lord, into thy hands I commit my spirit."
- Franklin, Benjamin (1706-1790), American philosopher: "A dying man can do nothing easy."
- Gilbert, Sir Humphrey (1539-1583), English navigator: "We are as near heaven by sea as by land."
- Havelock, Henry, (1795-1857), English general: "Tell my son to come and see how a Christian can die."
- Henry, Patrick, (1736-1810), American orator and patriot: "Here is a book (the Bible) worth more than all others ever printed; yet it is my misfortune never to have found time to read it. It is now too late. I trust in the mercy of God."
- Holmes, Oliver Wendell (1809-1894), American poet and prose writer: "That is better, thank you." (To his son, who had just assisted him to his favorite chair.)
- Humboldt, Frederick (1769-1859), German savant and traveler: "How grand these rays! They seem to beckon earth to heaven."
- Jefferson, Thomas (1743-1826), American statesman: "I resign my spirit to God and my daughter to my country."
- Latimer, Hugh (1472-1555), English reformer: "Be of good cheer, brother; we shall this day kindle such a torch in England as I trust shall never be extinguished." (To Nicholas Ridley, who was burned with him.)
- Louis XIII, of France (1601-1643), "There come to me thoughts that torment me."

Marion, Francis (1732-1795), American general: "Thank God, I can lay my hand upon my heart and say that since I came to man's estate I have never intentionally done wrong to anyone."

McKinley, William (1843-1901), American statesman and president: "Good-bye all. Good-bye. It is God's way. His will be done."

Moody, Dwight L. (1837-1899), American evangelist: "God is calling me."

Scott, Sir Walter (1771-1832), Scotch poet and novelist: "I feel as if I were to be myself again. God bless you all."

Vane, Henry (1612-1662), English statesman: "Ten thousand deaths for me ere I stain the purity of my conscience."

Washington, George (1732-1799). "It is well, I am about to die, and I look upon it with perfect resignation."

Webster, Daniel (1782-1852), American statesman: "I still live."

Wesley, John (1703-1791), English divine: "The best of all is, God is with us. Farewell."—Selected.

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POLYGAMY.

It is twenty years since the Mormon church repudiated the doctrine of plural marriages which resulted, shortly after, in the admission of Utah as a State in the Union. If the doctrine of Brigham Young had not been repudiated, there would be no State of Utah to-day; there would be no members of the United States Senate from such a State.

Since the Republican organization contrived to turn the Democratic majority of that State into its partisan support, there has been a recurrence to earlier practices. The polygamous character of the domestic relations of a member of the United States Senate has been called in question, and the whitewash brush has been applied with sufficient formal effect.

So far, indeed, has the license of Republican control been allowed that, at the recent conference of the Mormon church at Salt Lake City, it has been necessary to declare that plural marriages since the manifesto of 1890 are contrary to the rule of the church.

There have been one or two "ex-communications" of members—one was a "bishop" and another was a "patriarch." But the conclusion is evident; namely, that the pretended suppression of a practice inimical to the social conditions of people in the United States is a farce continued for partisan political purposes.—Selected.

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POLYGAMY AMONG MORMONS.

President Smith of the Mormon church has just notified the Latter Day Saints that polygamy must cease as contrary to the rules of the organization. Shortly after this pronouncement two members in high standing, one a polygamous bishop, the other a patriarch who had officiated at a polygamous marriage, were excommunicated. What will surprise most persons in the East is not so much the attitude of President Smith as the necessity for such an attitude. Twenty years ago, after the very drastic legislation against the Mormon church and when Utah was hoping for early admission to the Union as a State, President Woodruff issued a proclamation to the Saints forbidding polygamous marriages. Six years earlier the Supreme Court had held the Edmunds Law against polygamy constitutional, and about one thousand Mormons were punished for violation of the law, while many of the guilty, but unconvicted, went into hiding. The law of 1862 against polygamy had been openly defied for more than twenty years, and when the Edmunds Law was enacted polygamy not only was flourishing in Utah, but was spreading into neighboring Territories. Utah came into the Union eight years after President Woodruff issued his proclamation, and

immediately controversy arose over Representative Roberts, who was accused of polygamy. As a matter of fact, the Woodruff proclamation resulted from a sort of compromise agreement between the Federal administration and the Mormon leaders, in which assurances were given that no new polygamous marriages should take place. The bargain was not kept, however, upon the part of the Mormons, and Mormon society continued to be honeycombed with polygamy. In the early nineties some of the most conspicuous men in the public affairs of Utah were known polygamists, and even the educational institutions of the Saints were tainted with the evil. Now at length, more than ten years after the admission of Utah to the Union, we have the official admission of the church that the practice continues. The hopeful fact, however, is that President Smith's proclamation, accompanied as it was with the reported acts of excommunication, comes without known pressure from the Federal Government or any hostile action upon the part of the Gentiles. Polygamy is apparently still rife in Utah, but the church may perhaps be sincere in its renewed disapproval of the practice. If so, we may be near the end of a national disgrace.—*Boston Herald.*

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ASKS JUSTICE FOR JEWS.

CINCINNATI, October 10.—“Do not try to convert them at all, but be just to them,” was the comment of the Rev. William Grosvenor of New York on a committee report on “How to convert Jews to the Episcopal faith,” in the Episcopal convention to-day. The committee recommended “not to teach the Jews morals, but to teach them that Jesus is the true Messiah,” should be the object of the church. Mr. Grosvenor opposed the report, saying in part:

“The Jew knows what the Christian has been to him through the centuries. He has been herded into pales and ghettos and suffered inquisition and persecution. In America he is doing his best to fit into American institutions. After the Jews have enjoyed a long period of Christian mercy, justice and brotherly love, then the Christian church may well look to them for converts.”

Action on the report was deferred.

No longer will Episcopalians in their prayers on Good Friday refer to “Jews, Turks, infidels, and heretics.”

A resolution to alter the phrase to read: “Those who are without the true faith,” was introduced a few days ago in the Episcopal convention and received a favorable vote to-day. There will have to be further technical legislation before the change becomes effective, but final passage is assured.—*Sel.*

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RELIGIONS OF THE CHINESE.

The demonological aspects of Chinese religion were impressively brought out in Huntington Hall, last night, by Dr. J. J. M. Groot, professor of archaeology at the University of Leyden, in his first Lowell Institute lecture, on the “Development of religion in China.” The speaker began his address by explaining how it happens that three religions exist in China side by side—Taoism, Buddhism and Confucianism.

“As a matter of fact,” he said, “the only state religion, the only true and orthodox religion, is Confucianism, and it is bound to persecute the two others. In consequence of its intolerance, Taoism and Buddhism have nearly disappeared as churches; they survive only in the form of countless sects.

“There are three religions in China,” continued Doctor Groot, “but they are like three branches growing from a common stem which has existed as such from prehistoric times, and that is why every Chinese feels himself at home in all three. This ancient stem was the religion of the universe,

being originally what is now called Taoism, meaning the order of the universe. Taoism is a system of ethics and discipline, based upon divination and the observation of nature. There is a Tao of heaven and a Tao of earth, and creation is the spontaneous work of the two. By the Tao of man is meant his adaptation of himself to the Tao of heaven, and the Tao of earth to the end that he may secure the fullest life and the greatest happiness. Heaven is the highest god for the Chinese. Besides the Tao there are ‘Ghen,’ spirit gods, and ‘Kwei,’ spirit specters. All good comes from the ‘Ghen’ and all evil from the ‘Kwei.’

“The two classes of spirits are continually in conflict, and the universe is crowded with them. The ‘kwei’ not only attack and harass man; they inflict disease and death upon whole communities and have to be driven away with gongs, spears, and flaming torches. They take the form of animals and sometimes that of men. The Chinese thus live in terror of the specters and demons whose existence and evil powers are vouched for by their religion. The supreme heaven sometimes permits or even authorizes the attacks of the ‘kwei,’ and worship is a means of obtaining the aid of the gods against the evil spirits.”—Selected.

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LIQUOR DEALER SCORES SALOON.

George B. Hugo, whose family has been in the liquor trade for three generations, and who himself is one of the largest bottlers in this State, declared as a speaker in the pulpit of the Maverick Congregational Church in East Boston that the drink evil must be exterminated and that it is due to the existence of the criminal saloon. He said the retail and wholesale liquor trades should be separated, and that the sale of liquor in places where no food was served with it ought not to be permitted under the law.

Intemperance was not to be prevented by prohibition, he thought, and the saloon, which was the product of centuries, could not be wiped out, as zealous sentimentalists imagined, with one blow. He derided the saying that the saloon is “the poor man’s club” and said it was a poor club for any poor man to belong to. He said saloon keepers should not be taken seriously in the argument that shutting up saloons is interference with personal liberty.

“Putting down the gates at a railroad crossing interferes with personal liberty,” he said. “So does compulsory vaccination, but both are necessary to protect the individual. Society has the same right to prevent contagion and the evil results of drunkenness.

“The saloon as a proposition is undoubtedly the most dangerous part of the liquor traffic. Seventy-five per cent of the evils connected with the liquor business can be traced directly to the saloon. The drink evil must be exterminated and it will be exterminated. Economic necessity now demands it. No longer is it a moral issue. Moral suasion and restrictive legislation will solve the liquor problem.”

He said economic necessity demanded the extermination of the drink evil for the structure of morality had to rest on economic foundations to be permanent.

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“Not until religion is manifested as the power that is able to subdue the kingdom of the world, will it command the respectful attention of men. And when you have made it mean all this — nay, when you have even made it manifest that this is what you mean by it, and are bound to make it stand for, the question about reaching the masses will drop out of your programs; the masses will come as clouds and doves to your windows.—Washington Gladden.

Mothers' Home Column

EDITED BY FRANCES.

Advisory Board, Daughters of Zion.

Mrs. B. C. Smith, president, 214 South Spring street, Independence, Missouri; Mrs. H. A. Stebbins, vice-president, Lamoni, Iowa; Mrs. D. J. Krahl, secretary, 724 South Crrysler street, Independence, Missouri; Mrs. F. M. Smith, 630 South Crrysler street, Independence, Missouri; Mrs. L. L. Resseguie, Lamoni, Iowa; Mrs. M. E. Hulmes, treasurer, 909 Maple avenue, Independence, Missouri.

Should Boys be Taught to Sew?

BY KINOKA.

"Why, of course they should," we hear some mothers say. "Oh, pshaw! What do you want to make mollycoddles of the boys for?" we hear some of the fathers say.

Well, now, let us just talk it over and see. When there comes a rainy day and the little boys and girls are obliged to stay in the house, the mother can say to the little girls, "Now, it is a good time to make dolly a new dress, and that will teach you a good lesson. Later on you can make yourself a dress."

Now the little girls get busy, and soon are enjoying the pleasure of seeing the garments grow under their busy fingers. Time passes swiftly and the rainy day is forgotten.

But what about the boys? Maybe they will read awhile, whittle awhile, and yet they feel like they haven't accomplished much, and, as they want to be with mother and sisters, for they do not like to be alone, there commences a sort of teasing, till mother and sisters hope rainy days won't be very many. While, on the other hand, if mother gives Johnny a piece of linen with a pattern to outline with bright colored thread, or even checked gingham to cross-stitch a pattern, and teaches him, he or most any boy will soon busy himself trying to see how well he can follow the pattern.

Or if the mothers would say, "Johnny, I am going to make you some new waists; you come and fill me some bobbins and thread my needles, for your eyes are so strong and bright, then you can try sewing some of the straight seams," he may be a little awkward at first, but have a little patience; you have your boy with you, and in a little while he will take an interest in his work and be a great help to you. No time is wasted, and he learns the use of needle and thread, and all of this is done before he is old enough to take his place among the wage-earners in the drama of life. Nor does it make him less manly to learn these little things, and many times when he is away from the home he can mend his own clothing, and when he enters college he can be envied, even by the young ladies, because he can neatly darn his own socks if his washer-woman forgets it.

Now I know one boy that learned to sew when he was a little fellow with his mother and sister, and it proved quite a pastime for him in later years. One time after his marriage he contracted a contagious disease and was quarantined away from his family. Not sick enough to stay in bed all the time, he read for several days, did wood carving, and time grew very monotonous. Then he said, "Oh, if I had some fancy work!" So some embroidery hoops were found, some Har-danger cloth procured for him, and he was soon deep in the mysteries of a beautiful pattern, counting threads and weaving a beautiful design.

Now was he less manly for doing such work? As he said, it was very fascinating and helped to pass the long, tedious hours, and was a piece of work prized by wife and daughters. He often remarked he was glad he had been taught to use

the needle. Many times when baby was cross he could deftly mend a rent in his own clothing.

In this day man tailored garments for ladies command high prices, too. Everyone knows these tasks are learned easier in childhood, and stay with us longer. The same of evil things. They are harder to overcome the longer they stay with us.

Now, mothers, encourage the boys, and get them interested in making things for their own room. Beautify their homes, and thereby lessen the desire to run down town where too many evils await them, and where they go just for the sake of doing something to pass away time on a rainy day. By all means, I say, teach the boys to sew.

Notice.

The Daughters of Zion have on hand leaflets on the following subjects, which they will send to anyone who will pay the postage on them:

Founding a Home and the Rights of Each Other in the Home; The Fire Builders; the Care of the Cripple; Inherited Tendencies and Their Relation to Character Building; Bennie's First and Last Whipping; The Woes and Joys of the Backward Child; Workers Together with God; One Mother's Way; Reverence; Courtesy in the Home; Family Courtesy; Individual Responsibility; A Protest against Corporal Punishment; The Autobiography of a Dull Child, Parts 1, 2; The Age of Conflict; Two Pictures, by Mary Wood Allen on Respect for Rightful Authority; The last four numbers of the five series article, To Whom Does the Child Belong. Send to Mrs. B. C. Smith, 214 South Spring Street, Independence, Missouri, for them, and state how many you can use.

MRS. B. C. SMITH, *President Advisory Board.*

42-4.

Letter Department

RUSHVILLE, ILLINOIS, October 5, 1910.

Dear Herald: I humbly ask a little space in your dear pages to write a few lines to ask each and everyone of the Saints to pray for me. I have been sick four weeks and have asked God to help me and give me strength that I might have a chance to obey God.

I was baptized about thirteen years ago, but my husband was against the work, and there is no Latter Day Saint church here, and I am sorry to say that I have drifted far from God. But I have six children, and have promised God if he would spare my life to raise my children, that they may not drift apart in this sinful world, that I would obey him, and do as he wished me to do, and teach my children the right way, that we may be ready when called to go.

Pray for my husband that he may do better and be shown the right way, and pray for my sisters.

I will close by wishing to be remembered in the prayers of God's people.

MRS. STELLA ARGANS.

CLANDELL, NEW MEXICO, October 12, 1910.

Editors Herald: Starting from my home, Tucumcari, on the 4th, traveling across country by team, I find myself today one hundred miles south, in Roosevelt County, sixty miles north of Roswell, New Mexico. I preached at Jordan, Tolar, and this place; at all of these places I have had the pleasure of telling the angel's message to good crowds, which have given the very best of attention, but I want to speak a word especially of the people at Jordan which is the home of our young brother, Charles Stringer, who was absent when I visited that place, yet his quiet, exemplary life has made

lasting friends for any of our brethren who may pass that way.

I was cared for at the pleasant home of Father Jordan and his noble companion, in whose home abides the Son of peace. To-day I had the pleasure of leading one noble woman into the waters of baptism, Mrs. Namius Myers, who is a daughter of old Uncle Dickie Boren, of Montague County, Texas, who has now gone to his reward.

Some of these elders will remember the kindness of Uncle Dick in opening his home for the preaching of the gospel and making welcome the elder in his home. Sister Myers has the confidence and respect of all her neighbors, and we bespeak for her a bright and useful future, if she remains faithful. May God's divine Spirit attend the lonely ones who are scattered in these lonely parts till others are raised up to stand with them in defense of the truth.

Yours for gospel truth,

T. J. SHEPPARD.

DOW CITY, IOWA.

Editors Herald: Would you be kind enough to say through the HERALD that if Sr. Phoebe Jane Baker will be kind enough to send me her address, I will send her blessing? Her blessing was given by the undersigned at the Moline, Illinois, reunion last August. It was completed soon after the reunion and sent to Clinton, Missouri, which was the address she gave at the time, but her paper has been returned. She gave me neither street nor number of house, and there was no rural free delivery number given.

I have tried to find this sister without troubling you, but thus far I have failed.

Yours in gospel bonds,

CHARLES E. BUTTERWORTH.

BERRYDALE, FLORIDA, October 17, 1910.

Editors Herald: The First Quorum of Seventy appointed a committee, during the last General Conference, to examine the Book of Commandments and report as to the difference between some of its revelations and those in the Doctrine and Covenants.

This committee was composed of W. E. Peak, George Jenkins, and J. E. Vanderwood.

Before the committee met W. E. Peak was called home by the sickness of his child. The remaining two of the committee did the work and made the report, and sent it to me for my signature.

I signed it through courtesy, as requested, but failed to state that I had nothing to do with its preparation. So I here disclaim any credit for the report that bears my name.

Yours truly,

W. E. PEAK.

NEW DECATUR, ALABAMA, October 16, 1910.

Dear Herald: We are among the isolated, and are the only Saints here. My brother and I attend the Baptist Sunday school and church. I was baptized in 1904. A short time after we moved here and stayed four years. Papa's work closing down, we moved to Louisville, Kentucky, and stayed seven-months, and last November moved back here again. I feel lonesome at times, but when I read the HERALD or *Autumn Leaves*, I feel encouraged to go ahead. If there are any Saints living near New Decatur I would like them to write me or give me their addresses through the HERALD. Should any elders pass through here, I would be glad to have them stop here several days.

Dear Saints, pray for me that I may be faithful to the end.

RUTH RIGGLE.

704 SIXTH AVENUE WEST.

CLARKSBURG, WEST VIRGINIA, October 11, 1910.

Editors Saints' Herald: The district conference held at Clarksburg passed off pleasantly. The preaching was counted good and of a spiritual character; three were baptized, and a good feeling prevailed. On Sunday a basket dinner and supper were served by the sisters, and all enjoyed it. The writer had the honor of being chairman, having as his associates D. L. Shinn and J. M. Stubbart, it being the first conference held in that place by the Reorganized Church. It adjourned to meet a year hence at Indian Creek, in Ritchie County, at a place where the Saints are building a church.

On the 8th I left for Cabin Run, to attend to the dedication on Sunday of a church in that place. Bro. Charles Williams having given a clear deed for it, on Sunday we dedicated it to the Lord. Bro. D. L. Shinn preached the sermon, as per request of some years ago. Bro. Charles Williams presented the deed and key to Bro. B. Beall, who represented the Bishopric. He gave a very fitting address with reference to the church and its object, after which the writer offered the dedicatory prayer, presenting it to the Lord and his work. Bro. L. R. Devore is credited with doing the first missionary work in that place, in the year 1880, as per request of Sr. Eliza Jane Leeton, now a resident of Shinnston. The day's work was one to be held sacred in the memory of the Saints, and friends to the cause.

The church at Clarksburg is moving on nicely towards completion, under the management of Brn. Frank L. and Charles Shinn, who are builders and contractors of a hustling kind; the brick work, as done by Bro. Charles and his force of bricklayers, is like a mushroom, of a night's growth. The size is 28 by 40 feet, about fourteen foot walls, with three windows on each side, two in the front, a double door, the roof shingles dipped in red paint before being laid, and a rake cornice of about eighteen to twenty inches projection, with a square belfry of about six or seven feet square, inclosed with shingles; the brick, as well as the mortar, is red, the cornice and window frames to be painted white, so when done it will be of a neat appearance and its builders will feel that they have done their duty. A baptismal font will be installed within its walls. They are greatly in need of means at the present, and I might add that anyone having a desire to assist can do so by sending same to Bro. Frank L. Shinn, 404 Staley avenue, Clarksburg, West Virginia, as some have expressed their willingness to me to do so. I leave this afternoon for Waynesboro, Virginia.

In gospel bonds,

SAMUEL BROWN.

THAYER, MISSOURI, October 19, 1910.

Dear Herald: I desire to acquaint your many readers with some of the advantages and opportunities that are offered to the people in this southern Missouri country, where land is comparatively cheap, although the land values are rapidly increasing. Of course this is a broken country, with plenty of rock, hills, and timber, and we would always advise people to come and look for themselves before purchasing, and remember that we have no ax of our own to grind. I have received letters of inquiry from different ones concerning this country, and I take this means of informing all that are interested.

I have lived in this country all my life, and I ought to have a better understanding of what the country can produce than some who have passed through the country on an "excursion." To my mind we could get an Order of Enoch established in this southern clime, where land values are not so high and such a large capital would not be required. However, there is splendid opportunity here for individual investments, where

every man may own his home. I know of one tract of land, one thousand acres in the body, twelve miles from the railroad, and about eight miles from the county seat, which can be purchased for ten dollars per acre. I own a three hundred acre farm adjoining this land, and the land is just about like mine. It is what we call table land. Any kind of farm machinery can be run over this land after it is cleared, and put into cultivation. Corn, wheat, and oats; in fact all the cereals can be raised here; and fruit is raised in abundance, such as apples, peaches, cherries, pears, grapes, and all kinds of berries and small fruit. Hay is one of the staple crops also.

There is another five hundred acre tract lying south of this that can be bought for five dollars per acre. It is not quite as good land as is this. Then there are small farms, improved and unimproved, which can be purchased. There is no organized branch in this locality, but there are a few scattered members. I would be glad for Saints who have money to consider this proposition and see if we can not get an Order of Enoch under headway, and build up a society of the Saints in this country which will be of spiritual benefit to all who would desire to come. To my mind we can start an enterprise here that will not only benefit the members in a spiritual way, but temporally also, and by observing God's law the church would have its share of benefit.

I know of many Saints in this district that are isolated, without church privileges, who are not able to go into better developed countries, but here they could come and partake of the good that the society would offer. Is not this worthy of our thought? I would be pleased to correspond with any that are interested. Just inclose stamp for reply.

Yours truly,

J. F. CUNNINGHAM.

LENORA, KANSAS, October 17, 1910.

Editors Herald: We are out here in western Kansas, where there is no one to defend the cause. We are but lay members, but we are embracing every opportunity we get to say a word in defense of the cause, which I deem is the duty of every Latter Day Saint. About all that the people out here seem to care for is worldly amusement. They turn a deaf ear to everything that is calculated to make better men and women of them and prepare themselves for the life to come.

Last spring there was a reverend divine from Denver, Colorado, out here, and he dedicated a Methodist church. He announced that on Sunday night he would lecture on Mormonism. For some reason he postponed the lecture at that time, but said he would come back some time in October. October came, and he notified the pastor of the Methodist church that he would be on hand October 14, on Friday, so we went out to hear him. He had a big audience—something like two hundred and fifty. All through his speech, the audience would applaud him by clapping hands and stamping their feet. I thought the house of God was a house of order, not of confusion.

He commenced his lecture with Joseph Smith, giving dates which were correct. He went on to tell about the angel appearing to Joseph and giving him the plates from which the Book of Mormon was written, then went on and told the same old story about the Spalding romance and Joseph Smith, that Sidney Rigdon got the document and wrote the Book of Mormon, and then tried to palm it off on the people, claiming the plates the book was written from were gold plates that the angel gave him. He said it was a fraud, a delusion, and a lie. I thought the way the divine acted, with the assistance of the audience, the floor might need the attention of the carpenter; but no damage was done.

The speaker followed the church from the death of Joseph Smith, telling about the Saints being driven from Illinois and Missouri; then after Joseph and Hyrum were killed, Brigham Young became his legal successor. He took the lead of the church and led it into the Salt Lake Valley. Then he went on to tell of the different crimes they committed, giving a history of polygamy, not telling any difference between the Brighamites and the Josephites.

I attended the lecture with the intention of defending our side, if the speaker would allow me the privilege. While the lecture was coming to a close, I felt that I could not arise to my feet, if I was granted the privilege to talk. But I sat in silent prayer, and asked God, if it was his will for me to defend his cause at this time, to give me strength to arise. As soon as the speaker closed, I arose and asked the privilege to say a few words, which was granted by their pastor, and can say that the Lord was with me, and I felt as though I could have given them a long talk if I had been allowed the time. I gave a little history of the church in Utah, which pleased them. I think if I had stayed with the subject I could have held the audience, for I hear the divine was pleased with what I said. He said that was true.

I then started to take up the subject of Joseph and follow the speaker. I did not get to hold the floor very long. As soon as he saw where I stood, the divine jumped to his feet and said I did not have any right to hold his audience, for he had held them for one and three fourths hours,—“We will close.” I still was on my feet, and I asked privilege to say a few more words, which was granted. I asked if he was acquainted with the Reorganized Church?

He said he was; he had nothing against us, except that we believed Joseph Smith to be a prophet.

I said, “Yes, sir; we believe that.”

He said he had met the head men of the church, and had talked with Joseph Smith and Joseph Luff, and we were good, law-abiding citizens; and he told his audience to treat us as such. I thanked him for this, then the benediction was offered, and we made our way to the front and had a chat with him in regard to the differences between the two churches. He said he did not have the Josephite church under consideration; it was the Brighamites he was dealing with.

My nephew, Arthur Boyd, and I, challenged him to meet one of our elders and prove whether the Book of Mormon was a fraud or not. He said we would not believe it if he did prove it. We told him we would leave it to the audience, but he refused. So we asked the use of their church to preach in, but he said, “No, sir; build your own church.”

The Reverend divine claims he has been in Salt Lake City thirty years.

If any of our elders come out this way, we would be glad to entertain them. Notify me at Lenora, Kansas, Route 2. I will meet them. While in town call on W. A. Steunkel; he will tell them where to find me.

Your brother in the faith,

J. N. BOYD.

Burr-Etter Debate.

I have just closed a debate with one Reverend Etter, of this place, who represented the Missionary Baptist Church. The propositions called for each disputant to affirm his respective church four sessions, each speaker to occupy alternate half hours.

After urging every available excuse for a back down, he consented to discuss for three two-hour sessions, but after he had occupied three sessions without putting up his church, only with an attempt to trace its succession back to New Testament times, he was then very anxious that I

should affirm for the church which I represented the full four two hour sessions, which I did.

He and his moderator would not consent that a third man should be chosen as moderator and to act as chairman, as per signed articles of agreement, unless said moderator was either a minister, other than one representing our faith, or else a lawyer. Of course they knew that no such man was available at that time and place.

Blackguard arguments, slander and vituperation were the stock in trade used by my opponent, and the Braden witnesses as found in the Braden and Kelley debate were put to the forefront for all they were worth.

We heard the first day of the debate that we were to be treated to "canned goods" and were also told the nature of said goods; and sure enough, in his last session the Reverend (?) Gentleman produced his strong argument. As he brought it forward he said: "I have here a hissing, writhing argument, and I want to see the gentleman meet it." So he unwrapped a two quart glass fruit can containing a live serpent, a spreading adder, also produced a vial containing what he said was poison. He said, "It will kill you if you drink it; but if you are what you claim to be, drink it, and handle this snake, and I will present myself up to your church in Pana next Sunday and you can baptize me into your church." This was of course a clincher with him and the class he represented. Latter Day Saints, draw your conclusions.

The *Pana Daily Palladium* of Saturday has a column article from the pen of one Reverend Fuson, pastor of the Missionary Baptist Church at Pana, and his moderator, and that article, is as void of truth and as abundant in falsehood and misrepresentation as the arguments made by his colleague.

CHARLES H. BURR.

PANA, ILLINOIS, October 17.

Two-Day Meeting at Allenton, Michigan.

The Allenton two-days' meeting convened October 1, 2. The attendance was not as large as hoped for, but all present apparently enjoyed themselves. The peaceful influence of God's Spirit was present at all services to enlighten, cheer and strengthen, and during intermission the pleasant spirit of sociability.

All were well cared for as to lodging and food, and that gratuitously. There was plenty to spare. We were sorry that more of the Saints did not avail themselves of the last opportunity for this year of attending a district gathering at which we can all give and receive benefits that help us onward and upward in the divine life, for we need all the help we can thus obtain in order to keep growing spiritually.

The meetings were held in Bro. R. H. Huston's hall, on the second floor of his large store building, dining hall on same floor. They were quite well attended from the outside, especially on Sunday. Some very good sermons were delivered. The speakers were: Brn. J. J. Bailey, William Dowker, J. A. Grant, William Grice, and R. H. Huston.

Brother Grant remained at Allenton after the close of the two-day meeting and conducted a series of meetings there. The two social services were good. On Sunday morning it was above the average. The song service rendered during the meetings is worthy of comment, for it was above that which we usually hear at our district gatherings. The Allenton Branch, prospective, can well be congratulated on their development in musical talents. We wish that more might thus be heeding the oft repeated admonition, "to cultivate the gift of music and of song," but not forgetting to sing with the Spirit and with the understanding.

We feel grateful for the privilege of attending the above meetings; though we felt physically weak some of the time

and not able to indulge in the exercises as we wished, yet we were strengthened spiritually during our pleasant and quiet visits with the Saints there and at Port Huron.

During the following week we were benefited both physically and spiritually, so that on our return home we felt cheered and renewed in gospel courage, able to take up duties with a greater pleasure and with a stronger determination to do our very best. Hoping that when the Allenton Saints have another two-day meeting it will be our pleasure to be there.

EMMA VOLZ.

MINDEN CITY, MICHIGAN, October 11, 1910.

News From Missions

BELLAIR, ILLINOIS.

I left home, the land of the big red apples, (Springfield, Missouri,) the queen city of the Ozarks and metropolis of the southwest, which also contains an attraction for one Englishman if no other. But I see by the government census report we have 35,201, a gain of 51.3 per cent in the last ten years. We have a nice, healthy city; a nice church house, a few good Saints, and would like to see many more. If any are looking for a southern home, none better can be found, and I will gladly answer any questions if you address me R. F. D. 10, Springfield, Missouri.

On my way here I called and preached at the progressive Lansdowne Branch. Though few in numbers it does an elder good to see such a spirit of hospitality and earnestness on the part of most of the Saints. It makes an elder feel good, and we were more than glad to also hear of the improved conditions of things in Saint Louis, and to learn that the last district conference was one of the very best ever held in the district, both in attendance from other branches and in the good spiritual time which was had.

The Bishop's agent reports Saints paying their tithing much better, and the further prosperity of both branch and district looks much brighter. The organization of a new branch at Bourbon, Missouri, is provided for, which will start out with a membership of thirty-five. Prospects for other new organizations seem good. The prospects are good for the reviving of the old Kibbie Branch. The brethren Shannón Harris and Martin Edmunds, who were ordained here to help the work along, keep the camp fire blazing by doing all they can preaching, keeping several places supplied monthly.

There seems to be a greater desire on the part of most all our local force in both districts to keep busy; glad to see it, and everything seems good for a banner year.

Yours for the good of Zion,

HENRY SPARLING.

SALT LAKE CITY, UTAH.

It may be time for me to let your readers know a little about conditions here "in the top of the mountains," or, speaking more correctly, in the "Salt Lake Basin." Together with Brethren Stead, Davis, and Chase I have attended the semiannual conference of the dominant church which closed day before yesterday, after having been in session three days.

There was nothing new or unusual, but it was much like other sessions of the past that I have attended. The business was all disposed of in less than ten minutes, and consisted only in granting the congregation the privilege of "sustaining" what was "proposed," and which had beforehand been cut and dried. Not a single vote in the negative on any proposition; and this was afterward referred to by some of the speakers as a wonderful manifestation of the

spirit of unity that had characterized their gathering, when in fact the good members understood that to vote in opposition would be considered as an act of rebellion against "the Lord's anointed," and the whole thing can only be regarded as a farce and a useless form.

Sixteen men, that is: The Presidency, the Quorum of Twelve, and the Presiding Patriarch, were sustained as prophets, seers, and revelators; but, judging from the speeches made, the only revelations looked for were the high sounding and boastful assertions, that fall so copiously from these so-called "living oracles."

Pres. Joseph F. Smith had, since his return from Europe, been confined at home on account of bodily ailments, but had so far recovered as to be able to attend the conference. He made the opening address, in which he informed us that early in life he had made the pledge to be true to God and the Latter Day Saints; and he felt sure that no man or woman could point to an instance where he had violated that pledge. He repeated: "I have been true to my God, to his people, and the world." He claimed to have been wrongfully accused of being a hypocrite, but said such unwarranted accusation must cease, at least as far as the Latter Day Saints are concerned. He concluded by bearing testimony that Joseph Smith was a true prophet of God, and that Brigham Young, John Taylor, Wilford Woodruff, and Lorenzo Snow had been pure, upright, and worthy men.

Nearly all the succeeding speakers testified to the truthfulness of the testimony of President Smith, but none of them could outdo the young apostle, Joseph F. Smith, jr., in this line. He pronounced a curse upon all who would dare lift up their voices against the Lord's anointed, saying that the judgments of God would overtake all such. He was convinced that there was not a person in the house but felt that the brethren of the presidency had spoken by inspiration and had told the truth. He and other speakers referred to meetings that had been held on the street,—evidently alluding to our efforts, as we held two meetings daily during conference,—at which meetings it had been declared that they had received no revelations; but said he, "We have received revelations; some have been published, while others have not." He thought that those street preachers ought to preach their own doctrine, and let them alone.

Apostle Whitney gave us a spicy and old fashioned discourse that was a reminder of the old times when Brigham Young declared that the church books were not worth the ashes of a rye straw. His text was: "Obedience is better than sacrifice." He claimed the Lord may command one thing to-day and another thing to-morrow, and the latest received is the law under which we live. He came out and stated plainly: "We are not governed by the commandments from the Bible, nor by the gospel to the Nephites. No man in our day can stand up and claim justification because he is doing what the Nephites were commanded to do, and because he condemns what the word of the Lord to them condemned; but present day revelation is our law."

Pres. Joseph F. Smith evidently believed in the doctrine, "the first shall be last," for as he had made the opening address, so he also made the closing speech. He bore testimony to the truthfulness of the testimony of the brethren, saying he could indorse every word; so it was indeed testimony upon testimony, made doubly sure.

The Senator Apostle Smoot did not miss it far when he said, "The distinctive feature of this conference has been the many testimonies that have been borne concerning the authority of the leaders of the church." A stranger could not help but wonder why all this was necessary at a conference of believers in God's work. Must we take it to mean that they recognize their spiritual structure is so insecure against the storms of life that it must constantly be propped

up by a repetition of testimony, and that these leading officials feel the weakness of their claims?

Pres. Joseph F. Smith somewhat surprised us when in his closing remarks he made the assertion: "Our enemies have abandoned the thought that they can meet us on scriptural grounds." He said their only stock is ridicule, misrepresentation, and slander, for upon scriptural grounds they will not now try to meet us. If Mr. Smith means to apply this to the elders of the Reorganization he is apt to find that he is laboring under a delusion.

It is only two weeks since the writer met Elder J. E. Hickman in a four nights' discussion, at Greenville, Utah, and he is not yet so discouraged but what he is willing to meet him again. I am, however, informed that the *Deseret News* has published that it resulted in a great victory for their side; but I very much doubt that they care for another such victory. The discussion was on the question of successorship in the presidency of the church. By succeeding in getting a Mormon for chairman, I was prevented from bringing in the doctrines taught by Brigham Young, but it was publicly agreed by Elder J. T. Tanner, who acted as moderator for Elder Hickman, that we should afterward discuss the doctrinal points upon which we differed, yet in this he finally failed and publicly refused to carry out his own offer. It is strange that while they claim such a grand victory, and while their chieftain boasts of their willingness to meet their "enemies" on scriptural grounds, that they fail to carry out agreements along that line, already made. Must I think it is out of pity for me; or have they had all the discussion they want for the present?

It is true the Mormon people are not easily reached with either evidence or argument. It is as was stated by a Mr. Connell, a teacher in the public school at Greenville and himself a Mormon: Elder Hansen may talk about the revelations, the law and the Scriptures all he will, yet Hickman need only to arise and deny the same and to bear his testimony, and the people will without question believe Hickman and take his word." This is true as regards the masses of the good Mormons; but I am glad that there are a few among them who can not be fooled that way, but who will think and consider for themselves, and not be led as dupes. Of course it is only that class that will ever be benefited by the preaching of the truth.

Your columns have already contained an account of my eviction from the tabernacle grounds simply because I ventured to ask questions which the speaker himself had invited. I was informed that it was not the right kind of questions, hence was ordered to leave, which I did. I had asked if the Book of Mormon taught polygamy, which was answered rather reluctantly, but we were finally informed that it rather condemned that practice. When I asked from whence came the doctrine of polygamy and celestial marriage, I was informed, from modern revelations. But when I asked if we were to understand that there was a conflict between the teachings of the Book of Mormon and modern revelations, the climax was reached, my question declared out of order, and I was condemned as only seeking for contentions. A special police was on hand and displayed a badge showing his authority, and I was ordered to leave the grounds forthwith.

It is not a little amusing to see with what care the "Josephites" are watched. They are evidently afraid that some word may be dropped which will lead their people to think. When during conference Elders Stead, Chase, Davis, and myself were on the tabernacle grounds, they had their eyes upon us, as if we were wolves among the sheep. When we were standing conversing among ourselves, we were informed that such must stop, as they had already had trouble enough and wanted no more. Evidently, if they had the

power, "Josephites" would not be permitted to preach in Utah.

While I have no great progress to report, I am glad to say that the outlook seems brighter, and we feel hopeful. Our street meetings during the conference week were largely attended, and many tracts were distributed that will reach distant parts of the State, as well as other States; as people were here from many parts of the country.

Brother Chase is active in the work in this city, and his family is rendering valuable help, both in the Religio and Sunday school, and especially in the song service, which lends quite an inspiration to the street services, as well as to the meetings in the hall.

Bro. J. D. Stead is looking after the work at Ogden and the northern part of the State. He reports good interest at Brigham, where some may unite with the fold.

Bro. J. Davis is on the warpath at Malad, and southern Idaho, and there is no danger of him offering any compromise with the errors of Brighamism.

Bro. M. F. Gowell has only been in the field a little over a month, but is getting acquainted with the situation. He is in charge of the work in Provo and feels hopeful. He is nobly and faithfully assisted by his companion.

Some of the local elders are rendering some valuable help in the work, and among them we will mention Bro. G. J. S. Abels, the Bishop's agent. He will endeavor to visit most of the Saints in the district this fall, in the interest of his department of the work. But if he should fail to call upon some, let them not feel slighted, or for a moment entertain the thought that their help is not needed; for it is desirable, and in keeping with God's plan, that we should all be laborers together in the grand and good work. Just remember that Brother Abels' address is 420 Twenty-fourth street, Ogden, Utah, and he will be pleased to hear from you, and to credit you with such as you can contribute for the upbuilding of the kingdom of God.

Though we may meet with opposition and the scorn of men, we feel hopeful, and certain of ultimate triumph for the cause of truth, and for those who continue faithful.

In gospel bonds,

H. N. HANSEN.

NORTH DAKOTA.

This is the land of wheat and small grains; but this year the yield was very poor. There are many faithful and sacrificing Saints scattered over these northern prairies. So the Lord's work has not suffered financially here, and we have faith to believe that it will not.

The frosty nights and some cold, windy days tell us that our cold season will soon be here to stay for six or seven months. But yet we look for many weeks of fine, bright days, for this is surely the land of sunshine.

Our "pioneer missionary," Elder William Sparling, has of late bought a home in Minot, the Magic City. It will be convenient to the northwestern part of the State, where he does the greater part of his mission work. But the Fargo Saints are disappointed that he did not decide to make his home in the Biggest Little City on Earth, as it is called.

Elder Alonzo Whiting, who for a number of years was associated with Cutlerites, has spent most of the summer doing missionary work in the central, western, and the southern parts of the State. He reports some pleasant and profitable work.

Some baptisms and good interest at Anamoose, as also other places. The long continued dry weather seems to have caused considerable sickness in this usually healthful country. Fevers and pneumonia have been most common. And in many cases, the Saints being subject to the same

conditions, have been attacked with the same diseases as those around them. But we are thankful to report that through the gospel ordinances some have been wonderfully blessed and restored. At our district reunion the Lord promised his Saints relief from the trying conditions that are and would come upon the world as the result of the wickedness of the world, if they would remember to call upon him and try to be worthy of his promised blessings. And many can testify that he has verified his wonderful promise.

During the latter part of the summer a finely dressed, distinguished looking man began preaching on the streets of Fargo, the principal city of this State. His wife and daughter were with him, one holding a large United States flag and the other a gasoline torch attached to a staff. One peculiar thing about him was that every night he brought four books and spread them out on the pavement, calling them the "Four Bibles." They were the common King James Translation, the American Revised, the Douay, or Catholic, Translation of the Bible, and the Book of Mormon. The latter he sometimes called the American Bible and sometimes the Mormon Bible. He continually attacked the Christian world and said it was ruled by priestcraft. Especially did he attack the Catholics, but said all were in the same boat. He claimed to believe the books, but said there was no resurrection of the dead, and that man had no individual existence after this life; he denied the existence of a devil, and the personality of God; said that we were as much God as anything, and if we were good we were good parts of God; if bad, then bad parts. He denied the second coming of Christ to be a literal coming, saying that he had already come,—that "quickly" was past. Before he left he proclaimed himself "an Isaiah to the people of this age." He said he was out to San Francisco shortly before the earthquake and they rejected his message, and that he told them that a great destruction would come upon them. Then he warned the people of Fargo that they would be visited with something terrible if they rejected him. He threw out great challenges that their greatly educated men could not meet his propositions and that to talk to him a man must be able to use all four Bibles.

When I came home our brethren wanted me to go and hear him. I did so, and at the close offered him a copy of proposition to discuss on the streets. You see I was willing to use the "Four Bibles," as he called them. He read it over and saw Latter Day Saints, and turned and looked at me and said, "Let me alone; I have nothing to do with you," and turned and walked away. So I turned and told the crowd that I would take the opposite street corner and commence answering him the next night. He soon left town, only coming out about three times after. But we continued our street meetings for some time.

We are planning a district conference in January sometime. This will be the first time a winter conference has been held in this State. The exact date has not been set yet, but will be announced later.

JEROME E. WILDERMUTH.

MEXICO AND TEXAS.

Just now boarded the train for Torreon, Mexico, where we will join Bro. W. S. Pender and wife in the first mission work of that republic. Our party includes Bro. Pender and wife, and myself and wife.

I hope for a reasonable opening, although our southern Saints seem to shudder at the thought of our preaching across the border; however, I find that our own United States is not yet free from religious intolerance. Three weeks ago, on returning from our night service in Saspamco, Texas, Bro.

A. R. Wheeler and myself were visited with a shower of stones. No bodily injuries were sustained, but if the rocks that hit his sleeve and scarred my hat had struck us squarely we would have been badly hurt.

Following this we made a new opening of nineteen days' duration, in San Antonio, where we established a mission for the local brethren to preach every Sunday night.

Your brother,
W. H. MANNERING.

OKLAHOMA.

That the Saints who are interested in this Oklahoma field may know how the cause is flourishing here, and for the encouragement of all who love to learn of many true hearts responding to the Lord's latter day call, this brief letter is written.

Covering my own very busy campaign of the last ten weeks, and a portion of the labors of the brethren with whom I have been permitted to labor with a part of that time, we have the pleasure to report such a continual stream of baptisms and beautiful spiritual confirmations as is seldom experienced in just such a volume.

Beginning at Holdenville, in the eastern part of the central district, in August, and covering various points from there to Seiling, in the western part of the State, during the ten weeks following, and including a baptismal service at the river here at Ripley yesterday, I have officiated or assisted at the brink of some Oklahoma stream in the sacred ordinance of baptism each consecutive week, excepting two. These baptisms, thirty-four in number, besides the many others brought in at different points in the State, are not usually the result of the labors of any one man, but in many instances are the harvest of former gospel sowing, which has been done by faithful and sometimes weary hands. Neither is it altogether due to the ministry, but to each faithful Saint be the credit, and God giveth the increase.

Let me counsel the Saints everywhere that if you would see the work move on in increased numbers and renewed spiritual power, cease to be overly anxious concerning the conversion to our faith of those who, because of their social standing, would seem to add prestige to our cause if converted. Their self-sufficiency is too often against them. The power of this gospel can not work effectually upon a proud or a haughty spirit. Seek out the poor and the oppressed, and we may do the most wretched sinner more good with the gospel than these self-sufficient ones, whose polished exterior, or real morals, supported by a good bank account, command general respect and make them desirable marks. It was the common people who heard Christ gladly. He came not to call the righteous, but sinners to repentance. Are you, dear reader, seeking the welfare of that one whose life is being blighted and seared by sin; that one whom you may have access to? Have you been guilty of thinking "Well, what good could such a one be to the church?" If so, you should banish that thought immediately, or trade it for, one which puts the other end to, and asks, "What good can the church do for this sinner?" And if it is not the duty of the church and its members to try to get this sinner out of darkness and into light, whose duty is it? Get interested in the down-trodden and those who are under the blight of sin and its curses. And remember, when doing personal labor with such, that our interest in his welfare must be real, and that none will detect a sham or mere pretense quicker than he; and as for the honest-hearted among those of better advantages and higher standing in general, they are finding us out and knocking for admittance faster than we could, by choice and selection, drag them in.

And as was suggested by a writer of the work in the

State of Maine, Sometimes the gospel net dips deep. We say, Let it continue to be so, for if the applied regulations of the great gospel school which God has given us place in as teachers and classmates can not in the due process of time educate a sinner to separate from his folly, no other school need attempt it.

Let not the experienced Saint expect the beginner to measure up to his own standards in every instance at once. It will take experience and the help of the Saints to bring him there. Herein are we laborers together with God.

JAMES E. YATES.

NORTHERN CALIFORNIA.

Northern California is one of the outskirting American missions of the church, and being the natural inlet door for the orientals, we find here a cosmopolitan people. In fact, on our city streets one hears some foreign language about as often as he hears the English. We have Chinese, Japanese, Portuguese, Italians, Turks, Medes, Persians, Brahmans, and all kinds of heathens.

With these we have the descendants of the forty-niners to the fifty-eighters who came as adventurers, drawn hither by the wealth of gold discovered. As time passed new features peculiar to this coast were noted, such as climatic conditions, productiveness of the soil, and the wonderful adaptation to fruit raising, all of which have drawn here the admirers of these things; so, as we look out upon California to-day, we see a remarkable field for missionary work. Instead of going to all nations, all nations come to us.

However pleasing this may look, the fact remains that the people are slow to accept the truth; but when we consider the prejudice and superstition of Catholicism, Buddhism, Confucianism, Socialism mingled with the common prejudice, climaxed by the prevailing indefinite, we have the reasons.

Yet this mission is salted with a goodly sprinkle of good Saints, the strength of which was shown at our late reunion. We are and have been very deeply interested in this mission, and love dearly our work and calling, and appreciate the hand of kindness and welcome that is extended wherever we go. There are many true, noble-hearted Saints in California. What is gained here is by dint of persistent effort. There is not so much persecution as indifference, and indifference is felt by all the churches. This is the ninth year for wife and I in this field, and there seems work enough ahead for ninety more for some one.

We have reasons to believe the Father's hand directed in the appointment, and we are anxious that the same hand shall guide our future, as it has done the past. The most trying feature of the work is the dragon of indifference which, unless watched, insinuates itself into the church. We are at constant war with it within and without.

Some of the more pleasing features are the annual gatherings in our reunions, which are growing in interest and good results. The last one was the best. The gathering was larger and the general spirit of love and patience was greater. Among the veterans who were present, and gave grace and strength to the meetings were Elder J. C. Clapp, who for over forty years has labored up and down the coast in the direct interest of the work. He related some striking testimonies of the work, and was, as he expresses it, waiting in sore affliction "for the curtain to drop and close the drama of mortal life." Sister Knight was there in her invalid chair and rejoiced in all the meetings. She was baptized in the days of the Martyr.

Elder W. O. Clark, ninety-three years old, was there and gave us a good temperance lecture. He was an elder in the days of the Martyr and was closely associated with him. The

most of his life has been spent in the temperance work. He has not yet identified himself with the Reorganization, but we hope he will before passing on.

Bro. Timothy Cook was there, and though weakly in body was strong in the faith of the latter day work. Just nineteen days after the close of the services he was carried by the angels to a better reunion in the paradise of God. We committed his mortal remains to the pleasing embrace of Mother Earth on last Saturday, at Irvington, where he had lived for ten years, and leaves behind a good name.

We never before sensed the strength of the work in this district as we did at one of the prayer meetings, when the tent was well filled with Saints with countenances beaming the love of God. "Oh, what an impressive scene it was to me! Our worthy and well beloved minister in charge, Bro. F. M. Sheehy, with Bishop E. L. Kelley, who also held the highest esteem of the Saints, were in attendance, and we hold them largely responsible, under the providence of God, for much of the good resulting from the meetings. Aside from these ministers may be mentioned Brn. F. B. Farr, C. W. Deuel, C. J. Cady, Bishop Parkin of the missionary force, also Brn. J. A. Saxe, J. A. Lawn, C. W. Earle, Jacob Smith, J. A. Anthony, E. Ingham, C. W. Hawkins, and others of the willing local force, each of whom added his quota to the success of the meetings. We noted the general spirit of unity and love among the members from the various parts of the district, and the absence of sectional strife and bitterness. To God be praise and honor for this. It is becoming quite unpopular here to be cranky and faultfinding, and it should be more and more so, till trouble makers will be chased from our ranks or reformed.

As a mission, it is difficult to get into new fields to break up the fallow ground, on account of the expense of halls and the lack of homes for the missionary. How this is to be overcome is an important question, worthy of consideration. My own dullness and slowness along this line often causes me regret, but I am always ready to appreciate and encourage the brave missionary who can cope with the situation. We have two places in view, new fields which we hope to reach before long. We find lodged here and there considerable driftwood from the first church and from the Utah departure; people who have lost the spirit of the work, yet who retain the faith in a skeleton form. Some revive and others remain as they are.

Some may incline to the belief that Zion should have been located over on this coast, but while we love the climate and admire the scenery, yet we think no mistake was made in the location of Zion. We are convinced there are yet many here who will embrace the truth ere long. A number are investigating, within our knowledge. This district has a membership of over one thousand Saints, with branches at San Francisco, Oakland, San Jose, Chico, Sacramento, Stockton, Santa Rosa, Ceres, Modisto, Tulare, Lower Lake, with a remnant in Modoc and Humboldt counties, also at Monterey and Santa Cruz. The shepherds of these flocks are respectively: J. A. Lawn, J. M. Terry, C. W. Hawkins, J. S. Hommes, T. J. Lawn, A. Kern, B. N. Fisher, I. A. Phelps, J. B. Carmichael, E. Ingham, E. F. Adamson, all of whom are men of integrity and worthy their calling, with possibly one exception. Our missionary force is small, there being now but five active workers in the field, but perhaps enough to fill all the demands for preaching under present conditions; but the need of the mission is men and means to press out and open new fields, not waiting for calls, to press out and find work.

What we need is "a gospel extension fund" to be created and maintained by collection or taxation, to be used expressly in opening up new fields by way of hall rent and other nec-

essary expenses. Aggressiveness should be our shibboleth. It is easy for me to sit here and write what should be done, but am I willing to be one to do it? I think I am.

J. M. TERRY.

1230 MAGNOLIA STREET, OAKLAND, CALIFORNIA.

News From Branches

BROOKLYN, NEW YORK.

August 27 found about thirty-five Saints from this city either at camp or on their way to the first reunion that our district has held at Bass Point, Manasquan, New Jersey, a small town about sixty miles from New York on the Jersey coast. The location was ideal, being a point of land on both sides of which flowed the Manasquan River. The tents, of which there were about fifty, were so arranged that all commanded a view of the river.

To the visitor it was impossible to discern this as the first-born reunion of our district, so well were all arrangements made, reflecting credit on the reunion committee.

The services, which were of the usual character at such gatherings, were such as to make the attendants wish to be present at them all, and the rule was good congregations. The census taker reported one hundred and thirty-five visitors in the camp on the last Sunday. The owner of the grounds, a Mr. Osborn and his family, were amongst the regular visitors, and at the breaking up of camp expressed himself as being favorably impressed with what he saw and heard.

The missionary in charge, U. W. Greene, and an able corps of workers, dispensed the word to attentive listeners, and all felt that good was done. It was decided to "reune" next year at the same place.

It was indeed pleasant, on the 11th ult., to meet the Saints who had kept the "camp fire" burning at home, and as we related the pleasant experiences of our reunion vacation we detected an "I'll not miss it next year" expression in many faces. We hope it will be so, as the results from a ten-day association with church, Sunday school, and Religio workers are not to be overestimated. Wish it were possible to have canned all the good thoughts and ideas we heard, and taken them out one by one and enjoyed them all over again.

An echo from the Eastern Reunion says that "enthusiasm is keeping everlastingly at a thing," which I guess is what our chorister caught in the woods down there at Manasquan, as every Tuesday, Thursday, and Sunday evening there's music in the air at the church. Strangers admit they are attracted by the singing, and what sounds sweeter than Zion's songs sung with the Spirit? Bro. Paul Craig deserves our support for his "sticktoitiveness."

We note with pleasure that our Wednesday evening prayer services are being attended by greater numbers of late, as some one has said that the popularity of Jesus Christ with the congregation is to be estimated from the attendance at these services. This service opens at eight o'clock sharp.

During the past month we were favored with a visit from our patriarch, F. G. Pitt, and his companion, who remained in our city a few days after attending the reunion previous to sailing to foreign ports. Ye writer bade them "bon" voyage as they sailed out of New York harbor on the beautiful morning of September 8, and have since noted their safe arrival, for which we are glad. We also had the pleasure of meeting Charles Craig, brother of our chorister, who was a visitor to our city recently, and all Saints visiting here please note that we would be pleased to welcome you at any of our services.

EPHRAIM SQUIRE.

210 SCHENECTADY AVENUE.

Miscellaneous Department

Conference Minutes.

GALLANDS GROVE.—District conference met with the Saints at Dow City, Iowa, at 10.30 a. m., October 8, 1910, continuing over Sunday with Charles J. Hunt, district president, presiding, assisted by W. A. Smith, missionary in charge. Branches reporting were: Deloit, Dow City, Galland's Grove, Salem, Cherokee, Mallard, and Coalville. Ministry reporting were: Alfred Jackson, A. R. Crippen, George Juergens, W. A. Carroll, W. A. Smith, C. J. Hunt, Frederick Hansen, and John Rudd. Bishop's financial report: On hand and received since last report, \$1,604.50; expended, \$1,424.22; balance on hand, \$180.28. Tent and expense fund on hand and received, \$18.64; expended, \$12.10; leaving on hand, \$6.54. Graceland College fund received, \$5.65. Received for United Order of Enoch, \$10; C. J. Hunt, bishop. Speakers during conference were W. A. Smith, Charles Derry, J. C. Crabb. Conference to meet at Deloit, Iowa, February 11, 12, 1911. Edith Dobson, district secretary.

POTTAWATTAMIE.—District conference convened Saturday, October 1, 1910, at Boomer, Iowa. After being called to order by district president S. Harding, he, with Elders J. C. Crabb and J. P. Carlile were chosen to preside over the conference. A report on credentials prepared by the district secretary was adopted, and that officer being absent, J. A. Hansen was chosen secretary *pro tem*. All branches in the district reported. Boomer 60 members, gain 2; Carson 34, gain 2; Council Bluffs 338, loss 1; Crescent 157, gain 8; Fontanelle, 35, no change; Hazel Dell 61, no change; North Star, 136, gain 2; Wheeler 46, no change; total 867, net gain 13. Priesthood reporting: Elders Joshua Carlile, baptized 12; J. P. Carlile, baptized 2; D. Parish, baptized 1; C. B. Bardsley, R. McKenzie, A. J. Davidson, M. F. Elswich, J. A. Hansen, J. C. Lapworth, baptized 1; S. Harding; Priests J. R. Christensen, A. C. Riley, C. O. Christensen, C. C. Carson; Deacon A. A. Gaylord. In four months 119 sermons, 16 baptisms, 3 marriages, 16 children blessed, 116 sick administrations, 9 official visits, 36 patriarchal blessings. The secretary presented claim for \$1.85, which was ordered paid by the treasurer. The bishop's agent reported: On hand last report \$313.89, received since \$718.35, total \$1,032.24, paid Bishop E. L. Kelley \$3.50, elders' families \$300, ministry \$20, aid \$65, total paid out \$1,735, balance on hand \$297.25, received for Graceland College account \$5. E. H. Carlile, C. B. Bardsley, and J. P. Carlile appointed to audit accounts for 1910. Preaching by Elders J. C. Crabb and Joshua Carlile. Conference adjourned to meet the second Saturday in February, 1911, at Underwood, Iowa. J. Chas. Jensen, secretary.

Conference Notices.

Western Maine district conference will convene with the Mountainville Branch, Saturday and Sunday, December 10, 11, 1910. Please send all reports to Florence Wallace, Stonington, Maine.

The Minnesota district conference will be held at Clitherall, Minnesota, November 5 and 6. Prayer service at 9 a. m., Saturday, in charge of L. Whiting. Business session at 10.30. Leon A. Gould, district president.

Convention Notices.

The joint session of the Massachusetts district Sunday school and Religio association will convene in Fall River, Massachusetts, Saints' church, Claffin street, November 12, at 2.30 p. m., continuing over the 13th. Ira Viola Holmes, secretary, 141 Prospect street, Providence, Rhode Island; Mary Ocelia Lewis, 202 School street, Winter Hill Station, Massachusetts.

Died.

BOYD.—At her home near Hill City, Kansas, Sr. Carrie Boyd. She was born March 4, 1878. In early life she formed a disposition to follow her Lord and Master, and for some time was associated with the Methodist Episcopal Church. April 15, 1901, was married to Bro. Arthur Boyd, who was the instrument in God's hands of leading her into the fold of Christ, and on April 3, 1904, was baptized by Elder John A. Teeters. She departed this life September 24, 1910, firm in the faith of the restored gospel, and was highly esteemed by

her many friends. Funeral sermon September 25, 1910, by Elder James J. Teeters.

LLOYD.—Albert Lloyd was born February 17, 1892, at Macedonia, Iowa. Was baptized into the Reorganized Church of Jesus Christ, December 8, 1907, by Elder James W. Davis. On August 28, while walking from the home of his sister, Grace Webber, 1020 East Fifteenth street, to his home on Arlington avenue, Davenport, Iowa, he had proceeded only about two blocks when he fell on the sidewalk and died immediately of heart failure. He was 18 years, 5 months, and 11 days old. The sermon was preached by Elder Amos Berve, assisted by Elder C. E. Ball. He will be missed very much by the branch, Sunday school and Religio, but most of all at his home, by his parents and sister, to whom he was a loyal son and true brother.

THOMPSON.—At Liberty Home, Lamoni, Iowa, October 11, 1910, Mads P. Thompson, who was born at Landomsgaen, Hjørring, Denmark, January 1, 1828; baptized at Nebraska City, Nebraska, July 6, 1870, by Paul C. Peterson, confirmed by R. C. Elvin. He held the office of teacher. He leaves a wife, two sons, and three daughters. Funeral in charge of Pres. John Smith, sermon by Robert M. Elvin, prayer by George Kemp at the Home, and at the grave by John Smith. An honest, good man hath gone to rest at the age of 82 years, 9 months, and 11 days.

KNAPP.—Sr. Meleda Knapp was born in Putnam County, Missouri, March 20, 1863, died September 25, 1910, at her home in Maxwell, Nebraska, aged 47 years, 6 months, 5 days. Baptized at the age of fourteen years at Wheeler Grove, Iowa, by Elder George Campbell. Married August 15, 1882, at Wheeler Grove, to Frank Knapp, by Levi Graybeal. She leaves six children, who were all present at the funeral. Their names being Myrtle M., George E., Frank D., Bernice V., Bertha G., Edith D. The funeral sermon was preached September 27, 1910, by Elder G. W. Johnson, of Eustis, Nebraska.

SHIPPY.—Elder John Shippy died at Lamoni, Iowa, September 25, 1910, aged 87 years, and 8 months. He was born in Canada and lived there the most of his life. In 1886 came to Lamoni. Obedied the latter day message in 1842, and joined the Reorganized Church in 1860. Was an apostle from 1860 to 1868. In 1862 organized the first branch in Canada, now called Blenheim. Married in 1843, and his wife died in 1905. Five sons and daughters living. Funeral sermon by H. A. Stebbins, prayer at the house, the church, and the grave by Heman C. Smith, R. M. Elvin, and John Smith.

CORLESS.—Erwin G., eldest son of Hiram J. and Ada Corless, was born in Quincy Township, Branch County, Michigan, November 10, 1884. Died September 9, 1910, at his home on the old homestead of his father and grandfather, where he had spent the brief 25 years and 10 months of his life. His disease was pronounced spinal meningitis. After his death, the physician was puzzled as to what it was, but the family believed it to have been from a strain, received when he was weak. He was only sick three days, and no one realized it to be serious. His trust was in God, having asked his family to pray for him many times during his sickness. He was baptized when ten years of age by Bradford Corless, and lived, loved and defended the work at all times. He was married February 7, 1906, to Lulu Long, and they have spent 4 years and 7 months of very happy married life. A baby daughter was born to them January 16, 1909, being twenty months old at the time of her father's death. These, with the parents, an aged grandmother, a brother, three aunts, one uncle, numerous cousins, and many friends, mourn their loss, but not as those who have no hope. Funeral services by Elder Samuel Stroh. Interment in Lake View Cemetery, Quincy.

JACKSON.—Sr. Susan Jackson was born July 15, 1870, at Louisville, Kent County, Ontario. Baptized March 16, 1885, at Louisville, by Elder Gordon E. Deuell; confirmed by Gordon E. Deuell and Richard Coburn. She was married to Mr. Jackson October 3, 1888. Her maiden name was Mackenzie. She died May 30, 1910, at Louisville, Ontario. Funeral sermon by Elder Samuel Brown, assisted by Elder J. H. Tyrrell, from 1 Corinthians 15: 22. She leaves a husband, a number of children, a father, and two sisters to mourn.

SMITH.—The funeral services of Sr. Sarah Smith, of Union, were held in the union ward meetinghouse, Saturday, October 1, at 1 p. m. Elder A. M. Chase, of the Reorganized Church, conducted the services. Sister Smith died at the home of her daughter, September 26, 1910. She was born in Waplode, Lincolnshire, England, March 4, 1825, being 85 years, 6 months old at the time of her death. She joined the Methodist Church when a girl and later the Church of Jesus Christ of Latter Day Saints, after which she and her sister came to Utah. They crossed the plains along with an ox

CONTENTS

EDITORIAL:
 The Episcopal Church on Healing - - - 1037
 New Subscribers, Attention - - - 1038
 Items from the Past - - - 1038
 Notes and Comments - - - 1038

ELDERS' NOTE-BOOK:
 The Leakage, by O. H. Bailey - - - 1040
 Was One of God's Elect Deceived, by J. Charles May - - - 1041

ORIGINAL ARTICLES:
 Love of God and Man, by A. M. Baker - - - 1042
 Leaves from Life, by Charles Derry - - - 1044

OF GENERAL INTEREST - - - 1046

MOTHERS' HOME COLUMN - - - 1048

LETTER DEPARTMENT
 Mrs. Stella Argans—T. J. Sheppard—Charles E. Butterworth—W. E. Peak—Ruth Riggle—Samuel Brown—J. F. Cunningham—J. N. Boyd—Charles H. Burr—Emma Volz. - - - 1048

NEWS FROM MISSIONS
 Henry Sparling—H. N. Hansen—Jerome E. Wildermuth—W. H. Mannering—James E. Yates—J. M. Terry. - - - 1051

NEWS FROM BRANCHES - - - 1055
 Ephraim Squire.

MISCELLANEOUS DEPARTMENT - - - 1056

THE SAINTS' HERALD

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team company, known as the Ten Pound Company, arriving in Utah in the fall of 1853. In the spring of 1854 she married Joseph Griffiths, of Union. Three children were born to this union, Josiah, Lucy A. and George Henry, the two boys dying in their infancy. Mr. Griffiths died in 1860. For seven years Sister Smith supported herself and child by sewing, often having to endure many hardships. In 1867 she married William P. Smith, of Union, and lived with him until his death in 1893. Two children, twins, were born to this union, Isaac and Sarah. Isaac died when 8 days old, Sarah lived to the age of seven years. In 1870 Sister Smith and her husband joined the Reorganized Church, being dissatisfied with many of the teachings of the Utah church. To the very last Sister Smith never lost faith in her religion. She was greatly respected by all who knew her, and has the name of being honest, charitable, and loving. One daughter, Lucy A. Smith, wife of Hyrum Smith, six grandchildren, fourteen great-grandchildren, and her sister, Elizabeth P. Anderson, who now lives at Lamoni, Iowa, are left to mourn their loss. She was laid to rest in the South Catherwood cemetery. Rest in peace, dear mother, till the resurrection day.

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"Kate" the "First Citizen of Oklahoma."

"When the politicians of the now sovereign State of Oklahoma want something done that is really worth the effort," says the *Woman's Home Companion* for October, "they always make a trip to Guthrie, the capital city, and present themselves at a little office on the top floor of the Senate building. There they shake hands with a graceful little dark haired young woman, on whose door is the legend 'Commissioner of Charities.' This is Miss Kate Barnard, familiarly known as 'Kate.' She is to Oklahoma what Jane Addams is to Chicago, its First Citizen. The politicians see 'Kate' first, and the governor and the other State officials afterward. Through her little office there pours a steady stream of people all day long, people whom she has met or people who want to meet her. 'Kate' is, and has been for several years, one of the controlling spirits of Oklahoma. This Nebraska girl of Southern parentage began her interest in Oklahoma by winning against three hundred and fifty competitors the position of manager in charge of the exhibit made by Oklahoma (then a territory) at the Saint Louis Fair. Then she started a charity organization with the object of finding employment for the stranded people on the newly-opened lands and the newly-built cities of the Territory. She soon became almost the patron saint of the human driftwood of the city slums. These moral derelicts all obeyed her im-

plicitly on election day. 'Where are you going, boys?' she would ask a group of toughs in tow of a saloon-keeper. Then she would remind these human wrecks that she had sent Jack's little daughter to school, had nursed Bill's wife through typhoid fever, and had found a suit of clothes for Jim's boy. Further, she would tell these outcasts that they must vote against the saloon candidate and for the decent man who was a friend of hers. Then, while the saloon-keeper looked on helplessly, the boys would follow 'Kate' to the ballot-box. When the State Department of Charities was established, she received a majority of fifty-six thousand votes for the position of Commissioner. She is now (so runs the rapturous comment of one Oklahoma editor) the incarnate spirit of the new State."

A Little Lady of Mercy.

It was chiefly due to Florence Nightingale that the profession of nursing has become the noble work it is to-day. For many years she was one of England's most famous women. King Edward singled her out as the one woman to receive the Order of Merit, and the people of London gave her the freedom of their city. She died last August, having celebrated her ninetieth birthday in May. The Dean of Westminster Abbey asked that she might be buried in England's temple of fame, but in her will she left other directions. Her memory does not need that honor, for her monument stands in the record of her noble life.

The story of the work of this woman who tended the sick and the poor is one of the most beautiful in history. She asked nothing but the chance to serve, and thereby won the love of all the world. To tend her flowers, to nurse the sick, to serve her fellow-creatures, were the dearest wishes of the girl of Lea Hurst Manor and of the woman we know as Florence Nightingale.—Rupert S. Holland in November *St. Nicholas*.

The Personality and Career of Professor James.

William James was an unusually charming and lovable personality; a friend as few; a student without bias or fear; a born teacher; an artist possessed of a rare power to move and inspire. He was the modern American thinker whose name appears with greatest frequency in European works of learning. But he was something much more; a prophet in the highest sense—one of those epoch-making men in whom the advanced ideals of vast social groups and whole periods become articulate. The intellectual brilliancy which enabled him to see a little more deeply and to think a little more clearly than the rest of his generation would not suffice to explain his position as one who, according to G. K. Chesterton, was "really a turning point in the history of our own time." For such an explanation we must bear in mind the presence within him, from first to last, of a living fire, a passionate attachment to real life, that made him a natural leader in—to quote his own words—"the long, long campaign for truth and fair dealing, which must go on in all the countries until the end of time."

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Like most men, he had his sorrows and his joys, his rewards and his regrets. But, taking it all in all, his life would have been called uneventful by most men. There was an excursion into art during early youth; a tropical expedition under the great Agassiz somewhat later; and, throughout the entire initial period, the stirring influence of his father, the elder Henry James.

But the greater part of his life was almost wholly given up to quiet, patient, unostentatious study, leading him by degrees from chemistry through biology, medicine, physiology, and psychology to philosophy. And for more than forty years his life was largely confined within the sheltered precincts of old Harvard—as student, instructor, assistant professor and professor of psychology and philosophy. But, as the course of his life began to slope downward, while his spirit kept soaring to higher and higher altitudes, there came at last calls from the outer world, showing the men in many lands had caught his voice and felt its message.—From "William James: Builder of American Ideals," Edwin Bjorkman, in the *American review of Reviews* for October.

Easter in Jerusalem.

After the wonderful midnight mass on the eve of Easter, when at 12 o'clock bells sounded within the church, and, as each one of the thousands assembled lighted his candle, the cry went up, "Christ is risen!" came the Easter morning ceremony in the court of the Holy Sepulcher.

Ah, how gentle, how tender, how touching, how vital it was, that simple greeting of the wonderful morning after the delirium and the fury of the holy fire! All hearts were excited to frenzy by the holy fire. The Easter morning procession moved hundreds to tears, held them tensely silent. Instead of the blue dome, spangled with artificial stars, a faint blue sky was over our heads. Instead of the glare of the torches, the sunbeams fell mildly upon us. Instead of the yelling multitudes, we heard the sound of the wonderful bells. They began to peal forth just before the procession entered the court from the city. By the door of the church the Abyssinians, in white and black, were already waiting. And the bells, one deep and booming, the others lighter in timber, were harsh and very barbaric, but thrilling and full of meaning—bells never to be forgotten. They sounded like strange, emotional voices of living things, proclaiming a great, a superb truth. Down below me I saw tears streaming over the seamed faces

of many Russians as they signed themselves, kissed one another, told one another, "Christ is risen!" answering to the triumphant proclamation of the bells, which, unwearied, reiterated their marvelous message to the children of men. And the cavasses in blue and red and gold came slowly into court, and a man carrying the cross, and boys in red and in gold with swinging lamps on chains, and many priests in black. And there followed a priest with his arms full of flowers, and behind him another bearing on high the risen Christ crowned with a halo of gold, and framed in a glory of blossoms. Then there rose from the thousands of pilgrims a cry of sweet exultation, and the bells seemed to grow louder as they told Jerusalem that the marble house was empty, that the stone had been rolled away. The bishops appeared in pale yellow, pearl color, and gold, all holding lighted candles. And last of all came Damianos, bearing a staff and a jeweled picture of the risen Christ. The procession stopped. The bells were silent. There was a pause. Then the patriarch took a step forward, gazed at the immense crowd of adorning pilgrims, lifted the jeweled picture of Christ, held it out toward them and said, "Christ is risen!"

As his voice died away, the priest with the flowers raised his arms and showered blossoms over the crowd; the bells pealed forth again; the procession moved on; and the pilgrims, eagerly lighting their candles and embracing one another, closed in behind, crying, "Christ is risen! Christ is risen!"

And so into the darkness of the great church, quietly, softly, the procession gradually vanished. The gloom was lit up by the candles of priests and pilgrims. Through the doorway I saw Damianos in his gorgeous vestments sink humbly down to kiss the stone of unction. Then the Russians, weeping with joy, moved forward and hid him from my sight.

The crowds melted away; but the bells never ceased proclaiming their message. It was as if they knew that their voices were destined not only to tell to Jerusalem, but to all the world that lay beyond the confines of the city of Jesus, the truth of the resurrection—"Christ is risen! Christ is risen from the dead!"—From Robert Hichens's "Holy week in Jerusalem," in *October Century*.

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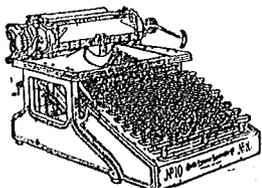
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Official Publication of the Reorganized Church of Jesus Christ of Latter Day Saints

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

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



"There shall not any man among you have save it be one wife; and concubines he shall have none."—Book of Mormon, Jacob 2: 36.

VOLUME 57

LAMONI, IOWA, NOVEMBER 2, 1910

NUMBER 44

Editorial

A MORMON EXODUS.

After years of planning and experiments in various directions the Utah Mormons have solved to their own satisfaction at least the problem of finding a place of residence where the members of their sect will be free to practice the tenets of their religion in peace and quiet, without the interference of outside authorities or the violation of the law of the land. About three years ago the Utah hierarchy established a colony in the State of Chihuahua, Mexico, as a test basis for the study of conditions in that country, the treatment which might be expected of the Mexican Government and to pave the way for the acquisition of more land if the experiment proved satisfactory. This test colony flourished to such an extent that it was decided to purchase 65,000 acres in the State of Coahuila and to move the colony there. They also acquired another tract of 50,000 acres, with options on nearly 500,000 acres more in the immediate vicinity. The colony's new site is opposite Eagle Pass, Texas, and, according to a report from Prophet Smith, President Diaz has promised the Mormons full liberty for the practice of their religion, which means polygamy without interference. The church officials announce that in the near future Utah and Idaho will be abandoned by the Mormons, who will find more profitable homes in Mexico where they will no longer be subjected to government regulation. It is further stated that the Mormons do not really intend to return to plural marriages, but that it is a part of their religion which has been forbidden in the United States and they desire to be free in all things pertaining to their religious creed. It is planned to have fifty families leave Utah within the next few weeks for their new homes in Mexico, and it is expected that five thousand Mormon families will follow within the next eighteen months.

If this movement proves successful and the polygamous Mormons of Utah, Idaho, and adjacent States abandon their homes in the United States, there will be left in this country only the non-polygamous branch of Latter Day Saints, who make their headquarters at Independence, Missouri. This branch has flourished and increased in wealth and numbers in the past few years, until they now feel able to undertake the accomplishment of their long cherished dream to build a great temple at Independence, which will be the largest and finest religious edifice in the world. The building of this temple, it is claimed, is enjoined in the religious works discovered by the founders of the church in New York almost a century ago. This sect of Mormons are almost invariably honest, industrious citizens who practice charity to others as well as among themselves.

The clipping which we give above is from the *Kansas City Journal* for October 19. Whence the inspiration by which it was written we do not know, but some weeks since a similar statement was made in the *Saint Louis Republic*, which paper has for many

years had, every now and then, a Mormon fit, almost amounting to a scare, in which peculiar statements have been made with reference to the future movements of the Utah Mormon church.

There are a few statements in this article, which appeared in the *Journal* as an editorial, that challenge belief. For instance, the church in Utah has been building at a great deal of expense large buildings to accommodate their present and future needs and their church offices, and at present are engaged in the erection of a great hotel on the site of the old *Deseret News* publishing offices. There is not the remotest probability that the authorities of the Utah Mormon church contemplate removing from the State of Utah in a body. How men of ordinary understanding can get such ideas into their heads and spread them before the public can be accounted for on one hypothesis, and that is, that when either the clergy or the newsmonger undertakes to write about the Mormons, their belief or their movements are full of misrepresentation invariably interpreted and greatly distorts the facts and discolors the truth.

There are four large temples in Utah which have been built by the people, and in three of which settlements where the temples are built, there is not a very great admixture of the Gentile element. These are: Logan, in Cache Valley on the north; Manti, in San Pete Valley, and Saint George, in the extreme south. In the Salt Lake Valley, where the great temple is built, there is a strong admixture of the Gentile element, and several large churches, together with a cathedral, have been built by the Gentiles, and the American party is securing rapidly the preëminence in political and municipal affairs in Salt Lake County.

It is not to be supposed that a people so strongly entrenched in their settlements, the majority of whom are peaceable and fairly good law-abiding citizens, will be expected by their leading authorities to abandon their well established homes and seek new ones under the Mexican Government. The chances are that the main administrations of the church affairs of the Mormon church will be maintained in Utah. The laws of that State make the living in a condition of polygamous marriage a misdemeanor punished upon conviction by a comparatively light

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fine,—a penalty which any of the leading authorities who are still living in the practice will readily pay, even if by any means they are informed upon and are found guilty of living in what is called in the law, "unlawful cohabitation."

The fact is, that the arable portions of Utah as a State are pretty well occupied, and every nook and corner nearly of the State have been ransacked for eligible locations for settlements. Years ago the authorities found it necessary that settlements should be made elsewhere. Hence their attempting to colonize in the British possessions, in Alberta for instance. The laws of Great Britain, however, enforced in the Dominion of Canada, are strongly at variance with the practice of polygamy or plural marriage, and the practice as it exists among the Mormons in the Dominion has only a precarious lodgment, and if it be discovered would lead to a rapid and vigorous enforcement of the law against wrongdoers.

It is not credible, either, that President Diaz should have so publicly pledged the Mexican Government not to interfere should the Mormons colonize in Mexico, in the provinces of Chihuahua and Coahuila, with the understanding plainly stated upon the part of the Mormons, that they would introduce the practice of polygamy as one of their church tenets. Besides this, Diaz is an old man and he will be succeeded by some one else, and the Government will very likely be administered under the domination of the Catholic Church, which as a religious body is largely in excess of all others in the republic. The Catholic Church has no favor to show to polygamists. Its strong adherence to the holiness of the marriage relation is well known, as divorces are not provided for in their church curriculum, and separations between Catholic husbands and wives are very rare, and if they occur do not meet the sanction of the church, either local or general. To believe then that these colonists from Utah would have a clean bill of health to practice polygamy under the Mexican Government seems to us to be largely a myth.

That the Utah people are acquiring land and colonizing in Mexico is not strange. Land is yet cheap there, and it is within the Mormon program to colonize with those for whom there is not room in Utah and the near adjoining States where such colonies can profitably be planted; and there is no reason why they should not do so in peace under the Mexican Government, if indeed the statement is true, that they do not really intend to introduce the practice of plural marriage into the settlements in that country. That there may be families moving out of Utah, Montana, Colorado, and other States adjoining Utah, into Mexico is possible, under the shifting spirit of the times. Families are growing larger, and young people growing up means "find room,"

and the church authorities in Utah, under the example set them by Pres. Brigham Young, evidently contemplate making provision for those becoming members of the faith, where they may control the local affairs and thus live among themselves as nearly as practicable.

We do not believe in painting the Devil blacker than he is, and we believe that the exercising of fairly good common sense would give the people so written about the credit for what they do.

That the writer of the clipping is given to drawing upon his imagination is clear from the statement concerning the non-polygamous body contemplating the building of the largest and finest religious edifice in the world, at Independence, Missouri. That is not the first time that this statement has been made concerning the non-polygamous Latter Day Saints. It used to be stated, that this "peculiar people" believed that such a magnificent building was to spring up in a night upon consecrated ground; but the lapse of time and the prevalence of common sense among observing neighbors has put a fairly good quietus upon such a strange misrepresentation. We know of no branch of believers in so-called Mormonism that have even thought that the temple, to the erection of which they looked forward, was to be accomplished in such a miraculous manner. Such a temple, if it is ever built, will be built by labor and by sacrifice, not of the rich, but of the resources of a comparatively poor people.

We feel grateful for the good word of the writer, testifying to the good character of the non-polygamous Mormons, as he styles them, and hope they as a people will continue to bear such praise worthily.

We are skeptical in regard to the misrepresentations against the Utah Mormon church authorities, or a people so strikingly apparent as the statements made in this clipping appear to be. The time is coming, and now seems to be rapidly approaching, when only the truth should be stated of any people, religious or otherwise, as truth only will be permitted to survive and triumph. We believe in the motto, "Great is truth and it shall prevail."

NOTES AND COMMENTS.

On slender stalks that softly sway
And gently nod,
We see the annual display
Of goldenrod.

As to its merits few agree.
The bards assume
The nodding goldenrod to be
A lovely bloom.

The farmer's views are rather grim,
Severe, indeed.
The goldenrod is but to him
A pesky weed.

A "mixup" occurs in the report of the Eastern Michigan Reunion, in the HERALD for October 16. The closing lines should read: The vote charging ten cents a meal at conferences was rescinded. The matter regarding the organization of branches at Allenton and Caseville was left in the hands of the presidency of the district.

An exchange has the following news item: The longest step which has yet been taken towards the unity of the Protestant denominations of Christianity was accomplished at the annual convention of the Protestant Episcopal Church at Cincinnati last week. Mr. J. Pierpont Morgan was appointed treasurer of the movement, and he announced his suscription of \$100,000 to the fund. The purpose of the Episcopalians is to raise a fund sufficient to meet the expenses of a world's conference of Protestant denominations, with a view to uniting all of them under a common head and the adoption of a common creed which will settle the denominational differences that now divide them.

The Gospel Trumpet, October, 1910, takes a fling at the Latter Day Saints, in answer to an inquiry sent them. *The Gospel Trumpet* people may have occasion some time to change their attitude in regard to the question of future probation. We quote:

How do you explain 1 Peter 3: 19, 20? The Mormons claim that Jesus preached the gospel to the spirits of the departed while his body lay in the tomb, and that after death there will be a chance of salvation.

T. C.

The Mormons claim many things that are not true. Whatever be the meaning of these verses or whatever be the nature of the preaching referred to by Peter, it is certain that such a doctrine as the one they seek to base upon this text has no place in the Bible. While this obscure text, taken alone, might seem to favor the idea of gospel preaching to some people after death, the whole tenor of the Bible is against it. Gospel preaching and salvation are now, *in this life, or never*. The means and motives to induce a change of heart from selfishness to benevolence are all here. It would be only unalloyed selfishness that would prompt men in hell to lay hold of an offer of salvation from their torment. No such offer, therefore, could ever be made by a God who can have no pleasure in a surrender and service founded in selfishness. Noah preached to the disobedient people in his day.

Elder Columbus Scott desires us to correct an unfortunate error appearing in his letter in the SAINTS' HERALD for October 19. The words "The Bible is to be the final standard of evidence, to be accepted for what it may be worth," should read, "The Bible to be

the final standard of evidence, *other evidence* to be received for what it is worth."

Graceland College puts out a football team that can play a game without drinking, smoking, or swearing. This peculiarity has attracted some favorable comment in neighboring towns. Saturday last they met a visiting team of heavier and older players. The visitors were liberal in their use of profanity. Further, deponent saith not. At the end of the game the score stood thirty-six to nothing in favor of Graceland. This shows that young men can be decent and yet be men. In fact that is the only way to be men. After the visitors had received a severe drubbing, one of them strolled over to a group of Graceland students, and in an evident attempt to be funny, said, "Somebody pray." Quick as a flash came back the reply, "No use, you're too far gone."

Hymns and Poems

Selected and Original

Confidence.

The author of this hymn, Helen Maria Williams, probably was born in London in 1772; she died in Paris in 1827, after a life of more than usual interest and usefulness. In her own day she was known both as a polished writer and a capable translator of scientific works. She also was a political leader, being concerned at first hand in the French revolution. When we picture her imprisoned in the Luxembourg during the reign of terror and read this hymn in the light of those events it acquires a new interest.

While thee I seek, protecting power,
Be my vain wishes stilled;
And may this consecrated hour
With better hopes be filled.
Thy love the powers of thought bestowed,
To thee my thoughts would soar;
Thy mercy o'er my life has flowed,
That mercy I adore.

In each event of life, how clear
Thy ruling hand I see!
Each blessing to my soul more dear,
Because conferred by thee.
In every joy that crowns my days,
In every pain I bear,
My heart shall find delight in praise,
Or seek relief in prayer.

When gladness wings my favored hour,
Thy love my thoughts shall fill;
Resigned, when storms of sorrow lower,
My soul shall meet thy will.
My lifted eye, without a tear,
The gathering storm shall see;
My steadfast heart shall know no fear,
That heart will rest on thee.

Elders' Note-Book

SOME DAY.

Some day I'm going to study,
Some day I'm going to learn
Of doctrine I've accepted,
Not choosing it to spurn.

Some day I'll test its proof, and
Its every claim I'll try,
By delving into scripture
I'll study, by and by.

Some day when I am idle,
With nothing else to do,
I'll search for every passage
That proves the gospel true.

Some day I'll heed the sermons
By chosen men of God,
When I am not so sleepy,—
My head is bound to nod.

Some day I'll be more faithful,
And testimony bear,
By word and by example,
That I'm the Savior's heir.

Some day I'll be as active
As any in the work,
Because I feel so zealous
I do not want to shirk.

In days that still are future,
For which I ever pray,
I'll be a faithful servant,
For I'll have time some day.

Some day, among the righteous
And resurrected throng,
I'll dwell among the perfect,
If I wait not too long.

LEONARD S. RHODES.

• * * * *

WHAT DID THE WOMAN OF REVELATION 12 GIVE BIRTH TO?

We shall take the position the woman carried out the law of her being; that *she reproduced her species*. The majority of the elders, I believe, preach that the woman is the church and that she brought forth a child—the priesthood! I don't know where the authority is found for such an illogical, unscientific interpretation. "And the woman being with child, cried, travailing in birth, and pained to be delivered. And she brought forth a man child, who was to rule all nations with a rod of iron; and her child was caught up unto God and his throne."—Revelation 12: 2, 3, Inspired Translation.

Did this woman, this church, have the priesthood? Yes. Then it was already in existence and was already born. The priesthood could duplicate itself. If so, our argument will hold good that the whole church could also. The church went into the wilder-

ness. Did it go in with or without the priesthood? Can there be a church of Jesus Christ without the priesthood, without the gospel? We are told in Doctrine and Covenants, sections 5 and 32, that the Lord is going to bring the church out of the wilderness.

Now, in these latter days, where did this church come from? It came from heaven, where the child, the undeveloped form, was taken as the woman gave birth to it. Was the church called out of the wilderness with or without the priesthood? The facts are, the form of church organization, the gospel, the priesthood were revealed before the church was organized in 1830. The revelation came from heaven. It takes not only the priesthood to make the church, but also officers, and the message—the gospel. Can we imagine a church of Christ not having the gospel?

When the woman gave birth to a child, was the law of her being carried out or was it not? If the law which was instituted at creation and which has been going on ever since, was recognized by heaven, *that woman reproduced her species!* She didn't give birth to an arm only, *but a duplication of her species*. Hence the church reproduced her form and life. The child was caught up into heaven, but it was to come back to earth again, as a little child—a little church!

This interpretation may sound like heresy, but the Inspired Version is clearly in harmony with truth when it says in verse 7, "And the dragon prevailed not against Michael, neither the child, nor the woman which was the church of God, who had been delivered of her pains, and brought forth the kingdom of God and his Christ."

The little church was to come from heaven. It did come in 1830, as a little stone cut out of the mountain without hands, and is eventually to fill the whole earth with its power. Revelation 12 leaves no room for apostolic or church succession, as the woman was to go into the wilderness and her offspring was to come from heaven. The woman gave birth, not only to the priesthood, but the entire kingdom of God, as she herself was.

C. ED. MILLER.

FAYETTE CITY, PENNSYLVANIA.

According to a report found in the *Kansas City Journal*, October 12, the convention of the Episcopal Church recently held in Cincinnati, Ohio, took up the question of divine healing. A resolution was presented giving sanction to the doctrine of healing of the sick in answer to prayer in connection with "symbolical anointings." The resolution was lost. A majority of the clergy favored it, but a majority of the laity opposed it.

"Consecration comes up against a hard test when a man tries to handle a calf."

Original Articles

POLYGAMY FROM A NON-MORMON VIEW POINT.

—PART 1.

BY CHARLES L. CROW, OF LOGAN, IOWA.

Notwithstanding that polygamy is condemned and prohibited by every State in the Union save one, abhorred and condemned by every religious organization in the Union save one, yet V. S. Peet, in a booklet published and circulated gratuitously throughout the Northwest, by some unnamed publisher and organization, seeks to justify, dignify, and beyond doubt to obtain tolerance, sanction, and an enlarged field in which new adherents to the practice of polygamy may be found.

As there are no tribes, save the savages, no citizens of the United States, save those of Utah, no religious organization save those who indorse the belief and wish to follow the practice of Brigham Young and his so-called religious organization which he and his kind established after the death of Joseph Smith, it is not difficult to see and to understand which of the two, savages or Brighamites, may be responsible and sufficiently interested in the spread of polygamy to finance the publication and circulation of the booklet purporting to have been written by V. S. Peet, a non-Mormon.

Notwithstanding that polygamy finds acceptance and maintenance among the lowest and most bloodthirsty tribes of darkest Africa, cannibals of the islands of the sea, bloodthirsty, half-civilized nations of the Orient, aborigines of the American Continent, and later, Brigham Young and his followers, yet V. S. Peet would have us believe that polygamy is of divine origin and sanction, and he holds up for our admiration Solomon, whom he affirms had seven hundred wives and three hundred concubines, as a verification of his assertion!

Among the wandering tribes of Asia, Africa, islands of the seas, savages of the American Continent, polygamy was and is practiced for one, or for all of the following reasons: 1. Gratification. 2. Escape of physical labor on the part of man, and imposing the same on woman. 3. Increasing the numerical strength of the tribes reduced by warfare. In such conditions, under such influences, and under such circumstances, the debauching of women, the treating of them as beasts of burden, the breeding, buying, selling, trading of women as so many head of live stock, is a matter of common history. But Mr. Peet would have us believe that polygamy is of divine origin, of divine sanction.

We read, "In the beginning God created the heaven and the earth," and then God created Adam and placed him in the Garden of Eden, after which

God created, not seven hundred wives and three hundred concubines, but Eve, a helpmate for Adam and the mother of the human race.

"Therefore shall a man leave his father and his mother and shall cleave unto his wife: and they shall be one flesh."

After Noah found grace in the eyes of the Lord and had built the ark God said, "Thou shalt come into the ark, thou and thy sons, and thy wife, and thy sons' wives with thee. And of every living thing of all flesh, two of every sort shalt thou bring into the ark to keep them alive with thee: they shall be male and female."

In the creation of the human race, God created man, and then he created not a plurality of wives, but one wife. In the preservation of the human race and animal kingdom, at the time of the flood, Noah, who had found favor in the eyes of the Lord had but one wife, and he and his household were saved; and the remaining portions of the human race, because of their sins, were destroyed.

Marriage is of divine origin and sanction, but polygamy is without recognition by the Creator of the human race. When a boy is born there are not seven hundred girls and three hundred affinities born as helpmates, but on the contrary, while the births of boys and girls are almost equal in number, the boys slightly outnumber the girls, as may be shown by the following reports of county superintendents of schools to the state superintendent of schools of Iowa, showing the number of males and females between the ages of five and twenty-one:

BIENNIAL REPORT, 1895.

Counties.	Males.	Females.
Hamilton County	3,214	3,111
Hancock County	2,161	1,938
Hardin County	3,828	3,525
Harrison County	4,299	4,178
Howard County	2,485	2,420
Humboldt County	2,019	1,926

For the same year of which the foregoing is a part, there were 362,364 males and 350,577 females between the ages of five and twenty-one in the State of Iowa.

Most certainly it may be seen that nature's God makes no provisions for plurality of wives. None was made following the creation of Adam, just Eve as a helpmate and no others; none were recognized at the time of the flood, male and female, two and two, went into the ark.

Bringing the comparative number of males and females to date, we have in Iowa:

BIENNIAL REPORT, 1909.

Counties.	No. of persons between the ages of 5 and 21.		No. of persons between the ages of 7 and 14.	
	Males.	Females.	Males.	Females.
Hamilton	3,012	2,945	1,724	1,695
Hancock	2,314	2,213	1,245	1,239
Hardin	3,231	3,265	1,871	1,872
Harrison	3,832	3,812	2,052	2,071
Henry	2,407	2,419	1,299	1,330
Howard	2,237	2,061	1,239	1,160
Humboldt	1,982	1,952	1,100	1,063

Total number of persons between the ages of 5 and 21, in Iowa, 1909, males, 346,123; females, 338,623. Total number between 7 and 14, males, 181,623; females, 179,796.

Especial attention is called to the law of relative proportion of births of boys and girls in the Joseph F. Smith family (Utah church): 21 boys and 21 girls. (Latest additions to his entirely polygamous family not known.)

Different pupils enrolled in the public schools of the following cities shown by last census:

REPORT OF COMMISSIONER OF EDUCATION.

	Males.	Females.
Boston	46,394	44,212
Detroit	19,974	19,176
Sioux City	3,237	3,273
Indianapolis	17,214	17,408
Chicago	127,394	128,467
New York	264,167	259,803
Philadelphia	91,574	90,877

For companionship and the perpetuation of the human race God created male and female and placed them in the Garden of Eden; at the time of the flood God saved "male and female," and by the foregoing, it may be seen that the ratio in the creation of males and females, six thousand years after it was established, is still unchanged. If polygamy is God ordained, it is without record in the Bible; if God sanctions the practice of one man taking ten, twenty, or one hundred wives, why has not God changed the ratio of the birth of males and females correspondingly?

Professor Milton S. Terry, D. D., Garret Biblical Institute, Evanston, Illinois, writes: "Herodotus tells us that each Egyptian had but a single wife, and George Rawlinson says, 'There is no instance on the monuments of Egypt of a man having more than one wife at a time.'

"Monogamy seems also to have been the common practice among the kings of Assyria.

"Plato speaks of marriage as a matter of great importance, of which men are hard to persuade. He goes through pages to portray a marriage union based 'on loving with the soul, and living chastely with the chaste object of his affection.'

"Aristotle also writes, 'It was for the sake of the gods that man not only took to himself a wife, but also gave himself over to honor his bride next to

his parents. But that which is most precious in the eyes of a prudent wife is to see her husband preserving himself entirely to her, thinking of no other woman in comparison with her, and regarding herself above all other women, as peculiarly his own, and faithful to him.'"

Notwithstanding that the members of the Utah church, which Brigham Young established, style themselves Latter Day Saints, and notwithstanding the acts and practices of David and Solomon have been condemned by the Book of Mormon, one of the standard books of the church, translated and published by Joseph Smith long before Brigham Young became president of the Utah branch, yet he and his followers justify polygamy because Solomon, David, and others practiced it centuries ago.

The quotation from the Book of Mormon is as follows: "And now I make an end of speaking unto you concerning this pride. And were it not that I must speak unto you concerning a grosser crime, my heart would rejoice exceedingly, because of you. But the word of God burthens me because of your grosser crimes. For behold, thus saith the Lord, This people begin to wax in iniquity; they understand not the scriptures: for they seek to excuse themselves in committing whoredoms, because of the things which were written concerning David, and Solomon his son. Behold, David and Solomon truly had many wives and concubines, which was abominable before me, saith the Lord, wherefore, thus saith the Lord, I have led this people forth out of the land of Jerusalem, by the power of mine arm, that I might raise up unto me a righteous branch from the fruit of the loins of Joseph. Wherefore, I, the Lord God, will not suffer that this people shall do like unto them of old. Wherefore, my brethren, hear me, and hearken to the word of the Lord: For there shall not any man among you have save it be one wife; and concubines he shall have none: For I, the Lord God, delighteth in the chastity of women."

If in the days of the Prophet Jacob those who sought to justify themselves because of the acts of David and Solomon, understood not the Scriptures, what shall we say of the Rev. Martin Madan, *et al*, including Brigham Young, V. S. Peet, and Company.

V. S. Peet again justifies the practice of polygamy because it is written, Isaiah 4: 1, "And in that day seven women shall take hold of one man, saying, . . . let us be called by thy name, to take away our reproach." Mr. Peet might find seven women in the red light district of our great cities who would be willing to make the same proposition, but certainly such a deplorable state of affairs would not justify polygamy. In the first line of the fourth verse we find a sentence which does not help Mr. Peet in his extremities: "When the Lord shall have washed away the filth of the daughters."

Mr. Peet is guilty of misinterpreting the Scriptures in stating that "In marrying two wives, Joash did that which was right in the sight of the Lord." The Bible reads, 2 Chronicles 24:2, 3, "Joash did that which was right in the sight of the Lord," but "Jehoiada took for him two wives; and he begat sons and daughters."

This productiveness is a peculiarity of polygamists, as may be verified in Utah.

In Deuteronomy 17:17: "Neither shall he multiply wives to himself, that his heart turn not away," is authority for polygamy, according to V. S. Peet; a fair interpretation would prohibit plurality of wives.

Again Mr. Peet says: "Let it be remembered that when Congress admitted Utah into the Union of States that it studied the polygamy phase very carefully, and it did ordain in the enabling act, passed in 1894, that 'polygamous or plural marriages are forever prohibited.' Not one word about polygamous cohabitation, because Congress readily understood as well as nearly all orthodox religious organizations, that when a man has married more wives than one, when he thought he had a right to, he may be allowed to keep them all."

In the foregoing, Mr. Peet misstates law, and historical facts. It is a well established rule of law that a man may be required to support the woman from whom he is divorced, but thus supporting her carries no right for him to occupy the relations that existed prior to the date of his divorce. In the event he disregards the laws of divorce, and an issue results, the child would be regarded by all laws as illegitimate, and he and his consort guilty of adultery.

"When a man has married more wives than one, when he thought he had a right to, he may be allowed to keep them all," was what sent S. E. Tidd to the penitentiary from Harrison County last year. The court's ruling was that Tidd could not plead "what he thought" to escape punishment. Provision made for the sustenance of polygamous wives or polygamous children neither carries with it an indorsement of polygamy, nor makes lawful polygamous relation or practice. As well might Mr. Peet claim that the laws of the land justify adultery because a man should and may be compelled under law to care for his illegitimate offspring.

When Utah was seeking admission into the Union as a State and was finally admitted in 1896; also when the Government restored church property, October 25, 1893, it was with the express understanding "that the church had discontinued the practice of polygamy and no longer encourages or gives countenance in any manner to practices in violation of law or contrary to good morals or public policy." Hence by their own concessions as well as by the

demands and direct understanding of Congress, the polygamous members of the Brigham Young church of Utah were divorced from their many wives, precisely the same, in effect, as a divorce granted to an applicant in the State of Iowa.

Not only was the enabling act so understood, but also was the manifesto Pres. Wilford Woodruff issued in 1890 so defined and interpreted by the leading authorities of the Utah church. Mr. Peet's defense and justification of polygamy is most certainly contrary to their own interpretation of the Woodruff manifesto issued in 1890, and in open, willful conflict with the express understanding by which the church of Utah secured the restoration of certain church property, and also by which the admission of the Territory of Utah into the Union was secured.

In the suit brought before the Master in Chancery by the church in Utah to secure the restoration of church property, in the hearing before Judge C. F. Loofbourow, October 19 and 20, 1891, several of the church authorities declared that the manifesto prohibited polygamous cohabitation as well as polygamous marriages.

Pres. Wilford Woodruff's testimony was as follows:

Q. Did you intend to confine this declaration (the manifesto) solely to the forming of new relations by entering new marriages?

A. I don't know that I understand the question.

Q. Did you intend to confine your declaration and advice to the church solely to the forming of new marriages, without reference to those that were existing plural marriages?

A. The intention of the proclamation was to obey the law myself, all of the laws of the land on that subject, and expecting the church would do the same.

Q. Let me read the language, and you will understand me, perhaps, better: "Inasmuch as laws have been enacted by Congress forbidding plural marriages, I hereby declare," etc. Did you intend by that general statement of intention to make the application to existing conditions where the plural marriages already existed?

A. Yes, sir; that is, to the obeying of the law.

Q. In the concluding portion of your statement you say: "I now publicly declare that my advice to the Latter Day Saints is to refrain from contracting any marriage forbidden by the law of the land." Do you understand that language was to be expanded and to include the further statement of living or associating in plural marriages by those already in the status?

A. Yes, sir; I intended the proclamation to cover the ground to keep the laws, to obey the law myself, and expected the people to obey the law.

By Mr. Dickson of counsel for the church.

Q. Your attention was called to the fact that nothing was said in the manifesto about the dissolution of existing polygamous relations. I want to ask you, President Woodruff, whether, in your advice to the church officials and the people of the church, you have advised them that your intention was and that the requirement of the church was that polygamous relations already formed before that should not be continued, that is, there should be no association with plural wives, in other words, that unlawful cohabitation, as named and spoken of, should also stop, as well as future polygamous marriages?

A. Yes, sir; that has been my view.

At the same trial Apostle Lorenzo Snow (afterwards president of the church) testified as follows:

Q. Do you believe that the association in plural marriages by those who are already in it is forbidden by the manifesto?

A. Well, I can not say what was in the mind of President Woodruff when he issued that manifesto touching that matter, but I believe from the general scope of the manifesto that it certainly embraces the plural marriage, because it is clearly an intention, as indicated in that manifesto of President Woodruff, that the law should be observed touching matters in relation to plural marriage.

Q. You mean the law of the land?

A. Yes, sir.

Q. Do you understand now that the manifesto covered that prohibition—the prohibition against the association in plural marriages between those who had already entered into it at the time the manifesto was given, as well as a prohibition against the contracting of future plural marriage relation?

A. Well, I do; I thought I had explained that; perhaps I might be unhappy in my expression, but as I said, the intention and scope of that manifesto was expressing President Woodruff's mind in regard to himself and every member of the church, and that was, that the law should be observed in all matters concerning plural marriages, embracing the present condition of those who had previously entered into marriage. Is that a plain answer?

Joseph F. Smith, the present president of the church of Utah, said:

Q. Do you understand that the manifesto applies to cohabitation of men and women in plural marriages where it had already existed?

A. I can not say whether it does or not.

Q. It does not in terms say so, does it?

A. No. I think, however, the effect of it is so. I don't see how the effect of it can be otherwise.

To show how the Utah church has kept faith with its own interpretation of the manifesto, terms by which the Territory was admitted into the Union as a State, and have observed the constitution of the State of Utah, your attention is called to the speech

of Julius C. Burrows, United States Senator from Michigan, made in support of the resolution reported from the Committee on Privileges and Elections, "That Reed Smoot is not entitled to a seat as a Senator of the United States from the State of Utah:

"The first witness called in behalf of the protestants was Joseph F. Smith himself, the head of the church of Utah, who, from his position, would be more apt to be cognizant of the fact if it existed than anyone else, and could therefore speak with greater accuracy in relation to the continuance of these crimes. He testified as follows:

"Mr. Tayler. Is the cohabitation with one who is claimed to be a plural wife a violation of the law of the church as well as the law of the land?

"Mr. Smith. That was the case and is the case to-day. . . . I have cohabited with my wives; not openly—that is, not in a manner that I thought would be offensive to my neighbors; but I acknowledge them; I have visited them. They have borne me children since 1890, and I have done it knowingly.

"Mr. Tayler. In 1892, Mr. Smith, how many wives did you have?

"Mr. Smith. I had five.

"Mr. Tayler. How many children have been born to you by these wives since 1890?

"Mr. Smith. I had eleven children born since 1890.

"Mr. Tayler. Were these children by all of your wives—that is, did all of your wives bear children?

"Mr. Smith. All of my wives bore children.

"Mr. Tayler. Since 1890? [Date of manifesto.]

"Mr. Smith. That is correct.

"The Chairman. How many children have you in all?

"Mr. Smith. I have had born to me, sir, forty-two children—twenty-one boys and twenty-one girls.

"Mr. Tayler. The revelation which Wilford Woodruff received in consequence of which the command to take plural wives was suspended did not, as you understood it, change the divine view of plural marriages, did it?

"Mr. Smith. It did not change our belief at all. . . .

"Mr. Tayler. You continued to believe that plural marriages was right?

"Mr. Smith. We did.

"Mr. Carlisle. Do you not believe in the principle of plural marriages—that is to say, . . . do you or do you not believe it is right in and of itself?

"Professor Linford, president of Brigham Young college. Yes, sir, I believe it is a correct principle to-day."

So from the head of the church and the head of the University comes the common affirmation that belief in polygamy as a principle of human conduct is still adhered to and maintained as a true tenet of

the Utah Mormon faith.

Hon. Charles B. Landis, of Indiana, House of Representatives, having under consideration the matter of expulsion of Brigham H. Roberts, a Utah polygamist, in speaking of the president, professors, and trustee of the agricultural college at Logan, Utah, said: "The president of that college is a polygamist, living in open, notorious polygamy with three wives. One of the leading professors is a polygamist, living in open and notorious polygamy with two wives. A trustee who guides and directs the business interest of that college is a polygamist, living in open and notorious polygamy with seven wives, and they have blessed him with thirty-nine children.

"The courts in my State in divorce proceedings issue decrees for separate maintenance. If a man becomes the father of an illegitimate child, he has to make provisions for that child. Every instinct of nature says no, leave not these plural wives nor their children without support. But there is nothing in the sentiment of civilization, either here or in Utah, that compels the production of all of these illegitimate children, a thousand of whom, by reliable accounts, were born there to polygamous wives within eighteen months after January, 1896, when Utah was admitted as a State. There are two thousand polygamous families in the State to-day."

Your attention is again called to the remarks of Senator Burrows, of Michigan: "In spite of the manifesto, 1890, in spite of the most solemn pledges made by the convicted and imprisoned leaders in order to secure amnesty for past offenses; in spite of the express inhibition of the constitution of the State under which they live and upon the faith of which Utah was admitted into the Union; in spite of the statutory prohibition of the commonwealth, it appears that a majority of the members of this hierarchy have continually and persistently lived in polygamy, and are to-day openly and confessedly defying the laws of the land prohibiting such crimes."

(To be continued.)

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LEAVES FROM LIFE.

AUTOBIOGRAPHY OF ELDER J. S. ROTH.

Elder J. S. Roth, the subject of this sketch, was born in Union County, afterwards called Snyder County, Pennsylvania, on the 8th day of September, 1842. My parents were German; father was of royal descent, a fine scholar in German, and a school-teacher in German, and a preacher in German and English, first for the Lutheran, later for the United Brethren Church. To them were born seven children, one of them died in infancy, six grew to maturity, and five are still living.

When I was about six years old my folks moved to Peru Mills, Juniata County, Pennsylvania. Then my

father began traveling and selling books for the American Tract Society, of Philadelphia. That left my brother, four years my elder, and my good mother to look after the newly bought farm, so we all had to work very hard to pay for it. We lived about three miles from the old log schoolhouse, with slabs, the soft side up, for benches, and a board on pins in the wall for a writing desk, and there we were, happy that we had so good an opportunity to go to school. My first, second, and third readers was the New Testament, but I loved to go to school. As soon as I was large enough to stand the trip, I would not miss a day when the weather was fit for me to go. But we had only four months of free school a year; the rest of the time we had to pay extra, that is, a dollar a month for each scholar.

When I was sixteen, we got a schoolhouse built half a mile from our house. Oh, how I rejoiced at that: and then luck seemed to favor us, for we got the best teacher in the county. He had been in the schoolroom twenty-nine years; and after the best class went to him three terms, we were all examined, and got second grade certificates. I began teaching at once. After I had taught a while, I concluded that I would work my way through college, and study for a Lutheran minister; for it was my ambition to be a preacher. I well knew that my father could not help me, although he was very willing, yes, anxious for me to do so. So I started to go to the Muhlenburg Lutheran College, at Loysville, Pennsylvania. As soon as I had learned to read, before I had started to school at all, I, according to church rule, had to begin to study the catechism; then at the age of fourteen, I was confirmed by the laying on of hands as a member of the Lutheran Church; for when one answers all the questions in the catechism he is converted, but just how the conversion takes place, I am not able to say.

I continued my college and teaching work alternately, till 1864; then the war fever got so high that it disarranged everything. My older brother went at the first call for seventy-five thousand men. I was almost wild to go, but being only nineteen years old, my parents positively forbade me going; so I gave it up for that time. But in 1864 the president of the college (Prof. D. L. Tressler, who after the war organized the Lutheran college at the famous Carthage, Illinois,) raised a company of volunteers at the college, and he was chosen their captain. He was a brave, good man, and the best orator I ever heard. I was sworn in on the first day of February, as a private in Company E, One Hundredth Regulars (or better known as the roundheads) of the Ninth Corps of Pennsylvania Volunteers, to serve one year or during the war. In five days after, my regiment was in front of Petersburg, and was in that siege till the 2d of April, 1865. Then we took

the city, then Richmond, then went after Lee until he surrendered. I was honorably discharged on the 24th of July, 1865.

My army life and experience was not very profitable to me in spirituality. Our chaplain would preach, swear, drink, gamble, and I do not know what he would or would not do. I hope none will call me egotistical, for I aim to tell the truth, and as I write this all from memory, there may be some minor inaccuracies, but in the main it is correct.

From my boyhood on, my character and reputation were dearer to me than life, and although I was in the toughest (if there was a toughest) company in the army, yet I never smoked, chewed the weed, to this day never touched a cigarette, never drank liquor, notwithstanding it was furnished to us while in the front, never gambled, don't know one card from the other now, never swore but twice in my life, (once was at a preacher,) and I always despised a man who had no respect or regard for his character.

After I came back from the army I continued my school work till 1870. I made my home at my father's house, and that was the preacher's home. It would have been better for me, (for I was a close observer) if I had not been in their company quite so much, for I was compelled to doubt their sincerity, and placed many of them on the list of hypocrites. Their actions made me very skeptical.

On the 26th of October, 1866, I was married to Miss S. B. Garber. In March, 1870, we moved to Scranton, Iowa. That was on the frontier of settlements. In 1875 my father urged me to come and take charge of his farm in Poweshiek County, Iowa, twelve miles northeast of Grinnell. I did so.

While living there, I got more disgusted with all that was called religion than ever before. But, (I am almost ashamed to tell it now) after a while the Methodist Episcopalians began a protracted meeting in their church not far from us, and, to satisfy my wife, we attended, although I had no faith in them. But after several weeks the excitement and the power (?) got so high, that it actually excited me, too; and, shall I tell it? yes; the truth must be told, no difference how hard it hits. I got so excited that I went to the mourner's bench. I hope and believe that God has forgiven me, for I did it ignorantly. The third night that I was there the class leader came to me and said, "Neighbor Roth, what are you doing here?"

I said, "I am trying to get religion."

Then he said, "You've got religion, but you don't know it. Get right up, now, and confess Jesus; that is all that you must do now."

Well, I thought, if I can get religion and not know it, I can lose it and not know it. And that proved true with me; for I got religion and did not know it,

and I lost it and did not miss it; and when I lost what I did not have, I had as much left as the man who teaches that kind of balderdash. That episode confirmed me that religion was a farce, and I was done with the churches and their delusion.

In 1879 I moved from my father's farm to Tama County, on my own farm, which I had just bought. In June of this year my neighbor, R. Goreham (and I always loved that man, from the very first time I ever saw him, yet I did not know why till later on,) came to me in my cornfield and wanted me to come to preaching that night. I told him no; I was done with that kind of work. "Well," he said, "it is a new kind of preacher; he is a Latter Day Saint."

I said, "A Latter Day Saint; what is that? What is a Latter Day Saint?"

"Well," said he, "they are called Mormons. The Methodist Episcopalians will not let him preach in the church, so he will preach in our schoolhouse." That at once aroused my sympathy, for I favored liberty and equal rights.

I said, "All right, Rube, all right; I'll be there. A Mormon, a Mormon; yes, I must hear a Mormon, sure."

I went, and quite a good crowd was there, and I was glad, too; for if there had not been a good many of my neighbors there, I would have felt ashamed to be found in company of those degraded Mormons. So I felt somewhat relieved, at least, for I always prided myself on my standing in society.

After a while the Mormon preacher came. Well, he was only a man after all, and a fine looking one, too. Neighbor Goreham told us that the preacher's name was I. N. White. I thought that the name was all right, although the man was not so very white.

Well, he preached; yes, he *preached*; and in all my life before, that was the first sermon I ever heard from the Bible. I said right away, If the Bible is true, that man has it, Mormon or no Mormon. The more I attended, the more I wanted to hear. After some time, W. C. Nirk and D. C. White came also, but they all told the same story, and among other things the most prominent to me was a quotation they very often used, and said it was found in John 7: 17: "If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself." And then the preacher would urge us to take the Savior at his word; try him; obey him; and find that God is the same to-day that he has always been, and that the same gifts and blessings do follow the believer to-day, just as they did in Christ's and the apostles' days.

After they preached a while, the very old Devil seemed to be let loose. That is, just as soon as some of the other church members began to talk of being baptized. I have often, since I obeyed, thought of an expression made by Professor D. in a debate with

E. L. Kelley once. It was this: "When the Latter Day Saints get into a new place, they claim to heal the dead, cast out the sick, and raise the Devil." And I came to the conclusion that the last one was surely true.

So one day the Methodist Episcopal preacher announced that he would expose all the Mormon frauds. We all went; the excitement ran high. And he did expose Mormonism, but not one word had he to say against the Reorganized Latter Day Saint Church, individually. But in ignorance he classed us with the Mormons of Utah. His whole stock in trade came from Ann Eliza, Beadle, etc., etc. But not one word from the Bible to prove them wrong. After he was through with his harangue and abuse, Elder White asked permission to correct some of the mistakes he had made. But the answer came in thunder tones, "No, sir; sit down; you can't talk here." So Elder White answered him on the next night in the schoolhouse, to the satisfaction of most all who were there, and to all who were looking for light.

But the Methodist Episcopal preacher, in concluding his harangue, said, "I admit that when the Mormons preach here among you, they preach nice, smooth sermons; but just wait till they get you into their meshes; then they take you out west; you will then get the rest."

I could not get rid of that; it stuck to me like a leech. I thought, Is it possible that they withhold some things here? For by this time I was deeply interested. Therefore I concluded to go to the bottom of it, and, like Nicodemus of old, I was a little ashamed to let the people know that I was so deeply interested. I made business for myself out in Woodbury County, so that I could attend the fall conference of 1879 in Gallands Grove; for I wanted to see what they got out west.

Ever since I can remember anything, my good mother would read in the Bible twice a day to her children, and many, many a time when she read about how the Savior talked to the children, and laid his hands on them and blessed them, did I from the very depth of my soul wish that I had lived when he did, so that I could have had that grand blessing, too. And then, when she would read how God had organized his church with apostles, prophets, seventies, and so on; and how the Holy Ghost used to come on them and they prophesied, spake in tongues, and interpreted the tongues, the thought would come to me, Why has God so changed? Oh, why can not or does not God give us such blessings now? I could not understand how God could be unchangeable, and at the same time the churches were entirely different from what they were in Bible times, and none of the spiritual blessings could be seen or heard now. I never for one moment thought that man had

changed, and not God, but I took it for granted that it was all God's fault, for we were told that those things were not to continue, but were only given to establish the early church, and were then to cease; and, of course, as we did not have them we had to take it for granted that it was so, and that they were not for us. But when the Latter Day Saint elders came, they told us that God had not changed, but that man had changed, and by transgression lost the authority of the priesthood; and that God had restored the authority, with the officers, gifts, and blessings. When I heard it, it brought back to my mind, very vividly, my boyhood desires; and that was a stunner to my skepticism, for it was on the ground that God had changed, and would not bless his children now, as he did anciently, that I had stumbled.

When I was on the way to Gallands Grove, I stopped between trains at Jefferson, to visit Rev. Charles Eckles. He used to preach for the United Brethren, then the Methodist Episcopalians offered him more money and he went to preach for them. I used to see him at my father's house in Poweshiek County, and I counted him a smart young man, and was well acquainted with him, so I stopped with him several hours. I took good care not to tell him where I was going, but, "from the fullness of the heart the mouth speaketh," so in our talk I ventured to say to him, "Mr. Eckles, please tell me why do the churches of to-day not have apostles, prophets, seventies, and all the officers that God set in the church? And why do they not have the gifts and blessings that we read of in the Bible?"

His answer was, "Mr. Roth, you are too inquisitive; we have outlived and outgrown them, as they were only for the early church. We have the Bible, and that is enough. So you ought to be satisfied with that, and not long for, and seek after that which is not for us."

Well, I had heard too much Latter Day Saint preaching, and believed too much Bible now, to believe all that. But of course I did not dare to go into an argument about it with him, for fear that I might give myself away as to where I was going. But I really wish that I might have a talk with Mr. Eckles now. Perhaps I might be able to give him some light on that subject. I would try, at least.

When I was on my way back from Sargent's Bluffs to Dow City, at little Sioux, an old, venerable looking man got on the car. I thought that it might be old Abraham, of Bible times. I gave him part of my seat.

The first thing he said was, "Where are you going?" I could not evade so straight a question, although I did not want to tell him, so I said, "I am going to Dow City to-day."

"So," said he, "perhaps you are going to attend the Latter Day Saint conference?"

That was another stunner for me, so I answered straight, "Yes, sir, for a few days at least."

"Are you a member?" came next.

"No, sir; but I am investigating their claims." I saw that I was into it, so I was going to make the best of it. As I was not known out there by anyone, I did not care so much.

Then I said, "Are you a Latter Day Saint?"

"Yes, sir; I am an elder in the church. My name is Josiah Ells. I am on my way to Dow City, too, and I shall be glad to have you go with me, and I will see that you are cared for."

Oh, I thought; how kind of you, good old Abraham; and the lump was all gone out of my throat. So we talked like old-time friends. I told him all about Brother White's work, and the terrible persecution that was aroused against it, and why I was going so far to investigate still further into the work.

We arrived at Dow City in a terrible rain. Joseph Luff was at the depot to meet those coming to conference. Brother Ells was the only Saint that got off the train, so Brother Luff said, "Well, come, Brother Ells, let us go."

"Oh, hold on," said Ells; "here I have an investigating brother; we must take care of him, too." Then Brother Ells introduced us to each other, and Brother Luff took me along to Elder J. R. Lambert's. Of course I got a Latter Day Saint welcome. We had not been there long till Bro. D. C. White and wife came in on the train from the east. He had been to my place, so I felt a little more at home. They had started to drive through with a buggy; but on the way their little girl had taken deathly sick, so they had to leave their rig in care of the rest of their party, and they took the train to get there in time to save the child's life. As soon as possible the elders present had prayer, then anointed the child with oil, as James says to do; then they laid their hands on her and prayed earnestly for God to heal her, and in less than ten minutes the child was perfectly well, and playing on the floor. I thought, is it possible that the Methodist Episcopal preacher meant that, when he said we would get the rest out west? I concluded if that is what we would get out west, I could endure all that, and more like it without shame. But the shame was on him, that he denied all that. That instance strengthened my faith at once, and I knew that the Methodist Episcopal reverend had misrepresented them.

Soon the teams came to take us out to the camp grounds. I wish I dare use the space I need to tell you how I was impressed with the kindness of all the Saints, and especially with the care I got from dear old Brother and Sister Pett and their fine

family; God bless them. For I knew that they were God's true children by their actions, and their treatment to me made me love the gospel for their sakes, though I had been an entire stranger to all of them.

When I left the conference I had made up my mind that I would obey, at a more convenient season; but persecution ran high when I got home, and I felt discouraged. I began to lose interest, or rather the desire to obey, yet I believed it to be the truth, still by times my old doubts would loom up, mountain high, and I would say, Is there a reality in anything called religion? Are they not all humbugs? for I had seen much of humbug in what was called religion.

About this time I had a dream; I can give only part of it, for want of space. I thought some strange men came into our town; everybody set them down as terribly bad men, and anybody found in their company when they would be arrested would be sent to prison with them; and yet it seemed that I was inclined to be with them. What a disgrace it would be to me, should I be found with them when caught. So I kept back far enough just to be in sight of them, and yet not in their company. Some one, I knew not who, gave me a sharp ax to defend myself with, should I need to do so. I was told by some one that the test was soon going to be made, so as to see whether those men were cutthroats, and the test would be like this. That there was an exposition building erected and the outside door was so built that no one could tell where it was, but when those who were worthy to enter would touch the door with a finger, the door would open of itself at once, and as soon as they had entered, the door would close again; and no unworthy person could get in, for the door would not open for them. And if the door would open when those suspicious men touched it, then that was sure proof that they were honest men. So when I saw that they were going to enter the building, I kept a close watch on them, I kept back a block or so, so that I was not with them, and yet not so far away that, if the door opened for them, I could run and enter the building with them; but if the door did not open for them, I would be far enough away so that no one would suspect me of knowing anything about them. I followed along at a safe distance, so that I could see them plainly, and just as soon as they got in front of the building, one of them touched the door with his finger, and it opened so quickly that I hardly saw it. I said, They are all right; they are going in. So I started to run with all my might, in order to get in with them before the door closed. But, to my horror, before it was possible for me to get there they were all in and the door closed, and I outside. Oh, I suffered the horrors of hell! What was I to do? Will there

ever be another chance for me to enter that grand building?

When I was in the deepest agony, a person appeared from somewhere, and asked me what my trouble was? I told him of my disappointment. He said, "You have delayed," and that being my own fault, gave me very little consolation. But after a while he said for me to wait a little and perhaps there would others come who were worthy to enter, and the door would open for them, and if I were ready, I could enter with them. In a short time some more of the Saints came. I stood close to the door. One who had the authority to do so put his finger on the door, and at once it opened, and they all passed in; I among them. Oh, glory; how happy I was! I was inside now; the door closed after us, and we seemed to be in a new world. Oh, how grand, no tongue can tell; no pen can describe the beauty and grandeur, but just inside of the entrance there were small apartments or rooms, one for each person who entered the building; and before anyone was allowed to go farther through the building, he had to go into his own room and there change his habiliment, from the top of his head to the soles of his feet, and put on the suit especially prepared for him, all uniform. Then, after he was adorned with his new suit, he was prepared to associate with the inmates. Well, I changed; I was in now, and I was happy.

I will leave the remainder of the dream and come back to this life again. I became more and more indifferent about obeying. But that dream made a deep impression on my mind. For a long time I could not get rid of it; I would hear that voice say, "You have delayed," but I shook it off, and it kept getting fainter and fainter. Still I kept going to hear the elders every time they came, for I loved to hear them, but it did not take hold on me as it did before. I realized that the Spirit was gradually withdrawing itself from me, yet I believed, just as much as ever, that it was the truth from high heaven restored again. But I realized, too, that if ever I was baptized, it would be by the principle of doing right, and doing my duty, and not because that I had a desire to be, for the desire was all gone.

On the 18th of January, 1880, Elder I. N. White was to preach again in the Bown Schoolhouse, eight miles from my place, as that was where most of the meetings were held; but we never missed a meeting. I told my wife before we started that morning, that if I did not change my mind, I would be baptized that day; but I had no desire to be. Oh, how I hoped that she would say something to discourage me, so that I would have an excuse. But she said, "You can do just as you please," so that threw the responsibility all on me. I took my clothes along, but after meeting I had given it up again. Brother Goreham

came to me and said, "Well, Neighbor Roth, what do you think of it, now?" He was anxious to have me obey.

I said, "Well, I believe it is all right."

Then he said, "Well, if it is all right, what are you delaying for?" *Delaying*,—that word came like a thunderbolt to my soul; that was the word the person used against me who stood at the door of the exposition building. He said, "You have delayed," and oh, what misery it caused me. I did not want to go through the same ordeal again. And I answered Brother Goreham, "I am ready." We immediately went two miles south, to Walnut Creek, and I was baptized. An hour later, at Brother Lyke's, Brethren White and Lake, I believe, confirmed me. After confirmation we had a testimony meeting. During the meeting a very strange, but very pleasant feeling came over me. I did not understand it at the time; it was something different from what I had ever known before. One of the brethren arose and said that the spirit of prophecy was resting on some one who refused to yield to its promptings, and he turned and said it was me, and that the Lord had a great work for me to do if I was faithful. I began to feel as I did when I got into that grand building. Yet it was all so new, so strange, so different from what I had ever felt before, that I did not understand it. But I was satisfied that it was the work of the Lord, and that I had done his will and my duty.

The news spread like wildfire that Roth had joined the Mormons, as some had said, "He will be the last one that they will ever get." I stood high in society, held an office, and was township treasurer.

Three days later my father (then a United Brethren preacher) heard of it. Immediately he sent my sister to tell me that if I did not renounce Mormonism, he would erase my name from the family record, disinherit me, and never own me as a son any more. And that neither I nor one of my family should ever set foot on his premises again. But I told my sister to tell him that if he had the State of Iowa to give to me, he could never change my faith. What made it still worse for him, I had lost all confidence in his kind of religion. He erased my name from the record. His will read, "John shall have ten dollars and no more, because he joined the Mormons." If anyone would inquire for John Roth, he would say, "I don't know a John Roth. There is a John Mormon living over there; I guess that is the man you want to find." He would not notice me as we passed each other on the road. He never spoke to me after I joined the church, excepting once, and that time he wanted to read my title not clear to me. And in part he said, "You have made your father and mother out liars."

I said, "How so, father?"

He said, "You deny your baptism, and we had you

baptized when you were a baby; and now you deny that, and went and got dipped by those C— Mormon.

I said, "Father, you won't allow me to come to your house, but I want you to come to my house, and fetch your Bible along; and if you can show me one place in your Bible where it intimates that they sprinkled babies for baptism, then I will return again."

He replied, "Oh, you little snot nose; you; you, you try to teach your father Bible. You, you ought to be ashamed. You ought to know better. I taught you better than that."

But that did not convince me that he was right and I wrong. But he clung to it till his death.

About sixteen years later, my good old mother, (she never was prejudiced against me,) took sick. Doctors and all thought she would die. They sent for all the children, except me; but she wanted to see me, too. But no, the verdict stood that John is a son no more. I got home on Tuesday from the Logan reunion. My sister saw me go by father's house, she told mother that I was home. Mother said, "Oh, call him in; I want to see him." My sister watched my return, and told me that mother had been longing to see me before she died. She wanted me to come in. I told her to go in and ask father whether he would allow me to come in to see my dear old mother? He said, "No; not until he renounces Mormonism." The next day he took sick, the next day he was delirious, and did not know anyone. I went to see him and mother then, but he did not know it. On the second day following he died, a bitter enemy to the true gospel, restored by the angel.

But the work spread, more were baptized every time the elders came, (or nearly so,) till perhaps thirty or forty were baptized. Then late in the fall of 1880, the subject of organizing a branch came up. Bro. I. N. White took it to God in earnest prayer and asked him to direct in the organization. I will give his own words, as nearly as I can remember. He said, "I asked God who wilt thou that shall be ordained to the office of elder, to preside over the branch? And I saw a light as bright as the noonday sun come down and rest over Brother Roth's house." I believe he said he heard a voice saying, "He shall be the elder." Then a light inferior to that came down and pointed out the next officer, and so on till all the officers were pointed out. Brother White told the vision to no one concerned at the time. The time for organization came, we met at Bro. J. C. Reams' house, Brother White in the chair. He first called for a vote for the elder. Who shall it be? and so on till every officer was chosen; and in every instance the choice was without a negative vote, and it was just precisely as was shown to

Brother White. Then he told us how the Lord had shown him just what had been done now. And that was a great confirmation to all of the Saints, that God was directing them in the work. On the 12th day of December, 1880, I was ordained an elder by I. N. White and W. C. Kirk, at Newton, Iowa. I was immediately chosen as branch president. I served for several years, and my constant prayer was, Oh, my God, give me wisdom, so that I may be able to understand thee and thy word, and be able by thy wisdom to do that which will be for thy glory, and for the good of thy work restored again to man. I was always afraid that I would do something that would not be pleasing to God, which would injure his work.

I went to work at once with a will, and God blessed me. It was no task for me to get up before a crowd, for that was not new to me, having been before the public for some years. The first sermon I preached a full hour, with good liberty. I was happy. The happiest hours of my life are when I am preaching. All was peace and harmony in the branch; God was with us by his Spirit, and blessed us. But the Devil saw that that would never do, so he began to throw obstacles in the way in order to discourage me and to hinder the work. Too much peace and unity among the Saints to suit him. So he sent a man by name of P—t, (a member,) to sow discord and contention among the members. And he began to whisper to me that I was not called of God; that it was all man's doings; that they had done so, only to keep me in the church, so that I would not go out and contend against them.

About this time, when Satan was trying me the hardest, to quit the ministry, for I had been very zealous in the work, and made great sacrifice; paid all my own expenses, etc., etc., Brethren Goreham and D. C. White went with me eighteen miles south to open a new place, and continue for a week or more. Brother Goreham spoke on Saturday night, I on Sunday morning, and Brother White Sunday night. At the close of the Sunday night meeting, I surprised the brethren when I announced that the meeting was closed. Oh, I was in misery. I had no liberty in talking, and they none too much. I came to the conclusion that I was not called, and that I would quit, and never try to preach again.

So we started for home, eighteen miles away, in my cutter, on a bitter, cold, winter night. A deep snow was on the ground. After we got away from the crowd I told the brethren that I was going home, and to stay there, too; that I would never preach another sermon unless I got more evidence that God had called me. I had no doubt of the work; the only doubt was of my call. The previous evidence of my call was all gone from me. I could not recall a single evidence of my calling. When we got to

Brother Goreham's it was very late in the night, and yet two miles to my home. I was heartsick; had the "blues" terribly. I was disappointed. So Brother Goreham persuaded me to stop till morning. We put up my team. I went to bed heartbroken, and I had a talk with the Lord about the matter. I told him that I was going home to stay unless he gave me an unmistakable evidence of my calling. I soon found myself at the foot of a very high mountain, I had just started up. I had gone only a few rods; had made the start, but had stopped; the road seemed very solid and safe, but very steep. While I was standing there I noticed that Brother White was close to me. I looked ahead up the road, and there I saw a man coming directly towards me, and I knew him at once, and said, That is the Savior. He came directly to me, reached out and took me by the hand and said, "I have called you to preach my gospel. Warn the people of their wickedness; tell them that I am coming to take vengeance on them in — years, — months, and — days, (these figures were taken from me again.) I will stand by you and bless you."

Well, from that time to this I have never doubted my call. I started again; he has blessed my feeble efforts. He has enabled me to baptize nearly five hundred. I immediately went to work again, and in a short time after this presented myself to General Conference for the field. I was appointed at once.

On the 14th day of April, 1884, I was ordained as first counselor to I. N. White, president of the Second Quorum of Elders, by E. C. Briggs, J. H. Lake, and J. R. Lambert. On the 10th day of April, 1886, I was ordained a member of the First Quorum of Seventy, by C. Scott, E. C. Briggs, and J. W. Gillen. And now for more than twenty-six years I have been sounding the gospel trumpet, and it is my heart's delight to do so. May God give me strength to continue for some time yet, for I dread to think of the time when I shall have to lay down the armor. For the Lord has fulfilled his promise to me, and has stood by me in various ways. When I was surrounded by a mob he took all fear from me, and I received no harm. When threatened with tar and feathers, knives and revolvers, he protected me. Why should I not serve him?

I would like to give many, many instances to show how God has blessed my work, but space will only allow me a few.

On one occasion, when Sister Perry's child was dying with a dread disease, she prayed with all the zeal of a devoted mother for God to send an elder to her before her boy should die, as all the children in town who took that disease died. The doctor said there was no help for them. God heard her supplication, and moved me to go to Oskaloosa at once.

I did not know why, but I had to go, and I went. I found the child dying. I anointed the boy with oil and administered to him as we are commanded in James 5: 14, and the Lord heard us. The boy was instantly healed. Also a boy at Mount Pleasant who had a deformed foot. The foot was all out of shape, and he hobbled along on the ankle. Mrs. Miller, the mother of the boy, was not a member, but she had faith in God's work, and she asked me to administer to the boy. Brother McDonald and I anointed him with oil and administered to him, and the bones were all straightened out, each one to its proper place, and the foot was well, and he was happy. The mothe. was baptized afterwards. God can and does answer prayer now, as well as in the past. He has not changed.

I want to give just one more. When Brother and Sister W. H. McCoy lived south of Grinnell, their daughter Mabel took very sick, I believe it was pneumonia. The doctors said she could not live, and gave her up. They sent for me. I went out there after dark, and the child seemed to be dying. I anointed her according to God's law, and prayed for her, and she was instantly healed, went onto the floor to play, and wanted something to eat.

Oh, how good God is to his people! Mabel is now grown up, and is a fine Latter Day Saint.

I could write much more, but I have gone over my allowance of space. In conclusion I want to say, this work is of God; let us all be faithful to our calling, and win a crown of eternal life in the celestial glory of God. I hope that I shall be able to bring still a few more souls into the kingdom of God. I only wish that the five hundred that I baptized were five hundred thousand, and all of them would prove faithful to the end. May God bless his people, and all be ready for Christ when he shall come. Come quickly, Lord Jesus, come.

A minister for Christ.

J. S. ROTH.

October 5 the branch of the church at Los Angeles, California, adopted a resolution expressing condemnation and abhorrence of the terrible outrage in the dynamiting of the *Times* building, and extending sympathy and financial aid to the bereaved families of those who were killed as a result of the explosion. Copies of the resolution were furnished the press and the mayor.

Oh, I wonder, wonder when I see so many good ministers at home, crowding each other, I wonder that they will not part with their home privileges, and go out to the heathen world, and reap a joy like this,—the joy of the Lord.—*John G. Paton.*

Mothers' Home Column

EDITED BY FRANCES.

Advisory Board, Daughters of Zion.

Mrs. B. C. Smith, president, 214 South Spring street, Independence, Missouri; Mrs. H. A. Stebbins, vice-president, Lamoni, Iowa; Mrs. D. J. Krahl, secretary, 724 South Crysler street, Independence, Missouri; Mrs. F. M. Smith, 630 South Crysler street, Independence, Missouri; Mrs. L. L. Ressegüie, Lamoni, Iowa; Mrs. M. E. Hulmes, treasurer, 909 Maple avenue, Independence, Missouri.

Notice.

The Daughters of Zion have on hand leaflets on the following subjects, which they will send to anyone who will pay the postage on them:

Founding a Home and the Rights of Each Other in the Home; The Fire Builders; The Care of the Cripple; Inherited Tendencies and Their Relation to Character Building; Bennie's First and Last Whipping; The Woes and Joys of the Backward Child; Workers Together with God; One Mother's Way; Reverence; Courtesy in the Home; Family Courtesy; Individual Responsibility; A Protest against Corporal Punishment; The Autobiography of a Dull Child, Parts 1, 2; The Age of Conflict; Two Pictures, by Mary Wood Allen on Respect for Rightful Authority; The last four numbers of the five series article, To Whom Does the Child Belong. Send to Mrs. B. C. Smith, 214 South Spring Street, Independence, Missouri, for them, and state how many you can use.

MRS. B. C. SMITH, *President Advisory Board.*

42-4.

[How strong the contrast between the eloquence of man as shown in the speech of Colonel Ingersoll and the faith which which in the darkest hour looks upward and above and beyond the dark clouds of grief and recognizes the wisdom of a loving Father's hand, as shown in the touching poem of Helen Hunt Jackson. Oh, how much it means to be able to trust in God! Able to say with Job, "I know that my Redeemer liveth."—EDITOR.]

Infidel Eloquence.

On the 8th, the eloquent Ingersoll was called upon to deliver an address at the grave of the dead child of a friend at Washington City. In a remote corner of the Congregational cemetery a small group of people, with uncovered heads, were ranged around a newly opened grave. They included Detective and Mrs. George O. Miller and family and friends, who had gathered to witness the burial of the former's bright little son Harry, a recent victim of diphtheria. As the casket rested upon the trestles there was a painful pause, broken only by the mother's sobs, until the undertaker advanced toward a stout, florid complexioned gentleman in the party and whispered to him, the words being inaudible to the lookers-on. This gentleman was Col. Robert G. Ingersoll, a friend of the Millers, who had attended the funeral at their request. He shook his head when the undertaker first addressed him, and then said suddenly, "Does Mrs. Miller desire it?" The undertaker gave an affirmative nod. Mr. Miller looked appealingly toward the distinguished orator, and then Colonel Ingersoll advanced to the side of the grave, made a motion denoting a desire for silence, and in a voice of exquisite cadence delivered one of his characteristic eulogies for the dead. The scene was intensely dramatic. A fine drizzling rain was falling and every head was bent, and every ear turned to catch the impassioned words of eloquence and hope

that fell from the lips of the famed orator. Colonel Ingersoll was unprotected by either hat or umbrella, and his invocation thrilled his hearers with awe, each eye that had previously been bedimmed with tears brightening, and sobs becoming hushed.

THE COLONEL SAID:

"My friends: I know how vain it is to gild a grief with words, and yet I wish to take from every grave its fear. Here in this world, where life and death are equal kings, all should be brave enough to meet what all the dead have met. The future has been filled with fear, stained and polluted by the heartless past. From the wondrous tree of life the buds and blossoms fall with ripened fruit, and in the common bed of earth patriarchs and babes sleep side by side. Why should we fear that which will come to all that is? We can not tell. We do not know which is the greatest blessing, life or death. We can not say that death is not as good. We do not know whether the grave is the end of this life or the door of another, or whether the night here is not somewhere else at dawn. Neither can we tell which is the more fortunate—the child dying in its mother's arms, before its lips have learned to form a word, or he who journeys all the length of life's uneven road, painfully taking the last slow steps with staff and crutch.

"Every cradle asks us 'whence?' and every coffin 'whither?' The poor barbarian weeping above his dead can answer the questions as intelligently and satisfactorily as the robed priest of the most authentic creed. The tearful ignorance of the one is just as consoling as the learned and unmeaning words of the other. No man standing where the horizon of life has touched a grave has any right to prophesy a future filled with pain and tears. It may be that death gives all there is of worth of life to live. If those who press and strain against our hearts could never die, perhaps that love would wither from the earth. Maybe a common faith treads from out the paths between our hearts the weeds of selfishness and hate, and I should rather live and love where death is king, than have eternal life where love is not. Another life is naught unless we know and love again the ones who know us here.

"They who stand with breaking hearts around this little grave need have no fear. The large and the noble faith in all that is, and is to be, tells us that death even at its worst is only perfect rest. We know that through the common walks of life—the needs and duties of each hour—their grief will lessen day by day, until at last this grave will be to them a place of rest and peace—almost of joy.

"There is for them this consolation: The dead do not suffer. If they live again, their lives will surely be as good as ours.

"We have no fear; we are all the children of the same mother, and the same fate awaits us all. We, too, have our religion, and it is this: Help for the living, hope for the dead."—Selected.

The Best.

Mother, I see you with your nursery light,
Leading your babies all in white,
To their sweet rest;
Christ, the Good Shepherd carries mine to-night,
And that is best.

I can not help tears when I see them twine
Their fingers in yours, and their bright curls shine
On your warm breast;
But the Savior's is purer than yours or mine—
He can love best!

You tremble each hour because your arms
Are weak, your heart is wrung with alarms,
And sore oppressed;
My darlings are safe, out of reach of harms,
And that is best.

You know, over yours may hang even now
Pain and disease, whose fulfilling slow
Naught can arrest;
Mine in God's gardens run to and fro,
And that is best.

You know that, of yours, the feeblest one
And dearest, may live long years alone,
Unloved, unblesed;
Mine are cherished of saints' around God's throne,
And that is best.

You must dread for yours the crime that sears,
Dark guilt, unwashed by repentant tears,
And unconfessed;

Mine entered spotless on eternal years—
Oh! how much best.

But grief is selfish; I can not see
Always why I should so stricken be
More than the rest;

But I know that, as well for them, for me
God did the best.—Helen Hunt Jackson.

Letter Department

COLORADO CITY, COLORADO, October 24, 1910.

Editors Herald: One evening of last June when looking for something suitable to present to the public in replying to the Brighamites or Disorganites, (why not call them by that name? it is a suitable exchange for "Reorganites.") I came across the statement of Brigham Young as copied in True Succession in Church Presidency, page 125, which reads, "I have many a time in this stand, dared the world to produce as mean devils as we can. We can beat them at anything. We have the greatest and smoothest liars in the world, the cunningest and most adroit thieves, and any other shade of character that you can mention. We can pick out elders in Israel right here who can beat the world at gambling; who can handle the cards, can cut and shuffle them with the smartest rogue on God's footstool. I can produce elders here who can shave their smartest shavers, and take their money from them. We can beat the world at any game. We can beat them because we live in the light of the Lord; we have the holy priesthood and hold the keys of the kingdom of God. But you may go through all the sectarian world, and you can not find a man capable of opening the door of the kingdom of God to admit others in. We can do that. We can pray the best, preach the best, and sing the best. We are the best looking and finest set of people on the face of the earth, and they can begin any game they please and we are on hand, and can beat them at anything they have a mind to begin. They may make sharp their two-edged swords, and I will turn out the elders of Israel with greased feathers and whip them to death. We are not to be beat. We expect to be a stumbling-block to the whole world, and a rock of offense to them.—*Deseret News*, vol. 6, p. 291; *Journal of Discourses*, vol. 4, p. 77.

I decided not to use this claim of rascality, and demoralizing corruption; so base and foreign to even secular civilization, much less that of the kingdom of God. It did seem to me, that to a thinking man of just ordinary ability this open confession to sin and crime of almost every character would appear too absurd to credit as being truly said by the man. And besides, it was just the statement of one man and with-

out sanction of the church over which he was presiding. But with other books I put True Succession in my book satchel, but with a firm resolution not to use this seemingly incredible claim. But to my surprise that evening on the street of Colorado Springs, before a large crowd of people, the Spirit directed me to read that statement concerning liars and mean devils; accordingly I did so, and just as I pronounced the last word, that same directing Spirit said: "Now read 132:26, Utah edition of Doctrine and Covenants." I read as follows:

"Verily, verily I say unto you, if a man marry a wife according to my word, and they are sealed by the Holy Spirit of promise, according to mine appointment, and he or she shall commit any sin or transgression of the new and everlasting covenant whatever, and all manner of blasphemies, and if they commit no murder wherein they shed innocent blood, yet they shall come forth in the first resurrection, and enter into their exaltation; but they shall . . . be delivered unto the buffetings of Satan unto the day of redemption, saith the Lord God."

I was then directed to offer the following: Now, if the claim of having liars, etc., was but the words and claim of one man, though he was president of a church, I would not think of presenting it here, because of its ridiculously silly and sinful aspect. But here, in one of their standard books, accepted and fully indorsed by the whole church, a book you will never find a Mormon elder minus of, is something back of Brigham Young, a doctrine permitting the commission of any and all crimes, save one, the shedding of innocent blood (polygamous blood). It is no longer chargeable to one man, but to the Mormon church, who, when they said, "He or she shall commit any sin or transgression," said as did Brigham, lie, steal, gamble, and be as mean as the devil himself in any shade of character mentionable. The point was well taken by the bystanders. Some said aloud, Good; others, Let the blame go where it belongs; and I felt rejoiced and thankful to God for the evidence that he does help in time of expediency, for I had not seen this connection before.

I have followed those "Disorganites" in reply several evenings on the street, have given that part of their doctrine to the public that they invariably fail to present, reserving it for private proselyting; and even then, as Peter says, with "pernicious ways" they leave out "blood atonement"; that is, that the blood of Christ is inadequate to cleanse from all sin, and hence requires the shedding of the sinner's own blood; and the Adam-god theory, which is that Adam was God, and the only God with whom we have to do; also the denial of the Holy Ghost conception, but liberally open the beauties of polygamy. I can say for one, that always under favorable circumstances I shall make reply to these people who deny the only Lord God, and our Lord Jesus Christ; Jude 1:4.

Peter said, "And many shall follow their pernicious ways, by reason of whom the way of truth shall be evilly spoken of."—2 Peter 2:2. "Pernicious: having the quality of destroying; producing great injury, or mischief; deadly, tending to injure or destroy."—Webster.

My observations of late cause me to conclude that of all evils that those "Disorganites" have done, the bold and unwarranted assumption that God and Joseph Smith are responsible for the induction into the church of polygamy, is the most pernicious. And Peter declared that many should follow their mischievous, injurious, and deadly way. So we find men and ministers of every shade charging God and Joseph Smith, just as do the Utah Mormons, declaring that when they testify before a notary public that they, Mormons, can not be mistaken, as in the case of R. B. Neal in *Sword of Laban* leaflet No. 10, commenting on the oath of Lucy Walker Smith, reputed wife of Joseph Smith, jr. But her testimony

turns the "sword" upon him, for she says therein that God gave her a powerful and irresistible testimony of the divinity of polygamy. Now, Mr. Neal and his church can not accept this. But his like swell the number of followers in the pernicious way.

J. W. MORGAN.

FULTON, IOWA, October 19, 1910.

Editors Herald: We had one of the best conferences of the Eastern Iowa District that was ever held. The Sunday school convention was well attended. At night the local Sunday school rendered a very nice program.

Saturday morning there was a prayer meeting appointed at 9 o'clock; business at 10, and all went along nicely. Sunday at 9.30, Sunday school in charge of the district Sunday school superintendent, Elder C. G. Dykes, and the local superintendent, Clarence Heide. At 11 o'clock was the dedication of the church. John Heide, president of Fulton Branch, in charge. Elder James McKiernan preached the dedicatory sermon, which was indeed cheering, and Elder J. B. Wildermuth, district president, offered the dedicatory prayer. In the afternoon a sacrament meeting was held, in charge of Elder Warren Turner and Elder Ira Chamberlain, and at 8 o'clock, preaching by Elder Hills. We had a feast of good food all day Sunday; the good Lord cheered us, and the conference goes down in history as the best we ever held in this district. Saints came from all over the district, and we had a very large attendance, both of Saints and outsiders. The house was too small to hold all who came.

The Fulton Saints feel thankful that they have such a nice place to worship in. Brn. James McKiernan and L. E. Hills are here holding meetings, with a fair turnout, hoping that good will result from our conference and the continuing of the services since.

We have a nice Sunday school, and the attendance is fair. The last quarterly report shows an enrollment of fifty, an average attendance of forty-five. We feel cheerful here, hoping for good in the future. The Saints of the Eastern Iowa District are helping and sustaining the temporal arm of the work by their tithes and offerings, but there is still room for improvement.

JOHN HEIDE.

DENISON, KANSAS, October 21, 1910.

Dear Herald: Dropping in at Topeka on the 15th, we found a large convention of the Disciples assembled, and availed ourselves of the privilege of attending some of the few remaining meetings. On Saturday afternoon we saw the parade of the "Men's Bible School," headed by a squad of police, the city marshal, Topeka band, and Governor Stubbs. In the parade were men from seventeen States, carrying their respective banners and mottoes, many of which were attractive and interesting.

After the parade, Governor Stubbs delivered an address in the auditorium, where the main meetings of the convention were held, on the subject of good citizenship. But his talk was mostly on the temperance question. This being the first privilege we have had of hearing this noted governor, we were especially interested, and were impressed with his frank, earnest manner, and the straight, plain way in which he deals with the question. He referred with apparent pride to what had been done in Kansas, and said: "I don't know of a single open saloon or joint in Kansas, and if any man in Kansas will show me an open saloon or joint running in this State, and I don't close it up, and close it up quick, I will resign my job as governor." Now, that does not mean that there is no whisky sold here, for we have a few bootleggers and people who peddle whisky in satchels, and men who drive over from Missouri under the protection of the interstate commerce law."

While listening to the governor, we only wished that he might be able to spend the rest of his time in the Missouri campaign till the day of election. If people everywhere could only hear this chief executive of a State where they do things, it would have a great influence in favor of prohibition. I hope that not one Latter Day Saint in Missouri will fail to go to the polls on the 8th day of November and vote for the tenth constitutional amendment, which provides for state wide prohibition.

That part of the convention referred to which we attended, was the "Brotherhood of Disciples," an organization of men. Some of the chief things set forth by the different speakers as mostly demanding their attention, were the following: A necessity for more temporal work in connection with religious work. Temporal salvation as well as spiritual. Social conditions to be considered and dealt with. Politics should not be neglected by Christian people. A decline in the number of men entering and occupying in the Disciple ministry. The cause assigned,—“salaries are too small.”

We notice that many of the problems that are being considered by our people, (and we have the plan by which these problems can be solved, if we will only make use of it) are also being thought about by others. It seems that almost everywhere people are seeing the need of a religion that is more practicable. Oh, that we might more fully conform to that plan God has given us, and thus become "the light of the world"!

I have always believe that it helps us to appreciate the truth we have received, when we go and see what others have, and what they are doing.

We found Brother Okerlind holding meetings at Topeka, but he had to leave for home on Sunday afternoon.

We remained in Topeka, holding some meetings, till Thursday night, and on Friday came to this place. There is a Union church four miles south, where we will try to commence a series of meetings on Sunday.

Still in the conflict,
H. E. MOLER.

SHARON, PENNSYLVANIA, October 19, 1910.

Editors Herald: I thought a few lines from the Sharon Branch would be of interest to some of the Saints. The work is still gaining in this part of the vineyard. We have over a hundred members in our branch, and about one half of them attend. Bro. R. Baldwin has been holding street meetings, with good crowds and much interest. Bro. T. V. Thomas has also been holding street meetings at Middless, with good crowds, and as the good seed has been sown, we pray the honest in heart may see the light and be gathered into the sheepfold.

I have been only engaged two years in this glorious work, and I feel that I am one of the weakest of Saints, but my desire is to do what little I can for the advancement of this cause. I have never regretted the step I have taken, but have been made to feel glad that I ever embraced it. I have seen the power of the Lord made manifest in my home. I had a little boy lying very sick, and as my husband belonged to the church, we sent for Bro. T. V. Thomas to administer to him. He slept all that night, and in a few days he wanted to play. That shall be a testimony to me as long as I live that this is the work of the Lord.

I ask the Saints to pray for me, that I may hold fast to that which is good and endure to the end.

Your sister in the one faith,
MRS. HELENOR RICHARDSON.

LOS ANGELES, CALIFORNIA, October 12, 1910.

Editors Herald: I feel constrained to encourage you, by complimenting the Sunday evening effort of August 21, 1910, *HERALD* editorial, October 5, 1910. Subject, "The church as a benefactor." It did my heart good to read it. I thought if we could only see eye to eye on the fundamentals of the temporal law, as we all see eye to eye on the fundamentals of the spiritual law, we would as a church go ahead by leaps and bounds; but the Lord is working and will cut his work short.

Truly the church is a benefactor in more ways than one. Your position is correct. After reading the sermon through, during the quiet moments, I tried to mentally and spiritually digest it. To one like myself, who has been prostrated upon the burning sands of affliction, flat on my back for three months, it was as a luscious feast of new hay to some poor, famishing animal. It did my hungry and thirsty soul good. It cheered and strengthened. May the God of our fathers bless and keep you as a choice olive branch, that you may bear much precious fruit. The following verses are the products of the sermon:

EQUALITY.

Tune: America.

Our Father hear our plea,
Author of equity,
To thee we pray
That thy great will be done,
Commenced by thy dear Son,
To make us all as one,
Be soon fulfilled.

Thy law, we do regret,
Is unfulfilled as yet,
But still we pray,
Oh, give thy people strength
To banish self at length,
Nor from this task to shrink,
Till victory's won.

Thy golden rule would we,
Be oh, so glad to see
Kept by thy band,
That all the world may know,
We are thy people true;
So help us thus to do
On this blest land.

Except ye equal be,
In earthly things, said he,
I will withhold.
Now thus my people you,
Should all your journey through,
Not only say, but do
My will. Amen.

Your brother,
SYLVESTER H. GARNER.

KANSAS CITY, MISSOURI.

Editors Herald: I have been back to Brookfield, Ohio, where I once lived when a boy. I have a love for that place for several reasons; it was there I first remember hearing the gospel. Although I was born in the church, I can not say I remember much about the church until I heard it in Brookfield, as preached by W. W. Blair and Elijah Banta, who were on a mission, if my memory serves me right, in the year 1866. They were hunting for those who belonged to the church in earlier days, and they had learned that there were a few scattered sheep on those hills in Ohio, so they came and stayed for some time with the Saints there, and preached for us. I

well remember those brethren, although Brother John Phillips and a Brother Anderson had been there and had done considerable preaching before Brethren Blair and Banta came.

There used to be a good branch at Brookfield, and when I went back there, September 23, it all came back to me. How sorry I felt when I saw the little church that was built by those good Saints who once worshiped there. I thought about my mother who had been in that building many a time; also my father. They are now with the faithful, I believe. Perhaps it was childish in me to look into the building on tip toes, and there picture in my mind where once those good Saints sat and worshiped.

It was there that I first heard the gift of prophecy and the gift of tongues. How strange it was for me to hear those speak in other tongues, when I knew that they could not speak but one language, and that was Welsh. I also remember seeing little g' 's trembling under the power of God's Spirit. It was a feast for me to have those days come back. I thought about Brother William, but a boy that he was, called and ordained in that church to the office of elder, and how glad I am, and how proud that he has been faithful and is to-day numbered among the patriarchs. He is living to-day in Cameron, Missouri.

There are others that come to my mind, who are still holding fast to that rod of iron, which, if they are faithful, will land them among the blest. I visited the old log cabin where my best friend died, and oh, how I thought about her! I went to Sharon and got a man to go out to the old home and take a picture of what was left, and then I went to the graveyard, standing by that tombstone, and had my picture taken; and what thoughts came over me! After they all left I went back again to the grave, and I thought I heard her say, You have been gone nearly forty-three years; now sit down and rest yourself. I sat and thought I shed a good many tears, and then I knelt with hat in hand and offered up a prayer, hoping that when my days were over it might be as well with me as with mother.

In order that I might learn who was living I went on Sunday, September 25, to the Welsh Congregational Church, and I was surprised that I was allowed the privilege to make inquiries about some I wanted to find. I was treated kindly, and at the close of the meeting quite a number came and took me by the hand and were glad to see me. In the afternoon, in company with a Samuel Jones, one of the sons of the Saints, I went to Sharon to worship with the Saints. Brother Sam seemed to enjoy the meeting.

One word I want to say about Sharon Branch. It is a good, spiritual branch, Bro. T. W. Thomas is in charge. October 1 and 2 they had a two-day meeting, and I will say it was a feast for me to be there. Brother Thomas makes a good president, a spiritual man, and is able to fill the place. One thing noticed in the government of the prayer meeting was, when one knelt, all knelt. I was pleased with that.

On Sunday I was there all day; at prayer meeting at 9 a. m., Religio at 10 a. m., preaching at 11 a. m., Sunday school at 2 p. m., prayer meeting at 3 p. m., preaching at 7.30 p. m. How is that for meeting; and mostly all the young were present. Brother Thomas is district president. I also heard Brother Baldwin preach Sunday evening. He is indeed able to tell the gospel story.

Now, dear Saints, when I was but fourteen years of age, and had not heard much about the gospel, I could see that God's hand was over me, and he has protected me many times since. The Lord did not want me to die at that time, and he protected me; he wanted me to live and embrace the gospel. He had a work for me to do, and whether I have done or am doing that work I know not; but one thing I do know, he has always been near me, and he has watched over

me many a time. Once I remember I became despondent and vexed with myself because I could not do better, so I came to the conclusion to give up the fight and keep away from the Saints, for I felt that I was a disgrace to them, and I resolved to quit trying. In this frame of mind I retired to bed and had a dream that I was traveling in a strange country, but in the distance I could see a large building and men and women were going in. I did not know the nature of the gathering, so I resolved to investigate, and in I went. My custom when I go into a strange church is to sit in the back part, but in this case the seats were all taken, so I made my way up the aisle; but all were taken even on the platform. No seat for me; so I was about to turn back, when some one started to sing a favorite hymn of mine, and he broke down; so he called me by name and said, "Brother Lewis, sing that hymn," and then Joseph, who was in charge, arose and said, "Yes; Brother Lewis," and handed me the Hymnal, and I sang: "Let us shake off the coals from our garments." I awoke to plead with God for help, and ever since I have been trying in my weak way to please God, who is ever watching over me, day and night.

I am still in the faith,

Your brother,

JOSEPH R. LEWIS.

Extracts from Letters.

Benjamin Pearson, writing from Tigris, Missouri, says: "We appreciate the good work you are doing, as we read the editorials first, then the items of business throughout the church, and judging from them we realize that the work is advancing, and we pray that it may continue."

Bro. J. W. Morgan, Colorado City, Colorado: "I have just returned home from Raton, New Mexico, and Trinidad, Colorado. During my stay of ten days I held four preaching services and blessed two children, presided over one prayer service, administered three times to the sick. I was called to Raton by telegram to conduct the funeral service of our young brother, Levi Turner, son of Bro. John and Sr. Maggie Turner, of Yankee, New Mexico."

News From Branches

CAMERON, MISSOURI.

Your pages contain valuable information, and food for thought. With interest I search from week to week the contents of the same. I have been a constant reader of your columns for over forty-five years, and you have long since become one of the essential things of our home, and without you we certainly would be very lonesome. You are a great power for good, and no Saint's home should be without you. Long may you live!

As there are many inquiries about the price of land, church and school privileges, etc., I will answer through your columns. This is a good farming country; also fruit and stock; healthy; good water. Cameron is on the main line of the Burlington, and the Chicago, Rock Island Railroads, thirty-five miles east of Saint Joseph, fifty-five miles northeast of Kansas City, with Chicago and Saint Louis on the east. In those four cities we have an excellent market; as good as can be found in the United States. Farms can be had from fifty to one hundred dollars per acre, depending on improvements and location. Cameron has a population of four thousand and five hundred. It has good schools and good society. Building lots can be had from one hundred to five hundred dollars, fifty by one hundred and fifty feet, in the residence parts. Homes from one to three thousand dollars. Some good homes with two lots, for sale at fifteen hundred dollars. There is a good

branch here, with a neat church building; membership about one hundred and twenty. There are two services Sunday, besides the Sunday school and Religio; mid-week prayer meeting.

The crops here this year are good, including fruit. The first frost of the season was October 21. Ice in some places. My advice to all contemplating locating in the regions round about, either in the country or town, is to rent for the first year. That will give ample time to look around, and locate where it suits. Do not buy in haste; nor because some one thinks you have a bargain. Satisfy yourself first. Farms rent for half the crop, or from three to five dollars per acre cash. Town property, three and four room cottages, five to six dollars; five and six rooms, eight to twelve dollars, close in.

On October 10, seventy of the Saints by actual count, old and young, gave Bro. and Sr. J. C. Elvert a surprise. It was their forty-second wedding anniversary. In a short but impressive speech, in behalf of those present, Bro. I. McCord presented the highly respected, aged couple with a handsome library table, as a token of the respect and esteem in which they are held by their friends. Brother and Sister Elvert expressed their gratitude in words, with tears of joy, which were very impressive. Refreshments were served from well-filled baskets, brought by the good-natured company, and the evening was spent in a social way. The time to return to their respective homes came much too soon. Evidently there were many present that did not wish to retire, for the clock was put back two different times; but fortunately for those who did not believe in being out after midnight, some carried the correct time; so, after wishing them many happy returns, the good old hymn, "God be with you till we meet again" was sung, and the benediction was pronounced by the writer.

I am pleased to say that the spiritual condition of the work in Far West District is very satisfactory, and it is encouraging to see so many of the young renewing their diligence in the work. I wish to say to the various branches that have kindly answered my former letters, relative to the holding of meetings, that I have been delayed some in getting out to my field, owing to the necessity of getting my home completed before cold weather. I shall soon, however, be at liberty to enter upon my work.

The reunion held at Stewartville, Missouri, was a success in every respect. A request came from the citizens of Cameron, asking the Saints to hold their next reunion, 1911, on the Chautauqua grounds, near this place, which is provided with plenty of good water, electric lights, and good sidewalks. A vote of thanks was extended to the citizens for their kindly offer, but it was decided by small majority that the next reunion be held at Stewartville. I believe, however, that a mistake was made in turning away from this open door; nevertheless, we are submissive to the will of the majority, until such time as we will be able to convince them of their error.

Your brother,

WILLIAM LEWIS.

SEVENTH AND HARRIS STREETS, October 24.

CENTRAL CHICAGO.

Sunday, October 16. Elder F. M. Cooper was called to Mission, Illinois, to preach two funeral sermons; so he did not occupy the pulpit as was announced. Elder Pement preached an excellent sermon on the seriousness of the work we are engaged in, that we do not fully appreciate our privileges and are not improving the opportunities as we should. We were pleased to have Bro. A. N. Hoxie, jr., with us Sunday morning. His talk to the Sunday school was much appreciated; also his violin solo and talk to the young folks in the evening.

Wednesday evening the services were quite well attended.

in charge of Elder Cooper and Bro. James Lang. We were quite pleased to have Sister Cooper worship with us.

The Gleaners met at the home of Sr. H. P. W. Keir Thursday, and it was previously decided to postpone the Pioneer Social indefinitely.

Friday evening the subject, "Does it pay to be popular," will be discussed by representatives from the West and South Sides, at our Religio session. Although many may not consider it proper to gain popularity, yet we all desire to be popular, or held in high esteem.

ALICE GARY SCHWARTZ.

6549 MARSHFIELD AVENUE; Phone, Wentworth 8731.

BAY CITY, MICHIGAN.

As it has been a long time since anything has been said of Valley Branch, perhaps a few words will not be amiss. Bay City is said by some to be the county seat of Satan; and yet all of the eldership have stayed entirely away, or nearly so, for a long time, excepting during the reunion which convened here in August, from the 12th to the 22d. Some good was done; some are investigating the work, from what was taught at that time.

It was the privilege of the writer to attend the Whittmore conference, and our worthy leader, Elder J. W. Wight, came home with us and tarried four days; and it was surely a source of comfort to the Saints of Bay City to receive the good instruction and wise counsel of Brother Wight.

Bro. H. A. Doty came and tarried till Thursday morning, when he, in company with Brother Wight, went to Lansing to attend the Southern Michigan and Northern Indiana conference.

While Brother Wight was with us he set in order our branch, by way of ordaining the proper officers, to more perfectly carry on the work of the Master. The writer was ordained to the office of elder, and Bro. John Bellenger to the office of priest. This will give Valley Branch a full quorum of officers, and so we hope to improve every opportunity, as our church work here has passed through some discouraging times. We hope to rebuild the waste places, and again establish the Religio work, and we invite the elders to come and assist. Ever praying for the redemption of Zion, I am your colaborer,

E. S. WHITE.

COMINS, MICHIGAN.

The branch business meeting was held October 1; was well attended, and a good spirit prevailed. The Saints are waking up to the fact that it is their duty to be present at business meeting. It makes us feel glad to see Saints coming along the line of duty. We are glad to report that the secretary of the Religio and Sunday school said her reports showed the largest average attendance she has ever reported.

Our members are scattered from one mile to nine miles. We are glad to note the zeal of the Saints who live so far away. Our deacon, Bro. Delmont Marshall, is about the farthest away, but most always has the schoolhouse open on time. The sacrament was well attended and enjoyed.

October 9, E. D. Fultz occupied the speaker's stand. The writer had the pleasure of meeting with the Saints at Hillman, attended the morning meeting, and prayer meeting in the afternoon. I went to the high school and preached at 3 o'clock, and at 7.30 in the evening occupied the stand at the Rea schoolhouse with good attendance. We were glad to meet with the Saints at that place again. Bro. Emory D. Fultz started Wednesday for the Whittmore conference.

ERNEST N. BURT,

L. R. FULTZ,

Press Committee.

News From Missions

INDIANA.

Writing last to your pages found me at Wirt, Indiana, getting ready for the two-day meeting, which was held there July 2, 3. We were all glad to see Elder John Harp back in time for the two-day meeting, as he had been called home in May to lay away his beloved wife and daughter. We had a good time with the Saints there.

Our next two-day meeting was at Byrnesville, where we also had good meetings, and Elder Harp baptized a sister. As Elder Harp was called to Bicknell to baptize a sister, the writer and Brother Zahnd took charge of the two-day meeting at Leavenworth. The writer continued the meeting through the week and baptized three before leaving, and at the next two-day meeting, at Derby, was met by Brother Harp, and we continue the meetings for a week. As we had a very good interest the writer stayed a week longer, while Brother Harp went to Millstone to hold a two-day meeting.

While at Derby the writer was privileged to baptize two more into the kingdom, and the writer joined Brother Harp at Millstone, where we had large, interested crowds. After leaving Millstone, we held two-day meetings together at Lamar, New Harmony, Hyatt, and Clay City, with fair interest. While at Clay City, Brother Harp baptized three, a Brother and Sister Russell, and a Sister Hyde.

After leaving Clay City, Brother Harp took charge of the two-day meetings at Indianapolis, New Trenton, and New Albany, and the writer held some meetings at Bicknell, Leavenworth, and Milltown. While at Leavenworth the writer baptized two more, a Sister Allen, and Frank Lahue, a promising young man.

Last Saturday and Sunday, October 15, 16, we held our district conference at Byrnesville. The conference was a spiritual one; some said the meetings were the best they ever attended. Brother Harp is still continuing the meetings there, preaching to interested crowds.

The writer arrived here yesterday and spoke to an interested crowd last night; and after he had closed the meeting questions were put to him from every side, and we had an interesting time for a while. There is more work in the district than we can attend to. Pray the Lord of the harvest to send us more laborers.

As ever in gospel bonds,

JACOB HALB.

CORYDON, INDIANA, October 20, 1910.

SOUTHERN KANSAS.

I read with much interest the news of the different missions. I thought a word from southern Kansas might interest others. I entered the mission field with Bro. F. C. Keck July 1, to labor in southern Kansas. We started operations at Wichita, first preaching in private houses, then in front yards of Saints, and finally on the streets. The result was that we baptized a fine young man and his wife. Many heard the word preached, and we got the Saints together and organized a Sunday school of more than thirty members. We hope to see the work grow there till a branch may be organized, and we are going to work to that end. There are others there who are interested and investigating.

From Wichita we wended our way to the western part of the State, Lakin being our first stop, where Brother and Sister McLain, with their son, live. We started immediately to secure a place to occupy. Found five churches, only two with pastors, but all too good for a servant of God to preach in. However, the Methodists, after voting us out, reconsidered and allowed us to preach Sunday night, which we did,

CONTENTS

THE SAINTS' HERALD

ESTABLISHED 1860.

EDITORIAL:
 A Mormon Exodus - - - - - 1061
 Notes and Comments - - - - - 1062
 HYMNS AND POEMS - - - - - 1063
 ELDERS' NOTE-BOOK:
 Some Day, (poem) by Leonard S. Rhodes - 1064
 What Did the Woman of Revelation 12 Give
 Birth To, by C. Ed. Miller - - - - - 1064
 ORIGINAL ARTICLES:
 Polygamy from a Non-Mormon View Point.—Part
 1, by Charles L. Crow - - - - - 1065
 Leaves from Life, by J. S. Roth - - - - - 1069
 MOTHERS' HOME COLUMN - - - - - 1076
 LETTER DEPARTMENT - - - - - 1077
 J. W. Morgan—John Heide—H. E. Moler—Mrs.
 Helenor Richardson—Sylvester H. Garner—Joseph
 R. Lewis.
 NEWS FROM BRANCHES - - - - - 1080
 William Lewis—Alice Cary Schwartz—E. S. White
 —Ernest N. Burt, L. R. Fultz.
 NEWS FROM MISSIONS - - - - - 1081
 Jacob Halb.
 MISCELLANEOUS DEPARTMENT - - - - - 1082

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 Entered at post-office, Lamoni, Iowa, as second-class matter. Subscriptions received for Zion's Ensign, also orders for all Ensign publications.

showing them the difference between us and the Utah Mormons, as the cry had gone over town that two Mormons were in town seeking a place to preach.

Our effort, we believe allayed much prejudice. As we attended their Sunday school the following Sunday, and while the pastor gave us the cold shoulder, the young people came to me and said that everyone in the class had voted to have me teach them. Well, the owner of the opera hall heard of us and sent us word we could have his building to preach in as long as we wanted it. His name is Snow, and is a nephew of Pres. Lorenzo Snow, of the Utah church. He told me President Snow came to him one time and told him if he would join the church they would ordain him a bishop and give him charge of a ward—and they preach a God-called ministry.

We got out bills and advertised our meetings. But few came out, and at the end of two weeks we closed our effort. One of the business men of the town, belonging to the Christian Church, attended some and bought a Book of Mormon and other literature. I saw him a month later, and he told me he believed the Book of Mormon, and that he had showed it to as many as sixty persons since he got it, only a very few had ever seen the book, and the few who pretended to know all about it, his minister among them, when asked their opinion of it, he could tell right away they knew nothing about it, before they had said a half dozen words.

Having earned some money here working, and the railroad offering reduced rates to Denver, Colorado, we took advantage of it and made a flying trip and attended the Colorado district conference at Denver, held September 8 and 9, which we enjoyed very much. Brother Keck had a pleasant visit with his brother, A. J., and we enjoyed the wonderful scenery that country afforded; especially the mountains, the first we had ever seen.

In a week we were back in our field and started preaching in a schoolhouse near Kendall, Kansas, having arranged for it before going to Denver. Here live two noble sisters, Helmick and Clayton, and here we experienced a real taste of missionary life. The first two weeks everything went well, the house was full nearly every night. A Holiness preacher asked permission to occupy Sunday night, stating it was his regular appointment. We gave way to him, and he attacked our position, but I must say it was the weakest effort I ever listened to. But this stirred up Satan's hosts, for they sent us word that they were going to mob us the next night. We were not to be scared by threats, so on Monday night our

crowd was as large as ever, and a good majority were our friends and they dared them, the mob which had come, to start anything. Realizing their position, they kept still. We continued till Thursday, when we closed our effort there.

Brother Keck baptized three, all heads of families. One of them, Bro. Thomas Dodge, owns the land on which the schoolhouse stands. He has a lovely family of wife and six children and by the Spirit, through Brother Keck, he was told he would live to see everyone of his family in the church.

Many others were convinced we have the true way, but put it off. We sold them supplies to start a Latter Day Saint Sunday school, in place of a union one which they were carrying on. We were receiving so many calls for preaching that Brother Keck and I had decided to separate, and just before leaving Kendall, received word from Brother White that he was transferring Bro. R. F. Slye from the Far West District to this field, and instructing that Brother Keck could go alone, while Brother Slye could be associated with the writer.

Brother Slye came to Wichita; I met him there, and after preaching to the Saints there over Sunday, October 9, started together for Winfield, where we are now domiciled at the pleasant and hospitable home of Bro. J. J. Boswell, preaching in a schoolhouse near his home, and having fair attendance and interest.

Brother Keck went south, into Stevens County, where several had written for preaching. We have several places ahead of us that are looking and waiting for us to visit them. We will get to them as soon as possible. I have had good success in selling Brother Macgregor's work, A Marvelous Work and a Wonder. I consider it very good in setting forth the claims of the restored gospel.

Hopefully in the work,
 OCTOBER 21, 1910. JAMES C. PAGE.

Miscellaneous Department

Notice.

Brethren, Sisters and Friends: We wish to ask each and everyone who can, or will help in the indebtedness of the new Latter Day Saint church at Andover, Missouri, to please send the offering to the treasurer or clerk, on or before Thanksgiving Day, or leave at the State Savings Bank of Lamoni. There will be one Thanksgiving service held that day.
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Conference Notice.

The Southern Missouri district conference will convene with the Thayer Branch, on Saturday, November 12, 1910, at 10 a. m. It is essential to the best interests of the work that every branch be represented at the conference, sending full and correct reports, also their quota of the assessments, to help pay the district expenses. Reports sent by mail should reach the undersigned by November 9, at the latest. Benjamin Pearson, secretary.

The Presidency.

To the Presidents of Districts and of Branches not in Districts: Kindly send me the following information: A list of all the branches in districts and the name of the town nearest to the branch, also the name and the town nearest to your branch, not organized in a district. Further, I wish the names of all towns where we have Saints living, not in branches, as far as you may have knowledge of the same.

Respectfully,

FREDERICK M. SMITH.

630 SOUTH CRYSLER STREET, INDEPENDENCE, MISSOURI.

The Bishopric.**AGENT'S NOTICE.**

To the Saints of the Portland, Oregon, District, Greeting: Having my hands tied so I am not able to meet with you personally, I take this means of letting you know the condition of your Bishop's agent. Last month the families' allowances overlapped our bank account about fifty dollars, and another month's allowance is about due.

I raised the money myself last month, and expect to this month if some one does not respond, for I can not think of our missionaries having their self-sacrificing wives communicate the news to them that they are deprived of their scanty allowance. You Saints who have any heart in you, and have been blessed with the good things of earth, think of this; especially those who have not paid their tithing. God has said that he has created sufficient for all, and to spare, and he who will not impart of his substance to the poor and needy shall lift up his eyes in hell, being in torment.

While in conversation with one of our elders a short time ago, I asked if he was teaching the law of tithing. His response was that he did not know as it was wise to teach it, for fear of doing harm; and here our salvation is hanging upon it. I believe this financial law should be taught by every traveling elder. Let us all wake up to the fact that we are robbing God by withholding our tithes and offerings. We say we love God, and the plan he has given to save us. Then who should be backward in teaching it?

True, many of the Saints in our district have done well. So remember the law is not for the righteous, but for the transgressor. Saints, I do not write this to scold, but it is your duty to pay your tithing. We need your tithing to help carry on God's work.

My address is,

L. STOVER, Bishop's Agent.

VANCOUVER, WASHINGTON.

Pastoral.

To the Officers and Saints of the British Isles, Greeting: I herewith inform you that the following brethren have been appointed as assistants in charge of the following territory: G. W. Leggott, in the Manchester District and the former Leeds District; J. W. Taylor, in the Birmingham District; E. B. Morgan in Eastern and Western Wales Districts. All matters requiring the attention of the minister in charge

should be communicated to these brethren. Bro. Rees Jenkins, until further notice, will have charge of the work in Leeds, acting as pastor. Thomas Jones will labor in southwestern England, and Eastern Wales District. Thomas Taylor will labor in the Sheffield District, with Sheffield as the objective point.

The London District will be provided for in the near future. I desire to give a hearty invitation to the local ministry to give assistance in the various localities of the mission. We feel grateful to those who have already endeavored to do their duty in this respect. I am sorry to say that but one third of the Saints have already responded, and as a consequence the failure of the other two thirds to do their duty in this regard has left the mission hundreds of dollars in debt. If all the membership could see their way to sacrifice a shilling per month, sufficient money would be in hand by which we should be able to maintain the work and to be independent of any outside help.

Now, dear Saints, there is much required of us, both in the way of sacrifice and labor, to make the work of the Lord a success in this land. I feel confident that if we will only work harmoniously, each doing his work faithfully, that great good will accrue to the church. There are many obstacles in the way of progress. Utah Mormonism has to be contended with. They have about three hundred missionaries in the British Isles. When God and his people are working together, there is no power that can impede its progress. Let us combine our efforts, and press forward with greater diligence in the conflict against sin, and bring victory to the cause of our Redeemer.

Trusting that we will have the blessing of God to attend our future efforts, I remain,

Your well wisher and colaborer,

GOMER T. GRIFFITHS.

MANCHESTER, ENGLAND, October 15, 1910.

Marriages.

(The following marriage notice was received some time ago, but was delayed in the business department of the office by being mislaid. We trust this will satisfy the recent inquiry from Brother Hawkins.)

A beautiful wedding, with a very impressive ceremony, was one of the closing features of the reunion of the Northern California District, held at Irvington, September 2 to 11. The contracting parties were Bro. William H. Dawson, of Sacramento, and Sr. Rose A. Post, of San Jose. The wedding took place at 12 o'clock, noon, on the last Sunday of the reunion: Elder C. W. Hawkins, stepfather of the bride, officiating. The bride and groom left on the afternoon train for Los Angeles; and on their return will make their home at 610 Thirtieth street, Sacramento.

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When some people go to church, they always think the preacher is shooting straight at the people in the next pew.

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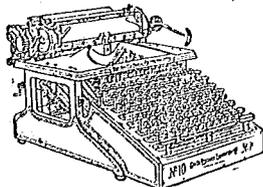
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THE SAINTS' HERALD

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



"There shall not any man among you have save it be one wife; and concubines he shall have none."—Book of Mormon, Jacob 2: 36.

VOLUME 57

LAMONI, IOWA, NOVEMBER 9, 1910

NUMBER 45

Editorial

CONCERNING COMMUNICATIONS TO THE PRESIDENCY.

We have thought for some time that a few words of instruction touching matters of complaint and letters asking for information as to church procedure might be effective of good and in some cases relieve the situation to a degree at least.

All persons writing the Presidency for information or instruction, especially officers in the field and men in charge of local work, should keep copies of their letters and not request that those they write be returned to them, as such letters are kept on file in the office of the Presidency both for reference and for security in case controversy should arise on the matters involved in the correspondence. We have neither the disposition nor the time to copy such letters, and if matters of importance are involved the safety and good will of all parties will be best maintained by those who write keeping copies of their own communications.

Officers writing to the Presidency asking for the expression of opinion or for decision, said opinions or decisions to be based upon suppositious questions, will do well to remember that the Presidency can not justly express such opinions or render such decisions where it is obvious they may be made applicable to actual existing conditions in cases which may in time come up in controversy before the High Council.

Officers should not take up stories of ministerial misconduct or charges of immorality, and send these stories and charges to the Presidency without securing the statements of complaint and the charges made in writing, together with the names of such witnesses as may have actual knowledge of the matters stated. They should not listen to charges against others for misconduct unless the parties making such charges reduce them to writing with a view to their being lodged with the proper officers of the branch, district, or general church, with a view to action against such wrongdoers. Elders in the field should neither listen to stories of evil about their compeers, unless the parties telling them are willing to reduce them to writing, nor should the elders if they do listen to them relate them in

the hearing of others. Mischievous gossip is bad enough in anybody, but it is far worse and more despicable among those who are associate officers in the general work. If anybody offers an evil tale to an officer in the field of a fellow officer he can without discourtesy at once refuse to hear.

Copies of important papers lodged in the hands of the Presidency may be obtained if the demands for such copies are legitimate, by request made in writing to the proper officers in whose custody the papers are held. Copies of papers in final cases before the High Council will not be granted to those who may desire them, except upon request to the Presidency and their direct order upon the secretary of the Council, for the making and delivery of such copy. Original papers will not be allowed to be withdrawn from the custody of the secretary.

The Presidency is willing to give such information concerning procedure in stated cases as may be within their power, but must not be expected to express opinions or to give decisions upon *ex parte* statements; that is, statements made by those on one side of the controversy. This is based upon the unfortunate failing of humanity which causes every man to state his case most favorably for himself. He may do this unconscious of any intent to really injure his neighbor or the one with whom he disagrees, though he may be just as unconsciously biased in his own favor.

By remembering the foregoing, individuals sending communications to the Presidency will be better able to keep within the lines of propriety in their communications. It is a safe rule in private or general correspondence to observe this rule, not to write to another person that which the writer would be ashamed or afraid to have read by a third party, should it fall into such hands. Especially is this true if writing with reference to the conduct of others. A word to the wise is sufficient.

JOSEPH SMITH, for the Presidency.

LIPS THAT PRAY AND HANDS THAT HELP.

Some one has said that it takes at least three individuals to live the Christian religion—two men and God. Perhaps there is a degree of truth in that statement.

"What," we are asked, "Can not one live his religion alone?"

No, one can not live the Christian religion without coöperating with God, which makes two, and Christ said, Thou shalt love thy neighbor as thyself. There we have the other individual, making the three, two men and God.

In one of the poems written by Col. Robert G. Ingersoll we find these lines:

The hands that help are better far
Than lips that pray.

That sentiment may have pleased the great agnostic, but there is a higher ideal than that. We say let the lips that pray and the hands that serve be united in one individual.

Belief in the fatherhood of God inspires those words of song and prayer that spring from the lips that pray. Belief in the brotherhood of man leads to those acts of service that give employment to the hands that help. The man who believes in the fatherhood of God and the brotherhood of man, and so shapes his life that it expresses such belief, is the true Christian and the best citizen.

It is not enough that we shall worship God; we must administer to the needs of our fellows; and not spiritual needs alone, but temporal needs as well. "We then that are strong ought to bear the infirmities of the weak, and not to please ourselves," is the scriptural injunction.

It is charged that right at this point the Protestant churches have broken down. They have no message for the poor and the oppressed. They have not emphasized the brotherhood of man. In his article on *The Spiritual Unrest*; Ray Stannard Baker said:

One of the most evident tendencies of Protestantism in New York City has been the movement of the churches up town, or out of town, following the movement of the rich or well-to-do people. In fact, the Protestant churches for over a century have been in a constant condition of flight away from the common people. When poor people, or foreigners, or Jews moved in, the Protestant churches moved out.—*American Magazine*, June, 1909.

On the same subject, Rev. Charles Stelzle, superintendent of the labor department of the Presbyterian Church, said:

Nearly every city in America is witnessing the removal of its churches from the densely populated sections where the church is most needed. Within recent years forty Protestant churches moved out of the district below Twentieth street in New York City, while 300,000 people moved in. Alarmed for her safety and her very life, the church has sounded a retreat in the face of the greatest opportunity which has ever come to her.—*Ibid*.

These conditions moved the Reverend Dr. Crapsey to say that we "are standing at the deathbed of a great religion."—*Everybody's Magazine*, April, 1906.

The churches have withdrawn from the poor, and

the poor have lost confidence in the churches. Wage earners are joining labor unions and fraternal societies, but they are not joining the church.

What is the attitude of the Church of Jesus Christ of Latter Day Saints on this question of brotherhood? Our position is outlined for us in the revelations of God in which we learn that class distinctions are not to continue in the church. There are to be no bond or free, Jews, or Gentiles, but all are to be citizens of one kingdom, 'children of God and brothers in very deed, having not respect of persons, being mutually helpful and full of love.

If this be true, then let us consider the following questions: What shall we do for the woman whose husband dies and leaves her with five children to support? What shall we do for the man who is stricken with tuberculosis, who will die of consumption if he continues at his present work, and will die of starvation if he quits it? What shall we do for the man who is down and out? What shall we do for the wage-earner who is thrown out of work during a business depression?

We do not refer to tramps or beggars. We refer to worthy people who are unfortunate. They are our brothers. Shall we wrap our cloaks around us and hie away lest they get a dollar away from us? Here is work for the hands that help.

What is the solution of the problem? The old Jerusalem church had the solution. Those members who had possessions that they could spare sold them and gave to those who were in need. The same plan will work to-day, with modifications to meet changed conditions. It matters not whether that which we can spare be goods, or land, or labor. In the church there are hundreds who earn daily a little more than they need, some of them earn much more than they need. They are strong and capable. To keep all that they earn might be pleasant; but what was the injunction:

"We that are strong ought to bear the infirmities of the weak, and not to please ourselves." If we do not do that we had better cease to pray, lest in the absence of the hands that help the lips that pray be accounted blasphemous.

We have every reason to suppose that this work was done in a systematic manner in the Jerusalem Church. When possessions were sold the means secured was placed in the hands of the proper individuals to be distributed in a just and equitable manner on the basis of needs. The Lord has outlined to us a systematic and orderly plan for the carrying on of such work. To cast nickels or dimes to blind people on street corners by no means meets the needs of the situation.

The mere giving of money is not all that is contemplated. Often the best way to help individuals is to help them to a place where they can help themselves. That is all that many unfortunate people ask

for. To help them in a *practical* way is applied Christianity.

A part of the work of the church is to extend financial aid to the needy in such a way as not to destroy their self-respect and natural independence, but rather in such a way that in time they may become self-supporting. It is a part of the work of the well-to-do to contribute of their means so that the church may be equipped with the necessary funds with which to carry out such a program in a systematic and lawful manner, thus giving employment to the hands that help as well as to the lips that pray.

ELBERT A. SMITH.

NOTICE TO THE ELDERS.

A letter recently received by a member of the Presidency from a man not a member of the church calls our attention once more to the matter of the recent "finds" in Michigan of archæological significance. For some time we have felt disposed to issue a word of warning to the elders in this direction. Inasmuch as various leading authorities in American archæology have pronounced these Michigan finds frauds, we think it inadvisable for any of the elders to advance these finds as evidence, in debate or otherwise, as the statements of the authorities thereon would at once be offered in refutation. If these finds are genuine "relics of the past" we have nothing to lose in awaiting proper and complete determination thereof. If they should finally prove to be frauds or "fakes," then present caution will prove future satisfaction.

FREDERICK M. SMITH.
ELBERT A. SMITH.

NOTES AND COMMENTS.

Next week we will begin the publication of a series of six articles from the Presiding Bishop, Bro. E. L. Kelley. This series will include articles on Surplus, Consecration, the Order of Enoch, etc. The first will be entitled, "The discharge of duty."

Every reader of the HERALD should read the advertisement of the circulation department on next to the last page of this issue. After reading it please hand the HERALD to some Saint who is not a subscriber, calling his attention to this announcement, and thus "warn your neighbor." Let every HERALD subscriber become a "booster" for the next two months and note the splendid results. Does this mean YOU?

A letter from Bro. F. G. Pitt, dated at London, England, October 23, received too late for publication says that he and Sister Pitt are about to leave for Marseilles, thence to Alexandria about November 2, by steamer. They proceed from Egypt to Palestine. On account of cholera in Naples they will abandon their proposed visit to Italy. Bro.

Pitt's letter will appear in full next week. His address in Jerusalem will be, Jerusalem, Palestine, care Thomas Cook and Son, Tourist Office, David Street.

We are also in receipt of a letter from Bro. Gomer T. Griffiths, from London, England. He was to have sailed with Brother Pitt, but could not secure passage on the same boat, so sailed one week earlier, October 25. A card received at about the same time announces his arrival in Marseilles. He will visit Port Said, then take steamer to Jaffa, and from Jaffa proceed to Jerusalem by rail. He reports that Brother and Sister Pitt accomplished good by their labors in England. He also reports that Brother Rushton and family sailed for America on the *Ivernia*, October 11. Brother Griffiths' letter will appear next week.

The Macomb Journal, Macomb, Illinois, October 28, contains an excellent four column article from the pen of Elder Mark Siegfried, historian of the Nauvoo District. The article is entitled, "The Smiths were not polygamists." This is the second article to appear in the *Macomb Journal*, from Brother Siegfried, and we trust will be productive of good in correcting popular errors.

A Christian man was being urged to invest a small sum of money in an enterprise which was perfectly legitimate, and which gave strong indications of earning inordinate returns for all who helped to establish the business by their investments. As he weighed the matter, and discussed it with some friends who, like himself, were considering investing in it, one of them asked him whether he hesitated because he was afraid that the enterprise might fail. "No," was his answer, "I am afraid that it may succeed." In astonishment, they asked him if he was joking. He replied that he was perfectly serious; and then he explained how he meant literally and exactly what he had said: that he feared for the effect upon himself if, by the investment of a small amount of money, he should receive a return that would be so out of proportion to the investment that it would amount to wealth for him; he feared the unsettling influence of such speedy and disproportionate dividends; he feared the effect of wealth won in that short-cut way, and by his own seeking; he was ready to accept the responsibility and stewardship of wealth if God wanted to send it to him unsought, but he hesitated to seek it in any such easy-going way as this.

"His grace turns our grief to glory."

"The new life is full of new beginnings."

"Christ answers our heart-cries; not our words."

Original Articles

POLYGAMY FROM A NON-MORMON VIEW POINT.

—PART 2.

BY CHARLES L. CROW, OF LOGAN, IOWA.

V. S. Peet justifies polygamy because David practiced it. Why does not Mr. Peet justify murder because David committed it?

Though Joseph Smith and his followers were and are of the belief that salvation was and is attained through righteous obedience to God, yet Brigham Young promulgated a different doctrine to his followers: "Verily, verily I say unto you, *if a man marry a wife according to my word, and they are sealed by the Holy Spirit of promise, according to mine appointment, and he or she shall commit any sin or transgression of the new and everlasting covenant whatever, and all manner of blasphemies, and if they commit no murder, wherein they shed innocent blood—yet they shall come forth in the first resurrection, and enter their exaltation.*"—Utah Doctrine and Covenants 132: 26.

Here the innocent are understood to be the followers of Brigham Young; those who rejected Brigham Young, the sinners.

Though divine and statutory laws forbid murder, yet Brigham Young taught "a saving ordinance." "This is loving our neighbor as ourselves; if he needs help, help him; if he wants salvation and it is necessary to spill his blood on the earth in order that he may be saved, spill it."—*Journal of Discourses, vol. 4, p. 220.*

Just how this blood spilling salvation was to be accomplished, was set forth in the following direct language by one of the high counselors of the Utah church: "I say that there are men and women that I would advise to go to the President immediately, and ask him to appoint a committee to attend to their case; and then let a place be selected, and let that committee shed their blood."—*Deseret News, vol. 6, p. 235.*

"The Danites," "the blood atoners," and "the destroying angels," under varying pretexts, caprices, or whims, or for greed or direction, according to a preponderance of evidence, have committed almost every crime known on the calendar of crime.

Respected citizens of Iowa and Nebraska, who were once residents of Salt Lake City, but became disgusted with the loathsome practice of polygamy, and horrified at the atrocious acts of the "destroying angels," tell of their flight from Utah and of their narrow escape of the cold steel of the pursuing so-called legions and destroying angels of the Lord at Utah.

Said Mrs. J. Chatman, for many years of Harrison County, "I, with many others, heard Brigham Young direct that certain apostates be cut off from the church, and suiting the action to the word by draw-

ing his finger from ear to ear, said: 'Cut them off here.'"

Says Mrs. Blair, of Harrison County: "We shipped our household goods to Utah in advance of our crossing the plains; my husband died *en route*, and when I reached Salt Lake City I found much of my household goods gone, including five swords which had been given my husband while in the British army for acts of valor; however, I had the satisfaction of unbuckling two of the swords from officers of Utah legion."

Government officers came to western Iowa, some years ago, to act as a guard for a man wanted as a witness against a leader of one of these bands of "destroying angels" to be placed on trial for murdering, in cold blood, a helpless young man bound hand and foot and completely at the mercy of the captors who, after taking his life, marched by in single file, and each one of the destroying angels fired point blank into the bloody and lifeless body of the young man.

While with a surveying party some twenty years ago, the writer was shown a crevice in the rocks in the mountains where one of the surveying party had secreted himself from the destroying angels when he was not wanted as a witness. And while the writer was in a little town in Idaho, a young man who had become an informer of polygamists was waylaid by a committee of six, but before the blood spilling act could be administered, he, with almost superhuman strength, flung his self-appointed executioners aside and escaped under a moving train of cars.

Says Senator Burrows: "From the hour they took possession of the Territory the domination of this Mormon hierarchy in civil as well as so-called 'religious' affairs has been absolute and supreme, and there was then inaugurated and carried on for over forty years a carnival of crime in the Territory unexampled in the history of a civilized State. The armies of the United States were forbidden to come within its borders; federal judges and other government officials were driven from the Territory; the statutes of the United States spurned and trampled on; the minister of the law insulted and defied; lawlessness ran riot and there was no authority in the Territory respected or enforced but that of the Mormon hierarchy."—*Congressional Record, December 13, 1906.*

The Mountain Meadow Massacre and other similar atrocious crimes were but the natural results of the teachings of Brigham Young and his immediate associates, hence the instituting of polygamy with all of its repulsiveness, and attempting to justify its practice by alleging its divine origin, by direct revelation, which he and his associates had kept from the world eight or ten years after the purported

revelation was alleged to have taken place, was but one of the many attending acts resulting from a depraved nature, corrupted by all that is wicked and loathsome.

In the Life of Brigham Young, by Edward W. Tullidge, page 395, memorial to Congress by the church of Utah, we read: "We believe in the pre-existence of the spirits of men; that God is the author of our being; that marriage relations exist and extend throughout eternity, and that without it no man can obtain an exaltation in the celestial kingdom of God.

"The revelation commanding the principle of plural marriage; 'Behold, I reveal unto you a new and everlasting covenant; and if ye abide not that covenant, then are ye damned; for none can reject this covenant and be permitted to enter into my glory.' With this language before us, we can not view plural marriage in any light than as a vital principle of our religion."

Again quoting from Utah authority, Doctrine and Covenants, Utah edition, 132:6, 7: "And as pertaining to the new and everlasting covenant, it was instituted for the fullness of my glory; and he that receiveth a fullness thereof, must and shall abide the law, or he shall be damned, saith the Lord God.

"And verily I say unto you, that the conditions of this law are these: All covenants, contracts, bonds, obligations, oaths, vows, performances, connections, associations, or expectations, that are not made, and entered into, and sealed, by the Holy Spirit of promise, of him who is anointed, both as well for time and for all eternity, and that, too, most holy, by revelation and commandment through the medium of mine anointed, whom I have appointed on the earth to hold this power, (and I have appointed unto my servant Joseph to hold this power in the last days, and there is never but one on the earth at a time, on whom this power and the keys of this priesthood are conferred,) are of no efficacy, virtue or force, in and after the resurrection from the dead; for all contracts that are not made unto this end, have an end when men are dead."

The references to several societies quoted by Mr. Peet alleged to baptize polygamists and allow them to live with their plural wives, but exclude them from holding office, is not parallel to the question at issue in any sense. With the member of the Utah church, no restriction was placed upon men who practiced it; but on the contrary, it is taught to be a religious duty, even enjoined under penalty of damnation.

Page 12, V. S. Peet says: "When the Mormons first settled in Utah in 1847, it was then a province of Mexico and there, in accordance with the teachings of the Bible and to multiply and replenish the earth, that is to populate the then great and unsub-

dued West, they married into polygamy and reared large families as a rite of their religion."

In the foregoing, Mr. Peet, unwittingly, but accurately locates the beginning of polygamy,—Utah. However, on page 13, Mr. Peet alleges that polygamy did not originate in Utah, but was the outgrowth of the teachings of Joseph Smith, at Nauvoo, Illinois. "To populate the great and unsubdued West, they married into polygamy," would not apply to the church in Illinois in Joseph Smith's lifetime.

As "*sibboleth*" for "*shibboleth*" betrayed the Ephraimites so does "*Reorganites*" for "*Reorganized*" betray the Brighamites as the author of "Polygamy from a non-Mormon viewpoint." Why? Because the Brighamites are the only ones who use the term *Reorganites* in alluding to the Reorganized Church of Latter Day Saints, the followers of Joseph Smith.

The affidavits from the *Nauvoo Expositor*, published June 7, 1844, are used to show a harmony between them and the so-called revelation first made public in August, 1852, in Salt Lake City, Utah.

There is no question but there are certain points of agreement, and one document was evidently based on the other. It appears, too, that the most feasible solution is that when the Utah authorities conceived the idea of writing a revelation to justify immoral acts already committed, and date it back to Joseph Smith's time and forge his name to it, that it occurred to them to make it conform in some essential features to these affidavits, so that they could be used to bolster up their crookedness. These very affidavits were condemned and branded as false at the time by some of the very men who subsequently quoted them as evidence of the existence of polygamy in the days of Joseph Smith. The *Expositor* was destroyed by order of the city council, after declaring it a nuisance.

Men who used those affidavits to bolster up their contention, condemn them still and justify the destruction of the *Expositor* press.

As a case in point of their condemning testimony and then using it for their purpose, attention is called to a letter dated Carthage, Hancock County, Illinois, October 8, 1888, and signed Andrew Jensen, Edward Stevenson, Joseph S. Black. These men were historians of Utah. They say regarding these same affidavits:

"Mr. Sharp was kind enough to show us a bound volume of the *Warsaw Signal* for 1844, and by looking over the file we soon found that extra number issued in June, 1844, in which the editor called upon the old citizens of Hancock County to exterminate the Mormons! The readers of the *News* will remember that it was this article which was read to the Saints in Nauvoo, June 18, 1844, on the occasion when Joseph delivered his last public address, speaking to the Nauvoo Legion from the frame of the unfinished building.

"Bound together with the *Signal* was a copy of the *Nauvoo Expositor*, that infamous sheet which was published by the apostates in Nauvoo, June 7, 1844, and which three days later was declared a nuisance by the city council and abated as such. We had long desired to peruse a copy, but never saw one until today, when we were permitted to see the one in Mr. Sharp's possession. After reading some of its filthy contents we could not blame our friends who sat in the Nauvoo city council for doing what they did. It was indeed a nuisance. But nasty as the sheet was, it nevertheless contains something which now can be used for altogether a different purpose to that which was originally intended."—*Infancy of the Church*, page 58.

After declaring the *Nauvoo Expositor* an "infamous sheet" and its contents "filthy" "indeed a nuisance," "nasty," etc., they deliberately proceed to quote the affidavits published and circulated in the V. S. Peet booklet, to sustain their contentions.

Regarding the article of Elder Isaac Sheen, published in the *HERALD*, volume 1, number 1, there is nothing that partakes of the nature of testimony. Elder Sheen simply makes an argument based upon the story circulated by Brigham Young and his adherents to the effect that Emma Smith, wife of Joseph Smith, burned the alleged original revelation concerning polygamy. He does not claim to know anything of the facts. Besides, it was not written for the *HERALD*, but was copied into the *HERALD* from the *Saturday Evening Post* of October 9, 1852. It was written at a time when the stories of Young and company had not been sifted, and Sheen doubtless accepted them, and based his deductions upon them.

But the stories have since been exploded by the very best testimony.

Mrs. Emma Smith, who was reputed to have burned the document, testified. In April, 1867, Elder Jason W. Briggs sought and obtained an interview with Mrs. Emma Smith, (then Mrs. Bidamon,) and the following is her statement as published in the *Messenger*, several years before the death of Mrs. Bidamon:

J. W. Briggs. Mrs. Bidamon, have you seen the revelation on polygamy published by Orson Pratt, in the *Seer*, in 1852?

Mrs. B. I have.

J. W. B. Have you read it?

Mrs. B. I have read it, and heard it read.

J. W. B. Did you ever see that document in manuscript; previous to its publication, by Pratt?

Mrs. B. I never did.

J. W. B. Did you ever see any document of that kind, purporting to be a revelation to authorize polygamy?

Mrs. B. No; I never did.

J. W. B. Did Joseph Smith ever teach you the principle of polygamy as being revealed to him, or as a correct and righteous principle?

Mrs. B. He never did.

J. W. B. About that statement of Brigham Young that you burnt the original manuscript of that revelation?

Mrs. B. It is false in all its parts, made out of whole cloth, without any foundation in truth. —*The Messenger*, vol. 1, p. 23.

The foregoing clearly shows that Elder Sheen's conclusion was based upon wrong information.

Elder William Marks' statement, as quoted in Mr. Peet's booklet, pages 15 and 16, shows that polygamy existed in theory at Nauvoo in the lifetime of Joseph Smith, but had Mr. Peet quoted Elder Marks' statement in full, instead of in part, it would have shown Joseph's attitude towards it and his determination to expel its advocates.

Elder William Marks' statement, not only in part, but in full, is as follows:

"A few days after this occurrence, I met with Brother Joseph. He said that he wanted to converse with me on the affairs of the church, and we retired by ourselves. I will give his words verbatim, for they are indelibly stamped upon my mind. He said he had desired for a long time to have a talk with me on the subject of polygamy. He said it eventually would prove the overthrow of the church, and we should soon be obliged to leave the United States, unless it could be speedily put down. He was satisfied that it was a cursed doctrine, and that there must be every exertion made to put it down. He said that he would go before the congregation and proclaim against it, and I must go into the High Council, and he would prefer charges against those in transgression, and I must sever them from the church, unless they made ample satisfaction. There was much more said, but this was the substance. The mob commenced to gather about Carthage in a few days after, therefore there was nothing done concerning it. After the Prophet's death, I made mention of this conversation to several, hoping and believing that it would have a good effect, but to my great disappointment, it was soon rumored about that Brother Marks was about to apostatize, and that all that he said about the conversation with the Prophet was a tissue of lies. From that time I was satisfied that the church would be disorganized, and the death of the Prophet and Patriarch tended to confirm me in that opinion. From that time I was looking for a reorganization of the church and kingdom of God. I feel thankful that I have lived to again behold the day, when the basis of the church is the revelation of Jesus Christ, which is the only sure foundation to build upon. I feel to invite all my brethren to become identified with us, for the Lord is truly in our midst."

Is it reasonable to suppose that Joseph Smith would publicly proclaim against the doctrine, prefer charges against those in transgression and demand that they be expelled from the church, if he had been in transgression himself, or even taught it to the guilty parties?

Though it is alleged by members of the Utah church that Joseph Smith was the founder of polygamy, and that he had twenty-seven wives, yet Wilford Woodruff, when president of the Utah church, also all others who have given the matter investigation, have been compelled to admit that Joseph Smith had no children by any women save his legal wife, Emma, whom he married January 18, 1827.

Not one published word favorable to polygamy alleged to have emanated from Joseph Smith, has been found; but on the contrary, "there shall not any man among you have save it be one wife" (published in 1830), "thou shalt love thy wife with all thy heart, and shall cleave unto her and none else" (published in 1831), "marriage is ordained of God; wherefore it is lawful that he should have one wife" (published in 1831), were handed down by Joseph Smith, accepted and followed by the church at Nauvoo until his death, June 27, 1844, and are still accepted and followed by all members of the church of Latter Day Saints, except the Utah church, which through Brigham Young as its president publicly indorsed polygamy and its practice at a special conference held at Salt Lake City, August 29, 1852.

It may thus be seen that Brigham Young was the Mephistopheles who sowed the valley of the American Jordan with dragons' teeth; it was he who authorized and practiced polygamy; it was he who created and sanctioned the accursed practice of deification and enthronement of human passion in lusts and blood atoners; it was he who authorized and sanctioned the importation of women from foreign countries and sealed them to himself and other officials of the church and the laymen "to populate the unsubdued West," and "to silence in death the voice of apostasy" and terrorize those who hesitated to surrender their property or daughters at the caprice and fancy, and for the gratification of a corrupt and lustful priesthood.

"That the 'peculiar institution' was the cross of the sisterhood in those days, it would be heartless to attempt to conceal."—*The Women of Mormondom*, by E. W. Tullidge, Salt Lake City, 1877, page 293.

"She (Mrs. Alice Young Clawson) was always very fond of dress, and was somewhat loud in her style. She was dressed this day to pay some visits and was finer than usual. Her father looked at her from head to foot, then said, in the most contemptuous manner which he could assume,

"'Good heavens, Alice! What are you rigged out in that style for? You look like a prostitute.'

"She faced him with an expression so like his own that it was absolutely startling, and, with terrible intensity replied,

"'Well, what else am I? And whose teachings have made me so? . . .'

"Not long after, she was found dead in her bed, with a bottle, labeled poison, by her bedside."—*Wife No. 19, Ann Eliza Young*, page 482.

"Suspicious, jealousies, heart burnings, strifes of all kinds are engendered by this system, and it serves to lower the moral tone of women as well as of men. Both are sufferers alike in this respect, although possibly in a different degree. The women have all through the more conscience in the matter, though they grow bitter, and spiteful, and revengeful, while 'bearing the cross.'"

"I (Brigham Young) wish my own women to understand that what I am going to say is for them as well as for others, and I want those who are here to tell their sisters. . . . And my wives have got to do one of two things: either round up their shoulders to endure the afflictions of this world, and live their religion, or they may leave, for I will not have them about me. I will go into heaven alone, rather than have scratching and fighting around me. . . . I want to go somewhere, and do something, to get rid of the whiners. If my wife had borne me all the children that she would bear, the celestial law would teach me to take young women that would have children. . . . But I do know that there is no cessation to the everlasting whinings of many of the women of this territory. And if the women will turn from the commandments of God . . . I will pray that the curses of the Almighty may be close to their heels . . . those that enter into it and are faithful, I will promise them that they shall be queens in heaven and rulers for all eternity."—*Judge Cradlebaugh: Life of John D. Lee*, p. 24.

Pres. Heber C. Kimball in discourse delivered in the tabernacle, November 9, 1856, (*Deseret News*, vol. 6, p. 291): "I have no wife or child that has any right to rebel against me. If they violate my laws and rebel against me, they will get into trouble just as quickly as though they transgressed the counsel and teachings of Brother Brigham. Does it give a woman a right to sin against me because she is my wife? No. . . . It is the duty of a woman to be obedient to her husband, and unless she is, I would not give a damn for all her queenly rights and authority, nor for her either, if she will quarrel and lie about the work of God and the principles of plurality. . . . The principle of plurality of wives never will be done away, although some sisters have had revelations that when this time passes away, and they go through the vale, every woman will have a husband to herself. I wish more of our young men would take to themselves wives of the daughters of Zion

and not wait for us old men to take them all. Go ahead upon the right principle, young gentlemen, and God bless you and make you fruitful that we may fill the mountains and the earth."

Following his Prophet's lead comes Jedediah Grant, in this fashion: "We have women here who like anything but the celestial law of God; and if they could break asunder the cable of the church of Christ there is scarcely a mother in Israel but who would do it this day."

"There was not a woman then who would not have broken her chains if she could, let the church call these fetters what they might, and there is not a woman among them to-day who would not slip her fetters if she knew how."—Wife No. 19, Ann Eliza Young, pages 391-393.

"Women are the greatest sufferers. The moral natures of the men must necessarily suffer also; but to them comes no such agony of soul as comes to women. Their sensibilities are blunted; their spiritual natures deadened; their animal natures quickened; they lose manliness, and descend to the level of brutes; and these dull witted, intellectually dwarfed moral corpses, the women are told, are their only saviors."—Wife No. 19, Ann Eliza Young, page 591.

Senator Burrows contrasts the two churches as follows: "Judge Phillips in the circuit court of the United States for the western district of Missouri, . . . Temple Lot Case, said: Beyond all cavil, if human testimony is to place any matter at rest, this church was one in doctrine, government, and purpose from 1830 to June, 1844, when Joseph Smith, its founder, was killed. It had the same federal head, governing bodies and faith. During this period there was no schism, no dissensions, no parting of the ways in any matter fundamental or affecting its oneness.

"The death of Joseph Smith in 1844, however, carried dismay and demoralization throughout the entire membership of the church, scattering the adherents in divers directions. . . . Recovering, however, from the shock, the scattering bands soon reappeared in the various parts of the country, promulgated their doctrines . . . and reorganized their scattered forces in what is now known and recognized as the Reorganized Church of Jesus Christ of Latter Day Saints with headquarters at Lamoni, Iowa, and presided over by Joseph Smith, a son of the Prophet. The courts have repeatedly declared this organization to be the legitimate successor of the original Mormon church, and its adherents, numbering some 50,000 peaceable, patriotic, and law abiding citizens scattering throughout the United States in small societies, conforming to the laws of their country wherever they may be and adhering to the faith of the founder of their creed, repudiating

and denouncing the doctrine of polygamy and its attending crimes."

And in speaking of the Utah church, the Brigham Young branch, Senator Burrows said: "An organization that fosters and encourages crime, tramples upon law, human and divine, practices polygamy, and polygamous cohabitation, desecrates the home, debases man, degrades womanhood, debauches public morals, strikes at the Christian civilization of the age, undermines and shakes the foundation of society and government, destroys the sanctity of the marriage relation, defies the authority of the state and national government . . . and brings the name and fame of the good people of Utah into disrepute, and shame and humiliation to the American people."

THE END.

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PATRIARCHAL BLESSINGS; THEIR DESIGN AND INDIVIDUAL EFFECT.

While it is true, as the writer sees it, that the giving of patriarchal blessings is not the leading and most important work of a patriarch, it is, nevertheless, important; and this work, as well as the blessings which are given, should be much better understood, and more fully appreciated than they are.

In one of the sacred records of the church, containing the word of God to us, is found a plain provision for the ordination of patriarchs, and the bestowment of patriarchal blessings. (Doctrine and Covenants 104: 17; 125: 3.) Therefore, so far as divine authority for the patriarchal work is concerned, (which includes the giving of blessings,) it would seem that all Latter Day Saints should be prepared to accept it without question. But there are additional proofs which make the chain of evidence complete. In this article, we will try to indicate some of the evidences, while treating on the character of patriarchal blessings, and their effects on the persons receiving them.

DEFINITION.

What is a patriarchal blessing? It is a spiritual blessing, conferred by the laying on of hands, and through the instrumentality of a patriarch. (See Doctrine and Covenants 107: 29, 38; 125: 3.) However, the writer is not prepared to say that, in cases of emergency, there are not other ministers in the church who may bestow patriarchal blessings. Probably the First Presidency and Twelve, and, possibly, others.

Thus it may be seen, first, that God calls these patriarchs to do special and important work belonging to their office and calling, which is not only in harmony with his character but with his dealings with his people from the beginning, as shown in sacred history. And, second, that the blessings

which they are authorized to bestow, are given through the laying on of hands; the very ordinance through which spiritual blessings of various kinds, and very precious, are bestowed. For, according to the Bible, the ancient patriarchs bestowed blessings by the laying on of hands. (Genesis 48: 9-20.)

Through the laying on of hands the Holy Spirit of promise was given, which is the greatest blessing mortals can receive in this world. (Acts 8: 14-17; 19: 1-6.)

Men were blessed by the laying on of hands and set apart in different offices of the ministry, to officiate for God and Christ. (Numbers 27: 18-20; Deuteronomy 34: 9; Acts 6: 5, 6; 13: 1-3; 1 Timothy 4: 14; 2 Timothy 1: 6.)

"Little children," or "young children," were blessed of God by the Master himself, and in the restoration of the gospel, this blessing of children is revealed as one of the ordinances of the church. (Matthew 19: 13-15; Mark 10: 13-16; Doctrine and Covenants 17: 19.)

In the administration to the sick, by the servants of God, is another way in which physical and spiritual blessings are bestowed by the laying on of hands. (Mark 6: 5; 16: 18; James 5: 14, 15.)

So far, then, as the provision for giving patriarchal blessings is concerned, we find it to be in complete harmony with God's word. And we say now, as we have said before, *That which is in harmony with God is right; only that which is in conflict with God is wrong.*

PURPOSE AND CHARACTER.

When any doctrine or ordinance claims to be divine, it is entirely pertinent to ask: For what purpose was this instituted? If divine, the purpose will of necessity be in harmony with the character and ways of God; and when we find the purpose or purposes, so defined by God himself, it is certainly good evidence that the doctrine or ordinance is of divine origin.

We have accepted the ordinance of patriarchal blessings as a part of the restored gospel, just as we accept the blessing of children who have not reached the years of accountability, or the laying on of hands and anointing with oil for the benefit of the sick. If we have been right in this, then the purpose of the ordinance is to contribute its part to the salvation of all who place themselves in a position which entitles them to its benefits.

The word of God to Hyrum Smith, when he was called of God as a patriarch, to succeed his father, quite clearly reveals the character and purpose of the ordinance:

First, I give unto you Hyrum Smith to be a patriarch unto you to hold the sealing blessings of my church, even the Holy Spirit of promise, whereby ye are sealed up unto the day of redemption, that ye may not fall, notwithstanding the

hour of temptation that may come upon you.—Doctrine and Covenants 107: 38.

From this statement we infer that the leading characteristic of a patriarchal blessing is the sealing power of the Holy Spirit, (Ephesians 1: 13,) that those receiving the blessings "*may not fall, [not can not fall]* notwithstanding the hour of temptation that may come upon" them. All this is in the way of salvation, and is, therefore, in harmony with God.

Right here, while considering the purpose of patriarchal blessings, we propound the following pertinent question: What is the design of the whole gospel plan? Answer, to bring us to God, and thus enable us to secure, through its ordinances, provisions, and promises, the "great salvation." Under all, we find the atonement of Christ, which makes every part of the divine plan efficacious.

Then opened he their understanding, that they might understand the scriptures, and said unto them, Thus it is written, and thus it behooved Christ to suffer, and to rise from the dead the third day: and that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem. And ye are witnesses of these things.—Luke 24: 45-48.

For Christ also hath once suffered for sins, the just for the unjust, *that he might bring us to God.*—1 Peter 3: 18. (The italics are mine.)

Therefore, in the ordinances thereof the power of godliness is manifest; and without the ordinances thereof, and the authority of the priesthood, the power of godliness is not manifest to men in the flesh; for without this, no man can see the face of God, even the Father, and live.—Doctrine and Covenants 83: 3.

It may be easily seen from the above that the leading purpose of a patriarchal blessing is that we may receive a greater degree of the Holy Spirit of promise, hence more of the light of God; more divine knowledge and wisdom; a better understanding of God and Christ, and our own duty to God and each other. In a word, it goes a long way toward enabling us to make our "calling and election sure."

We are quite willing to admit that there may, sometimes, be a conflict between a patriarchal blessing as it is, and as it *should be*. But is not this equally true in every department of church work? A patriarchal blessing, proper, is one given through the instrumentality of a patriarch who is striving, every day and every hour, to be a true spiritual father in the church,—one who keeps himself near to God, striving to act wisely and carefully in all things. The quality of the work done is far more important than the quantity performed.

But the character of a blessing does not depend altogether upon the patriarch. There must be a proper candidate. One who understands that the benefits of this ordinance, like all others, will be enjoyed in exact proportion to our efforts to render more perfect and complete service. The blessing is not given to take the place of gospel conditions, but to help us, under all conditions and at all times, to

more fully and perfectly observe them. God, we know, will not fail to do his part faithfully and well.

Now the question is, Do we need all the helps which God has provided for his people? Or, in other words, Do we need more light, knowledge, wisdom, strength, etc., in the service to which we have been called? I fear that this important department of church work is too little appreciated by some, and hence too much ignored. Here, as elsewhere, "to be carnally minded is death; but to be spiritually minded is life and peace. Because the carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be." (Romans 8: 6, 7.)

The character of the work belonging to the patriarchal office, and the special provision made for the bestowment of blessings by the laying on of hands, indicate the high and spiritual character of patriarchal blessings.

We are more and more convinced of *man's* fallibility and weakness, no matter to what office he may be called in the church of God; but actual experience in the patriarchal work has convinced us, again and again, that the work is divine. Many of those who have received blessings at the hands of different patriarchs, have been similarly confirmed and blessed in the work. "If any man will do his will he shall know of the doctrine," etc. In submitting ourselves to these provisions of the word, which claim to be divine, the promised knowledge has been graciously given.

A LEADING OBJECTION.

But here is one of the leading objections urged by some, which is thought to be a valid one. "No provision for patriarchs, or the giving of patriarchal blessings, can be found in the Book of Mormon, though this book is declared to contain the fullness of the gospel!" This objection seems to be founded upon the belief that God can not, or will not, give a revelation to his people, except when the same revelation, or a similar one, has already been given, *and preserved in some of the sacred records of the church.* This is too absurd to require extended notice. Traced to its logical limit, this position will require us to reject every revelation which has been given by the divine Being, till we come to the first, and of course we would have to reject it, with the entire doctrine of divine revelation to man, *because*, in the very nature of the case, no other revelation could be found as a divine precedent! That is, no other revelation had been, or could have been, given!

When a purported revelation from God is presented to us, we are not under obligation to show that it, or a similar one, has already been given, before we can properly accept it; but, rather, to see that the provisions and promises of the new are made with a view to meet true and important de-

mands, and that the revelation as a whole, is in complete harmony with God and that portion of his truth which is already in our possession. This position is scriptural and logical, and, therefore, absolutely safe.

As to that tortured and much abused phrase, "the fullness of the gospel," we can not do better than to incorporate the writer's reply to this objection, which is found in the doctrinal part of "The Patriarchate."

But we are told by the small class who reject the work of patriarchs, and yet claim to be believers in the latter day work, that they are justified in rejecting them because they are not even mentioned in the Book of Mormon, which is said to contain "the fullness of the gospel."

If on this ground we may properly reject the calling and work of patriarchs, why not, on the same ground, reject the calling and work of bishops, seventies, and deacons, as set forth in the Bible and Book of Doctrine and Covenants? The Book of Mormon fails to specifically state that any such office as that of bishop, seventy, or deacon, was established in the primitive Christian church on this continent.

It must be admitted, that while the Book of Mormon is plainer and much more complete, on some important matters of history and doctrine, than the Bible; on other matters, including church organization, it is very incomplete. Mormon, who abridged the record, so far as it was abridged, says: "And now there can not be written in this book, even a hundredth part of the things which Jesus did truly teach unto the people."—3 Nephi 12: 1.

Is it wise and safe to reject the provision made in later revelations for the office and work of patriarchs, because they are not mentioned in the record which does not contain a hundredth part of what Jesus taught the people? We think not, provided this provision is in harmony with the word of God.

That phrase, "fullness of the gospel," has been almost as badly used, or abused, by some Latter Day Saints, as Revelation 22: 18 has been by those who reject all present revelation. The Doctrine and Covenants teaches that "the fullness of the gospel" is contained in the Bible and Book of Mormon. (Doctrine and Covenants 42: 5.) It also states that the Book of Mormon, by itself, contains "the fullness of the gospel," (17: 2, 26: 2.) It must be admitted then that the Bible, when properly translated, contains the "fullness of the gospel," as well as the Book of Mormon; and inasmuch as each book contains important matter which the other does not, and the usual interpretation is that the phrase denotes that the Book of Mormon contains all gospel truth, then, upon this ground, are we not driven to the conclusion that each book contains more than "the fullness of the gospel," or each one contains less than the "fullness"?

What, then, are we to understand by the much abused phrase, "fullness of the gospel"? We are to understand this; and this only: In the Book of Mormon, also the Inspired Version of the Bible, is contained the gospel as it was given of God to those ancient worthies, who wrote and spoke as they were moved by the Holy Ghost, without garbling or loss of "plain and precious parts."

The statement of the Book of Doctrine and Covenants is, "The Book of Mormon, containing the fullness of my everlasting gospel."—Doctrine and Covenants 26: 2.

There is a difference between "the fullness" and all "the fullness." Let the Doctrine and Covenants explain itself on the use and meaning of this phrase. In the vision seen by Joseph Smith and Sidney Rigdon (see 76: 3), speaking of Christ, we read:

Of whom we bear record, and the record which we bear is the fullness of the gospel of Jesus Christ, who is the Son, whom we saw and with whom we conversed in the heavenly vision.

Their testimony is a presentation of the truth, as it is with God, concerning Jesus Christ and his gospel; nevertheless, there is much valuable information concerning Christ, the ordinances of the gospel, and the work of the ministry, which is not found in the vision.

A witness, when in court, is sworn to tell "the truth, the whole truth, and nothing but the truth"; that is, he is to tell the truth in its fullness; and yet, all the truth he knows, at the most, is a very small fragment of what exists in the universe of God.

We believe that this exegesis of the phrase referred to, is correct, and if it is, it will stand the test of all proper criticism. And, as a consequence of this belief, we also believe that the use which is being made of this phrase, "the fullness of the gospel," in "Anti-Mormon League" literature, is erroneous and *anti-Christian*.

From what is written in latter day revelations, concerning the calling, duties, and privileges of the office, including, of course, the bestowment of patriarchal blessings, as well as from experience and observation, we justly conclude that the character and purpose of patriarchal blessings, like all other parts of the divine plan, are such as to bring us in more complete rapport with God. In other words, this ordinance does its full share in increasing our usefulness in this world, and in preparing us for the enjoyment of true bliss in *time* and *eternity*. The ordinance is so much like God, as he stands revealed in his word, that we are compelled to believe that its effects, individually and collectively, are good and important.

The very work which is so plainly indicated as belonging to the patriarchs, (not exclusively, but as specialists in this line) is that which is most needed in the church to-day, in order to bring her up to that

high standard of moral goodness and spiritual power, without which Zion can never be redeemed, and the great battle of God Almighty for truth and right can never be fought and won.

J. R. LAMBERT.

Mothers' Home Column

EDITED BY FRANCES.

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Notice.

The Daughters of Zion have on hand leaflets on the following subjects, which they will send to anyone who will pay the postage on them:

Founding a Home and the Rights of Each Other in the Home; The Fire Builders; the Care of the Cripple; Inherited Tendencies and Their Relation to Character Building; Bennie's First and Last Whipping; The Woes and Joys of the Backward Child; Workers Together with God; One Mother's Way; Reverence; Courtesy in the Home; Family Courtesy; Individual Responsibility; A Protest against Corporal Punishment; The Autobiography of a Dull Child, Parts 1, 2; The Age of Conflict; Two Pictures, by Mary Wood Allen on Respect for Rightful Authority; The last four numbers of the five series article, To Whom Does the Child Belong. Send to Mrs. B. C. Smith, 214 South Spring Street, Independence, Missouri, for them, and state how many you can use.

Mrs. B. C. SMITH, *President Advisory Board.*

42-4.

Somebody Cares.

Somebody knows when your heart aches
And everything seems to go wrong;
Somebody knows when the shadows
Need chasing away with a song;
Somebody knows when you're lonely,
Tired, discouraged, and blue,
Somebody wants you to know Him,
And know that He dearly loves you.

Somebody cares when you're tempted,
And the world grows dizzy and dim;
Somebody cares when you're weakest,
And farthest away from Him,
Somebody grieves when you've fallen,
Though you are not lost from His sight;
Somebody waits for your coming,
Taking the gloom from your night.

Somebody loves you when weary;
Somebody loves you when strong;
Always is waiting to help you,
Watches you—one of the throng
Needing His friendship so holy,
Needing His watchcare so true.
His name? We call his name Jesus.
His people? Just I and just you.

—Selected.

The Reward of Virtue.

It is a very strange fact, like other curious facts of our exceedingly curious human nature, that while we were all brought up on the proverb that virtue is its own reward, and all repeat it glibly, we seldom learn or accept its truth. It may be proved to us in our own experience a hundred times over; that goodness in ourselves or others does not pay, except in being goodness. But we always expect it to pay next time; we are inwardly rebellious minded because it does not pay; we wonder whether Providence really is watching, and why the laurel wreath is not forthcoming. And meanwhile the wicked flourish like the green bay tree, and selfishness luxuriates in the good things of life, and popularity comes to those who are anything but upright, and, altogether, we feel like the old woman who said that there was one promise in the Bible that she had never found to fail, though she had leaned on it a hundred times, and that was, "In the world ye shall have tribulation."

Out of this recurrent frame of mind comes the popular insistence that virtue is actually rewarded. The "industrious apprentice," as set forth by Hogarth, pleased his age and all succeeding ones. To-day every periodical in the land that looks toward the great American idol, Success, repeats constantly that diligence, punctuality, accuracy, temperance, thrift, etc., are rewarded by high positions and growing wealth. Young America is exhorted to believe in these rewards of virtue. There is a great deal of truth in the exhortation. But nevertheless, there are two evident drawbacks to its doctrine. The first is, that the higher virtues of faith, hope, and love, the most noble and generous ideals of self-sacrifice and brotherhood, are entirely left out of the calculation. The second is that young America may pick up the next public spirited magazine, or look out into the nearest market place, and see the great successes and the big prizes in the hands of the most unscrupulous tricksters and traders of the lot. If a long line of our Cræsus, our best paid lawyers, our senators, our ruling politicians and even our "popular" preachers, were to be marched before us, could we believe for one moment that they were living examples of the reward of virtue? A child of twelve would know better than that. Respectability is eminently successful, but virtue—that, as Kipling puts it, is quite another story. It is a characteristic of virtue, rather, that it is always out somewhere in the thick of the fight, uncomfortable, hard pressed, and battling against odds.

Yet, why not, since that is what it is here for? Once make up our minds to that, and follow virtue with our eyes open, and things are greatly simplified.

"The wages of sin is death; if the wages of virtue be dust,
Would she have heart to endure for the life of the worm
and the fly?

She desires no isles of the blest, no quiet seats of the just,
To rest in a golden grave, or bask in a summer sky;
Give her the wages of going on, and not to die!"

That ringing last line shows that Tennyson agrees somewhat with the wisdom of Bacon, wisest of modern men, who was afraid to endure the hardnesses of virtue himself, but saw clearly its nature when he wrote, "Prosperity is the blessing of the Old Testament, but adversity is the blessing of the New." Bacon's marvelous sagacity showed him that virtue did not and could not bring worldly reward, and he let it alone accordingly, while admiring it genuinely in the abstract. In that, at any rate, he was honest; and the great queen he served was like him. Elizabeth was a splendid success, imperious and imperial; but truth and love were not in her, let alone humility or generosity.

If there is a bedrock fact in history, indeed it is that virtue appears to be always getting defeated—the highest virtue, that is. There is no reason to suppose that it ever will win material rewards. It is an intruder in material things, anyway. That it lives on and on, that it grows and strives forward, so that the world, in spite of all its crucifixions of virtue, has to take account of it and respect it, is a continual and mysterious fact that few of us think about. Why are we good, when we keep finding it doesn't pay in terms of material pleasure and prosperity, except that virtue itself is a reward that draws our hearts after it? Those who love virtue, love it more passionately than ever after their hardest trials. They do not want ease nor rest; they want to press on, with perfect indifference as to earthly rewards. It is the innate, divine pleasure of goodness that endears it to the good. The robust saints who were willing to be damned for the glory of God, were really not in the slightest doubt of their everlasting bliss if their willingness was accepted. When we once get to the point of accepting virtue as its own reward and not asking anything further, we step into a joy beyond the world and not of it, transcending it, and not affected by its gifts or withdrawals.

The Chinese have a saying: "He who finds pleasure in vice or praise in virtue, is a novice in both." The beginner in loving his fellow-men expects gratitude—and does not get it. But the pain and disappointment of that early novitiate fade away as the love grows toward the gospel standard of enduring all things, hoping all things, being kind to the unthankful and the evil, forgiving enemies—and dying for them if need be. As long as we expect any reward from goodness except the opportunity to do good and be better, we shall be rebellious minded and doubting. As long as we believe and teach that goodness pays in terms of success, we will train up weaklings in virtue, "goody-goody" types, triumphant neither in this world nor the next. "Learn to do right, and suffer for it," is teaching that puts iron into the blood and backbone into daily religion. Then we can complete the old woman's quotation (of which she quite forgot the important clause) and lean on the mighty promise, "In the world ye shall have tribulation: but be of good cheer; I have overcome the world." The world crucified the Speaker of that promise next day; but every saint and martyr since has entered into his joy.—Priscilla Leonard in *Christian Home*.

Letter Department

HOLLISTER, CALIFORNIA, October 23, 1910.

Dear Herald: I am a subscriber to the HERALD, and enjoy reading it very much. Our little town has six churches, but none of them are ours. We have a few Saints here, but no branch, so it is hard for us to live as we should.

Sometimes I go to church here, but do not enjoy it as I do our own.

There are nine in our family, and three belong to this church, and the others do not belong to any church. But I hope that some day we will all be of one mind. I am teaching a country school not far from home and like it fine. I keep my horse and buggy and drive around a good deal, as that is about all there is to do unless one goes to dances or theaters, and there is a plenty of both here. There is one moving picture show and one opera house now and they are building two theaters.

I sometimes feel like I am not doing anything for my Master's cause, but I do what I can, and hope that some day I may be able to do much more. I wish one of our ministers could preach here occasionally. I know it would help the Saints and might interest others.

I pray that we may have more knowledge of the truth and that others may profit by our example. It is my desire to be faithful always.

BERTHA GILBERT.

Dear Herald: It has been a long time since I have written to your pages, and I can say that the HERALD is worth its weight in gold, and I long for it to come every week. I have heard some make the remark that it is the only preacher we have. I can not say that, as we have some good preachers in this branch; some old ones and some young ones also. We have two young brethren that were called into the ministry less than a year ago, that would make some of the older ones blush; these young men are in their teens yet: Bro. Clyde Ellis, son of Elder W. D. Ellis, and Bro. R. D. Davis, son of Elder James Davis. It is a positive proof that God is in this work, that the gospel has been restored and is now being preached in its fullness.

Bro. Clyde Ellis was our speaker last Sunday evening, the 23d. His subject was, "If a man die, shall he live again?" and before he was through with the subject, on the resurrection of the dead, both of the just and the unjust, he certainly proved that a man may die and will be resurrected again. And he also proved to the satisfaction of the audience, or at least of all the Saints, that he was a servant of God and his calling was sure.

We have many faithful workers in this branch; a good orchestra, and a Sunshine Band organized and in good working order. There are many who are not in the church who attend. The Sunshine Band has done much in bringing young people into the church, who are not of our faith, and by their coming in and joining the band, it will have a tendency to bring them into the true church to stay. And I would say this much, that in every branch of Saints who have not yet organized a Sunshine Band: do so at once, especially for the young, and it is a good thing for the old—a good thing to help us get over our bashfulness.

Bro. James Davis has again left us and gone to Canada to fulfill his calling; we miss him very much.

Bro. John Hanson, recently from Sweden, is with us now, but away most of the time. He certainly had a hard time in Sweden, and needs a good rest. Brn. W. D. Ellis and Brackenbury are now in the field laboring for the Master. May God bless these brethren, as they are faithful workers for their Master, and for the upbuilding of the church and kingdom.

A few of the Saints have left this place; some have moved to Canada and some to Washington. We wish them all success, and hope before long some will come here to fill their places, and whoever will come will find a good live branch of Saints of the reorganized class, full of love and hospitality. May God speed the day when we may all be united.

Your brother in bonds,

W. H. WAKEFIELD.

WILBURTON, OKLAHOMA, October 10, 1910.

Editors Herald: The work here is moving off very well; Saints here as elsewhere are, some of them, careless about their soul's salvation, while others seem to be earnestly engaged in the work. I find the Saints wherever I go striving to come up higher; showing they want to let their light shine.

I am only a local worker, and have only been ordained fourteen months; have done some preaching since my ordination. Brother Erwin and myself just closed a meeting in northeastern Texas with good success. My wife has an aunt, Mrs. Lizzie Ensey. She lives at 1551 Moss avenue, Indianapolis, Indiana, and she would like to get acquainted with the Saints at that place; so if there are any there who see this,

she would like them to hunt her up or write her. She is not a member of the church, but wants to be baptized. She has been acquainted with the work for several years, as she used to live in Texas and Oklahoma, where the gospel has been preached to her.

I find there is lots of room for preaching. I can always find a place to preach whenever I can get away from my work to go, for most of the people here have to work for a living. I am a blacksmith by trade, so you see I can not shut my doors any day, as can the man who plows. I only get loose Saturday nights and Sundays, but put in most of that time.

Ever praying for the welfare of the work,

V. L. LUM.

ASHTABULA, OHIO.

Dear Herald: I have not before written any for your columns. I love this gospel work and can say that it is the true work of God for I have seen the power of God manifested many times. Let us not be like the parable of the sower, Then cometh the wicked one and catcheth away that which was sown in his heart; but let us be like the good seed that fell in good ground that heard the word and understood it. Let us be faithful to the Lord, for the time is too short to lay up our riches here; pay our tithing and send more laborers into the field; be up and doing while it is day.

Your sister in gospel bonds,

MRS. C. C. DAWSON.

COLDWATER, MICHIGAN, October 26, 1910.

Editors Herald: Am to meet Bishop Dillon, of the United Brethren Church, in discussion at South Boardman, Michigan, the coming month. This engagement will consume more than twenty days, as there are four propositions to discuss. We then are held to account with a Mr. Walker, of Grand Rapids, Michigan, "President of State Association of Spiritualists," on two propositions. Our conference was fine; one hundred and seventy-two dinners were served by the sisters in dining hall on Sunday. One of the largest representative gatherings we have held in years. Seven were baptized Sunday afternoon. *The State Republican*, and *Lansing Journal* gave excellent write-ups, and on returning to Coldwater yesterday, our eyes were greeted with copy of same in *Daily Reporter*. I inclose you clipping from the *Lansing Journal*, Monday, October 24.

We think a fine impression was made at the Capital City of our State, and credit given to the local branch for rendering it so practicable, comes not untimely.

Your brother,

S. W. L. SCOTT.

PHOENIX, ARIZONA, October 25, 1910.

Editors Herald: In your issue for October 19, page 1029, article, "The work in Arizona as we see it," the fourth line from the bottom of the page has an error in it. It has the name James Farley, which should read John Farley. Both brethren live at Bisbee, but Brother John has the responsibility of the office of deacon. Please make the correction and oblige.

J. E. VANDERWOOD.

INDIANAPOLIS, INDIANA, October 29, 1910.

Saints of Southern Indiana District: As the financial law is not regarded as it should be, by money being collected as tithes against my consent and spent without my authority, I wish to state to one and all that I will not write receipts for anyone, unless the money comes through my hands. The only authorized collectors I have in the district are as follows: Jacob Halb, E. O. Byrn, E. A. Jeagers, D. H. Baggerly. Either pay your tithes to the above brethren or mail

them direct to me. In complying with the above you will all be aiding the Bishopric in their work.

Trusting God may prosper you all in the keeping of his will, I am, as ever,
JOHN ZAHND.

BULWELL, NOTTINGHAM, ENGLAND, October 17, 1910.

The HERALD dated September 28, 1910, has an editorial article under the caption, "On the road from Bethany to Jerusalem," by E. A. S. I can not help taking exception to its teaching. As a Latter Day Saint I, with others, am not perfect, either in understanding or knowledge, teaching or practice; otherwise the Church of Jesus Christ would not require the officers set in it, as stated in Ephesians 4:13, "till we all come unto or in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ"; and verse 14, "that we henceforth be no more children, tossed to and fro and carried about with every wind of doctrine." Mind, this is not with any spirit of controversy, but that unity of understanding may prevail.

In the second part of HERALD, the letter part, however, the fig tree is to be pardoned, for it is not the time of the year when figs are to be gathered. Now I contend that the fig tree is not to be pardoned, but condemned, as our Lord condemned it.

Leaving for a short while the lesson our Lord intended to teach us, let us imagine ourselves of the party, (and as is well known, the fruit of the fig tree sets before the leaves unfold.) We are walking along, hungry, and on lifting up our eyes behold a fig tree with rich, large leaves on it, which could or might be taken to imply it to be fruitful. Eagerly pressing forward to appease our appetites, lo, nothing but leaves greet us—a tree apparently most vigorous, but fruitless. A tree, according to appearance, which should be expected to have on it the delicious *balkooroth*, or first ripe spring figs. Being thus deceived we lift up the large leaves, expecting to find the *kermouses* hidden underneath them; but again we are disappointed. These *kermouses*, or autumn figs, often remain hanging on the trees all through the winter, even until the new spring leaves come. See Josephus, by William Whiston, on the war of the Jews, book 3, chapter 10, paragraph 8, as follows: "The country also that lies over against this lake hath the same name of Gennesareth; its nature is wonderful as well as its beauty. Its soil is so fruitful that all sorts of trees can grow upon it, and the inhabitants accordingly plant all sorts of trees there for the temper of the air is so well mixed that it agrees very well with those several sorts. Particularly walnuts which require the coldest air, flourish there in vast plenty. There are palm trees also, which grow best in hot air; fig trees also and olives grow near them, which yet require an air that is more temperate. One may call this place the ambition of nature, where it forces those plants that are naturally enemies to one another to agree together. It is a happy contention of the seasons, as if everyone of them laid claim to this country, for it not only nourishes different sorts of autumnal fruit beyond men's expectations, but preserves them a great while; it supplies men with the principal fruits, with grapes and figs continually, during ten months in the year, and the rest of the fruits as they become ripe together through the whole year." Now had the tree borne fruit last year there would be every chance of finding the violet colored *kermouses* or the spring *balkooroth* figs, thus proving the tree to be barren; and our God being the same yesterday to-day and for ever, the everlasting fiat had gone forth, Cut it down; why cumbereth it the ground.

In same paragraph, just previous, it says, "Like some Christians, it is profuse with promises, but empty of good deeds."

Would it not be more correct to say, Like some so-called or professing Christians, but not possessors or practicing it, or in the word of James, "Not hearers only, but doers."

This fig tree being a symbolical emblem of the nation of Jews, laudatory professors, Pharisees, the whited sepulchers full of dead men's bones, without life, profess unto perfection, who had tithed mint and cummin, and had left the weightier matters undone. But seeing such a profusion of leaves, our Master might reasonably expect to find the last year *kermouses*, autumn figs, or the *balkooroth*, spring figs, but finding neither, the tree was therefore barren; the curse was then pronounced upon it, and the lesson or application to everyday life may be deducted as follows:

First. The uselessness of the professors without possessing that spirit which will bring forth good fruit through repentance unto good works.

Second. A warning of the peril and uselessness of the cloak of hypocrisy, or Pharisaical doctrine and practices.

Third. An illustration of the mighty power given through faith in God, as we are taught that faith is the moving principle of all action.

Let each one of us ask ourselves the question, To what extent have I faith in God? Am I keeping his commandments? and, as John in his epistle says, doing those things that are pleasing in his sight?

May we each desire the help of God to be consistent in all things, having a unity of the faith in the bond of peace. I pray no one will think this in a spirit of controversy, but with a desire to obtain perfection in all things, even Christ; serving him with fear and trembling, lest we become a cast-away. I desire knowledge, but rather wisdom to do, or put my knowledge into practice. May the *kermouses* and the *balkooroth* abound in each of our lives is the continued prayer of your brother in the restored gospel.

Respectfully,

GEORGE GAYDON.

SAN FRANCISCO, CALIFORNIA, October 21, 1910.

Dear Herald: In giving the names of speakers of our late reunion at Irvington, I see the secretary has unintentionally omitted the name of Bro. Edward Ingham. In justice to the brother, I write this card, as I am sure the secretary did not intend to slight him, and especially as he preached one of the best sermons of the reunion. Pardon me, Brother Adamson.
C. A. PARKIN.

CHARLES CITY, IOWA, October 26, 1910.

Editors Herald: From time to time the Saints say to the missionary, "Why don't you write? We would like to know what you are doing," etc. So for the benefit of all who may see these lines, I will say that the past two weeks have been spent in this State. Sr. S. K. Foye, of Lime Spring, an aunt of my wife, has often desired me to come their way; so for a week I was made welcome at their home, and although W. W. Foye, her husband, is not a member of the church, yet the missionary is ever made welcome. And by the way, he remarked the day I left, "Tell any of the boys that the latchstring hangs out." I preached three sermons in their roomy house, but by that time Sunday came and the pastors said, I think, "Beware," for only two came the following night.

I have been at the home of Bro. and Sr. H. S. Ott, in Charles City, for nearly a week, and have been holding preaching services in their house with some success. There are only five members here. Beside Brother and Sister Ott, there are Thomas Spencer, who with Brother and Sister Ott were all baptized in Madison, Wisconsin, Mrs. Alice Hering and her brother, Albert Horn. These five are all active members

who are anxious to see the cause of Zion move forward, but they have to labor against heavy odds, as the only way they can get a public place for services is to hire a hall, and that takes too much money. As a missionary, I believe it a good place for a tent in warm weather, and I think by planning ahead this can be accomplished, as Sister Hering's husband, "Irving," as everyone calls him, while he is not a member to-day, we all hope and pray that he may be soon. He has a large lot where they live, in the central part of town, and it would be roomy enough for a tent. This city is growing fast, and is composed of people who have moved here from other cities and States to make their homes here.

The Hart-Parr Company is a thrifty company, and is affording lots of employment in up-to-date shops with good wages. I expect to return to Wisconsin Friday, and will try and answer some of the calls for preaching there. We are thankful to have Bro. E. J. Goodenough in Wisconsin again, as the laborers are few and plenty to do.

Hopefully laboring,

JASPER O. DUTTON.

P. S.—Since penning these lines, the name of "Irving" came in for baptism, so that the prayers of the Saints are answered and there are now six members in Charles City, but no officers; so for a branch they must wait a while. However, there are young men here who, if faithful, will be called to labor in the vineyard of the Lord.—J. O. D.

WEST DERRY, VERMONT.

Editors Herald: The dear HERALD comes each week, sent by some kind one, and I am very grateful. I wish there were some Latter Day Saints at West Derry. I get very lonely, as we live out of the village and seldom see anyone, but we are trusting in our Savior's blessed promise. I want you all to pray for us, that we may be blessed with health and means of living.

I am able to sit up a little, but unable to work, and my husband has only done a few days' work in the past year. We would like to take up the prison work once more, as we have lots of good reading to pass them, and many a weary heart may be reached by a paper or a good letter. So, sisters, let us scatter what sunshine we can, as we shall pass this way but once, and may we each be the means of brightening some saddened soul. Stamps and stationery will be gratefully received.

Your sister in the faith,

MRS. ROY COWLES.

CEDAR RAPIDS, IOWA.

"Let your light so shine before men that they may see your good works and glorify your Father which is in heaven."

How many of us take heed of the foregoing and set our light up high, so its rays may penetrate far into the darkness that we see all around us, that by those rays some soul may find the way to salvation.

Dear brothers and sisters, let us keep our lights burning brightly at all times and everywhere we go; let it shine forth by every word and every action, for we never know how much influence we have over those with whom we come in contact in discharging our daily duties. How do we know but what some of our associates have taken us for an example, as a sort of standard which they are trying to live up to? In such cases, many a word can be spoken and much seed sown, and who can estimate the fruit of it?

Let us try to live our gospel every hour in our lives, no matter where we are, among the Saints or among the worldly. If we are laughed at, ridiculed, and abused, it can but confirm us in our faith, for has it not truly been said, "everywhere this sect is spoken against." Let us put on the armor

of God and battle on in spite of all our fellow-men can do or say, for we will not lose our reward; we must be brave; have courage to confess Christ to all the world and not be ashamed of him. "Whosoever, therefore, shall be ashamed of me and of my works in this adulterous and sinful generation; of him also shall the Son of man be ashamed, when he cometh in the glory of his Father, with the holy angels."

We should always be ready to acknowledge ourselves children of Christ, and always be looking for opportunities to put in a word or two for his cause, in which way we will be warning our neighbors of their danger, when the appointed day shall arrive that all our works, good and bad, will be brought to light.

I will now relate how I came to investigate the claims of the Latter Day Saints and to obey this glorious gospel, which now I esteem and love above all else. Just about two years ago, I returned home from a few months' sojourn in Fort Stanton, New Mexico. I decided to stay out in the country with my mother through the winter, and not try to get work in town until spring. There was not much affection lost between us, that is, between work and me, and as hunting promised to be good sport, I thought I would enjoy shooting much better than work. How little I thought of the great blessing that was in store for me at that time.

I owned a Bible which I had purchased some years before, and much against my will, I now regret to say; and as I had read all the old papers and novels in the house, and some of them twice, I took to reading the Bible to pass the long winter evenings, but did not find it very interesting. I knew no more when I laid the book down than when I took it up, for I did not know how to study to get any sense out of it.

There was, at that time, a faithful sister teaching school in that district, a Sr. Helen Cator, who was staying at the home of one of my friends. It was there that I met and got acquainted with Sister Cator, and in course of time our conversation drifted to religion, and she told me that she was a Latter Day Saint. It was beyond me. I had heard of many denominations, but nothing like that. When she told me that some people called them Mormons, I thought then it must be the Utah church, and when she mentioned prophecy and gift of tongues, I thought of Spiritualism. You see I had been confirmed in the Presbyterian Church, and consequently did not hear much Bible preached, if any; and going to church had been only a form with me, and for years I did not even do that.

Well, I was positive that the Saints had the gospel twisted and I undertook to straighten it out for them, so I got some literature from Sister Cator, and got to comparing it with the Bible. At first I hardly knew how to go about it; I was looking for the New Testament books in the Old, I did not even know that the Bible had an index that showed what pages they were on. One of the first things I learned was to pray to God for light on the subject that I might be guided into the way of truth, and I was guided aright. The more I studied the more I wanted to know. Some things that I could not see through I went with to Elder L. E. Hills, at Marion, Iowa, and he explained all to my satisfaction. When I saw that this "marvelous work and a wonder" was the true work of God I was anxious to obey. I thank God for the way I have been blessed in this great work, and I pray his blessings on those who were instrumental in my being led to the truth, and buried in the waters of baptism, which ordinance was administered by Brother Wildermuth.

Dear Saints, my case can be but one of many, where just a word or two dropped was the cause of a soul finding the gate to salvation; so let us be diligent in working for the cause of Christ, and he will surely bless our efforts.

R. E. MOTEJL.

CASTANA, IOWA, October 24, 1910.

Editors Herald: I will trouble you for a little space, as I wish to ask a very great favor from some of our ablest writers. My letter writing is getting me into a squabble with some of the various religionists. The Ahma Publishing Company takes exceptions to a letter of mine in the *Ensign*. They say some one has sent them a copy of a paper called *Zion's Ensign*, and "our attention is called to a letter by you. There is just one item to which we take exception, and that is where you say we are striking at the heart of your beloved religion." They say they are not fighting anyone's religion, but are simply presenting God's truths as they appear to them.

Now the stuff and nonsense I referred to was their explanation on "temples" and "temple building." They give a mythical meaning to every passage of scripture they quote. I suppose they will be teaching next that heaven is a place where disembodied spirits with wings to support the weight of their disembodiment are flying around through endless space singing praises to a God without body, parts, or passions, sitting on the topmost top of a topless throne, casting poor sinners to the bottom of the bottomless pit, which is filled with the darkness caused from never ending fires of damnation, and if there are any more contradictions to their imaginary religion I leave them to find it out, for they are full of contradictions.

They say they are thankful to me for writing the letter, and very, very thankful to the *Ensign* people for publishing it, as it gives them lots of free advertisement, and they are already receiving letters asking for their literature on account of it. They say, "May God bless you, dear lady, and give you a heart to prove all things and hold fast that which is good," and I say, "Amen," real Methodist like.

About six weeks ago I wrote a couple of letters to the *Gospel Trumpet*, asking them to explain Isaiah 29: 4; 11, 12; 18; Psalm 85: 10-13; Ezekiel 37: 15-21; Ezekiel 17: 1-24; Isaiah 37: 31, 32; Genesis 49: 22-26; Exodus 14: 22; Genesis 49: 22; Genesis 15: 18-21; Genesis 49: 26; Deuteronomy 33: 13-17; Psalm 80: 1, 2; 8-12, 16; Jeremiah 49: 30-32; Isaiah 16: 8; Isaiah 18: 1; Zephaniah 3: 10; Matthew 15: 23, 24; Ezekiel 34: 6; John 10: 16; Jeremiah 22: 3; Acts 17: 26, 27; Genesis 11: 8, 9.

I gave them a brief explanation to each quotation as we understand them, and asked them for their light on the subject as they claim to be *the church*, or church of God.

Now, I wish some of our more able writers would expound these quotations to the *Trumpet* family. I do not think they will ever answer any letters personally or through the columns of their paper, but there are very many honest hearted Saints being deceived by them. They call them out of great Babylon and turn them loose without a shepherd. I think we ought to make an effort to get the truth before these people. Let us unitedly bombard them from every quarter. Address all letters to Gospel Trumpet Company, Anderson, Indiana, and join with me in prayers to God for results.

In fighting harness,

SADIE BURCH.

PLAINS, KANSAS, October 24, 1910.

Saints' Herald: We were glad to have Bro. F. C. Keck with us recently. We enjoyed three good sermons from him while he was here. Some few nonmembers were interested. This little village is not very religiously inclined, but it does very well considering that there are eleven real estate firms here, with only three stores. The people here did not know the difference between the Utah church and the Reorganized Church, so I ordered one hundred copies of the October issue of *Hampton's Magazine*, which gave a nice writeup about the Reorganized Church. I also sent and got one hundred tracts,

"Latter Day Saints; who are they?" by T. W. Williams. I gave a tract out with each magazine. Being in business and dealing in magazines and books, I had a chance to put them out where I thought they would do the most good.

I am inclined to think we will get my brother Dick, (R. M.) and my friend and brother, James E. Yates, up here this winter to warm the people up with a few sermons.

I would like to state, through the *HERALD*, that I can give employment to a young man and wife without children if they can take the kitchen, and do the cooking and so forth, for about forty people, with some short order work. Could use three people by taking in the dining room. Am paying twelve dollars a week for a cook, and if there are any of the Saints within a reasonable distance who want a good all winter's job at good wages, let me hear from you at once.

Yours in bonds,

W. S. MALONEY.

NOVEMBER 1, 1910.

Editors Herald: I come again, asking the prayers of the Prayer Union in behalf of my sister-in-law, Mrs. Sadie Kerney, who requested me to write for her. She had to go to the hospital about eight years ago, and fears that she will have to go again, except God in his mercy will heal her of her afflictions. Pray that she may have faith to be healed, and that she may be led to accept of the true gospel, so she may enjoy the blessings of God, and become a worker for him.

I thank all who remembered my boy in their prayers. I feel that God heard and answered your prayers, as my boy is feeling better at this writing.

Your sister,

MRS. ALEX MELLON.

NEWARK, NEW JERSEY, October 25, 1910.

Editors Herald: Since I came to Newark I have not been able to locate any Saints, and the last two months I have not had much chance to hunt for any, as I have spent the time here in the hospital.

I was baptized at Comins, Michigan, in 1904, by Elder G. W. Burt. Since that time I have made many mistakes, but I am striving to overcome my faults, and I ask my brothers and sisters to remember me in their prayers.

If there are any Saints here, I would be pleased to have some of them call and see me. I am very lonely, and anxious to meet some of God's children. Will close by asking the Saints to pray for me, that I may gain my health and strength.

Yours in gospel bonds,

DAVID R. HOLLY.

Florida Reunion.

Florida reunion convened at Santa Rosa church, October 14, at 10 a. m., Bro. F. M. Slover presiding. The reunion held forth for ten days, giving way the 15th for district conference. There were two business sessions, two sessions of Sunday school, sixteen sermons, six prayer and testimony services. Friday, the 21st, was spent in temperance lectures.

Brn. F. M. Slover, J. W. Peterson, W. E. Peak, A. Van Cleave, of the missionary force were with us, and they with Bro. G. T. Chute did the preaching. The preaching was of a high order; spiritual and instructive.

The Saints seem to be encouraged, strengthened, and therefore glad we had the reunion. We trust that all the Saints will heed the grand instruction given to live meek and Christ-like lives, so that we may be worthy an inheritance in Zion. W. A. West, W. M. Hawkins, and missionary in charge were appointed as the reunion committee for 1911.

E. N. MCCALL, Secretary.

News From Branches

SAINT LOUIS, MISSOURI.

Strength and encouragement was received at our regular sacrament service, also through the word as received from Brn. T. J. Elliott, our pastor; Charles Jones and Bishop Anderson of Lamoni; J. A. Tanner, our former pastor, now of Chicago; and Brn. Rhoades and Davis of the Saint Louis Branch.

We esteemed it a great favor and received much strength and comfort through the visit of our Brethren Jones and Anderson and Tanner. We trust they will soon come again.

The tent services now held in Saint Charles have been having good interest. The Saints there entertained the Saint Louis choir the evening of the 18th, with an ice cream social, and they report an enjoyable time.

The district Sunday school and Religio held a joint session recently and an instructive program was rendered.

Bro. R. Walters passed through the city, October 20, en route to his home in Eldorado Springs.

Brother and Sister Radford are rejoicing in the arrival of a sweet baby boy, and Bro. and Sr. R. A. Lloyd in that of a sweet little girl. May God's blessings attend them.

Your sister in Christ,

2739 DEJONG STREET.

E. M. PATTERSON.

NORTHEAST MANCHESTER.

As members of above branch we ask with your kind permission to publish the following letter and appeal. Ever since the latter day work was established in this part, we have felt concerned about having a place of worship of our own, but realizing this could only be accomplished by real, practical effort, it was resolved on April 3, 1910, that we commence a new building fund, and for those who were able and willing to pay the sum of three pence each week, which has continued up to the present date, not one having withdrawn their name of support; but our membership has greatly increased at the present time, our members number twenty-six, paying their weekly contribution.

In the year 1903, we purchased our present place of worship, which is a wooden erection, but as we had to pay the sum of five shillings each week for the land which the building stood upon, we came to the conclusion it was not to our gain and interest to continue to do so; so we purchased the same from the owner, paying him the sum of two hundred pounds, and as land has become very scarce in this part, it adds to its value. And thus having land we are very earnest and anxious to place upon it a good, plain, substantial building which will be capable of holding the largest gathering the Manchester District can command. And if this is accomplished, which it surely will be, by our continued effort and the help we plead for, it will stand to the everlasting credit of the members who have paid so long and so well.

We have no selfish motive in the matter, but we do long to see this great need met, which might have been accomplished years ago had the early Saints in this part given it their thought and put the same into operation; but it is never too late to mend; thus our ambition and effort to see a building fully paid for and dedicated to the service of God and in due time, I believe, handed over to the church.

May say for the information of the Saints at large, since we commenced this fund we have raised the sum of about three hundred pounds, which has come from the effort of the branch, save it be for three gifts of five pounds, one from a brother in Birmingham, one from a brother in Manchester, and one from a sister in Kent; and four pounds seventeen shillings and six pence which was the proceeds of a collec-

tion box which was placed on the table in the house of a brother and sister in Manchester, for which we were truly thankful, and which inspired us to continue our effort, though we realized we had a long way to go; but truly, in this case we might say, Now is our salvation nearer than when we first believed. So with your permission we make an appeal to the Saints throughout the church for help and support, that we might more speedily accomplish it, by the help of God through his people, and to those who feel our effort is worthy of sympathy.

The undersigned will be pleased to receive donations, however small.

G. W. LEGGOTT, *President*,
135 Clayton Lane, Clayton, Manchester.

FRED TAPPING,
30 Ashton Old Road,

Lower Openshaw, Manchester.

MARTHA SCHOFIELD,
35 Barlow Street, Bradford, Manchester.

THE foregoing appeal has been duly considered by the Bishop's agent, of Manchester, England, District, Joseph Dewsnup, who is also knowing to efforts of the brethren of the Northeastern Manchester Branch, and he cheerfully indorses the same.

Approved and recommended,

E. L. KELLEY, *Presiding Bishop*.

INDEPENDENCE, MISSOURI, October 25, 1910.

CENTRAL CHICAGO.

October 23. Elder Cooper occupied in the morning; theme, to be truly converted we must set our affection on things above. "Faith without works is dead." Human affection should be controlled by divine love. "To be carnally minded is death, but to be spiritually minded is life eternal."

Sermon in evening was by Elder James Keir, showing that we all should have a high ideal. With Christ as our example we should endeavor to make progress day by day.

Wednesday evening prayer meeting in charge of Elders Tanner and McGahan. We are glad to welcome Brother Tanner to our city again, as he was greatly missed when away.

Sr. H. Bradbrook has been on the sick list for a few days, but is much improved. Sr. W. I. Cochrane also felt the need of the elders, but was much improved after the administration.

"The great Physician now is near,
The sympathizing Jesus,
He speaks the drooping heart to cheer,
Oh, hear the voice of Jesus."

Alice Cary Schwartz.
6549 MARSHFIELD AVENUE; Phone, Wentworth 8731.

INDEPENDENCE, MISSOURI.

To those in search of entertainment there recently have been events of much interest; namely, the annual track meet, at the fair ground, of the pupils of the high and ward schools, with their rivalry in contests and their varied assortment of yells and pennants; the Central High School morning assemblies,—at one of which a few days ago one of our Sunday school pupils gave an interesting lecture on mythology; and the evening speeches by campaigners on their way to Congress, also by men like Breckenridge and Borland, W. S. Cowherd and Governors Francis and Stubbs.

News From Missions

COLORADO.

Then there have been the gatherings of the Socialists and Synods, the Rebeckahs, and Royal Neighbors, the Homesteaders' Brotherhood, Bible classes, and Bankers' convention, and with the rest, the Jackson County teachers' two-day meetings, and most important of all, the mass meetings and cottage prayer meetings of the Ministers' Alliance and W. C. T. U., both of which are being held at this momentous time in the interest of the great state-wide prohibition movement.

On the afternoon of the 30th ult., many of the adult Saints, together with the Sunday school, met at the church and marched in a line about two blocks in length to the Christian church, which we helped fill to the doors, and then there was given a fine program of singing by the host of children present, and an address on prohibition by Doctor Palmer, an eloquent speaker from Kansas City.

"Missouri's going dry," was their favorite gospel hymn, and they sang it to the tune of "Bringing in the sheaves," with a zeal worthy of the occasion.

In the evening an educational and interesting temperance lecture with stereoptican views was given before an immense congregation at the Stone Church by Pres. F. M. Smith, on the theme, "Why I shall vote 'Yes' on the 8th of November on the question of state-wide prohibition." Our brother, also Bro. Ammon White, are well fitted for temperance work, the one being a logician, and the other a revivalist, and both being strong and forceful in speech.

November 1, under the auspices of the Ministers' Alliance, an all-day meeting was held in the basement, the following elders of the churches taking charge: I. N. White, B. J. Scott, L. E. Floyd, Baptist, G. E. Harrington, F. F. Walters, Christian, and D. J. Krahl.

A few fervent prayers were offered and many earnest talks given by the thirty or forty Saints there—all in the interest of state-wide prohibition, and the singing of our favorite hymns, "God is marshaling his army," "Awake, ye Saints of God, awake," "Oh, God, give strength to all thy Saints," and a few others enthused our friends, and gave much pleasure, as they so expressed it. Pres. Joseph Smith was present during the last hour, gave an interesting account of his labors in the temperance cause, and with his wonted fervor pronounced the benediction.

In the opening prayer, at the morning service of October 16, in charge of Brother Joseph, Pres. F. M. Smith petitioned that "the burden of years might be rolled from his shoulders and the vigor of life return" to benefit and bless the hearers of the venerable speaker, and the prayer was answered as he launched forth, so to speak, into a world of "fads."

All the church services and Sunday school exercises have of late, as usual, been well attended; the prayer meetings, especially those on Sunday morning and afternoon, are always full of spiritual life, although too frequently some think they are not patronized by the younger Saints as they should be.

On the 16th, Elder A. H. Parsons lectured on the subject of the Order of Enoch, to the edification of all present; also on the 23d Bishop Kelley took up the same theme: He said, "It is a benevolent and helping order in the church, the object of which is to so arrange for the Saints that they may develop and be built up in the proper way."

Our brother held forth again the following evening and with untiring patience answered more than thirty questions on this subject.

Bro. William Newton from England preached for us on the 23d.

ABBIE A. HORTON.

Seek happiness for yourself, and you will lose it; seek it for others, and you will find it.

Hath any wounded thee? Soft language dresses it, forgiveness cures it, and oblivion takes away the scars.

A year ago last spring, I came out here on business at my cattle ranch, eighteen miles south of Holyoke, and was invited to preach in a large schoolhouse, just built nine miles east of our ranch, where they had organized a union Sunday school. I preached three sermons, and had the assurance that it was a ripe field, and so stated to my son Walter and wife. Therefore, on my return here last spring, I felt I should hold a protracted effort, and did, just before going to General Conference. But in the meantime, while away, two elders, brothers, by the name of McDorman, one being a Quaker and the other one being a faith missionary, had come in and held a series of meetings, and organized a class of sanctified believers; therefore my son and wife supposed that all my interest was killed. But on preaching the first sermon, I had the assurance that God's people were still there, hence I continued my meetings from August 20 up to the time of our conference at Denver.

Just before going to our Denver conference, one night in a dream I saw myself feeding a large pool of fish. I held a loaf of bread between my hands and crumbled it, by rubbing it, and watched the fish eat it. Most of them were deep in the water, but as the bread sank down they ate it, while a few were very hungry and caught their food at the surface of the water. Therefore, while at Denver, I insisted on the presidents of the district coming to help me; but their minds seemed to be bent in other directions, hence I was compelled to labor alone; and yet not alone, for I never enjoyed better liberty and the interest increased, notwithstanding the report had gone out that I was a Salt Lake Mormon and did not use King James' Translation, etc. But as I had my horse and buggy during the day, I drove around and visited those who were the most prejudiced.

On visiting one man and wife of considerable note, who had been on a visit out West, and had visited Salt Lake, they informed me that the reason they had not attended my meetings was because they had been informed by those who had attended my meetings, that I was a genuine Salt Laker and preached everybody to hell who did not accept of our faith; but I informed them differently; told them that the Bible taught that every man would be saved in his own order except the sons of perdition, etc.

I took dinner with them and preached them a sermon, since which time they have been attending my meetings, and stated in our last meeting that they were almost persuaded. He examined my Bible and found it to be a copy of King James' Translation.

On October 15 I baptized four, and on the 22d one more, all heads of four different families, while there are as many more at the door awaiting my return. One excellent lady, who is very highly respected by all who know her, and would have been baptized this time, was opposed by her husband; but she is fully converted to the faith by reason of a dream she had some time back, when she saw the world all on fire and everybody terrified and running in all directions, except the writer, who was calm and could pass through the fire unharmed.

Before I met the reverend gentleman, Robert McDorman, he had stated to some that he would be glad to get hold of Curtis; so, after I had preached a week and came up to his appointment on Sunday, he invited me to open with prayer, and I soon discovered that from his heavy thunder, with very little lightning, that he was loaded for bear. He informed the people that we were no longer under John's baptism, but Christ's only, and if baptism was for the remission of sins then we should keep paddling in water all the while, etc., and

he had no use for church unity; all that was necessary was to come to the altar and get sanctified, etc. He said that baptism for remission of sins was nonsense. When he got through he said I could have the floor and I occupied to the satisfaction of all but his class. I shamed him for perverting the Scriptures and said, "I hope you will never be guilty of such a thing again, and that God may have mercy on you," etc. I asked him to meet me in joint discussion, but he declined.

Well, what seemed to me to be providential, just a day or two before I baptized any, two elders of the Utah faith were passing through and heard of my meetings and stopped over to attend. I met them before entering the house and they informed me as to who they were, etc., saying that they had never had the privilege of hearing one of our elders. I told them that I was pleased to meet them, and for them to feel at home, as I presumed my subject for the night would be of interest to them. I had announced the evening before "False Prophets" would be the subject for the next evening. I had excellent liberty, and Brigham Young came in for his share. At the close I announced for the next evening, "The Authority of the Reorganization," and as they seemed to be anxious to get to the fresh air I caught the ablest one by the arm and held him, and told him that the subject I had announced for to-morrow night was for their benefit, and as several were almost persuaded I would give them one half of my time to inform the people as to their authority, etc., but they were undecided as to whether they could stay or not, but wanted to know how long I would be here. I informed them about a week longer. They said they would see me by that time: the time has expired, but no return. However, they informed my friend with whom they stopped that they thought it advisable to go on to their Denver conference and get a man there to come back and look after me. They stopped over with a thrasher crew who insisted on their attending my meeting, and dividing time with me, but to no avail. Some who were present told me, after they were gone that now they were satisfied as to the difference.

In conclusion I will say that Brother Aaron Sweet, formerly of Iowa and lately of Oklahoma, and family are here, and he ably assisted me. He is a deacon, and I am leaving him to take charge in my absence. Last Sunday I administered the sacrament to the Saints, and arranged for them to meet every Sunday at 11 a. m., at some house for prayer. The Saints and those almost persuaded are anxious to have me come back between now and Christmas. They say they think if I can do the preaching for nothing that they can pay the railroad fare; and I agreed, as I feel that the good Lord has a work for me to do in this vicinity. Where our faith has never been known I never had better liberty, and I am determined, God being my helper, to labor on until the end of life, and make the cause honorable. My two sons, Walter and Edward, who are still interested with me financially, say to me, Go ahead in the field.

I beg to remain, your colaborer,

EMSLEY CURTIS.

Home Address: 3804 SECOND STREET, DES MOINES, IOWA.

MISSOURI.

Agreeably to your request, I pen a few lines to your valuable columns. Sitting on the northwest corner stone where at one time the Saints started a temple, but just the excavation of the same and the corner stones remain to tell the story, outside of history. Just across the road on an eighty acre farm owned by the Reorganized Church, stands a church building owned by our people.

The conference of the Far West District met at this church, October 15 and 16, and had an enjoyable time; as well as a profitable time. Several Saints visited this historical place; a place that has endeared itself to the Saints because of

memories of the past, according to history. Many of the visitors carried away souvenirs. We visited the old spot pointed out to us as being the place where the house of the Prophet Joseph at one time stood, and our departed and beloved patriarch Alexander was born. An old well is still visible, and by it remains two stumps, and from these stumps Bro. J. A. Roberts and the writer obtained pieces from which souvenirs were made, and we are proud of them.

The Saints of Far West were pleased to have our Historian and his wife in their midst a few weeks ago. They said his visit was too short, so, H. C., come when you can stay longer. Nothing of the city of seven thousand remains, excepting history and a few landmarks.

We have a fine class of people in Far West District, who are, I believe, making progress toward the standard hoisted by the Christ. I think of the opportunities and privileges one time held out in the gospel of Christ, and they polluted their inheritances by their jarrings and contentions. Will we do likewise, or will we profit by the mistakes of the past? When we think of the greatness of God, and the weakness of man, I see no possible chance for a single individual to make a success in the gospel warfare, regardless of what our name may be. Our name merits us but little if we fail to take hold of the gospel in a proper manner. As Jesus made it so plain when he said, Without me ye can do nothing. We can not afford to stumble because some other brother does; but the man who stumbles and falls and wants up, we should assist to get up. I believe the Order of Enoch is the opening wedge to better conditions. Men will have opportunities given them now, that they can prove their faith by their works.

The situation, as I see the work, is in fair condition. Some of the branches are hungering for spiritual food, very much so. We had six different invitations to come and hold meetings. Why proselyte continually and neglect the sheep? The Master insisted on Peter feeding the sheep.

The ministry present at the conference were: I. N. and J. A. Roberts, Swen Swensen, and Charles P. Faul, Bishop's agent; District President T. T. Hinderks, S. H. Simms, the assistant; V. M. Goodrich, pastor of First Saint Joseph Branch; W. P. Pickering, Third Saint Joseph Branch; David Powell, A. W. Head, Coleman Snider, B. J. Dice, Charles Householder, J. C. Elvert, Elza Adkins, John Argnotine. Bro. Adkins used his automobile as conveyance for several of the ministry, as Far West is ten miles from Cameron, where we were to get off.

The noise of battle is heard in the distance from the now progressive wing of Campbellites. One feature of said conference that is out of the ordinary: Sister Seeley, living at Kingston, seven miles away, walked over to the conference. She is past seventy years of age. What think you of that sisters? And in the afternoon she bore a strong testimony of this gospel.

I will close by saying I am in the faith of the angel's message, satisfied it will accomplish all designed by it having been sent. I hope to be able to endure to the end.

CHARLES E. HARPE.

FLORIDA.

Florida is growing. Our reunion in Florida closed yesterday, October 23. We had a very excellent time. Seven were baptized at this reunion and about the same number at McKenzie. Outside of Tennessee and Kentucky, the Southeastern Mission has members only in a circle of about one hundred and fifty miles, comprising southern Alabama, northwestern Florida, and southeastern Mississippi, about two counties in Florida, and perhaps three in Mississippi. There are three districts. The Alabama, the Florida, and the Mo-

bile. There are two working branches in Florida, about three in Alabama, and about four in the Mobile District.

About thirty-one persons have been baptized in this section in the past two months, and a majority of them in Florida. Some of the discouraged missionaries have been revived, and the work in general is improving. Bro. Moroni Hawkins, formerly a priest, was recommended by the Santa Rosa Branch for ordination to the eldership, and the recommendation ratified by the conference. Bro. Emmet McCall, Bishop's agent, was ordained to the office of priest, with indications of greater privileges if diligent. Bro. Decatur Allen, who for a number of years was a conference appointee, and district president, but later grew inactive, because of mistreatment, as he thought, has renewed his covenant and desires from this on to do all he can for the Master.

Bro. L. F. West, who for nearly half a century has been one of the wheel horses of the South, together with his good wife attended the reunion and grew more and more interested in the work. Brother West would be an excellent man as a bishop in the South; a man of excellent judgment and considerable means. One of Brother West's sons will doubtless be elected to the State legislature this fall. Four sons and a daughter of Bro. O. O. Simmons, postmaster at Botts, were baptized, thus bringing all the family, except one, into the bond of the gospel covenant. Brother and Sister Simmons appear exceedingly happy. For a number of years Brother Simmons was inactive, but one time after hearing a number of men ridiculing the church, he was ashamed to make himself known as a member, and that night the Savior appeared to him and said: "You have been ashamed of me, and I am ashamed of you." Since then Brother Simmons has given no occasion for anyone to think he is now ashamed to be a Latter Day Saint.

The church is proud of him and his family, and no doubt the Savior is, too. What an influence a true, zealous, and wise father can exert over his family! On the other hand, what little confidence children will have in the church if their parents are faithless and workless!

During the month of September, I preached a sermon for every day, and baptized nine. Have baptized five since. There are many calls for preaching here, and the example and influence of former missionaries are telling for good.

Financially the people in the South are poor compared with those in the North. The land is sandy and unproductive, and it requires several dollars' worth of fertilizer to the acre to raise anything. The climate is splendid, excepting some of the hot days. There has scarcely been wind enough here to blow a hat off during all the summer and autumn. Such a pleasant, balmy air, and gentle showers are almost a curiosity to an Iowa man. The recent Florida gale did not reach here. The day was as calm as any, and the reunion wore on apace. Peaches are out in bloom, and woodland flowers are in evidence everywhere. The western snowstorm lowered the temperature here to very near the frost point.

Besides holding two reunions and three conferences in the territory described above, we have enjoyed a discussion between Doctor Love, of the Christian Church, and Bro. F. M. Slover. Be it said, to the credit of Mr. Love, that his deportment was all that could be expected of an opponent; however, he says he has a chip on his shoulder for every Mormon elder who comes down the pike, and challenged us to meet him any time or anywhere. Bro. W. E. Peak accepted his challenge, and asked him to meet him in his church in Pensacola. Arrangements are not complete yet. Brother Peak was called home before the reunion ended.

J. W. PETERSON.

FLORIDA.

We have good reasons for believing that the work of God is moving on to victory in some places in the sunny South. Reunion just closed here, which is said to be the best ever held in the Florida District. Seven were baptized. Five were baptized at the Alabama district reunion, which was held at McKenzie, August 12 to 21. Saints said it was the best reunion they ever attended. Here we have the largest branch in the Southeastern Mission, and quite a number of excellent people, but we have some excellent Saints here and there in different places, with whom it has been a great pleasure to be associated. Several good people have been brought into the church lately, and there are many opportunities for presenting the gospel, which is the very thing to keep the missionary from getting homesick and downcast.

The missionary force who have been laboring in this part of the mission, consisting of W. E. Peak, J. W. Peterson, and A. VanCleave, have all done well, and God has blessed them in their labor, and the work has been built up as a result. Brother Peterson has done very effective work here in the Florida District.

The writer lately met J. L. Love, M. D., of the so-called Church of Christ, in eight sessions of debate, on church propositions, at Finklea, Alabama. Brethren Peak and Peterson rendered valuable aid in the battle for truth. This debate was brought about by reason of a public challenge to the writer, and afterward a series of lectures against the faith, and finally a writeup by Doctor Love, to their church paper, stating that I had backed down. All of this placed us on the defensive. I had good liberty most of the time, and our people felt well over the result. This was his fifth debate with our elders, and he is about as strong a man as any that they have among his people; but he is very weak, as they all are. The weather here is very beautiful.

Hopefully in the faith,

BERRYDALE, FLORIDA.

F. M. SLOVER.

KEWANEE, ILLINOIS.

Those of the Saints and others who are interested in the work of the Lord in this corner of the vineyard, may be pleased to hear that the work still progresses. While it is but slow, yet we trust it is of a permanent nature.

We closed a protracted meeting a week ago Sunday evening. While our church was not overcrowded, yet a number who are without the fold, heard the gospel sounded; and if they really desire salvation they will, ere long, unite with us. Truth is mighty, who can stay it, is still as forcible as when first expressed. One was baptized, and a number of church publications were sold, totaling nearly twenty dollars. We believe good was done, but much more could be accomplished if all who have named the name of Christ, would let their "lights" shine. The work then of necessity will grow, not only in this city, but everywhere.

The apostle gave expression to a truism, when he said they would be lovers of pleasure more than lovers of God. The Ministers' Association of this city are complaining that the theaters and other places of amusement are robbing them of their audiences, and they are seeking redress by appealing to the city council, that they might close these places on Sundays.

We are contemplating holding some meetings this month in Galva, nine miles west of us, where we have a few members. Perchance some good may be done.

Though we may have to meet with opposition, we are still hopeful of success.

JOSEPH ARBER.

802 NORTH MAIN STREET.

CONTENTS

EDITORIAL:	
Concerning Communications to the Presidency	1085
Lips that Pray and Hands that Help	1085
Notice to the Elders	1087
Notes and Comments	1087
ORIGINAL ARTICLES:	
Polygamy from a Non-Mormon View Point.—Part 2, by Charles L. Crow	1088
Patriarchal Blessings; their Design and Individual Effect, by Joseph R. Lambert	1092
MOTHERS' HOME COLUMN	1095
LETTER DEPARTMENT	1096
Bertha Gilbert—W. H. Wakefield—V. M. Lum—Mrs. C. C. Dawson—S. W. L. Scott—J. E. Vanderwood—John Zahnd—George Gaydon—C. A. Parkin—Jasper O. Dutton—Mrs. Roy Cowles—R. E. Motejl—Sadie Burch—W. S. Maloney—Mrs. Alex Mellon—David R. Holly—E. N. McCall.	
NEWS FROM BRANCHES	1101
E. M. Patterson—G. W. Leggott—Alice Cary Schwartz—Abbie A. Horton.	
NEWS FROM MISSIONS	1102
Emsley Curtis—Charles E. Harpe—J. W. Peterson—F. M. Slover—Joseph Arber.	
MISCELLANEOUS DEPARTMENT	1105

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NEBRASKA.

The field seems to be widening, and the opportunities for preaching seem to be more frequent. The people appear to be more liberal in their views and the call comes to us, Come and preach in our church or our town, for we have heard that which is uplifting and satisfying to our souls, and our faith in God has been strengthened by listening to you preach. And so we have been holding forth in the Christian Church of Brownville, Nebraska, with good sized crowds and attentive listeners, and we trust good was done for the cause of truth, as some have been moved upon to unite with us.

Thus far we can record sixteen baptisms and the outlook for the future is very favorable, as we have the work firmly established in several places and the Saints are doing their part in various ways; and we believe as the Saints may more fully comply with the law of God in spiritual and temporal things the work will advance and good will be accomplished in a greater measure. Life is too short to lend our energies to that which will profit the work of God and truth.

We should always bear in mind the work of God should have first claim on our talents and energies, that they may be brought to bear upon the cause of Christ, and that our usefulness may be felt by many and our work approved by God. W. M. SELF.

Miscellaneous Department

Conference Minutes.

NORTHERN CALIFORNIA.—Conference of the Northern California District convened at Irvington, September 5, 1910, during the time of the reunion held at that place. J. M. Terry, district president, presiding, assisted by F. M. Sheehy and C. A. Parkin; J. A. Lawn, secretary, A. C. Hawley, assistant secretary. Minutes of last conference read and approved. Elders reporting: C. A. Parkin, J. A. Anthony, C. W. Deuel, E. J. Clark, H. D. Simpson, W. H. York, George S. Lincoln, Edward Ingham, J. A. Saxe, J. F. Wiles, J. A. Lawn, C. W. Earle, J. M. Terry, and F. B. Farr; Priests E. F. Adamson, A. Kern, F. H. Lawn, and W. H. Dawson; Teachers A. C. Hawley, Leslie Darrow, and B. R. Gilbert. The following branches reported: Fresno, Stockton, Ukiah, Santa Rosa, Ceres, San Jose, Oakland, Irvington, Chico, Tulare, San Francisco, and Sacramento. C. J. Cady resigned as member of Library Committee, and Mina Deuel was elected to fill the vacancy. Sacramento was chosen as the place for holding the next conference. Time left to the president of district and missionary in charge. J. A. Lawn, secretary.

FAR WEST.—District conference convened with the Far

West Branch, October 15, 16. Elders Temme T. Hinderks, Charles E. Harpe, and Samuel H. Simmons in the chair, Charles P. Faul, A. A. Richardson, and S. J. Hines, secretaries. The branch statistical report was as follows: Saint Joseph Branch 567 last report, present number, 568; Second Saint Joseph Branch 90 last report, present number 101; Third Saint Joseph Branch 56 last report, present number 67; Norborne 42 last report, present number, 43; Pleasant Grove 74 last report, present number, 77; German Stewartsville 86 last report, present number, 86; Far West 56 last report, present number 52; Delano 102 last report, present number, 103; Cameron 116 last report, present number, 118; Stewartsville 239 last report, present number, 241; Alma 31 last report, present number, 36; Edgerton Junction 51 last report, present number 51; Dekalb 53 last report, present number, 53; Oakdale 38 last report, present number, 41; Kingston 81 last report, present number, 81. Bishop's agent, Charles P. Faul, read receipts and disbursements from January 1 to July 13. The auditing committee found the bishop's books to be correct. B. J. Dice, district treasurer, reported receipts \$37.94; on hand last report 42 cents; disbursement, \$37.94; on hand, 42 cents. Summarized reports, as presidents of branch: A. J. Seely for Kingston Branch; V. M. Goodrich for Saint Joseph; T. T. Hinderks, German Stewartsville; J. L. Bear, jr., Second Saint Joseph; S. H. Simmons, Far West; W. P. Pickering, Third Saint Joseph; John Piepergerdes, Dekalb; B. J. Dice, Stewartsville; Coleman Snider, Oakdale; L. L. Babbitt, Pleasant Grove; Frederick Palfrey, Cameron; Benjamin R. Constance, Delano; E. F. Ferguson, Norborne; T. J. Mauzey, Edgerton Junction. Missionaries reporting: Charles E. Harpe, J. A. Roberts, Swen Swensen, W. P. Pickering. The Pleasant Grove Branch sent in a recommendation for the ordination of Bro. S. J. Hines to the office of elder. This was left to the presidency and missionary in charge; Far West Branch also recommended the ordination of Bro. Samuel Andes to the office of elder. This was granted, and the secretary of the district was requested to notify the missionary in charge of the Montana District of the action of the Far West district conference, Brother Andes having moved his family to that State. The secretary consented to so notify. A collection was taken on Saturday for the purpose of purchasing a suit case for the carrying of the district records; \$8.76 was the amount collected. Preaching on Saturday, by I. N. Roberts, assisted by W. P. Pickering; Sunday by T. T. Hinderks, assisted by D. E. Powell. Branch meeting at 2 p. m., in charge of A. W. Head and Coleman Snider; preaching at 7.30 by Charles E. Harpe, assisted by Charles P. Faul. Adjourned to meet with the Saint Joseph Branch the first Saturday in March, 1911.

FREMONT.—District conference convened at 10 o'clock a. m., president, T. A. Hougas; secretary, C. W. Forney. Prayer by N. L. Mortimore. Minutes of last conference read and approved. Sadie Leeka was chosen chorister. Branch reports from Thurman, 207; Henderson, 89; Riverton, 53; Shenandoah, 128; Tabor, 58. Ministerial reports from High Priest

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A nice clean stock of up-to-date merchandise invoicing from \$7,000 to \$10,000 located in good town of 2,000 inhabitants and doing a good business, is offered for sale on account of ill health of the owner. A fine opening for the right man. Live branch of the L. D. S. church is located at this place. If interested address,

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Knobnoster, Mo.

T. A. Hougas; Elders D. Hougas, James Comstock, N. L. Mortimore; Priests C. W. Forney, H. N. Pierce, John Huston, L. C. Donaldson; Deacons S. S. Clark, G. Fred Skank. A motion that each branch be authorized to purchase its own blanks was made, and after some discussion was lost. Report of T. A. Hougas on Hamburg matter was presented: "Hamburg, Iowa, October 15, 1910. To the Fremont district conference; Brethren: The matter of elders' court for matters referred to us was disposed of as follows: The court appointed was Paul M. Hanson, Frank Goode, and M. W. Gaylord. The court fixed September 23 for trial of the cases. They met at Hamburg with all present but M. W. Gaylord. The cases were called and disposed of. They sent reports to me and I in turn forwarded to the Hamburg Branch. We find that the records of the Hamburg Branch fail to show that Sr. Ella Vanderpool was ever received a member of the branch, though her name stands on the record. We recommend that a committee be appointed by the conference to investigate the matter and report to the session this afternoon, if practicable. Respectfully submitted, T. A. Hougas, president of district." The report was adopted by a vote. C. W. Forney, James Comstock, and H. N. Pierce were chosen for the committee. Short speeches were made by H. N. Pierce, James Comstock, John Huston, N. L. Mortimore, and T. A. Hougas. Adjourned to meet at 2.30. At 2.30 conference assembled. Committee's report presented and read: "Hamburg, Iowa, October 15, 1910. To the conference assembled: We, your committee, having carefully examined the records and evidence concerning the name of Mrs. Ella Vanderpool, find that there is nothing to show that she is, or ever was, legally accepted as a member of the Hamburg Branch, and recommend that her name be stricken from the record. Signed, C. W. Forney, H. N. Pierce, James Comstock." Motion to adopt the report carried. Moved that the time and place for holding the next conference be left to the district presidency. Carried. A motion that T. A. Hougas now take up the subject of the Standard of Excellence in Sunday school work, prevailed. T. A. Hougas then led in a discussion of the ten points in the Standard of Excellence. At 7.45 preaching by H. N. Pierce, assisted by John Huston; at 9.30 Sunday school; at 11 preaching by T. A. Hougas, assisted by M. W. Gaylord. At 2.30 social meeting, in charge of C. M. Roberts and J. B. Cline; at 7.45 preaching by H. N. Pierce, assisted by N. L. Mortimore. Adjourned. C. W. Forney, secretary.

Convention Minutes.

KENTUCKY AND TENNESSEE.—District Sunday school association met in convention with Foundry Hill Branch, near Puryear, Tennessee, October 15, Superintendent J. R. McClain occupying the chair. Bro. B. F. Webb acted as secretary for the meeting, owing to the absence of the secretary. The convention was opened at 7.30 p. m. Remarks by the district superintendent, after which a short program was rendered by the Sunday school students. At the business session, Bro. J. R. McClain offered his resignation as district superintendent, which was accepted, and Bro. O. S. Caldwell was chosen as our district superintendent, Sr. Lou Seay, assistant superintendent. Convention adjourned to meet again at the next conference, which will meet at Bethel, near Cottage Grove, Tennessee. Alma Snow, secretary.

LAMONI STAKE.—Sunday school and Religio associations met, October 20, 21, at Oland, Missouri. Reports were read from the various officers. The president of the Religio association, Roy M. Young, tendered his resignation, and W. E. Shakespeare was elected to fill the vacancy. C. I. Carpenter was then chosen as vice-president of association. Adjourned

to meet again at the same place as and just prior to next stake conference. Martha Martin, secretary.

The Bishopric.

To the Saints in the Spokane District; Greeting: The present year is drawing to a close. Will it be success or failure on your part? You have done well in the past and many have done well this year; let us all remember the Lord's portion is needed to carry on the work. Our records will not be complete without your name. Saints living in the following counties please send tithes and offerings to me: Stevens, Ferry, Okanogan, Chelan, Douglas, Grant, Lincoln, Spokane, Whitman, Adams, Franklin, Kittitas, Walla Walla, Columbia, Garfield, Asotin, Benton, Yakima, and Klickitat; in Idaho, Bonner, Latah, Kootenai, Shoshone, Nez Perce. We hope to hear from all before the close of 1910.

W. W. FORDHAM, *Bishop's Agent.*
SOUTH 238 HAVEN STREET, SPOKANE, WASHINGTON.

Conference Notice.

The Mobile district conference will be held at the Bay Minette Branch on December 10 and 11, 1910. W. L. Booker, president.

Convention Notices.

The Sunday school and Religio associations of the Mobile District will convene on Friday, the 9th, at 3 o'clock p. m.

Addresses.

Elder J. M. Baker, 2914 North Twenty-fifth street, Omaha, Nebraska.

Graceland College.

WINTER TERM BEGINS NOVEMBER 29.

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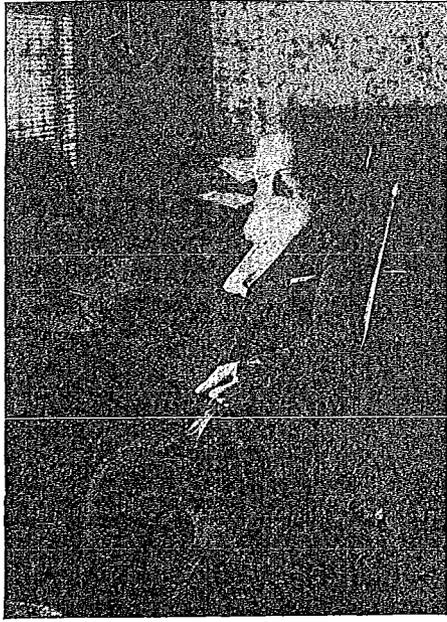
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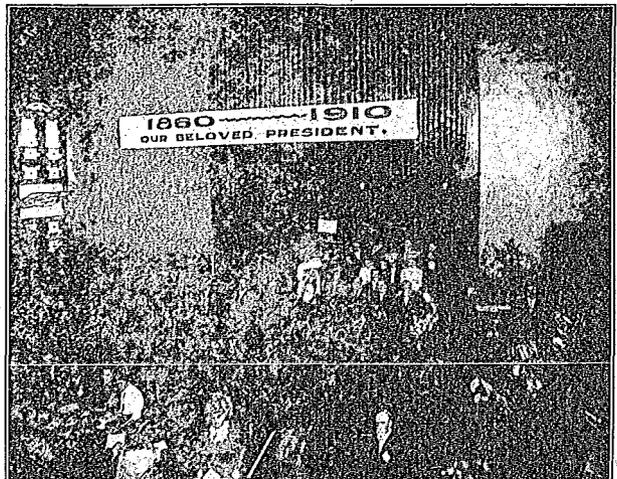
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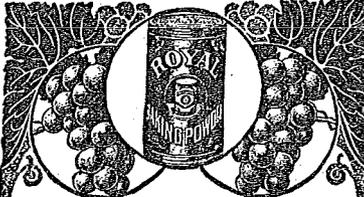
1. THE SAINTS' HERALD is the official paper of the church.
 2. It publishes as a supplement each year the Bishop's Annual Report and the minutes of General Conference.
 3. It publishes letters each week from Saints in all parts of the church, giving their experiences and imparting strength.
 4. It prints original articles from the pens of many of our ablest writers on gospel themes.
 5. It contains biographies and autobiographies of prominent church workers, past and present.
 6. It contains at intervals, pictures of church workers and church institutions that are worth more than the subscription price.
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Thousands have been blessed in reading the message of cheer brought by each issue. The list of subscribers has grown from a mere handful to a list of many thousands. Is your name on the list? If not, will you not join us and fittingly assist in celebrating our fiftieth birthday? Subscription price \$1.50 per year. SPECIAL OFFER: We will send the HERALD FREE until January 1, 1911, to all new yearly subscribers.

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Let me give you further information and folders.

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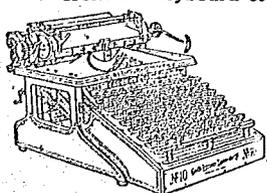
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THE SAINTS' HERALD

Official Publication of the Reorganized Church of Jesus Christ of Latter Day Saints

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

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



"There shall not any man among you have save it be one wife; and concubines he shall have none."—Book of Mormon, Jacob 2: 36.

VOLUME 57

LAMONI, IOWA, NOVEMBER 16, 1910

NUMBER 46

Editorial

"THE JEWS RETAKE JERUSALEM."

The Saints used to sing a familiar and favorite hymn, beginning:

Go on in faith, ye Saints, go on,
Fear not, the cause is good,
The Jews rebuild Jerusalem,
As prophets said they would.
The prophets said in latter days,
The Jews would once again
Return and build their city up,
Their loved Jerusalem.

The Jews rejected their Messiah, crucified him, and scattered his followers from the city of Jerusalem. Shortly afterward they were themselves scattered far and wide, their city destroyed, and their temple torn down, as Jesus had predicted. For many centuries their city was trodden down of the Gentiles. The Jew remained an outcast, a man without a country.

But the Scriptures were replete with prophecies that the Lord would again remember his covenant people, and gather the children of Israel back to Jerusalem. In the eleventh chapter of Isaiah it was stated that God would set his hand "the second time" to gather his people from all parts of the world, gathering the "outcasts of Israel" and the "dispersed of Judah" from the "four corners of the earth."

Joseph Smith declared during his lifetime that the angel that appeared to him during the night of September 21, 1823, referred directly to this prophecy and said that it was about to be fulfilled. This testimony was often delivered orally and was published at least as early as 1842 (see *Times and Seasons*, volume 3). There seemed at the time little prospect of its fulfillment, but since that day wonderful changes have taken place.

As evidence that the prophecy is indeed being fulfilled we note an interesting article from the pen of Frank G. Carpenter, entitled "How the Israelites are to-day retaking the Holy City," published in the *Omaha Bee*, October 30, 1910, also in the *Kansas City Journal* of the same date. In part the article is as follows:

JERUSALEM.—(Special Correspondence of *The Bee*.)—The Jews are rapidly coming into their own. This holy city now contains more than 60,000 of them, and they form over two

thirds of its whole population. By the new constitution of Turkey they have acquired the right to own land in Palestine, and they can come and go as they please. This has not been the case until now. Jewish immigration has been prohibited, and such Jews as bought real estate have had to purchase and hold it under other names. This was so not only here, but all over the country. But, notwithstanding they acquired land, and I am told that some of the best farming properties of the plains of Sharon are in their lands, and that they own the most valuable business sites of Jerusalem. The new constitution gives them other advantages, and it is probable that they will rapidly increase in number and wealth.

The Jews of Palestine are not like those of America. They have a costume of their own, and come from so many different localities that it is not always possible to tell who they are. Among them are Persians, Spaniards, Russians, Bohemians, Poles and Germans. There are many Algerians and Moors, and I have seen some from Abyssinia and Egypt.

They speak forty different languages, and there are many whom the others can not understand. In the main there are just three different classes. First is the Ashkenazium, made up of Jews from Russia, Poland, Austria and Germany. These people are much like the lower class Jews of America, and their common language is Yiddish. The second class is of the Sephardim. They are Spanish Jews, descendants of those who came here centuries ago. These Jews speak a mixture of Spanish and Jewish. The third class is the eastern Jews, made up of Israelites from Syria, Persia, Arabia, and central Asia. They speak Arabic and look much like Moslems.

As to the American Jews, they are comparatively few, and it is seldom that you meet one that has been born in America. Those who claim to be such are chiefly natives, who have gone to the United States to get their naturalization papers, and then return here to live. Many of the latter are frauds, and our consul believes that some of them have bought their naturalization papers, and have never been out of the country. American citizenship is a valuable badge of protection in the lands of the sultan; and for this reason naturalization papers have been sold by returned Jews who have again left this country.

As far as I can learn the American Israelite does not stand high among his fellows of Jerusalem. The most of the Jews here pride themselves on their piety. They think themselves above the Jew who has suffered long contamination by mixing with foreigners and they especially despise the American. Meeting one on the street they may slap him on the stomach and sneeringly ask how much pork he ate when he was in the United States. In this I refer to the fanatics, who are composed more especially of the Spaniards and the members of the Ashkenazim. These people have inner circles of religious aristocrats, some of whom are supposed to have magic powers of healing. Among them are many men of education and culture, men who know the Bible from beginning to end, and who speak several languages.

One can tell nothing of the Jerusalem Jew by his dress, for a dirty, ragged old man is often a scholar.

And still the dress here is about the same among all classes of the Israelites. The boys and men wear coats without belts, which reach from the neck to the feet. They are full, and are slightly open at the front, showing gowns under them. Many of the Spanish Jews wear black turbans or velvet caps, with a wide fringe of fur outside. Some wear broad-brimmed felt hats, which come far down over the forehead, half hiding the ears. They do not shave, and a long beard is a sign of wisdom, dignity and piety. They wear the hair long, and each has a long, curly lock on each side of his face, in front of the ears. These locks often reach down to the breast, and are allowed to grow, according to a saying in the scriptures, which states:

"Thou must not mar the corners of thy beard."

Many of the Jews never cut the hair in front of the ears for fear of touching the beard, and I see boys with the rest of their head shaved and these two earlocks left.

These Jerusalem Jews have fine faces. Many of them have high foreheads, strong noses and mouths and beautiful eyes. Some are fair and others have olive complexions. Their hair is of all colors from jet black to blonde and fiery red, and there are many old men with beards of silver.

Indeed, the most of the Jews of the Holy City are old men and old women, many of whom have come here to die. Jerusalem is to the Jews what Benares is to the Hindoo. They hold a superstition that this city is on the direct road to heaven and that they must come here in order to attain the latter place. I am told that many of the Jews of this city believe that if they should die in other lands they will be dragged under the earth through the globe to the Mount of Olives, where the resurrection is to take place. There is a Jewish cemetery on the side of that mountain which contains thousands of tombs, and it is there that the Jews are laid away. It is said that soil from that spot is sent all over the world in order that it may be put in Jewish coffins. Not a few of the old men who live here have left their businesses to come. Some have given their foreign estates to their sons and relatives, and receive allowances from them. Not long ago one such came to the American consul and said he would like to leave some money to found a synagogue in Jerusalem. He looked dirty and ragged, and the consul asked what he had to leave. He replied that he owned under other names six good houses in Jerusalem and that the money from these had been saved out of an allowance of a thousand dollars a year which his sons in New York had been sending him.

The Jews of Jerusalem are far more particular as to the observance of their religion than are the Jews of America. There are more than one hundred synagogues in this city, and in all of these worship is held. I have attended many of the services and find the churches usually full. The men read Hebrew aloud. They come in their best clothing, and some of the old men are gorgeous in rich gowns of velvet and silk.

The Sabbath here begins Friday night, and it does not end till 6 o'clock Saturday. The beginning is just as soon as the stars can be seen Friday, after which no work of any kind must be done. Neither fire nor lamp may be lighted, and the most of people light their lamps before the dark comes and hire Gentiles to come in at bedtime to blow them out. The meals for the Sabbath are all cooked beforehand, and if there are any hot dishes they must be cooked by the Gentiles.

The orthodox Jew will not carry a bucket, an umbrella or even a baby on the Sabbath day. I have just heard of a boy who was given a new suit of clothes Saturday, his Sabbath. The gift was made by one of the American colony outside

the walls, and the people there watched to see how the boy could keep his religion and still carry them home. He pondered some time, and finally put the clothes on and wore them, thus escaping the sin of carrying them on God's holy day.

It is on the edge of this Jewish quarter, just below the Mosque of Omar, where Solomon's Temple once stood, that the Jews come weekly to sorrow over the loss of Jerusalem and pray God to give the land back to them. The custom has been observed since the middle ages, and it is still celebrated every Friday afternoon and Saturday morning. It takes place in a narrow alley surrounded by miserable houses. One side of this alley is walled with great blocks of limestone, which form a part of the temple area. Against this wall about fifty men and women were leaning when I visited the place last week. They had their heads bowed, and many of them shook with emotion as they prayed, sobbed and wailed. The most of them were old, and the long curly locks which fell down in front of their ears were of silver. Others were just in their prime. There were also young men and young girls. Not a few of the male mourners wore European clothes, and I saw one woman wailing in a hat and gown of Parisian construction. Most of the women, however, were dressed in Jewish costume with shawls wrapped around their heads.

Each of the mourners had a book in his hand and read the Lamentations of Jeremiah, swaying back and forth as he did so. Now and then the whole party broke out into a chant, a gray-haired rabbi acting as leader and the rest coming in on the refrain. The substance of one of the chants was as follows.

O Lord, we pray Thee have mercy on Zion,
Gather the children of Jerusalem together!
May the kingdom soon return to Zion!
Comfort those who mourn over Jerusalem,
And let the branch of Jesse spring up in Zion!

The Jews of other lands are liberal in their gifts to the Jews of Palestine. They have established schools and hospitals in and about Jerusalem, and have agricultural colonies scattered over the country. These colonies already comprise 5,000 members, and they own something like 100,000 acres of land. Some are in Galilee, some in Judea and a very large one is not far from the seaport of Jaffa.

The latter is known as the Rishon le Zion. It supports a village of 500 people, who cultivate 2,500 acres of rich vineyards and orchards. This colony annually makes millions of gallons of wine and it has a large export of Jaffa oranges. It was founded by the Rothschilds and afterward managed by the Hirsch colonization fund. It is now said to be run at a profit. The other colonies are similar to it, and some of them nearly as large. Each has a school, a drug store, a hospital and a synagogue.

The Sir Moses Montefior colonies and schools here at Jerusalem are doing good work, and the French-Jewish society, which has 1,000,000 members, is now maintaining 140 schools, including manual training schools for girls and boys. If the students do well they are given a capital to start out with and are established in little shops of their own. In some of these schools the children are so poor that they are furnished one meal a day, and one suit of clothes every year.

In addition to the above there are many other sources from which money comes here. There is one fund collected from the synagogues of the United States, which is regularly sent from New York to the holy land. It is contributed to by Jews all over our country. I understand that there is some question as to whether this fund is as well managed as it should be and it is said that our consul has been asked to

investigate its distribution. There are so many Jews here that the greatest care should be taken that the money sent should reach the right parties.

ITEMS FROM THE PAST.

FIFTY YEARS AGO.

(Taken from the HERALD for November, 1860.)

"ELDERS ABROAD.

"Brother James Blakeslee started on his eastern mission November 16, and arrived that day at Galien, Michigan, where he tarried, and over two weeks after he was yet preaching there. We suppose that he will next visit Whitestown, and Franklin, Indiana, and this city, and afterward Syracuse, Ohio; Wheeling, Virginia; Alleghany City, Elizabeth, Pennsylvania; Kirtland, etc. He says: 'I have received a letter of November 16, from my son Harvey, from Franklin, Iowa. He and Brother Blair had baptized four at that place, and expected to baptize more before they leave for Pleasant Plains. They had good success in their mission.'

"Brother Lanphear has started on his mission. He was at Troy Grove, Illinois, and intended to go to the north part of Iowa.

"Brother I. L. Rogers wrote, November 22, that Brother Powers expected to start in a few days. He expects to go to Canada."

"The numerous letters, which we have received recently show that the branches of the church, generally, are blessed with prosperity, and the outpouring of the Holy Ghost. Many Saints, who were heretofore unacquainted with the resuscitated latter day work, have been made to rejoice in the glorious news."

"The annual conference of the Church of Jesus Christ of Latter Day Saints is appointed to be held at Amboy, Lee County, Illinois, April 6, 1861. Strangers on their arrival at Amboy can inquire for Bro. Edwin Cadwell."

"The Latest Utah News.—We received a letter, just in time to extract a few highly interesting statements from. It describes a small settlement in Utah, in which it is stated that there are about forty families believing in the new organization. There are about two hundred souls in these families, who are mostly from Wales. At least three of these Saints have been presidents of conferences in Wales. The majority of them intend to emigrate eastward in the spring."

COLLEGE LOAFERS.

President Lowell of Harvard notes a growing contempt among college students for scholarship. Formerly this contempt found expression in the epithet "grind." With increasing contempt the hard-working student has now come to be called a "greasy grind." Every thoughtful man at all familiar with

college communities has noticed this tendency. The college hero is the football man or the baseball man or the society favorite or the college politician. The student who looks upon the college as an institution for serious, laborious, intellectual culture is a "greasy grind."

The remedy for this situation lies in the hands of college authorities. College authorities should elect; if colleges are to be mere social and athletic clubs—pleasant loafing places for athletic young men and socially attractive young women—let it be so determined and announced. Then when philanthropists and taxpayers are called upon for funds they will know what they are doing. And parents, when they send their children, will know what to expect.

If colleges are to be institutions of learning, institutions for hard, stern, intellectual and moral training and culture, radical reformation is needed of college "spirit" and college sentiment.

The sentiment to which Doctor Lowell alludes is created at Harvard and Yale by rich young loafers who congregate there for sporting purposes and because it is the fashion to go to college, and because their fond parents don't know what else to do with them. These loafers should be sent home. They are doing themselves harm and the institution harm. It is a rank breach of trust to spend money on them. They don't belong in college. They contaminate their fellow-students. A man who looks on the college mainly as a place to acquire athletic fame or in which to have a good time should be promptly driven out, even though he be making "passing" grades. He is injuring himself. He is injuring his fellow-students. He is vitiating public sentiment. Hundreds of young men are ruined by being allowed to "dally" four years in college. They read an hour or two a day and persuade themselves they are "working" when in fact they are only acquiring habits of laziness and self-indulgence and a small, deceptive, surface conceit of knowledge which is much worse than ignorance. When they get out of college many continue to dally and indulge themselves. They never learn to work. The college student who has not learned to do hard intellectual work—who has never sweat intellectual blood—has wasted his time. It is these loafers with nothing else to do who created the fashion of despising scholarship.

The trouble with the colleges is that they have given way to the materialistic spirit of the time. They must "succeed." They must have numbers. They don't care to put in the knife and reform the college "spirit." It is almost true now that the athletic associations run the colleges. The spirit of rivalry, the desire for buildings and money and numbers, run the colleges. The thoughtless crowds gathered to see the great spectacular games run the colleges. The materialistic mob spirit of the day con-

trols the very institutions which ought to curb and temper the materialistic spirit. Scholarship, science, culture, religion, are merely for the "greasy grinds."

There are exceptions, of course. The evil is greatest where students are richest. But the evil has touched the entire country. And the "greasy grind" comes quite naturally along with the glorious athlete."—*Kansas City Journal*.

NOTES AND COMMENTS.

We learn that the Saints of Toronto are engaged in the work of enlarging their church. The building was erected comparatively recently, but is not large enough to accommodate the increasing audience. Bro. R. C. Evans is to commence winter meetings in the opera house Sunday, November 20. Evening meetings are in the opera house, Sunday morning, afternoon, and week evening services in the church.

At the recent election Bro. I. A. Smith, of the editorial staff was elected, on the Republican ticket, to the state legislature as representative from Decatur County.

The editors are arranging to issue another Magazine Number of the SAINTS' HERALD. This will be a holiday number, to appear December 21. As announced last week, new subscribers will receive the HERALD from now until the close of the year free. This will include the special Magazine Number, a fact that should interest new subscribers. In the past our magazine numbers have been something fine. They have been very popular. We are confident that this will be no exception to the rule. Some of our very best writers will contribute.

"In the days of my childhood and early youth, I made a pledge with God and with his people that I would be true to them. In looking over the experiences of my life, I can not now discern, and do not remember a circumstance, since the beginning of my experience in the world, where I have felt, for a moment, to slacken or relax in the pledge and promise that I made to God and to the Church of Jesus Christ of Latter Day Saints in my youth. If there is a man or a woman in the world who can point out to me an instance, in all my life, where I have been untrue to my pledge or promise or covenant, I shall be glad to receive that information from that man or woman."

The foregoing challenge was delivered by Joseph F. Smith, president of the dominant church in Utah, in an address at the opening of the semiannual conference, October 6, 1910, as published in the *Improvement Era* for November, 1910. In reply to this challenge we cite Joseph F. Smith to his own confession before the United States Committee on Privi-

leges and Elections, in the Reed Smoot Case, that he had not been true to his God. We quote from volume 1, page 334, where Mr. Smith explains why he does not obey the law and sever his polygamous relations:

Mr. Smith. I have chosen not to do that, Mr. Chairman.

The Chairman. You have chosen not to do it?

Mr. Smith. That is it. I am responsible before the law for my action.

The Chairman. And in not doing it, you are violating the law?

Mr. Smith. The law of my State?

The Chairman. Yes.

Mr. Smith. Yes, sir.

Senator Overman. Is there not a revelation published in the Book of Covenants here that you shall abide by the law of the State?

Mr. Smith. It includes both unlawful cohabitation and polygamy.

Senator Overman. Is there not a revelation that you shall abide by the laws of the State and of the land?

Mr. Smith. Yes, sir.

Senator Overman. If that is a revelation, are you not violating the laws of God?

Mr. Smith. I have admitted that, Mr. Senator, a great many times here.

THE UNCHANGING LOVE.

[Cowper published this hymn in 1768. It is at this day one of the most familiar and best loved hymns in the churches of Great Britain; indeed, it was one of the hymns taught in the schools there. Cowper hardly would be called the poet of cheerfulness; he was of an erratic and melancholy disposition. Yet his hymns have become a rich heritage of strength and comfort to many people, perhaps because they contain the healing which he applied to his own inner wounds.]

Hark, my soul! it is the Lord;
'Tis thy Savior, hear his word;
Jesus speaks, he speaks to thee!
"Say, poor sinner, lov'st thou me?"

"I delivered thee when bound,
And, when bleeding, healed thy wound;
Sought thee wandering, set thee right,
Turned thy darkness into light.

"Can a mother's tender care
Cease toward the child she bare?
Yes, she may forgetful be,
Yet will I remember thee.

"Mine is an unchanging love,
Higher than the heights above,
Deeper than the depths beneath,
Free and faithful, strong as death.

Thou shalt see my glory soon,
When the work of faith is done;
Partner of my throne shalt be:
Say, poor sinner, lov'st thou me?"

Lord, it is my chief complaint
That my love is still so faint;
Yet I love thee and adore:
O for grace to love thee more!

—William Cowper.

Original Articles

THE LAW OF CHRIST AND ITS FULFILLMENT.

AS THAT LAW RELATES TO DUTIES WHICH MAY BE TERMED BOTH SPIRITUAL AND TEMPORAL.

BY E. L. KELLEY, PRESIDING BISHOP.

This is written pursuant to resolution of the bishops and agents in their meeting, and approved by General Conference in April last. When published, it will be put in pamphlet form, so those may have it who wish. It is treated of under the following heads:

Chapter 1, The Discharge of Duty.

Chapter 2, When to Render the Account.

Chapter 3, Tithes and Offerings.

Chapter 4, Special Consecrations and Surplus Properties.

Chapter 5, Special Benevolent and Helping Work.

Chapter 6, The United Order of Enoch.

Chapter 7, Special Articles Reflecting the Law Heretofore Published.

CHAPTER 1.

THE DISCHARGE OF DUTY.

Fulfilling of the Law of Christ touching Duties, whether relating to Spiritual or Temporal things, is Essential to a Truly Religious Life and Character.

It is a fundamental principle of divine law, that God "will render to every man according to his deeds." (Romans 2: 6.) And again it is said: "So then everyone of us shall give account of himself to God." (Ibid., 14: 12.)

Jesus taught:

Whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock.—Matthew 7: 24.

The Apostle Peter commends the principle of doing in the following language:

Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently.—1 Peter 1: 22.

James points out particularly the value of the performance of duty to a truly religious character, in what may be termed the everyday work of life. He says:

Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world.—James 1: 27.

Now it is granted that many persons may be found who appear to be very religious, and yet claim that *doing*, that is fulfilling the law, is unnecessary. But they forget that religion is one thing, and that "Pure religion and undefiled" is a very different thing. There is plenty of sentimentalism in the world that people mistake for true religion; but the religion of

Jesus Christ is founded in the principle of doing. He taught:

Verily I say unto you, it is not every one that saith unto me, Lord, Lord, that shall enter into the kingdom of heaven; but he that doeth the will of my Father who is in heaven.—Matthew 7: 30, Inspired Translation.

The Apostle John in later years applying the principle as a test to the true religious life, says:

He that saith he abideth in him ought himself also so to walk, even as he walked.—1 John 2: 6.

Jesus ever walked in accordance with the law, never disobeying; Adam disobeyed; but in nothing did Jesus, and so he may well say referring to his Father, "I do always those things that please Him." There is no room to make the claim of being children of our heavenly Father unless we are "doers of the word," and not "forgetful hearers." Whatever we do touching the religious question, we can not afford to let self, the pleasures of life, the love of money or of friends cheat us out of the reward which comes by reason of a faithful performance of duty. This is worth all else, and the apostle warns the churches in this language:

Be not deceived; God is not mocked; for whatsoever a man soweth, that shall he also reap.—Galatians 6: 7.

Wherever and whenever in the world there has been an accepted church, men have recognized and honored God by faithfulness to duty in rendering their accounts to him, through those whom he has chosen. Abraham honored the servant the Lord had appointed, Melchisedec, and paid his tithes to him. (Hebrews 7: 6.) Jacob, his grandson, recognized the justice of the rule and the divinity of the law and covenanted with the Lord at the altar at Bethel: "And of all that thou shalt give me I will surely give the tenth unto thee." (Genesis 28: 18-22.) This was under the gospel economy, that being presented as the order of life in Abraham's time.

And the scripture, foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, saying, In thee shall all nations be blessed. So then they which be of faith are blessed with faithful Abraham.—Galatians 3: 8, 9.

And when Jesus preached the gospel in his time the same principle was recognized and reaffirmed. He taught:

For ye tithe mint, and rue, and all manner of herbs, and pass over judgment, and the love of God; these ye ought to have done, and not to leave the other undone.—Luke 11: 43.

The people then, as now, were prone to think that if they did a few of the things directed in the law, the others might be safely overlooked, or omitted; but Jesus ever taught the reverse of this, and so in the matter of the tithes: "These ought ye to have done, and not to leave the other undone." The condemnation was in consequence of a failure of duty in some of the things.

Jesus is ever in harmony with himself; again he taught:

Whosoever, therefore, shall break one of these least commandments, and shall teach men so to do, he shall in no wise be saved in the kingdom of heaven.—Matthew 5: 21.

The only true order is this clearly set out by Jesus and later specifically enjoined by the apostle in his instruction to Timothy:

I charge thee before God, and the Lord Jesus Christ, and the elect angels, that thou observe these things without preferring one before another, doing nothing by partiality.—1 Timothy 5: 21.

The recognition of the sacred order of the tithe was also fully given in the church in the wilderness, and all were required to observe and keep it, because it was founded in righteousness. The law reads:

And all the tithe of the land, whether of the seed of the land, or of the fruit of the tree, is the Lord's; it is holy unto the Lord. . . . And concerning the tithe of the herd, or of the flock, even of whatsoever passeth under the rod, the tenth shall be holy unto the Lord.—Leviticus 27: 20-32.

This was for the benefit of the Lord's work and his children who might need; and the truly religious man will remember God's children when they are in need. The promise is:

Blessed is he that considereth the poor; the Lord will deliver him in time of trouble.—Psalm 41: 1.

God is interested in his children in this world as in the next, and commends those who make efforts to care for them. In the midst of the fasting and feasting of Israel in the time of the prophets the Lord spoke to them disapprovingly, directing the messenger to "Show the people their transgressions, and the house of Jacob their sins." The instruction follows:

Is not this the fast that I have chosen? to loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke? Is it not to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house? when thou seest the naked, that thou cover him; and that thou hide not thyself from thine own flesh?—Isaiah 58: 6, 7.

The instruction under the restoration of the gospel in our own time is positive in enjoining upon the people the necessity of complying with "every word that proceedeth out of the mouth of God." It reaffirms the instruction of Jesus contained in the records of the past and gives additional and specific direction in the present, looking to the fulfilling of the law revealed, thus furnishing an additional witness to the sureness of the law, being directly in keeping with the instruction of Jesus, "That in the mouth of two or three witnesses every word may be established."

In the special instruction to the elders August, 1831, the following is urged:

Behold, they have been sent to preach my gospel among the congregations of the wicked; wherefore, I give unto them a commandment thus: Thou shalt not idle away thy time;

neither shalt thou bury thy talent that it may not be known.—Doctrine and Covenants 60: 3.

In January, 1832, further urgent instruction in keeping with the thought of being diligent in the observance of duty was given in this language:

Behold, I say unto you, that it is my will that you should go forth and not tarry, neither be idle, but labor with your mights, lifting up your voices as with the sound of a trumpet, proclaiming the truth according to the revelations and commandments which I have given you, and thus if ye are faithful ye shall be laden with many sheaves, and crowned with honor, and glory, and immortality, and eternal life.—Ibid., 75: 1.

There is no promise of reward for the elder who tarries at home when he should be in the field; nor for one who leaves home and sits around whiling away his time, idly visiting and gossiping, instead of being earnestly engaged in the Master's business who sent him forth to labor, not to look up a light job.

Again speaking to all, we are charged:

Let every man be diligent in all things. And the idler shall not have place in the church, except he repents and mends his ways.—Ibid., 75: 5.

In December 1832, other special instruction was given calling attention to many things that are oft-times deemed unimportant or unnecessary, but which must have been looked upon as essential to the good, development, and success of his children, or the great Teacher would not have communicated it.

Read particularly:

See that ye love one another; cease to be covetous; learn to impart one to another as the gospel requires; cease to be idle; cease to be unclean; cease to find fault one with another; cease to sleep longer than is needful; retire to thy bed early, that ye may not be weary; arise early that your bodies and your minds may be invigorated; and above all things, clothe yourselves with the bonds of charity, as with a mantle, which is the bond of perfectness and peace; pray always, that you may not faint until I come; behold, and lo, I will come quickly, and receive you unto myself. Amen.—Doctrine and Covenants 85: 38.

In February, 1831, less than one year from the time the organization was effected with but six members, the following instruction was given, showing the Saints what to do, and how to do. It embodies so much in a few words, of the merit of performing duty and the method of procedure contained in the testimony and practice of the church under past fruitful conditions, but which at the time had become obsolete, or wholly unknown, that the stamp of divinity is borne upon the message given. God ever speaks like himself, and his commands harmonize with that which he has before spoken, whatever the age or whoever the children addressed. And here he speaks:

If thou lovest me, thou shalt serve me and keep all my commandments. And, behold, thou wilt remember the poor, and consecrate of thy properties for their support, that which thou hast to impart unto them, with a covenant and a deed

which can not be broken; and inasmuch as ye impart of your substance unto the poor, ye will do it unto me, and they shall be laid before the bishop of my church and his counselors, two of the elders, or high priests, such as he shall or has appointed and set apart for that purpose.—Doctrine and Covenants 42: 8.

The necessity of fulfilling every duty of the many enjoined under the law, whether relating to matters which are termed spiritual, or temporal, is unwaveringly set forth in the divine records; the witnesses are accessible to all and the law is binding upon all. Let us examine these, then, doing so with the like frank inquiry of the young man who came to Jesus, pleading: "Good Master, what good thing shall I do, that I may have eternal life?"

(To be continued.)

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MONEY.

EDITOR'S NOTE.—There are some very excellent ideas presented in the following article. They will furnish valuable food for thought for those who are inclined to be extravagant, wasteful, or thoughtless in the matter of incurring financial obligations. But we suggest that the strictures contained therein be not made to apply to those individuals who are plunged into debt by sickness or misfortune, who lament their condition and will escape from it if given a chance; nor yet to those missionaries whose families are in debt because the allowance that they receive is inadequate to meet present conditions. There are hundreds of families in the church that would be dumbfounded and utterly at sea if they were required to live on the allowance that a missionary's family of equal size would receive. Let more people pay their debts to the Lord and the missionaries would find it easier to keep clear of financial entanglements. The church as a church has always stood for honesty. At a general conference held in Nauvoo, in 1840, the church passed a resolution to disfellowship those Saints who should gather to Nauvoo without settling with their creditors in their home towns. And April 8, 1871, the Reorganization adopted the following resolution: That members of the Church of Jesus Christ of Latter Day Saints shall not be counted in good standing who shall contract debts without a fair prospect of being able to pay the same." That resolution is still in force.—E. A. S.

Should Saints go in debt? The money question, in these last days, is the chief theme of the press and the statesman, the merchant and the mechanic, the clerk and the farmer.

Money seems to be the main source of power and standing in social life, and the foundation of business in all lines.

This being true, it would seem to be a proper subject for counsel and prayer. The Holy Spirit, speaking through Paul, in 1 Timothy 6: 10, 11, Inspired Translation, gives warning and counsel in these words:

For the love of money is the root of all evil; which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows. But thou, O man of God, flee these things; and follow after righteousness, godliness, faith, love, patience, meekness.

These words spoken to Timothy apply to every child of God. But whether from love of money, covetousness, or some other cause, it is a fact that

many Saints are deeply in debt, and that to the serious injury of their life and testimony. Now a scriptural solution of this question is presented. All we should want to know, as Saints, is, What saith the Scriptures? and then cheerfully and faithfully obey; for in no other way can we manifest our love for Jesus. But it may be that the subject of indebtedness by the Saints is not supposed to have reached that degree of injury to our testimony as would justify such special consideration. This is a great mistake.

Debts are being effectually used by Satan to injure, and in many cases, utterly break down the testimony of Latter Day Saints. This is true of ministers, Sunday school superintendents, Religio presidents, teachers, officers, and members of the church.

Ministers have been known to boast of their financial incapacity, and some have been known to manifest astonishment at being called on at maturity to pay a just debt, seeming to forget the message of the Holy Spirit in 3 John 4, wherein he says, "I have no greater joy than to hear that my children walk in truth." Being a Saint means restitution, and righting wrongs. Debt is theft when bills are contracted without prospect of paying possibility, and debt goes along with vanity, pride, personal indulgence, and covetousness. It is easier to get into debt than out of it. Debt hinders the "testimony" of the Saint and the church of Christ.

There is a right place for credit in business, and it is justified to a limit, but a man ought to be taught to look upon debt with horror and often as a sin. Notice what the Holy Spirit says to all of us in Romans 12: 17: "Provide things honest in the sight of all men." This indicates that all men are looking at us, and a failure to keep a promise to pay is like a dark shadow thrown over our light. Thus is that sweet command of Jesus ignored in Matthew 5: 18 wherein he says, "Therefore, let your light so shine before this world, that they may see your good works, and glorify your Father who is in heaven."

If it is a Saint we owe, he may at once stumble and fall into Satan's service, and if it is a sinner, he may be lost, all because of our offending. Excuses, in such cases, do little to mollify the offense; they are too often untrue in fact; then they add greatly to the offense. If really true, excuses do not save the untold *evil consequences of a broken promise.*

"Therefore owe no man anything, but to love one another; for he that loveth another hath fulfilled the law." That is, do not contract any financial obligations that you are not able to pay.

Most people of the world measure Latter Day Saints by their faithfulness or unfaithfulness in paying debts, in keeping financial obligations. Bishop Hilliard says, "Keep your credit good." Herein we have one of the causes of so much lethargy and in-

difference in Christian service, and so little results from that service.

God can not honor a messenger fed and clothed with false promises; nor can he fully and freely give a message through lips freighted with deception. God wants undefiled sowers to scatter his seeds, and clean vessels with which to water his lilies, although the vessels may be frail and small.

No man will likely be able to point a lost soul to Christ who has broken a financial promise to him or within his knowledge. Imagine a man, reeling under the influence of liquor, trying to instruct people on the virtue of temperance; or a tobacco slave with a chew, or a cigar in his mouth, warning men of the fearful ravages of the tobacco poison, (which perhaps is the greatest now in use among men), and we will get a fair sample of the result of a Saint behind with his debts, trying to persuade his creditors, or their friends, to become Saints. They are likely to think one of two things, either that we, who thus act, do not ourselves know Jesus and are therefore hypocrites, or that Sainthood is a sham.

If a stranger, who knew all about Christ from the word, should hear that he was in our town in person, and should come there to see him, would such stranger likely mistake one of us for him?

Then, if Christ should come to-day for the Saints, what would be the condition of our finances? Would we have to blush for shame on account of unpaid debts, which we could then never settle?

And now, little children, abide in him; that, when he shall appear, we may have confidence, and not be ashamed before him at his coming.—1 John 2: 28.

The borrower is servant to the lender.—Proverbs 22: 7.

The wicked borroweth and payeth not again.—Psalm 37: 21.

Another great evil from going into debt is the encouragement that such a course gives to extravagance, which is also a sin. We always spend more on credit than we do for cash. This comes of our always hoping for better times in the future, and the fact that it puts out of sight the evil day, pay day; and out of sight soon puts it out of mind, and in we go again, deeper and deeper. And oh, how our Father must be grieved when he sees us plunging into this whirlpool of sin, where deceit and false promises enthrall us on one side, and wrecked Christian character dims or puts out our light for Jesus on the other.

Then, Saints, going into debt constitutes one of the great obstacles to tithing, in at least two ways. When the Lord calls on his child for a gift, he at once finds ready excuses for not giving at all, or giving with stint, by looking at his debts, and saying, "Oh, I am so deeply in debt, my interest is eating me up," and so on. And thus God is robbed. Secondly; many preachers and teachers are so involved in debt, their own testimony is thus so injured that they are unable to preach and teach tith-

ing. Ground down with their own financial mistakes, they have no heart, or conscience, to teach others the blessedness of giving to a Father who has done so much for us. And herein lies the chief cause of the financial dearth that now has settled down on the church.

There will be little giving without the people are taught to give, and very little teaching from those who can only teach by precept, and still less, the effect of such teaching. What has been said against individual Saints going in debt may be said with greater emphasis against branches going in debt. No branch needs a thing it can not pay for, and no branch can be fully used with such a cloud over it. Far better use the old church house than create a debt to build a finer one. God does not promise to bless those that worship him in a fine church.

And the hour cometh, and now is, when the true worshipers shall worship the Father in spirit and in truth; for the Father seeketh such to worship him.—John 4: 25.

As proof that church debts are dishonoring, no respectable financial institution will accept a church mortgage or loan. This comes of the fact that they are not paid on time, and, too often, never paid at all.

The Holy Spirit speaking to the church through Joseph Smith, on April 14, 1906, said: "In the establishment of the sanitarium and the home for children debt should not be contracted nor too large nor expensive buildings be built at the outset," thus indicating that the Lord has not changed his mind since the time when he first said, "Owe no man anything."

Apostle I. N. White says, "Get out of debt and keep out."

What has been heretofore said about Saints going in debt is not intended to puff up those who by accident, good judgment, or faith, have kept out of debt. Let such a Saint deal gently in his criticism with poor, debt ridden Saints, lest in his own heart and life there be a sin of equal or greater magnitude, (if such is possible): that is, the sin of being a proud, selfish Saint, or a miserly Saint; heaping up dirt in this world to leave for the disturbance and ruin of others, and not laying up any treasures in heaven. Between the debt ridden Saint, the proud, selfish Saint, and the miserly Saint, Satan will, in all probability, get the most out of the latter, and God will get little or nothing out of either.

Let us, as the children of God, humbly seek the guidance of the Holy Spirit in all of our financial affairs, whether in our income, or in our investments; in our spending or in our saving; in our debts or in our dealings; in our getting or in our giving; and he will guide us into all truth. Close economy in all things, with much earnest and faithful prayer, will bring speedy and certain relief from all our financial embarrassments, and this will bring sweet peace and rest.

J. C. GRAINGER.

Of General Interest

RACE POISONS.

Alcohol, tobacco, opium, tea and coffee, all recognized narcotic poisons, have within the last fifty years come into such general use in all countries and by all classes of people as to be properly designated "race poisons"; and the effects of this wholesale poisoning are apparent in every civilized land in the obvious race degeneracy which is taking place.

Of these several poisons, alcohol is the most ancient enemy of the race, having been used as an intoxicant from the earliest times; but it is only in recent times that its toxic effects have been recognized. Until the contrary was proved by the exact-laboratory researches of modern times, alcohol was supposed to be a stimulant and a food. Its ill effects were supposed to be due to excess, just as any food might be used in excess. Now alcohol is known to be a narcotic and a poison in all doses and under all conditions. The results of modern scientific inquiry leave no foundation for its use in any dose or at any time. It is a poison pure and simple, and in no proper sense a food in any quantity or under any circumstances.

And yet its use is increasing. If the present wide agitation of temperance and prohibition have to some degree restricted the use of the drug in this country, this small falling off is more than made up by the increase in other countries.

The poison appetite appears to be growing. Tobacco, always known to be a poison, has steadily gained ground among civilized nations since the discovery of its use by the American aborigines four centuries ago. The increased use of tobacco, especially by women, in civilized countries is a most alarming and surprising fact, to which the serious attention of sanitarians and sociologists should be directed. The tobacco habit is a filthy and destructive practice which civilized man has adopted from savagery in return for the many evil habits which he has taught the savage.

Tobacco is a poison in all doses and to all persons. It is a poison to animals and plants as well. It is one of the few universal poisons. The man who says, "Tobacco does not hurt me," might just as well say, "Gravitation does not attract me. I am an exception to all other material bodies. I am exempt from the operation of a universal law."

Tobacco is a muscle poison. It is especially a heart poison. No man in training for an athletic event of any sort is ever permitted to smoke. All trainers and athletes are perfectly well acquainted with the weakening and paralyzing effects of tobacco in every form.

Opium is another poison which is gradually bring-

ing every civilized nation under its spell. China is just now making a desperate effort to free herself from this awful curse, but civilized nations are doing nothing to stop its insidious advance. Every year thousands of new victims are added to the tens of thousands already enslaved.

A peculiarity of the opium habit in all lands is that it finds its victims almost wholly among the educated, intelligent and refined. Professional men, cultivated women, physicians, lawyers, teachers, are the chief patrons of this enthralling drug, whose victims rarely escape when once the soul and body destroying habit is well formed.

Still more universal than any other poison habit is the use of tea or coffee; whether the leaf of the tea plant or the berry of the coffee tree is used, the poison is the same—we are dealing with the caffeine habit. Cocoa or chocolate is another source of a poison which is practically identical with that just named.

The theory promulgated half a century ago by the late Doctor Hammond that tea and coffee are really foods in the sense that they prevent the destruction of tissue and so save food, is now so thoroughly discredited that it has ceased to appear in scientific treatises. The contention made by the editor of *Good Health* thirty-five years ago in writing against caffeine, that any effect it might have to limit tissue activity must be due to a toxic action, has been fully substantiated by modern scientific inquiry and is now universally admitted.

Probably ninety-nine per cent of the entire population of the United States and of other civilized countries are habitually addicted to the use of one or more of these poisons. In not a small proportion of cases all are in use.

All of these drugs are nerve poisons. Their continued use weakens nerves and nerve centers, muscles, heart, digestion, liver and kidneys, and disturbs every vital process. All tend to produce the most terrible and incurable of all degenerative processes, hardening of the arteries, so-called arteriosclerosis, with its associated decay of brain, heart, liver and kidneys.

The poison habit has fixed itself upon our modern civilization like a great vampire which is sapping the vitals of the race and leading the way to race extinction.

Here is to be found one of the causes of the astonishing increase in the mortality from diseases of the heart and blood vessels. Here also may be found, in part at least, the explanation of the enormous increase in insanity and other forms of brain disease and degeneracy. Here, too, we may find a legitimate cause for the growing army of neurasthenics and incapacitated business and professional men who

haunt the watering-places, health resorts and sanitariums of the country.

Here may be found also one explanation of the increasing prevalence of crime, the record of which in the United States eclipses that of any other great country of the world.—*Good Health Magazine for November.*

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PRESIDENT JOSEPH SMITH.

(The following interesting writeup of President Smith is taken from *Hampton's Magazine* for October. We do not know who the writer was, but we wish to thank *Hampton's* for the manifest fairness of this sketch.)

THE HEAD OF THE REORGANIZED MORMON CHURCH.

Those good ladies who believe it is undesirable to be only a fraction of their husband's wives, also those who dwell upon the present high cost of living, may read with mixed emotions the name of Joseph Smith, son of the founder of the Mormon church, and President of the Reorganized Church of Jesus Christ of Latter Day Saints. That, however, is because too few people understand that Joseph Smith, of Independence, Missouri, President of the Reorganized Latter Day Saints, is the head of an organization which does not believe and never has believed in polygamy.

The Mormon church which the original Joseph Smith founded not only did not accept polygamy in its tenets, but forbade it with more rigorous and insistent prohibition than you will find, unless you carefully search, in the Old Testament. Polygamy was no part of the original creed of Mormonism as written into Joseph Smith's Book of Mormon. When Brigham Young became head of the church following the murder of its founder and the hegira from Nauvoo, Illinois, he inserted in the Mormon scripture an indorsement of polygamy. The church split on this and other issues, and while the larger body followed Young to Utah, a minority established another branch of the church in northern Missouri and southern Iowa, where it still flourishes.

Joseph Smith was called in 1860 to be President of this church and has been its head ever since. The Utah Mormon Hierarchy is called The Church of Jesus Christ of Latter Day Saints; the Missouri-Iowa branch, The Reorganized Church of Jesus Christ of Latter Day Saints. Joseph F. Smith, president of the Utah church, is the nephew of the Joseph Smith who founded the church, and the cousin of Joseph Smith, President of the Missouri-Iowa branch.

Joseph Smith's branch of the Mormon church has to-day in all parts of the world some two hundred thousand communicants. To these good people—for they are good, devout, thrifty, earnest, and conscientious people—the word of Joseph Smith comes as near to being law as is the word of any spiritual ruler to any body of highly intelligent religionists in the world to-day. He is no religious faker. Like most of the men who have succeeded in founding religious sects, he has the business, the organizing, the financial faculty well developed. As a religious leader he is sane enough to reconcile religion and science, progressive enough to be always abreast of the times, and conscientious enough to be, at seventy-eight years old, a poor man despite that for half a century he has had the administration of the tithes which his followers devoutly contribute.

If you call on him at his office at Independence, Missouri, or at Lamoni, Iowa, you will be impressed with the fact that he is surrounded by none of the pomp and show with which men thus elevated are wont to robe themselves. The interesting little church of which he is head is a business as well as a

religious establishment. At Independence, Missouri, it has built a splendid temple, and at Lamoni, it has a most interesting group of institutions, including Graceland College, a splendid home for aged people of the church, and a great printing establishment from which are turned out huge editions of the Book of Mormon and tens of thousands of religious documents, Sunday school lesson leaves, quarterlies, hymn-books, and like religious literature. This product is sent literally to every quarter of the world, for missionaries for The Reorganized Mormon church are maintained everywhere.

The Mormon communities of southern Iowa and northern Illinois are notable for their thrift, their good citizenship, Missouri are notable for their thrift, their good citizenship, their interest in the diffusion of education, and their day by day living of the life.

Joseph Smith was trained at Nauvoo, Illinois, to be a lawyer. He has been all his life a student and a thinker, as well as a man of affairs. He is a real modern patriot. His splendid figure, more than six feet tall and still straight despite his burden of years; his fine luminous eyes, still shining with earnest purpose to serve his people; his flowing white beard; his direct, keen manner in dealing with all the affairs that come to him day by day for the word of final authority—these and the fact that, if your taste leads that way, he will talk philosophically with you of the Book of Mormon, the Bible, the Koran, the Talmud, of Buddha, Confucius, Socrates, Kant, Huxley, Darwin, Spencer, Swedenborg, or Doctor Koch can not fail to convince you that he is a man of large parts and high character.—*Hampton's Magazine.*

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EPISCOPAL BAN IS PUT ON DIVORCE.

CINCINNATI, October 13.—The House of Bishops of the Episcopal Church to-day placed a ban upon the marriage of divorced persons. The church canons relating to marriage were voted on during to-day's session of the triennial convention of the Episcopal Church, and the result was the addition of stringent rules.

Clergymen of the church are now forbidden to unite divorced persons in marriage under any circumstances. Formerly clergymen of the Episcopal Church were permitted to remarry divorced persons if they were parties to divorces obtained upon statutory grounds.

It was expected that the House of Bishops would to-day place its official seal upon faith cure and healing by prayer.

The House of Deputies was expected to put its official seal of approval on faith cure and healing by prayer at a late session to-day when the matter of the "unction of the sick" will again be brought up in consequence of the present indorsement by the House of Bishops.

At their afternoon session the prelate voted three to one in favor of the resolution. Although the original resolution favoring the anointing of the sick with holy oil to further their recovery was lost in the House of Deputies by a non-concurrence of the clerics and lay deputies another resolution of a less pronounced character was later favored. This resolution asking that a committee be appointed to "revise and enrich" the office of the visitation of the sick is now in the hands of the committee on prayer books.—Selected.

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The only way to make sure that to-morrow will be good is to do the best to-day.

No man can make God a present of his heart and retain a mortgage on his mind and might.

"The man who can lose himself in his work is the one who will succeed best."

Mothers' Home Column

EDITED BY FRANCES.

Advisory Board, Daughters of Zion.

Mrs. B. C. Smith, president, 214 South Spring street, Independence, Missouri; Mrs. H. A. Stebbins, vice-president, Lamoni, Iowa; Mrs. D. J. Krahl, secretary, 724 South Chrysler street, Independence, Missouri; Mrs. F. M. Smith, 630 South Chrysler street, Independence, Missouri; Mrs. L. L. Resseguie, Lamoni, Iowa; Mrs. M. E. Hulmes, treasurer, 909 Maple avenue, Independence, Missouri.

"Modern Savonarola" Tells Eucharistic Congress Men and Women Feed on Garbage and Live in Legalized Vice.

"Truth is truth wherever found,
Be it on heathen or Christian ground."

[To our readers we commend the following article, taken from a speech made at the recent Eucharistic Congress, held in Toronto, Canada, and we fully indorse the words of the one who sent us the clipping: "I am thankful that one man at least has courage enough to speak the truth."]

While we may not indorse, as "the Church of Christ" the identical church to which he refers, neither regard as infallible the church we do indorse, yet it is sure that the one refuge, the one place of safety from the tidal wave of corruption now deluging the land, is this Church of Christ.—EDITOR.]

FATHER VAUGHAN'S DENUNCIATION.

"A tidal wave of paganism is sweeping the world."

"The one cry beating the air is 'hurry up.'"

"Old ideals are yielding to pressure for creature comforts."

"The sense of sin is being regarded as a superstition."

"The relations between the sexes take us back to pagan times."

"Marriage has become debased and defiled."

MONTREAL, September 8.—"The Eucharistic Life, the Antidote for Modern Life" was the subject of an address delivered to-day before the Eucharistic congress by the Rev. Father Bernard Vaughan, of England, brother of the noted Cardinal Vaughan and a preacher whose sensational attacks on modern society have stirred London and caused him to be likened to Savonarola.

The speaker painted a vivid picture of modern conditions as he saw them, and pointed to the church as the refuge from the direful consequences he foresaw resulting from what he described as a "tidal wave of paganism" now sweeping over the world.

"We are living," said Father Vaughan, "in a day of headlines, snapshots, taxicabs and music halls; in a day when the scramble for the prizes of life has become a mad passion. It is a day of fever, fret, and fume, when competition for earthen toys is so keen, and the margin of profit in commerce has become so fine that the one cry beating through the air is 'hurry up.' No one seems to have time for pause till, worn out in the pursuit of gewgaws and vanities, a real cure becomes imperative, the clock is stopped, and all action, mental and physical, must be proscribed as prohibitive for an eighth part of a year.

"We are living in a day when the high ideals of old are fast yielding to the pressure of creature comforts, when principle is being exchanged for expediency, in a day when self-sacrificing Catholicism is being bartered for self-centered materialism, when the Christian sense of sin is being regarded as a bygone superstition; in a day when it matters not what you believe, but only what you do, and when you

may do what you like, provided you are not found out; in a day when the relations between the sexes takes one back to pagan times, while the garbage on which men and women feed is as foul and loathsome as the stuff over which they gloat and chatter; in a day when marriage has become so debased and defiled that not even the pledged truth can make it long and endurable without change of prospective partners in a life of legalized vice; in a day when there is no empty place but in the cradle, no room in which to move but in the churches. Well may a leading Parisian physician sum up the situation, exclaiming: 'It is a mass of rottenness.'

"Observe that the cleavage to-day, as in no previous time since the dawn of Christianity, is between God and Mammon; or shall I say, in language more definite still, between Catholicism and Agnosticism, if not evolutionary materialism itself? For confirmation of my strong assertions read the story of present day life, as it is reflected in society, as it is mirrored forth on the stage, as it is shown up in the law courts, as it is writ large on our book stalls, or, if you will, as it is published in society journals, in the monthly magazine, in the weekly pictorial and in the daily press.

"With Mammon, then, asserting itself, as it does amid all sections of the community in this twentieth century, with home life gone, with social life demoralized, with our marts of industry like gambling hells, and the very streets like a nightmare, what I ask is to lift up and proclaim the interests of God against the devastating plague of frivolity, folly, and riot.

"Note well that before this tidal wave of paganism, stretching from sea to sea and river to river, everything is going under with one exception, and that is our holy religion. The Church of Christ indissolubly one, infallibly true, indestructibly good, is the one and only institution that is holding her own and is unchanged and unchangeable, amid all this wreckage and ruin littering the spaces of the world, like Christ, the church too remains yesterday, to-day, and the same for ever. Her center of gravity never shifts."

Letter Department

COLTON, CALIFORNIA, November 2, 1910.

Dear Herald: The longer I defer writing to your pages, the harder it is for me to do so. Sometimes while reading the good things you bring to us, and those of the *Ensign* also, I feel impelled to respond, and let it be known how greatly I appreciate the reading matter. But instead of carrying out my good intentions, I read on, then let other matters occupy my time, or perhaps write some and leave it till it gets out of date. Thus the words that might have encouraged are never heard and I continue to receive and enjoy, but render nothing in acknowledgment.

It has been my privilege, this year, to attend the reunion of both southern and northern California. Both were unusually good and uplifting; at least the spirit of them was (I heard very few words), the Saints were strengthened, and made to rejoice in the good, peaceful, happy spirit that prevailed. The financial side of the law of God was taught to the Saints by Bishop Kelley, in great plainness. By request of those of the northern district he continued the subject from day to day. The interest was so good throughout, that one can not doubt but both the Saints and the church will reap the fruits of it.

I heard four sermons of the northern reunion, which seemed indeed like getting out into the living world. Yet, just the mingling and talking with the Saints, and partaking of the spirit of the occasion, was very enjoyable, so like the dear old life again, notwithstanding I sense my loss more keenly

at such places, yet could realize more clearly that my loss was his gain. Therefore, why should I mourn. When one gets out of the rut of everyday life, and drinks in the spirit of the work, and sees more plainly the spiritual side of life and its real duties, one feels like making a renewed effort to serve God and keep all his commandments; to endure cheerfully whatever comes in the path of life, that God's will may be done in us. Yes, it is good to meet with the Saints in those annual gatherings, where all are reminded of duties, responsibilities and obligations already known, perhaps, but too often lost sight of.

I, for one, feel that the time is near at hand, if not already here, when the Saints can not trifle with their opportunities as they have in the past, without sustaining greater loss; for there is something for all to do, who will keep pace with the onward march of this great, latter day work. And the young people have no thought of being left behind; they are taking their part nobly in the work, especially in northern California, where there are a greater number of them. May they continue faithful, to be ready to buckle on the armor and go forth in the service of the Master when he shall call.

The love and unity among the Saints is pleasing to witness, and to the writer they were very, *very* kind. We hope that some of the good friends at Irvington will receive the gospel in its fullness. They treat the Saints kindly, but as yet have not seen the kingdom.

The writer did not learn the number of persons on the grounds, but there were fifty tents, besides the large one, and streets and avenues named. There was Terry street, and Lawn avenue, Bush street and San Jose avenue, and others. A brother, George Driver, I think, donated several pieces of second-hand furniture in the way of spring seat chairs, lounges, and settees, which furnished comfortable sitting for several of the aged and afflicted ones, besides furnishing the missionary's tent, quite comfortable and home-like.

On returning home I found that the prayer meetings were kept up here in Colton during my absence. I left the house all arranged for them, and daughter Addie either came or sent one of the children to open and light the house.

The Tuesday evening after I came home a lady from Texas, who was visiting her son who lived near, came to meeting with Addie. There being few to take part, and the writer wishing to let the stranger know something of our faith, took the liberty to speak of the latter day work, giving some instances where it was identical with the church nineteen hundred years ago, both in its claims and in its operations, in its powers, gifts, and blessings. Brother Crumley also gave a good talk on the inception of the latter day work, and after meeting he talked long with her on the subject. She was deeply interested in all. She had never heard of it before. I gave her some tracts and *Ensigns*, and by request called on her the next day and had another good talk. She left the place the day following. Should the missionaries of that field see this, and it is in their power to call upon her, I hope they will do so. Her address is Mrs. Mary Trafton, Graham, Texas. Tell her by whose suggestion you called, and I am sure she will receive you kindly, and I hope your words will be blessed to her, that she may be led into the kingdom.

EMMA BURTON.

LONDON, ENGLAND, October 23, 1910.

Editors Herald: Our brief sojourn in England is fast drawing to a close. Next week we leave for Marseilles, and from there take steamer, November 2, for Alexandria.

Our tickets called for passage by steamer from Naples, but on account of the cholera we had to abandon our contemplated trip through Italy. We expect to make a brief visit to

Egypt, then on to Jerusalem, where we expect to arrive about November 15. We expect to remain in Palestine about seven weeks, then take steamer from Port Said, January 11, for Australia.

Bro. G. T. Griffiths had intended to have accompanied us, but on account of the crowded condition of the steamers, we were unable to secure accommodations on the same vessel, so he starts one week ahead of us.

We have just received a letter from Jerusalem containing disappointing news. One of the party desiring baptism has died, and the others are about to leave Palestine; they may be gone before we arrive. It is possible, therefore, that our efforts in the Holy Land will not be as fruitful as we had hoped; but of this we can tell better later on. If the time has come to begin a work in Palestine, the Lord will open up the way, otherwise we must abide the Lord's time.

While in England we have visited Plymouth, Bristol, London, Birmingham, and Manchester; and in Scotland, Glasgow, Douglas, and Ayr. We have been well received everywhere we have been, and have tried to tell the gospel story to the best of our ability. Where we could not preach, we sang. Some have told us that our songs were whole sermons in themselves.

We are made sad to see the poor condition of the work over here. Brother Griffiths has a difficult mission, and needs all the support the church can give him. While in Palestine, address us, Jerusalem, Palestine, care Thomas Cook and son, Tourist Office, David street.

In gospel bonds,

F. G. PITT.

LONDON, ENGLAND, October 23, 1910.

Editors Saints' Herald: I leave this country the 25th for Marseilles, by way of Paris, and will sail from that city, Wednesday, the 26th, on the steamer *Prinz Heinrich*, North German Lloyd, for Alexandria, Egypt. From there by train to Port Said, thence by steamer to Jaffa, and from there by train to Jerusalem. Am very sorry that Brother Pitt and wife and I couldn't have gone on the same steamer, but by reason of circumstances over which we had no control, we could not make connections; principal reasons being that we could not procure berths on same steamer. However, they sail one week later, and I am consoled in the thought that I will have their associations soon after arrival. It is very difficult to predict at this juncture what the result of our visit there will be, as time alone will have to develop.

Conditions in this mission are not very favorable at present, but I am in hopes they may be more encouraging later on. If we have means and men at our disposal, could soon make a change for the better, but the trouble is, we are creatures of circumstances; so we are praying that deliverance will come soon from these conditions. We are reminded of the maxim that all things come to those who wait; but patience is required to do the waiting.

Brother and Sister Pitt have visited a number of our branches, and their presence has given some impetus to the work, and encouragement to some of the Saints. We regret that he and his wife could not have remained in this mission for a year or two, as their labors here would have been an advantage to the church. We have thought of making an effort to have them assigned to this mission for a while. Perhaps this is selfishness on our part, at least Brother Butterworth would think so. We feel confident that they will do good to the cause wherever they may go, and wish them abundant success in their far away mission.

I was sorry to bid farewell to Brother Rushton and family on the 11th inst., and must confess that it made me feel a

little lonesome as the *Ivernia* pulled out from the dock. They will be missed by many in this mission, especially by myself, but we think and feel the move is for their good, and in the interest of the church there.

Wishing all success who are called to labor in the interest of the church, and salvation of men, I am,

G. T. GRIFFITHS.

OTTUMWA, IOWA, November 5, 1910.

Editors Herald: I am sorry to tell I was hurt by the street cars on the 1st of November; had my right limb hurt, so am laid up. In reading the SAINTS' HERALD, the first thing I saw was Bro. Joseph R. Lewis's letter. It made me shed tears, for I was raised in dear old Brookfield, and it brought to mind my childhood days. I have loved ones in the old graveyard, too. Just as I got through reading it, Brother Lewis's only sister came in to see me, and I read the letter to her. You can imagine how we all felt. We were all school children together. Brother Lewis's father and mine were among the first families there. Sam Jones' father and Bro. William Lewis administered to me when at Ottumwa, and I had a grand blessing. I was reared in the Congregational Church at Brookfield, and remained a Congregationalist until I married Bro. D. T. Williams; then I began to seek for the true gospel, and I found it and obeyed it, and have had many grand blessings.

Your sister in the faith,
MRS. CASSIE WILLIAMS.

EDGERTON, ALBERTA, November 3, 1910.

Editors Herald: My missionary experiences this summer are not what might be termed encouraging. We find this a very hard field for various reasons. Prejudice is prevalent everywhere, and people do not seem to want anything in a gospel line. It is a very rare thing to find an inquiring mind. So we talk, talk, and preach when we can effect an opening, and do the best we can, leaving the results with God. Looking back we can say we have done some good. We have caused some to respect the name Latter Day Saint, which had formerly been held in contempt.

The Saints in the various branches are prospering very nicely. Trusting God may assist us in our efforts and that we may occupy when and where opportunities present, I am,

Your colaborer,
FRED A. ROWE.

CORYDON, INDIANA, October 31, 1910.

Editors Herald: Here we are again with good news from the old Hoosier State. Brn. John Harp and Jacob Halb closed a two weeks' meeting last night; had a good interest and large crowds; some are almost ready for the water.

The funeral sermon of Sr. Mary Hannel was preached yesterday, October 30, at our house. Her father was refused the use of the Lutheran church.

These Hoosier hills are full of religion, but Christianity is scarce.

The elders wished to meet the Lutheran preacher, but he kept shy of them. Brother Halb had a talk with him last fall. It was not long till he was ready to go. He affirmed the prisoners would never come out of the prison house. Bro. Halb quoted where Christ went to preach to the spirits in prison. The Lutheran preacher said Christ just went to tell them they were in prison.

Love to all the Saints; and also asking an interest in the prayers of all God's people.

Your sister in Christ,
EMMA E. WYM

WEBB CITY, MISSOURI, November 5, 1910.

Editors Herald: I am a constant reader of our much beloved weekly visitor, the SAINTS' HERALD. I always find something in its columns to cheer, and gladden the heart; its pages are full of good instruction, and as I read I can feel the influence of the Spirit, so I can rejoice with those who rejoice and weep with those who weep. I do not believe any Saint can keep pace with the work and not read the HERALD. The articles of a newsy character from the branches are of interest, as I believe everyone interested in the work feels that they are acquainted with the Saints. The letters expressive of the heart's desire, are strengthening and upbuilding, the same as similar thoughts expressed in testimony meeting.

I have a desire to be placed in life so I can do more to build up the kingdom of God than I can under present conditions. As it is now, the cares of life weigh heavily on me, and it seems that I am not able to extricate myself. Very poor health adds much to already heavy cares, yet beyond all I have hopes and take pleasure and comfort in the promises of the gospel.

I long to see the time when the Saints may arise and shake off the old habits and customs of following after some one, and not thinking and acting for themselves. Instead of taking the Holy Spirit as the man of their counsel, they take some brother or sister. All such, I understand, will be with the foolish virgins. Take heed that no man deceive you, is the word of the Savior. Now let every Saint heed the counsel and the church will be on a much higher standard than now. This work is an individual work and it is absolutely necessary to our salvation to receive our instruction from God and not from our fellow-men. If we fail to commune with the Holy Spirit, we fail altogether—no light in us. No oil in our vessels, so we will not be permitted to enter.

Ever praying for the welfare of Zion,
N. J. RANDALL.

INDEPENDENCE, MISSOURI, October 26, 1910.

Editors Herald: On last Wednesday I was visited in my repair shoe shop, by old Elder Benjamin Davis, of Parsons, Kansas, formerly seven miles south of Mound Valley, Kansas, where he baptized my father, mother, youngest brother, and sister Mary, and naturally we had a little talk over the past. It reminded me of, as we sometimes sing,

"How will the Saints rejoice to tell, and count their wanderings o'er,
When they upon Mount Zion dwell, and view the landscape o'er."

So I write to tell you of some of the many things that gladden our hearts and cause our souls to rejoice in the goodness of the mighty God of Israel, who has restored the everlasting gospel in its fullness, (Revelation 14: 6, 7,) as in days of old, confirming through the faithful and obedient.

The food our silent messenger is laden with weekly is what we hunger for. We have feasted on the word rightly divided, in editorials, letters, sermons, etc., since the early seventies, when it was more like the *Hope* for size; coming twice a month, at \$2.50 per year; and now see what a square meal it brings weekly for \$1.50 per year. Oh, what we will and do miss by not reading its pages. We have been compelled to borrow it for a long time. True, it is just as good; but when we get real hungry, we don't want to wait, unless we have been compelled to. So, many thanks to the Giver of all good, my family and myself are in better health and favor; also we have more shoe repairing, and dressmaking, etc. Our oldest daughter, Sr. H. E. Band, has helped us, so once more we feel that by denying ourselves, we can spare \$1.25

for *HERALD* and *Leaves* for six months, and trust the good Lord will help us with health and favor, so we may be able to pay the next six months. We pray, and are willing to work, yea more, anxious to work, for, oh! what a blessing we have enjoyed since we espoused this great latter day work. Such wonderful confirmation the good Lord gave to us at the time of confirmation, and at the same time I was ordained to the office of teacher.

My oldest brother, Phineas, was a chronic, rheumatic cripple, who had spent all his living with the doctors. I went with him to town, and he went in to see the doctor. By this time the affliction had left his left limb and gone to the right knee, which had become twice its usual size, bent and stiff, so he had to use a cane and crutch to walk with. The doctor looked at it and remarked that he had consulted the best authors, and that there was but one other treatment, and that was to apply medicine powerful enough to remove all the callous, and he would have but one chance in ten, for if the remedy got into the joint it would be stiff ever after; so brother's answer was that he would wait.

There were four families of Welch Saints located near us. They said they would like to preach if they could get a place. I said they could use my house; it was a small log cabin, but as people used to take out the beds to have dances in, I thought we might be willing to do so for preaching; and so we did. Notice was given and some came. The Presbyterians had been holding meeting from house to house, and I had asked them to come over, if the preacher would come, come, and stay with us, reading and reasoning for two weeks. But no, they thought me a tough disciple of Col. R. G. Ingersoll.

So we had meetings, and an English elder and family were found some four miles down the creek, the elder being J. S. Hart, and he preached and I and wife went to spend the evening with Brn. J. F. and J. A. Davis, and we talked and reasoned. I denied the existence of the God of the Bible. Well, I asked, have you any conditions we can comply with, that we, too, may come to know that there is a God, as you say you know? and they said, Yes, sir. And they referred me to Hebrews 6: 1, 2, with other scriptures, as also the saying of our Lord, "Let any man do the will of the Father, and he shall know of the doctrine, whether it be of God, or whether I speak of myself." And we are authorized to say, Let any man do the will of God as it is in his revealed word, believe, repent, and be baptized in water for the remission of sins, be confirmed by the laying on of hands for the baptism of the Holy Ghost, by one called of God and ordained to officiate in these most holy ordinances, and he shall know whether it is of God or of puny man. Well, it came to us with much force and power. I said, I am a candidate. We soon repaired to the water as did the Philippian jailer, not to wash any stripes, but many sins.

My wife and I were baptized by Elder John T. Davis, and the next morning my oldest brother and his wife, of Pittsburg, Kansas, were baptized and confirmed. Promises were given to cheer and confirm. If my memory serves me correctly, my brother was administered to. The next meeting was at our house, and they coming took the west way, and while crossing a boggy place, his crutch stuck in the mud, and he left it. We had a good meeting. The gifts of the gospel were manifested. Brother was administered to, and on their return he left his cane, and was made sound and well. In some months I was called and ordained to the office of priest, and he to the office of teacher. So, through the goodness of Israel's God, he lived and enjoyed life for many years.

I had the blessed privilege of going out with Brethren T. and John A. Davis, A. J. Cato, D. S. Crawley, and others. Eternity will reveal the good done. Your brother.

C. M. FOULKES.

AYLBURTON, LYDNEY, GLASGOW, ENGLAND, October 19, 1910.

Editors Herald: I wish to express my appreciation of the good articles and encouraging letters that appear in the *HERALD* from week to week.

We saw a correspondence debate a little time ago between some of our Utah friends and a Church of England clergyman in the "free press of Monmouthshire." The one party was pulling cheese cutters through the God of the other party; namely, that God without body, parts, or passions. We endeavored to persuade the Utahists to make comparisons between that bodiless, partless, and passionless thing, that goes when it moves, and that marvel that Brigham taught them to have to do with; that brought one of his wives with him into the Garden of Eden.

Our articles were published, but no replies came to hand; our articles were rich with promise, foreboding a more difficult task than smashing at that anglican creed which Saint Athanasus is charged of making. It was suggested—backed home with quotations that the influence of Brigham Young's God ideas were more corrupting upon the morals of mankind than the anglican creed God. Sad to say, I was as the voice of one crying in the wilderness. How soon is the bright gold become dim! When will these people denounce these wretched doctrines? How fitting is the story of the mote and the beam.

The work goes on in this land; a few now and then have obeyed. I have heard it said by some of our brethren that "John Bull is hard to move." Yes, he is stubborn about receiving the gospel; so is Dame Wales. Neither of them call with open schoolhouses for the elder to go in and occupy. There is just that difference and more in presenting the gospel in this land and what it appears to be in America. However, we are anxious that all nations should become affiliated with that family that should know no national pride nor disdain toward any of the units which compose the human race.

I trust that Brother Rushton has arrived safely to the land of the stars and stripes, with his family. I do not need to talk or beg the question, Brother John will find a welcome over there, as Bro. Gomer T. Griffiths has, and will find in this country.

I would suggest to some of my own countrymen that in the future they should not undertake to speak for Wales on this and the other question unless they are so authorized. Because all people are not good at saying what they want to; and comparisons are odious, according to an old adage. It sometimes means the rising of one and the sinking of another. A word of commendation is the due of each and everyone who is worthy. We have a custom here of flowering the graves of our departed friends. It may be a kind expression, but I have often thought of the words of my father. He used to say, "Give me the flowers now; I can not appreciate them on my grave." But there is danger of overcrowding the frailty of man with too many flowers. We need to always strike the happy medium. In my time several of the missionaries from America have brought their wives and families here at their own expense, so as to stay right here. I state this to enlighten some that it was a sacrifice to those brethren or their friends there, not here, that made it possible. Saints, in these matters of living for the wives of missionaries, it is not a case of asking the bishop, and you shall receive, knocking and it shall be opened immediately.

We had a nice time at Aberaman the early part of October, at our reunion; good was accomplished. I hope to see the work, by the cooperation of all in that love which is boundless, go on to victory over self, for the emancipation of our fellow-creatures in Adam. Your brother in the one and only true faith,

THOMAS JONES.

DETROIT, TEXAS, November 5, 1910.

Editors Herald: Will write to you to-day as I have never written before. Will tell you of a dream I had the other night. I thought that Bro. P. B. Bussell and myself were walking through the woods, and looking around I saw a long funnel come down from heaven, and I said, "Let us go to it"; and we went. Brother Bussell stopped before we got there and I went on. When I got there I heard some singing and told Brother Bussell to come there, and he came and listened and said it was up above us. So I looked down at the bottom of the funnel and saw it was hollow, and looked up in it and saw many people and said "Hello" to them, and a woman answered me. I asked her what they were doing? She said they were having a meeting. I asked her what kind, and she said, "Latter Day Saints, for that is all the kind there is up there." I asked her what about Joseph Smith, and she said not to bother about him, for he wore a crown; for me to be a good boy and I would wear one, too. I asked her if I was right, and she said, "Go on, and do not join anything else," and I said to her, "I believe it is true." She said again, "Be a good boy," and we walked away and I could not see her any more, so Brother Bussell and I walked away.

I pulled the Saints' Hymnal out of my pocket and said to Brother Bussell, I will hunt that song they were singing, but could not find it. I have not belonged to the church very long. I belonged to the Baptist Church six years, and now I know I am right, for in my dreams I shall sing, Nearer, my God, to thee.

Yours in gospel bonds,

J. C. Cox.

News From Missions

OHIO.

WORK IN THE TEMPLE.

As my second season's work in the temple is drawing to a close, a few lines in regard to my work therein may be of interest to some of the HERALD readers.

Last season, during the five months I was in charge of the temple, one thousand, four hundred and thirty-six people visited the temple, from many different States in the Union, and from foreign countries as well—England, Ireland, and France. Many bought cards and photos of the building, which together with the tracts given them, will help to advertise our work, as well as the temple, in different parts of the world.

My work along gospel lines this season was better and more successful than last, though many visit the temple who have not time to talk gospel or hear it, but simply wish to walk in and look, and then walk out and go.

Among the number who visited the temple most regularly this season was Mr. John D. Rockefeller, who came quite a number of times, bringing a different crowd of seven or eight each time. He likes the temple and location, and the workmanship of the building, and seemed to take pleasure in telling the people that all the work about the building is hand work; and that which astonishes him is how they raised the \$60,000 to pay for it out here in the woods. He also tells the people this church has no connection or affiliation with the church in Utah. On one or two occasions he has quite ably defended that position with some who hold opposite views. On one or two occasions, while in the temple, he has taken the privilege to tell the people that this church is organized after the same pattern as the church we read of in the New Testament, with all the officers that church had, and of the incident of the little infant child praising the Lord at the dedication of the temple, who had never spoken a word up to that time.

It is better to have the good will of the richest man in the world than his bad will; especially when we do not have to

compromise truth with error to get it. He says he likes to stop at Kirtland because our people seem friendly and sociable, and this such a beautiful place for a church.

Mr. Rockefeller is now in York State, and will go south for the winter, but intimated to us he would visit the temple again next season, and left a standing invitation to Sister Tucker to go with them to Chardon next summer; but she told him she did not know she would be here next summer. He asked if it would do one any good to be baptized if he did not repent. He is good and kind to children; he will allow as many to get on his auto as can stand on any part of it, and will take them down the hill from the temple for a ride.

Temple work is growing more important to the church each year. Many are made acquainted with the fact that there are two churches styling themselves Latter Day Saints. The one in Utah being an offshoot and not entitled to the church property, having gone away from the original church and its teachings, while the Reorganized Church is in succession and entitled to the church property.

I had the privilege of conducting Mr. Cowdery, son of Oliver Cowdery, through the temple. Who knows but some of the sons may return to the faith of their fathers and become helpers in the good work, just before the work is fully accomplished? We do not know whom the Lord may add to his church in order to bring about his righteous purposes in the earth.

November 3. I am now in New Castle, Pennsylvania, having closed my work in the temple for the season. During the six months I was in charge of the building, one thousand six hundred and sixty-five people visited the temple. The contributions to the church will be \$10 per month for the eleven months I have been in charge of the temple, clear of all expense. I love to see every business of the church prosper, in a financial way as well as in a spiritual way. And if it prospers in a spiritual way it will in a financial way; and if it does not, there is something wrong and needs looking into. No one should find fault with the one who looks in and discovers the wrong, because we are all interested, or should be, in the prosperity of the church, and in her work, for we missionaries, especially, are dependent upon the church for support; and if we, through neglect, or the spirit of timidity allow the church to suffer loss financially, we suffer loss, also, financially and spiritually. So we as watchmen in the towers, should "keep our posts with sleepless eyes," "while the private out on picket, guards against the least surprise." I hope to be able to accomplish something in New Castle, but hope sometimes ends in despair.

Your colaborer in the world,

D. E. TUCKER.

WILLOUGHBY, OHIO, October 19.

ILLINOIS.

As an individual I have been much interested in the News from Missions department. It has furnished an idea of what is going on in all parts of the world in the missionary line. The work in this district is improved, seemingly, from what it was a few years ago, and we hope it will continue, as there is much room for improvement yet. This year we have three missionaries appointed to our district. Two of them came directly here from General Conference, this being their homes, and they have been almost constantly in the district. The other one has attended our conferences and reunion, and assisted in holding three series of meetings.

Our conferences were both spiritual and uplifting. They should have been encouraging to all who attended. The only regret of a serious nature was that one branch has been entirely unrepresented in both of them. We think they should

have been represented there and received the strength that might have been derived had they come praying for light and strength.

Brethren Bailey and Fry held a very successful series of meetings at New London, Iowa, (where Brother Bailey met W. G. Roberts in debate last winter,) there being from one hundred and fifty to two hundred and fifty out to hear the preaching. None were baptized, but much good will surely result, in the own due time of the Lord, from the preaching of the gospel to so many listeners.

During the time these meetings were being held, our reunion began at Montrose, July 29. The reunion can surely be said to have been a decided success. It was spiritual all through. The work of the auxiliaries was good, the preaching and prayer meetings spiritual and enlightening. Not so many were out during the day, but a goodly number gathered to hear in the evenings. It was a decided improvement over the one held last year, though it was good. We hope to make the one next year better yet. After the close of the reunion here the writer and Brother Bailey attended the reunion at Moline, while Brother Fry, the president of the district, having been elected in June, attended the one at Thurman, Iowa.

The work of the Sunday school is looking better than during the past year we think, and we hope the Religio work will improve also. The serious drawback to both is the lack of young local workers in most of the branches. Several Sunday schools show a decided improvement, and one new Religio has been organized. Also one new school, at Montrose, the result, largely, of home department and the reunion auxiliary work.

The fall conference was held at Farmington, Iowa, after which Brethren Bailey and Siegfried held a series of meetings with good interest and attention and one baptism at the close, and with several others seriously thinking. We hope they will be found willing to be led farther and farther into the light.

The financial condition of the Bishop's fund is better this year than for several years. Several reasons might be assigned for this. Quite a number are willing to sacrifice to the interests of this work, while others seem to be a little selfish. Some pay their tithing but fail to support the missionary when he meets with their branch, and others assist him but fail to pay their tithing. If both were properly attended to, much more good could be accomplished, because the hearts of those thus complying would be much more easily touched. Some branches are neglectful of their duty to the missionary, allowing him to leave them not knowing whether he has enough to go to the next place or not. What the cause is we are unable to say, but surely it is as bad as thoughtlessness, to say the least. Remember, the missionary is making a great sacrifice. Being associated with the bishopric of the district, I feel like talking plainly.

The president of the district, Brother Fry, and his associate, the writer, are planning a trip around the district during the winter. We hope to spend about two weeks in each branch and teach them their duties where they seem to need it, encourage and strengthen wherever possible. It seems that many of the branches have been neglected in the proper teaching individually, in the past; and while we do not intend to put anyone in the "straight jacket," we hope our visit will result in good to them as well as us, and the work thereby be built up. Mutual improvement is what we need and want. The branches seem to need building up, so that when sheep enter the fold they need not starve.

Our great need in the district is local men for the ministry to look after and care for the branches, and our hope is that

the Lord will hear our pleadings in this matter and raise them up to that work.

Only one debate has been held during the conference year. Three during last winter. Nothing of importance concerning other churches has taken place in the district, that has come to our notice. The Mintun-Roberts debate has been well written of in your columns. There might have been another had the president of the Utah conference covering this territory not flatly prohibited any debates with elders of the Reorganized Church, as he did Elder Meacham, who has been located in Nauvoo during the summer, now removed to Chicago, farther from danger. They held their conference here during September. Nothing of importance happened, that we know of, only all who spoke testified that Brigham Young did not tell the truth when he said he was "not a prophet nor the son of a prophet," for they said he was a prophet of God as well as Joseph Smith.

The historian of the district has written two lengthy articles for a widely circulated paper in McDonough County, next to Hancock, on the "History of Nauvoo," and "The assassination of Joseph and Hyrum Smith," and has one yet to write on the "Fall of Nauvoo." Possibly others. The article on the assassination was published in the weekly as well as the daily, and thereby reached about four thousand and five hundred readers. Friends were made, and prejudice broken down as a result, we think.

Yours for a final victory,

M. H. SIEGFRIED.

NAUVOO, ILLINOIS, November 5, 1910.

SCANDINAVIA.

It is more than nine years since I was sent to Norway, my native land, in order to do missionary work, and during that time I have tried to interest the people in the gospel from heaven. In this I have partly succeeded, inasmuch as some few, about fifty, have accepted our message, of whom the greater number are striving to live worthily. Some are excellent people, whose life and example are worthy of imitation, and it is a source of joy and satisfaction to realize that our work is not in vain even if we are not able to gain the hearing of the masses or convert a great number.

We have here as elsewhere the same opposition to meet, mainly on account of the Brighamite apostasy, a work known everywhere; and to get the people to see and admit that their work is an apostasy from the original latter day work is next to impossible. It is a peculiar inconsistency, that the people have no faith in the Utah representatives at all, only with regard to their testimony of the Prophet Joseph Smith being the author of their abominations, and consequently a bad man. That part of their testimony the world has believed almost unanimously, and in this the Brighamite church may boast of success. Consequently it must be a slow work, demanding much love, patience, faith, and determination, to gain the people for the true latter day work, at least under present conditions. But I have been made to feel, often in a very marked degree, the blessings of the good Master and his watchcare over me and his interest in my effort; and this is a sufficient reward to give courage for continued service.

The spreading of suitable literature is an excellent way of making the people acquainted with the truth, and a way that will reach those who can not be reached otherwise. It is not very often that we are able to draw large crowds to our meeting, hence, it is only a few we can reach in this way. We have therefore printed small editions of tracts on the principles of the gospel, and one on the difference between us and the Utah church, but our means of supply have been too small. This has hindered our efforts and curtailed our usefulness.

We wish therefore now to appeal to the Scandinavian Saints, those who have means and are able to help us, to send us some of their earthly means for the furtherance of God's work in Scandinavia, in exchange for heavenly riches which he has promised all those who will give out of love for him and his cause. We need your assistance, dear Saints, and whatever you send us, it being little or much, shall be used as wisely and carefully as we know how. We are on a far mission, placed under very trying conditions at times, and while our families are supported by the church we desire to be so supplied in our work, that the most good possible may accrue to the people, and the latter day work be made known. It is such a glorious privilege to be permitted to be collaborators with the great Jehovah, that all who are able—and everyone is in some degree or way—should do all in his power to further the cause among the children of men. It brings peace, joy, and comfort here, and an eternal glory and happiness hereafter. Please let us hear from the Saints as soon as possible, as we desire to do what we can while we are here.

We are now trying to get a foothold in the three capitals of Scandinavia. Bro. Peter Anderson is now on his way to Christiania, Norway; Bro. Oscar Johnson is in Stockholm, Sweden; and the writer is in Copenhagen, Denmark. You may send to any of us at our mission addresses, which are given below, or to my home address, as I am the financial agent for this mission: P. Muceus, Ravnsborggade 5 A 1, Kopenhagen, N. Denmark; home address, Poisgrund, Norway. Peter Anderson, Postrestante, Christiania, Norway. Oscar Johnson, Plogkatan 12, 3; Stockholm, Sweden.

Upon the part of all the Saints in Scandinavia I can send you our best wishes for the work in Joseph's land, and our heartfelt thanks to all who thus far have aided us and our little mission paper. May we all unitedly strive for the honor and glory of God and the salvation of his people is our humble prayer. P. MUCEUS.

IOWA.

Since writing aside from the short notice that appeared in the HERALD of recent date, duty has made it necessary that I pass over a good deal of territory, and I have mingled with the Saints at distant points. It is a year to-morrow since I started to Saint Louis, Missouri, to do some special work in the Saint Louis District, at the request of those in authority. I remember the assistance and kindness of J. A. Tanner, and the good Saints where I stayed, and the special assistance furnished me by the brothers and sisters who acted as my scribes, as well as the pleasant services I attended while there. The kindness of all is appreciated, and will be long remembered by the writer.

My return home from this trip early in December seemed very providential, as I found Sister Butterworth in a very critical condition, and I thank God that I was permitted to be by her side when most needed.

While in Saint Louis, in company with Bro. Henry Roberts, we visited some of the scenes of my early childhood. My folks resided in the city from the spring of 1851 to the fall of 1854, when they moved to Crawford County, Iowa, and first located within a mile and a half of where I now reside, in Dow City. It was in Saint Louis that I lost my dear mother and sister and brother of cholera; about three weeks after the family located there. The time and experiences of this early bereavement is still fresh in my memory, and I can scarcely think about those early experiences without feeling the pangs of sorrow peculiar thereto. Time does not erase the deep impressions made in early childhood. How sweet the meeting will be in the world to come, when sorrow, death, and separation shall be gone for evermore.

My labor in the Des Moines District this year has been quite

pleasant, all things being considered, and the Saints have been kind. I trust good has been done. I expect to continue my labors there at once, and letters addressed to me at Dow City, Iowa, will reach me quicker than any address that I could give in that district, as Sister Butterworth is very careful and prompt in forwarding my mail.

On my way to the Moline reunion, I made a short stop at Iowa City to visit son Julian and wife, which visit I enjoyed very much. The reunion at Moline was, in some ways, the best I have attended this year. The meetings that I was permitted to attend were spiritual, and of a very high order. Their hospitality was ample, as it was at the other reunions I have attended.

Saints who have not received their blessings that were given at the Moline reunion will please be patient, as the stenographer reports having been very busy and is doing the work as fast as she can, without neglecting other duties. I will forward to each their blessing, as soon after I receive it as possible. All other blessings have been forwarded.

From Moline I went to Menomonie, Wisconsin, for the purpose of calling upon my son Willie, whom I found not so well as last year, and he needs the prayers of the Saints and the help of God. Who will remember one of the members of the church who can not well help himself, owing to conditions existing?

The scenery that may be viewed as one passes from Menomonie to Madison, Wisconsin, over the Chicago North-Western Railroad is very grand. Indeed the scenery at Menomonie and vicinity is very beautiful, but as one passes through or by the side of those high ridges of rock the scenery becomes grand. However, one can notice that the tooth of time has left its mark, even upon the rocks that form these ridges. The cliffs are full of seams and seem ready to topple over at the shake of the earth, as the heavy iron horse and its load passes along. Indeed, if my eyes did not deceive me, some of those high cliffs have been shaken loose by the locomotive, and rocks of all sizes and shapes have rolled down the steep hill by the thousand train load.

At Madison, Wisconsin, J. W. Wight, W. A. McDowell, and J. O. Dutton were in charge. We had a very pleasant reunion, and the kindness of those who assisted the writer, and those whose hospitality the writer shared is remembered with gratitude. Madison, with a beautiful lake of clear water on the north and another on the south, is very pleasantly situated.

The State University buildings are located on a gentle slope from the top of which one has a fine view of one of the lakes, and of a part of the city, and judging from what I could see as I passed through one building after another, without a guide, I judge they have a very fine institution of learning.

Sister Butterworth accompanied me to the Little Sioux, Iowa, reunion, where we were royally cared for, and the good services, and the rest of ten days, did the good sister a great deal of good.

We read in the good book that when the Israelites were on their way to the promised land they "rose up early on the morrow, and offered burnt offerings, and brought peace offerings; and the people sat down to eat and drink, and rose up to play."

Under the Christian system the eating and drinking, and the offering of peace offerings, may be, in a sense, all necessary and good in their place, but the time for the true disciple of Christ to play is very limited indeed. The order seems to be watch, pray, wrestle, fight, labor, bear and forbear; if we shall ever succeed, and be permitted to wear the crown of righteousness.

Yours in bonds,

CHARLES E. BUTTERWORTH.

DOW CITY, IOWA, November 4, 1910.

ONTARIO.

We have just arrived home from Stonington, Maine, where we labored again this year for ten weeks.

Arriving there in the fore part of August, our hearts were made glad in meeting and greeting the many dear Saints of that place. They who have never experienced such meetings, after months of separation, can not estimate the peculiar joy and satisfaction that surged through our beings as we took by the hand one after another of those we had labored with and prayed for in bringing them into the church. And when we found them still rejoicing in the great cause of Christ and grown and advanced in the work by what they were when we last saw them, we were happy indeed. For of the seventy-nine baptized into this branch last fall, not more than three were lagging in the work, and the advancement of many was surprising to us. Two of the number were manifesting the gift of prophecy, while healings, visions, and inspired dreams were the common diet of the Saints, and faith and faithfulness were seen on every hand.

Time and again as we sat in the prayer and testimony meetings and heard those who less than a year ago were living without God and without hope in the world, arise and testify of the goodness of God and their satisfaction in the gospel, we have been thankful that we were the privileged instruments in raising them to the higher life.

Another pleasure which came to us was this: In visiting among those not of our faith we have heard them express themselves as follows: "The Latter Day Saints are doing well; they are the best living people in town." "They are all, so far as we know, living all right." "They are the happiest people I ever knew." "I like to go to your church, the people are so friendly." "We do not mind going there though we have no good clothes, for we are treated so nicely." These expressions and many more of a like character were especially pleasing to us, from the fact that last year the general cry among them was: "Oh, yes; you are getting a lot of people in now, but when Mr. Macgregor is gone they will go back to their old ways—they will not stand."

During the first few weeks in the place we had much opposition from the outside, especially from the religious element. The meetings were held on the street, and while large numbers came to hear, Satan came also. Loud-laughing young women, and rude men and boys played their part in the disturbance, while from open doors and windows near by the loud playing of a piano accompanied by shrill, high pitched feminine voices saluted our ears nightly. This continued for a number of evenings, and so did the preaching. But one night it came to a head when a band of young lads interested themselves by running almost up to the speaker and cheering and then racing off again. The names of the lads were taken and it was found that they were being encouraged in their conduct by leading men of the town. But when they realized they might have to answer to Uncle Sam for their actions the boys apologized for their conduct and we had no more trouble from that source.

The spirit of mobocracy followed. Threats came in from several quarters, and one night, as we afterwards learned, all things were ready for action. A dreadful storm gathered just before time for service, but Dan felt restrained from coming, and looking at the threatening clouds remained away. Not so with the mob, however. They were there in force, and stayed for nearly half an hour after time for meeting to commence; never moving, in fact, until the storm burst upon them. That night the Congregational church was burned, presumably struck by lightning.

The mob spirit prevailed for some time, but through the goodness of God and the watchfulness of the Saints, and many friends who were raised up, they were restrained from doing

any violence, except throwing a few stones, rotten peaches, mud, etc., none of which did any material damage.

Then another difficulty arose. The damp atmosphere, and talking against so much opposition, was too much for Dan's throat, and he was threatened, with an undesired rest. The Saints unitedly prayed for his recovery and he was immediately restored; he continued preaching out-of-doors nightly, his voice being stronger and better than ever before.

Finding dishonorable means frustrated on every hand, the church-going people sent for a minister to come and champion their cause. He came in the person of Mr. Robinson, a Congregational minister, noted for his historical information and oratorical powers. He was heartily welcomed by all, the Saints being joyous in the presence of this kind of opposition, and our opponents uplifted in the anticipation of a glorious victory over Latter Day Saintism.

He utterly refused to sign propositions, but made a speech at the close of the sermon. It was delivered in a very confident manner, full of gush and assertions, but entirely lacking in proof of any kind. His strong arguments were that Joseph Smith was a sheep thief, and we are all Mormons, no matter by what name we go. In this he was loudly applauded.

When Dan replied Mr. Robinson began to shrink until finally he burst through the crowd and ran off shouting to the people, "Go home, go home," but they did not go; and the parson never came back. This little skirmish did our cause a great deal of good and made us lots of friends.

The Saints stood by us nobly, and their efforts were very helpful. Every morning at 10 o'clock the sisters met in their various neighborhoods to pray for the progress of the work. We felt so blessed in these little meetings that we would rather have gone without a meal than to miss one of them. Truly the fervent, effectual prayer of the righteous availeth much. The Spirit of the Lord was poured out on the community to a wonderful degree.

Twenty-eight were baptized, many friends were made to the cause, and the branch came into a spiritual condition such as we have never witnessed in any place in the past.

We have often seen the sisters leave the washtub and run to the place of prayer, fervently, and without bustle or hurry take part in the service, and return to their labors happy in the consciousness that they were permitted to aid in so grand a work. At different times in these little meetings the Lord manifested his approval in promises to hear and answer our prayers.

Many of the Saints are poor in this world's goods, but oh, so rich in faith! What they lack in temporal blessings is certainly made up in the abundant manifestations of the Spirit. Their prayer meetings are heavenly seasons. Almost every meeting the Spirit is present in vision, in healing, or in prophecy. On one Wednesday evening seven distinct gifts of prophecy were given, besides other manifestations of the Spirit.

We would that every branch of the church were like Stonington, and that we could ever labor to win souls for Christ supported by such wholesouled efforts, and that all those who are brought into the church would magnify their calling to be Saints as these do.

The closing down of the quarries has driven a number of the Saints to other places to seek work; but they are holding the light aloft where they are. At Winterport, where we called after leaving Stonington, we found nine of them. They were holding three prayer meetings a week, and Religio and Sunday school. They assured us that when they met for prayer and testimony there were nine prayers and nine testimonies offered every time. Eight of these nine are only a year in the work, and two of them are children.

Your sister,
MAGGIE MACGREGOR.

News From Branches

BOSTON, MASSACHUSETTS.

Time flies, and we can hardly realize it has been so long since you last heard from Boston. Our winter season is opening up, and we are made to pause a moment to look back over the summer now past, golden opportunities either utilized or wasted. Our ideas regarding Boston Saints may be slightly distorted, from constant association with them for several years, but it is our candid opinion that an alien or Saint could scarcely fall into better hands than among the Boston Saints. The early part of the summer saw an exodus, as usual, of a percentage of our people to country and seashore. Interest kept up, but not as we might wish.

Prior to the eastern reunion, Brother Macgregor came among us with a couple of weeks to spend with us in interest of our spiritual welfare, and proclaiming of the truth to outsiders in our city. As it happened, nearly every day of those two weeks was intensely hot, and the evenings as well. Owing to this, and the fact that preparations for the coming reunion were going on, not so much was accomplished as perhaps might have been at some more convenient season. However, good was wrought. Under the circumstances the Saints turned out well. Brother Macgregor told us our duty as Saints, in plain language, and we surely appreciated his noble efforts. We strongly desired that many of our friends might see their way clear to come with us to hear the angel's message told in such a splendid, convincing manner; but few came.

About this time, four ordinations took place in our branch: Alpha N. Baker and Lloyd Newcombe to the office of priest, and Wallace Carter and Cecil Knowlton to the office of deacon. We surely have a retinue of officers in the Boston Branch, and they will come in handy soon, we believe. We are in a big city, on the borders of a still bigger city; many to be warned, many honest hearts to be gathered out. The sooner we get to greater activity along this line, the sooner will greater blessings be ours.

The eastern reunion this year, of which you have heard reports before, was an impetus to better work along all lines, and we have been benefited as a result of it.

In September, Bro. U. W. Greene, with his family, came to Somerville to live. Mildred, the older daughter, is studying at Winter Hill Business College. She and Marion are both musicians, and will be a help to us, we anticipate. Brother Greene has been sorely afflicted with a carbuncle on the back of his neck, at the base of the brain, which has kept him in the hospital since about October 11, until November 1, when he was permitted to come home for a few days, returning for further treatment, skin grafting, November 5. Hopes to be home for good in about fifteen days. His family express themselves as quite at home in Somerville, and happy, which makes us glad.

Bro. Harry C. Smith, of Independence, is back with us again this year, attending "Tech." He and Bro. Harry Kozman both make their home at the Greene's.

At our late branch business meeting, October 28, C. H. Rich was elected president of the Boston Branch. A vote was passed authorizing Brother Rich to organize a missionary club among our young men of the priesthood. Class No. 4, Bro. M. C. Fisher's class, were given the privilege of furnishing a chandelier for the center of our chapel.

A motion recently carried in a special business meeting that those Saints whose names are on our books and who live near another branch, be requested by the clerk to obtain letters of removal. Hear ye this, ye wandering Boston Branch Latter Day Saints? Last Sunday, while visiting another branch the clerk informed a sister belonging to us, but who

has been gone for some time, of the action taken by the branch, and she immediately replied, "No, you can't get rid of me so easily as that, I am returning to Boston to-morrow morning, where I have a position." Consequently we are glad to welcome back to Boston, Sr. Anna Thompson, of the Cape. If the trouble of ye scribe was all overcome as readily as this case, she would have little writing to do, and Boston's "absent from branch" list would be slim.

Doctor Sinclair, the chairman of our delegation to the late conference at New Bedford, reported a good conference, the most remarkable feature of it being that thirteen ordinations took place. The entertainment of the New Bedford Saints was all that anyone could ask, and all agreed they would like to visit there again.

The stork has lately visited the home of Alma and Mary Nickerson. Sr. Genesee Lewis Enos also has a little girl born in July. If he has any more calls to make we will let him record them.

So many of our people were either teaching or studying at the Fisher Business Colleges, (at night school,) which are open three nights a week, including Wednesday, that the branch voted to change our mid-week prayer service to Thursday night until April 1. Visiting Saints will please take notice.

Much business was transacted at the business meeting before referred to and the Spirit's presence prevailed throughout. We hope such unity may exist through the entire administration of Brother Rich. A rising vote of thanks was tendered Bro. E. H. Fisher, our retiring president, a brother of whom we sometimes speak as being "good as gold"—a man who has the love and respect of all who know him. He took the opportunity of making a few remarks which we will not soon forget, admonishing us to be united, cease finding fault, and anything else we might be doing that would interfere with our spiritual progress collectively and individually. He said he felt a heavy burden rolled from his shoulders; expressed himself as satisfied with our choice of Brother Rich. His experience as president evidently caused him to review the past and experiences of other branch presidents, speaking especially of Brother Bullard, and his earnest and splendid work among us in years gone by, and we were made to wish we could, one and all, at that very moment express to him our appreciation of him and his work. He is absent from us, but not forgotten.

Our Sunday school and Religio are both increasing in interest and attendance. A novel feature of our Religio now is a monthly *Surprise* paper (its full title has escaped my mind) contributed to by our Religians, and edited by our president, Bro. C. H. Rich. A still more important feature instituted by the president is a drill each night on the officers of the two priesthoods, their duties, the principles of the gospel, and scriptural passages to substantiate the same. Surprising, how badly we as Latter Day Saints need such lessons.

We are fortunate in having still more young people with us for the winter; in fact, we are delighted with our nice band of young men and women. Our choir is starting its work to add interest to our services. You will undoubtedly soon read of Brother Sandford's wonderful class and its workings in the *Exponent*. The young ladies' organized class, about fifteen in number, is of no less importance we believe, if they are single; they can't help that, or at least they don't seem to. Sr. Rena Rich has taken Sr. Ada Newcombe's position as their teacher, and Sr. Clara Johnson is president of the class. The class meets every two weeks, and at the present time are spending the evenings making some clothes for a poor family of children. Sister Johnson is teach-

ing in the new Fisher College, in Roxbury, which opened up in September, and which has succeeded splendidly. M. C. holds forth at the new school, and E. H. at Winter Hill.

Yours for the work,

MARY O. LEWIS.

Miscellaneous Department

Conference Minutes.

SEATTLE AND BRITISH COLUMBIA.—District semiannual conference convened with the Seattle Branch September 17, 1910, at 10 a. m., with William Johnson in the chair and Frederick W. Holman at the desk, both being subsequently sustained in said positions by motions. All visiting Saints were granted deliberative privileges. Branches reporting: Seattle with a total membership of 217, net gain 1; New Westminster 29, loss 3; Chiliwack 37, no change; Nanaimo 10, loss 1; making a total of 293 members as reported. Adding this to enrollment of Castle Rock and Tacoma branches, now disorganized, having a membership of 33 and 25 respectively, makes a grand total of 351 for the district. Bishop's agent, Frank Holmes, of Roslyn, Washington, reported an amount of cash on hand February 12, 1910, \$216.35; subsequent receipts \$280.45, making a total of \$496.80, leaving a balance of \$58.86 on hand September 17, 1910, after deducting disbursements. Reunion board reported a shortage in funds as cause for not holding reunion this year, also an indebtedness of \$52.79 incurred by the purchase of the new, large assembly tent, which amount was very nearly covered by general collections taken during some of the services. Ministry reporting in writing were Elders William Johnson, George W. Thorburn, Samuel Pope, and D. W. R. Davis. Also Teacher T. R. Davis. The presiding authority of the Aaronic priesthood as compared with that of the Melchisedec was profitably discussed in the afternoon service, in which Bishop E. L. Kelley, with others, took prominent part. Second Saturday and Sunday of February, 1911, at Seattle, was fixed upon as time and place for holding next conference. Brother Kelley ably presented portions of the temporal law on both Saturday and Sunday evenings, and Brother Thorburn forcefully proclaimed the gospel theme at 11 a. m., Sunday. Members enrolled upon the records of Castle Rock and Tacoma branches, now disorganized, may obtain letters of removal therefrom by applying to Frederick W. Holman, secretary, 4106 Sixth avenue, N. W., Seattle, Washington, or to William Johnson, president, 611 Bell street.

SOUTHEASTERN ILLINOIS.—District convened with the Poplar Creek Branch, October 15, 1910. District President I. A. Morris and H. Sparling, missionary in charge, were chosen to preside. Ministry reporting: Elders Henry Sparling, I. A. Morris, Samuel Hoover, F. M. Davis, M. R. Brown, P. T. Plumb baptized 2, J. F. Henson baptized 12; Priests Fred O. Prickett, R. H. Henson, A. H. Burroughs; Teachers J. W. Slover, L. M. Edmonds. Branches reporting: Poplar Creek 59, Dry Fork 51, Parrish 106, Springerton 146, Bungay 50, Tunnel Hill 175, Kibbie 56, Brush Creek 370. Assessments paid in to district treasury by branches: Brush Creek \$1.40, Dry Fork \$1.45, Tunnel Hill \$1, Parrish \$1.15. Bishop's agent's report: Receipts, \$359.88; expended, \$296.54; Balance due church, \$63.34. The following brethren were recommended for ordination by the branches where they belong: Walter E. Burroughs, Brush Creek Branch, office of priest; William G. Smith, Dry Fork, office of elder; S. J. Harris, Kibbie, office of elder; L. M. Edmonds, Kibbie, office of priest. A motion prevailed that the conference provide for their ordination. Walter E. Burroughs and W. G. Smith were ordained in afternoon at the sacrament service. The preaching was done by Brethren Davis, Sparling, and Plumb. Adjourned to meet at Brush Creek the first Saturday in January, 1911. A. H. Burroughs, secretary.

LONDON.—District conference convened in the Saints' church at Stratford, Ontario, on Saturday, October 15, 1910, Elder R. C. Longhurst, president of the district, calling the assembly to order at 10 o'clock a. m. Bishop R. C. Evans, with Elder F. A. Smith, was chosen to assist the district presidency, Elders Longhurst and McKenzie, in presiding over the conference. The chief cause of delay in writing up the minutes of the conference has been the waiting for reports from two of the branches of the district. No report has been forthcoming

to date. In all, twelve of the branches of the district have reported to date, and there remain two branches to hear from. The present membership of the branches having reported is 861; with or including a ministry of 59 persons. Of these brethren, one is a high priest, four are seventies, 17 are elders, 17 are priests, 10 are teachers, and 10 are deacons. Number at last report of the two delinquent branches was: McKillop 29, including a ministry of 1 elder and 1 deacon; and Selkirk with a membership of 15, including 1 seventy, 1 elder and 1 teacher. The gain of the branches reporting has been, by baptisms 36, by letter 7; total 43; the loss, by removal 22; by death 14; total 36. Leaving a net gain of 7 members. The branch at Walsingham Center was by resolution of the conference declared disorganized. The district president stated that according to the resolution of the previous conference, he had gone to Walsingham Center and had done or sought to do what could be done to revive the branch there, but the priesthood were all gone and he could find only one family of Saints left in that section of country; and it was absolutely useless to continue having a branch upon the district records which really had ceased to exist. A further resolution prevailed that the district presidency and the secretary be authorized to issue letters of removal to all the members of the Walsingham Branch, to the nearest or most convenient branch to their locality, as the law directs. Other important items of business done by the assembly were: To abolish the present system of handling the finances of the district by appointing an officer as the treasurer of the district. It was resolved that we observe the General Conference ruling, No. 260, adopted in 1882, and that henceforth the Bishop's agent be the treasurer of the district. It was moved that we do not sustain any officer holding license who uses tobacco, or liquor as a beverage; this motion prevailed. The election of officers for the district for the ensuing year resulted as follows: Elder R. C. Longhurst was sustained as president; Elder J. L. Burger was chosen vice-president; Bro. P. H. Phillipin was sustained as secretary; library commissioner, Bro. B. Richardson; Bishop's agent, Elder J. L. Berger. Delegates to General Conference: Apostle F. A. Smith, and Bishop R. C. Evans. One other important resolution carried. It was, that we accept an invitation from the Toronto District presented by Bishop R. C. Evans, to meet and cooperate with the Toronto District in a ten days' reunion, beginning with the last Sunday in June of next year. The matter of two-day meetings for the London District was relegated to the missionary in charge and the presidency of the district. The conference resolved to take up a special collection as a donation to the Stratford Branch, to apply upon the debt of the building, which was much appreciated. The Bishop's agent's report concluded as follows: Balance at last report, \$187.50; amount received, \$1,675.44; total, \$1,862.94; expenditures, \$1,291.93; present balance, \$571.01. Treasurer of district reported: Receipts, \$22.41; expenditures, \$18.17; balance, \$4.24. The conference resolved that when we adjourn we do so to meet again in October next, time and place to be left to the presidency of the district and the missionary in charge. The entire proceedings of this conference seemed to be conducted under the influence of the sweet Spirit of the Master. Not a jar occurred to mar the general enjoyment of the occasion. The preaching was of an unusually high order. The speakers appointed for the various services were: Elder J. Pycock, Saturday evening at 8 o'clock; Elder J. T. Thompson Sunday at 11 a. m.; Bishop R. C. Evans at 2.30 p. m.; Apostle F. A. Smith at 7 p. m. Bishop R. C. Evans was appointed as the speaker for the Sunday evening service, but as he had appointment in Toronto for that hour he requested appointment for the Sunday morning or afternoon service, so that he might reach Toronto in time to fill his appointment in that city. There was a meeting of the priesthood following the Sunday evening preaching service, over which Brother F. A. Smith presided, and it was certainly a treat seldom enjoyed, by the writer at least. Brother F. A.'s counsel was indited by the Spirit of God. He talked to us for over two hours, and we are safe in saying that everyone present was made to realize the sacredness of the trust reposed in the priesthood as never before, and left that little building nearer to God, and a better man for having heard the godly counsel and wisdom, touching the work of the ministry given to us by Brother Smith. A unanimous vote of thanks to the Stratford Saints for their hospitality and cheer, and to the press of that city for their disposition to fairly represent us in their columns, was the final resolution of the conference. P. H. Phillipin, district secretary.

CONTENTS

THE SAINTS' HERALD

ESTABLISHED 1860.

EDITORIAL:
 "The Jews Retake Jerusalem" - - - - 1109
 Items from the Past - - - - 1111
 College Loafers - - - - 1111
 Notes and Comments - - - - 1112
 Hymns and Poems - - - - 1112

ORIGINAL ARTICLES:
 The Law of Christ and Its Fulfillment, by E. L. Kelley - - - - 1113
 Money, by J. C. Grainger - - - - 1115

OF GENERAL INTEREST - - - - 1117

MOTHERS' HOME COLUMN - - - - 1119

LETTER DEPARTMENT - - - - 1119
 Emma Burton—F. G. Pitt—G. T. Griffiths—Mrs. Cassie Williams—Fred A. Rowe—Emma E. Wym—N. J. Randall—C. M. Foulks—Thomas Jones—J. C. Cox.

NEWS FROM MISSIONS - - - - 1123
 D. E. Tucker—M. H. Siegfried—P. Muceus—Charles E. Butterworth—Maggie Macgregor.

NEWS FROM BRANCHES - - - - 1127
 Mary O. Lewis.

MISCELLANEOUS DEPARTMENT - - - - 1128

Joseph Smith, Editor; Elbert A. Smith, Associate Editor; Israel A. Smith, Assistant Editor.
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All errors in the filling of orders or rendering of accounts should be reported immediately, as receipts for money received are sent within two days after reaching the office.

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

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 Entered at post-office, Lamoni, Iowa, as second-class mail matter. Subscriptions received for Zion's Ensign, also orders for all Ensign publications.

IDAHO.—District conference convened at Hagerman, Idaho, October 15 and 16, 1910. S. D. Condit was chosen to preside, assisted by E. Keeler. J. E. Condit was chosen secretary and A. J. Layland chorister. Branch reports were read and approved from Boise Branch, gained 15, Hagerman Branch, gained 2, Leton Branch, no change. Elders reporting: S. D. Condit baptized 3, Adolphus Hendrickson, Robert Owens baptized 1, A. J. Layland baptized 14, J. H. Condit and William Glauner. Priests reporting: T. B. Jackson. Teachers reporting: J. O. McKnight and J. E. Condit. The Grove City Branch was declared disorganized. Conference to meet at call of district president. J. E. Condit, secretary.

CLINTON.—District conference convened October 15, with the Coal Hill Branch. Brn. James Moler and W. S. Macrae were chosen to preside over the conference. Business session opened at 10 a. m. Reports were read from the following branches: Lowry City, present number 96, gain 1; Taberville, present number 58, loss 2; Veve Branch, present number 94, no change; Rich Hill, present number 157, gain 2; Coal Hill, present number 62, gain 1; Eldorado Springs, present number 149, gain 8; Fort Scott, present number 102, gain 23; Walker, present number 17, no change. Ministerial reports were read from the following brethren: James Moler, of the High Priests, W. S. Macrae of the seventy. Elders reporting were: C. H. Athey, W. E. Reynolds, S. C. Williams, G. W. Beebe, Abner Lloyd, W. H. Lowe, C. M. Schroder, T. R. White, C. J. Peters. Priests reporting were: E. E. Morman, John W. Noyes; Teachers T. L. McCormick, J. Sandage. Auditing committee's report on Bishop's agent's books was as follows: Since last report, total receipts, \$452.31; total disbursements, \$448.58; balance on hand, \$3.73. The place chosen for our next conference was Eldorado Springs. Preaching by W. S. Macrae and James Moler. John W. Noyes, secretary.

SOUTHERN MICHIGAN AND NORTHERN INDIANA.—District conference met with the Lansing Saints at 9 a. m., October 21. After an hour's prayer service in charge of J. W. McKnight the business session opened with district president, S. Stroh, in the chair. An organization was effected as follows: For president, J. W. Wight, assisted by district presidency; secretary, Mrs. J. H. Royce, assisted by John H. Royce; organists, Srs. J. Dean Corless and Carrie Brand; choristers, S. W. L. Scott and Charles Doty. Eleven branches reported, with a net gain of 21. Present membership 814, entitling district to 32 delegates to General Conference. Said delegates duly chosen. Ministerial reports showed 261 sermons preached, 122 administrations to sick, 26 baptisms, and much other work. Bishop's agent's report gave a showing of \$464.53 receipts, with a balance on hand October 17, of \$18.71. John L. Roark, of Lansing, was ordained priest under the hands of J. J. Bailey, E. K. Evans, and J. W. Buckley. Preaching services were conducted by E. K. Evans, J. W. Wight, and S. W. L. Scott. J. W. Wight gave a very pointed talk on the "Word of Wisdom," expressing it as his opinion that many were now ill and others slept in the grave by reason of fail-

ure in observing its divine teachings. The consideration of a state musical association was taken up. Purposes of same were presented in writing by Brother Doty, some of which were to arouse the latent musical talent of our people, to magnify the injunction as found in Doctrine and Covenants 119: 6, and by so doing enlarge our scope of usefulness. The discussion resulted in the selection of a committee of three, viz: S. W. L. Scott, Mrs. Lou Sinclair, Ralph McElherrie. Said committee to meet in joint session at the reunion of 1911, with similar committees from the western, the central, and the northern districts. Seven were baptized. A spirit of unity prevailed throughout. Conference adjourned to meet at Clarksdale, Indiana, at call of district president. Officers chosen for ensuing year: President, G. A. Smith, Ray, Indiana; Mrs. J. H. Royce, secretary, Three Oaks, Michigan.

EASTERN MAINE.—District convened at Jonesport, October 15, 16, 1910, with Elder U. M. Kelley in the chair. Brn. S. F. Cushman and E. C. Foss were chosen to preside. E. M. Walker, secretary. Branches reporting: Olive Branch, Jonesport, 192; Indian River, 61; Little Kennebec, 72. Official reports: Elders S. O. Foss, S. F. Cushman, U. M. Kelley, E. C. Foss; Priests F. P. Smith, L. W. Hinkley; Teachers B. F. Foss, A. D. Mattatal, W. E. Rogers, W. C. Smith. The Bishop's agent's report, S. F. Cushman's, was read and approved. It was as follows: Receipts from June 19 to October 1, \$177.95; disbursements, \$194.70; due agent since June 19, \$16.75; due agent from last quarter, \$25.85; total due agent, \$42.60. U. M. Kelley was sustained as district president, with Bro. F. P. Smith as assistant. It was moved and carried that Brn. U. W. Greene, S. O. Foss, J. A. Koehler, S. F. Cushman, and Srs. E. R. Koehler and Bertha Woodard be delegates to represent this district at the General Conference of 1911. A vote of thanks was extended to Jonesport Saints for their entertainment of Saints and friends during conference. Expressions that this was the best conference in the district for some years were heard at the close. Conference adjourned to meet with Little Kennebec Branch, June next, at the call of the president. E. M. Walker, secretary.

EASTERN IOWA.—District conference convened at Fulton, Iowa, October 15 and 16, 1910. Branches reported: Marion, Baldwin, Green Valley, Clinton, Oelwein, Davenport, Ostedock, Fulton, Muscatine. First Seventies reported: James McKiernan, J. B. Wildermuth, L. E. Hills; Elders E. W. Voelpel, John Heide, Edwin Lowe, jr., Ira A. Chamberlain, Robert Smith; Priests D. L. Palsgrove, A. W. Heide. There are four hundred and seventy-two members in this district, besides a few scattered members. Delegates to General Conference were: James McKiernan, J. B. Wildermuth, John Heide, Dora J. Wildermuth, Amos Berve, Minnie Berve, Warren Turner, Alma Turner, Martha Roush, Fred McClout, Eliza McClout, David L. Palsgrove, Edwin Lowe, jr., William Stoll, Charles G. Dykes, Mary Effie Dykes, Melvina K. Dykes. Motion prevailed that delegates present at General Conference be instructed to cast full vote of district, and in case of a division to cast majority and minority vote. On Sunday

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morning, the 16th of October, 1910, the church at Fulton was dedicated. Elder James McKiernan preached the dedicatory sermon, and Elder J. B. Wildermuth offered the dedicatory prayer. Robert Smith, district secretary.

Notice.

In several instances persons sending for Daughters of Zion leaflets according to notice lately published in *HERALD* and *Ensign*, have sent much more postage than was required for the order. If such persons wish more leaflets or would like us to make any other disposition of the excess and will let us know, we will do with it as they direct, otherwise it will be turned over to the general fund of the Daughters of Zion and we will thank those sending it.

We can still supply orders for leaflets except two or three numbers.

MRS. B. C. SMITH, *President Daughters of Zion.*

The H. P. Annual, 1910.

To the Brethren of the Quorum; Greeting: Have mailed to each member of the Quorum of High Priests a copy of our 1910 Annual to your last stated permanent postoffice address. If you are absent from home, make inquiry of home folks if the Annual be there. Should any fail to receive their copy, and will so notify me, another copy will be mailed you. I find it a heavy task to get the brethren to report changes of their postoffice addresses.

Your fellow-servant,

ROBT. M. ELVIN, *Secretary.*

LAMONI, IOWA, November 11, 1910.

Our Boys.

A BOOK FOR FATHERS AND MOTHERS.

There will soon be issued from the Herald Publishing House a book bearing the title, *Our Boys*, which will contain a revised edition of articles written by Sr. Marietta Walker, better known to many of our readers as Frances. These articles have appeared in the Home Column as two series of Daughters of Zion readings, and are now offered in book form with some additional matter for the benefit of those who have appreciated them in the past, and in the hope that they may reach a host of new readers.

The book opens with these words from an eminent writer:

"Parents everywhere, be they rich or poor, read or unread, in the city or in the town, in the village or in the woods, with anxious arms are reaching out for something to cooperate with them in the guidance of their boys, who to-day may be bent, but to-morrow will be rigid men, set in the stillness of adulthood."

If this anxiety has found place in your heart, would it not be worth while to read this book for the portion of help it may

Stereopticon for Sale.

I have a complete outfit, consisting of lantern, acetylene gas generator and lamp; large screen and adjustable frame for same, and over two hundred slides, about fifty of them pertaining to Book of Mormon, some of them very fine. Will sell the lot for fifty-five (\$55) dollars. About one third the cost; or will sell any part of them. For particulars address,

H. H. BACON,
198 West Ninth street, Bloomsburg,
Pennsylvania. 46-1

Home for Sale.

430 North Sixteenth street, Saint Joseph, Missouri. 8 rooms, large hall, 3 closets, cistern, 2 lots, 80 foot east front on brick paved street, bay window; all sewers, paving, etc., are made in the district; two blocks from the Saints' brick chapel; 8 or 9 blocks to center of city, walking distance to high school. Will arrange easy terms. Price \$3,000. A great bargain. Would exchange for land.
C. A. BACUS, Boone, Iowa.

afford you? A thoughtful reading will convince you of its merit. Not only should parents of boys read this book, but all who are interested in the mission of the home should have the inspiration and help to be gained from it.

Died.

HOVENGA.—Trientje Hovenga was born January 17, 1843, in Germany. Came to America in 1866; married Elsa Hovenga. To this union were born four children. Two died in infancy. She leaves to mourn her loss one son, John Hovenga, and one daughter, Hattie Constance; one stepdaughter, Rachel Wilke; four grandchildren; two brothers, Casper and T. T. Hinderks; two sisters, Leana Rasmus and Ann Jensen, and a large circle of friends. She was a faithful Saint. In 1881 her husband died; she has remained a widow until death. Was baptized August 10, 1873, near Burlington, Iowa, by Elder John G. Bauer; died October 22, 1910, aged 67 years, 9 months, 5 days. Services in charge of I. N. Roberts, William Lewis preaching the sermon to a large audience. She was laid to rest in the German Cemetery, near Stewartsville, Missouri.

ELEFSON.—Ann Elefson died at her home in the town of Miller, LaSalle County, Illinois, October 12, after an illness of about three weeks, at the age of 79 years, 2 months, and 5 days. Deceased was born in Telsmarken, Norway, August 7, 1831, and came to this country with her parents when eleven years old. They first located near Milwaukee, Wisconsin, but about two years later settled in LaSalle County, Illinois, near where the village of Danway now stands. Sr. Ann Hayer was united in wedlock with E. H. Elefson, December 19, 1852; to this marriage were born eleven children; three sons and eight daughters. One son died when 18 years old, and a little daughter at the age of 7 years. Nine children are living; Oliver, Woolstock, Iowa; Louisa, Osborne, Missouri; Julia A. Teal, Daroline Hougas, Martha Johnson, Alice Anderson, Ellen Williamson, Sarah A. Olson, and Andrew Elefson, all reside in the vicinity of their parental home. At death, Grandma Elefson had forty-five grandchildren and two great-grandchildren. She united with the "old church" when a child, but became a member of the Reorganization by baptism administered by Elder W. W. Blair, October 20, 1878. Through her life she was recognized in the community as a person of sterling worth and invincible purpose in the practice of those Christian virtues which give to life its true worth, and qualifies the soul for a more glorious existence in the better world. Her upright life, her patience and devotion to duty, her virtue and honesty as a neighbor and Christian mother, endears her memory to all that knew her, and her good life on earth will entitle her to a home in the heavenly kingdom. Funeral services were held in the Saints' chapel, Mission, Illinois, Sunday, October 16, 1910, in charge of Elder Thomas Hougas. Elder F. M. Cooper, of Plano, Illinois, delivered the funeral address before a large audience.

Holiday Offers

"At Last."

This book was put out especially for the holiday trade. It is an illustrated poem of David H. Smith. It is put up in a dainty form and would make a nice present. The number is limited, there being about one thousand copies left. No more to be printed. Order "At Last," price 25 cts.

The Instructor.

One of the very best books to have for ready reference on any of our distinctive, doctrinal features. No library complete without it. It saves you hours of weary research. No. 126, cloth, 75c; No. 127, leather, \$1.00; No. 128, flexible, \$1.50.

The Christian Sabbath, or Weekly Rest Day

is a complete refutation of the claims of our Seventh Day friends. It is brief, but comprehensive. You ought to be able to give some good reasons why you do not keep the seventh day. Get posted on this much discussed subject. No. 133, 40c.

What is Man,

by Elder J. R. Lambert. This little book is without doubt one of the biggest little books ever printed. It completely routs the fallacious idea of soul sleeping. It fairly scintillates with its clear cut reasoning. If you want to think, buy this book. You will never regret what you have spent for it. No. 140, cloth, 50c.

Compendium of Faith.

Gives a splendid arrangement of our faith as stated by the three books, *i. e.*, Inspired Translation, Book of Mormon, and Doctrine and Covenants. You need this book. It is of inestimable worth to every Latter Day Saint. No. 141, cloth, 75cts, No. 141½, leather, \$1; No. 174, flexible, \$1.50.

Objections to the Book of Mormon and Doctrine and Covenants Answered and Refuted.

It is almost impossible for the average Saint to be able to meet the many objections urged by our opposers against us, on account of lacking the necessary books and information. This work just fills the bill. You have a complete refutation of many of the so-called objections against us in a concise and handy form. Order No. 143, cloth, 40c.

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This book gives an intensely interesting account of the early days of the church. It has convinced many of the truthfulness of the latter day work. It is written in a plain, simple, truthful style; it appeals to the best elements in man. Don't fail to send for it for you library. It is also a splendid adjunct for missionary work. No. 150, cloth, 75c.

True Succession in Church Presidency.

A book for the student who wishes thoroughly to post himself on the question of the true successor of the Martyr Joseph Smith. Order No. 153, cloth, 50c.

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All our church business meetings as well as those of the auxiliaries, are, or ought to be, carried on by a close adherence to parliamentary usages. This book is the official parliamentary book of the church. You can't get along without it. No. 161, cloth, 40c.

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is a book put forth by the Daughters of Zion. Its name should bespeak a ready sale for it. Every parent should see that his girl has one of these books. To fail to properly instruct you children is criminal. Order No. 213, limp cloth, 30c.

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is a book carefully written, expressly to meet an attack upon our faith. Our work is a positive one, and as such, we are bound to strike no uncertain blows at error wherever found. This means that we must be as good anvils as we are hammers. This book prepares you to be both. Order No. 215, cloth, 50c.

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So many books have been written unfairly concerning the Seer of Palmyra that it is only justice that a book should be written explaining fully his mission and placing him before the world in a proper light. This book does this work. Order No. 238, cloth, 50c.

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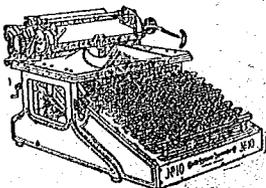
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THE SAINTS' HERALD

Official Publication of the Reorganized Church of Jesus Christ of Latter Day Saints

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

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



"There shall not any man among you have save it be one wife; and concubines he shall have none."—Book of Mormon, Jacob 2: 36.

VOLUME 57

LAMONI, IOWA, NOVEMBER 23, 1910

NUMBER 47

Editorial

SAINTS' HERALD DOCTRINAL SERIES FOR 1911.

One of the special features of the SAINTS' HERALD for 1911 will be a doctrinal series to run during the entire year.

In response to invitation from the HERALD editors capable writers from various parts of the world will contribute to this series.

Following is a partial list of subjects. Other subjects will be assigned later:

1. The character of God; his attributes.
2. Jesus Christ as the Son of God.
3. Jesus Christ; his mission to destroy the works of the Devil.
4. Faith; its necessity, how obtained, etc.
5. Repentance.
6. Baptism; its object.
7. Baptism; scriptural mode.
8. Baptism; prerequisites.
9. The Holy Ghost; its office work.
10. The Holy Ghost; can men receive it now?
11. The Holy Ghost; its gifts.
12. Laying on of hands; for the healing of the sick.
13. Laying on of hands; for the bestowal of the Holy Ghost.
14. Laying on of hands; for ordination, blessing of children, etc.
15. The priesthood; Aaronic and Melchisedec.
16. Authority; who may preach and in other ways represent God?
17. The Lord's supper.
18. The resurrection.
19. The eternal judgment.
20. Second coming of Christ; will it be literal?
21. Second coming of Christ; signs that indicate its approach.
22. The millennial reign; its nature; conditions then to obtain.
23. The new heaven and new earth.

This will be a very interesting and valuable feature of the HERALD during the coming year, and in connection with many other valuable features of the paper ought to hold our old friends and win us many new ones.

A LETTER FROM ABROAD.

A letter received from Bro. Gomer T. Griffiths, en route to Palestine, comes too late for space in the regular letter department, so we give it place in the editorial columns, feeling sure that it will interest our readers. The reader will note that like Paul Brother Gomer is all things to all men:

On board the steamer *Prinz Heinrich*, Mediterranean Sea, two days and two nights from Marseilles, France, October 28, 1910:

Editors Saints' Herald: I left England on the morning of the 25th inst., for Palestine, via Paris, Lyons, and Marseilles. After about ten hours' ride by train and boat I arrived in Paris on time. What a wonderful city. I doubt if there is another city that can compare with it in all the world for beautiful, clean, and wide streets; also fine buildings. Paris is a continuous revelation of grandeur. If you want to see the latest styles and fashions of the day just visit Paris. Leaving this city at 7.20 p. m., I reached Marseilles at 9 o'clock next morning, after about fourteen hours' travel on the fastest express train I ever rode on in any country. I was very favorably impressed with the country that I passed through.

Lyons is a lovely city and the French people have cause to be proud of their lovely France. Marseilles is the second most important city in France and the first commercial port in the country and the whole Mediterranean region. It has 500,000 inhabitants. Some very strange looking people were wandering about on its streets, and the town looked as queer to me as some of the people that I met; however, I was very much interested in many things that I saw, as I journeyed in an old queer rig that they called a carriage, from the central station through Boulevard D'Athènes and the Allies des Capucines and Meilhan to the Rve Noalles, said to be the most interesting and beautiful streets in the world.

On board the ship we had panoramic views of the whole port, the great docks crowded with ships from all countries, also the broad quays, with their warehouses and cranes. Then there is the old fort and the old town with its picturesque houses and its quaint life, and above the fort is the new cathedral; in fact there are beautiful views to be seen from all sides of the ship.

At 3 o'clock the steamer starts, towed by two tugs. She carefully and slowly passes through the sluices of Adene de'l Abbatoir, which are both provided with swing bridges. She makes a slender curve southward at the head of the city, and once more the city lies before us in its full beauty. We pass by islands and mountains until dusk. After seven next morning we approach the Corsican coast Saint Aquila, at the entrance to the Straits of Bonifacio. The journey through these is very interesting, as we can distinctly see varied coasts on both sides for a long part of the way. Early on the second morning the Lipari Islands appear, that wonderful volcanic group whose highest summit, Stromboli, rises from

the waves directly in front of us. We sail close to it and can see the fire and smoke issuing from a chasm in the side of the volcano. One hour and a half later we enter the straits of Messina and on either side of us are good sized towns; namely, Bognara and Messina, which were almost completely destroyed by the awful earthquake of December 28, 1908.

The ship passed close to the shore, which gave to us a grand view of the towns on both sides of the strait. The sights that I saw here will never fade from memory. Most of the towns have been rebuilt, but we could see a number of tumbled down buildings. We also had a fine view of the Sicilian Mountains. The face of the country is very rough and brown. I did not like the appearance of it, and was glad that I did not have to live in such a country. I noticed a few orange groves alongside of the water.

Saturday, the 29th. We are now sailing near the coast of Greece. For two days we were traveling near the coast of Italy. We expect to land in Alexandria to-morrow evening (Sunday). We have had a fine voyage. No seasickness on board as yet. Am enjoying the best of health. I have enjoyed the journey so far. We have all kinds of people on board, but all are friendly and cheerful. I was very sorry that I could not have the company of Brother and Sister Pitt on this voyage; however, they will soon follow. I have met with friends all along the route. Germans take me for German; French for a Frenchman; when I get to Egypt I will pass for a Turk; and the Jews say to me, "Don't you was a Jew?" So you see I am all right. I have no trouble in making friends wherever I go. I sincerely trust that our trip to Palestine will be blessed of the Lord and that we will find people there who love God and the truth.

Good-bye for the present. I will write again after Jerusalem has been reached.

Your brother in Christ,
GOMER T. GRIFFITHS.

My address is Jerusalem, Palestine, care Thomas Cook and Son, Tourist Office.

FAITH.

The Saints freely confess that at times they must walk by faith and not by sight. Others there are who profess to walk by sight alone, and reject all that can not be demonstrated to the mind through the five senses. Perhaps such men do not realize to the extent to which even men of science have been obliged to move by faith in their investigations; as the Honorable David Brewster says, "First a thought, a wish, then a faith, next a struggle, at last a fact." A writer in the *Youth's Companion* presents it in this way:

"The trouble is," said Harold Raymond, on his return from his second year in college, "that when you enter the sphere of religion, you deal with something quite different from anything that you meet in science. In the one you move step by step along lines of induction or deduction, and in the other you fling a highway through the air, in a bold and beautiful manner, but in a way quite different from that of science."

"I am not sure that the difference is so great as we are accustomed to suppose," replied his friend. "I have been thinking how scientific faith is, or, rather, how large a part faith plays in science. No man ever made a great discovery that was wholly an accident. Even if he were seeking the Northwest Passage and found America, it was faith that was guiding him."

"But it is a very different thing from what you call faith,

isn't it?" asked Harold. "Faith seems very vague as compared with the processes of science."

"I don't think so. I have wondered how it would seem if we were to try to add some modern names of science to the great muster-roll of faith in the eleventh chapter of Hebrews."

"I should like to hear how it would sound."

"By faith Columbus, when he was called of God to discover a new world, went out, not knowing whither he went. By faith he sailed strange waters, with Cabot, Magellan, Vesputius and Balboa, the heirs with him of the same promise.

"By faith Copernicus lifted the earth from its solid base and set it to moving in rhythmic order round the sun; and all the suns and sons of suns with planets in bright array that circle round the throne of God. This he beheld by faith.

"By faith LaPlace understood how the worlds are made from star dust; and Newton beheld in the fall of the apple a force that holds the worlds in place, and that not by things that do appear.

"By faith the men of science, who did not always call themselves men of faith, found substance in the things hoped for, and moved from experiment to hypothesis and from hypothesis to theory, and from theory to fact, and from fact to sight; and all these were the children of faith.

"And what more shall I say? For time would fail me to tell of Stephenson and Fulton, of Morse and Roentgen and Edison and Lister; of Cyrus Field and Alexander Bell and Marconi and Wilbur Wright, who through faith made iron float, yoked chariots to the invisible power of steam, caused the voice of man to be heard by his fellow-man at a distance of a thousand miles, filled the air with voices inaudible to the ear, but intelligible to the mind of faith, and lifted the bodies and the minds of men on wings of wonder, and set them to sailing amid the clouds.

"By faith they built railways, irrigated deserts, crossed the trackless ice to the poles; subdued climate, overcame hardship and incredulity; out of weakness were made strong, and added to the space and comfort of human life, and gave wonderful analogies to those who seek the farther knowledge which is by faith.

"Now they who do such things all die in faith, and none of them fully receive the promise, God having provided some better thing that we too, should learn the lesson of faith, and follow their steps.

"And wherein we have learned from saints and apostles, and the Lord of life, and have found sure footing for faith, let us not count it unreasonable that still we follow, and live the life of faith."

MODERN PHARISEES AS WELL AS OLD.

CHRIST, WERE HE TO COME TO DES MOINES, WOULD PROBABLY BE FORBIDDEN SOME OF THE CHURCH PULPITS.

Had Christ postponed his advent on earth a little more than 1,900 years and chosen the twentieth century as the time and Des Moines as the place, he would have met the same kind of Pharisees as he did on the streets of Jerusalem, according to the speculation of the Rev. W. B. Gage, of the Highland Park Presbyterian Church.

That the Pharisees of Palestine have their prototypes on the streets of Des Moines, believes the Rev. Mr. Gage. The amount of local pharisaical bigotry may be easily attested by anyone who dares to stand for some new phase of religious truth, declared the Rev. Mr. Gage in his morning sermon.

PRESENT DAY BIGOTS.

"Fascinating is the speculation as to what would have been the fate of Jesus had he chosen Des Moines and the twentieth century as the place and time of his advent," he said. "In arriving at some conclusion it must be remembered that Pharisees of modern stripe still tread our streets and find their way on the Sabbath day into our places of worship.

"The amount of present day pharisaical bigotry can only be estimated by one who has dared to stand for some new but true phase of truth, being brought thereby into contact with it. The church to-day, as of old, grows rank with weeds of conservatism. There is a vast deal of suspicion as to anything new. Because of its very freshness it seems hard for many people to believe that it is true. Hence, did Christ come to teach theological and religious truth in all of its ultimate splendor, piercing the mists, and rubbing clouds from the sky, how great the opposition he would have to meet. His earthly bark would certainly find no smooth seas for life sailing.

"There would be also those whom he would be compelled to condemn. Upon their heads he would heap the woes of his denunciation. We refer not so much to the poor, wretched drunkards, or to those whose hands are stained with evil doing, and whose hearts are black with crime. To such, when on earth, he was always considerate and exceedingly kind. But there are so many who sin and are not sorry; who live in evil and do not sincerely desire a better way of life.

CONDEMNNS INDIFFERENCE.

"These usually plume themselves on their morality and are proud of the virtue possessed. Be that as it may, they are supremely indifferent to him. They resist every approach he may make. And to them, as to the Pharisees of old, he would probably some day speak, exhausting the vituperative adjectives of his vocabulary. He would, without doubt, call many modern men "wolves in sheep's clothing"; style them "oppressors of the poor"; proclaim that they were members of "an adulterous generation," possessed of "eyes but see not—of ears but hear not," "blind leaders of the blind." Thus speaking, truthfully, fearlessly, how great the opposition he would have to meet. I am sure that he would be excluded from many of our pulpits and perhaps, as of old, be compelled to preach in the streets. Soon there would be formulated plots and plans. Persecutions would thicken, and only the progress he has instituted would prevent the reënactment in Des Moines, in some form, of the tragedy of Calvary and the cross."

—*Register and Leader, October 17, 1910.*

"All some people lack of being backslidden is acknowledging it."

NOTES AND COMMENTS.

An editor, in one of our western cities, not a member of the church, sends us a letter that he has received from an individual who offers to come and lecture against the Reorganized Church of Jesus Christ of Latter Day Saints, providing he is supplied with a hall, "board and lodging," and the privilege to "take up a collection." He says that he has tried to induce leading elders to meet him and has failed, brands the Book of Covenants as a set of lies, and offers to drive all Latter Day Saint elders from the town. To this the gentleman replied that the lecturer was at liberty to come, as the Saints came, secure his own hall, and look out for his own lodging. That the Saints of the community were good citizens, and their church, as nearly as he could judge, more nearly than any other church in accord with the Master's teachings. Our correspondent does not reveal the name of the braggart who thus promises to eliminate Latter Day Saint elders from the landscape, but we feel sure that we could name the man. We will not do so, because we wish to strike at the principle and not at the man. We wish him no ill; but despise his conduct. He is a man who some years ago was expelled from the church for adultery. His present denial of the faith is the result of the working out of that immutable law found in the book that he brands as a mass of lies: "He that looketh upon a woman to lust after her, shall deny the faith, and shall not have the Spirit." It has happened before that such men when expelled because of their crimes have turned to be most bitter enemies of the church. The blacker they paint the church the worse they fare themselves; for if the brethren are bad, how much worse are they who are too vile to hold fellowship with the brethren. This man labored in the church for years and found nothing wrong until he was caught in a disgusting crime and expelled. So long as he could draw his bread and butter from the church he defended it. If the church would admit an error and restore his former official standing he would return to-morrow to its defense. But when his efforts to hold membership failed he turned against it, and is willing to fight it for the privilege of "board and lodging" and the chance to "take up a collection." We submit the thought that the elders are under no obligation to meet such a man in debate. He represents no one but himself. He is not indorsed by any other church; neither by man nor God. Every argument that he has to present has been met repeatedly in public. There are other men of some character, honor, and moral standing who will meet us in debate if we wish debate. The elders may meet this man if they choose, but they are under no obligation to do so, and if they do they confer upon him an unmerited honor.

"The Kansas City Times of last Thursday said: 'Independence went "dry" by a majority of 207. That vote is explained by the stand taken by the Reorganized Church of Latter Day Saints, whose members, including five hundred voters, declared for the abolition of saloons. The surprise of the election was that while Independence voted dry, Mount Washington and Maywood, with their residence population, voted "wet" by large majorities.' The vote here referred to includes all Blue Township, and there is good evidence that Independence city went dry by 400 majority. In sending out 'dry' literature the committees, both here and at Holden, omitted sending to Latter Day Saints, because they said the Saints would vote 'dry' anyway. This is a high tribute to the Saints. One prominent gentleman in Kansas City said to us that he thanked God the 'Latter Day' people could be depended on to vote 'dry.' We wished he might not be mistaken in a single instance. Saints, let us hold fast to that reputation, not only as regards the abolition of the liquor curse, but as regards every other good work. How could the Saints be in harmony with their profession and do otherwise?"

"In working and donating money in the cause of prohibition there was not a selfish interest involved. It was all done for the good of humanity, for reducing crime and suffering. They were actuated by noble principles. What actuated those on the other side? Was it dollars and cents? Was it anything of a noble character? Was it for the good of humanity, that there might be less poverty and suffering? Can these questions be answered without equivocation and without a blush? The Kansas City brewers boast that they defeated the prohibitory amendment, and that they will make Kansas 'wet' in the next two years. God forbid that these home-destroyers and poverty-making concerns be allowed to pervert contented, prosperous Kansas for their own greedy desires for gain."—*Zion's Ensign*.

The following comments from Leon, Iowa, papers speak much for Graceland College and Graceland students. These appeared in write ups of the recent game of football between the Leon High School and Graceland College teams:

"The members of the Graceland team are to be complimented on their sportsmanlike conduct during the game and to their absence of rough or dirty tactics. If there were more teams like the Graceland team no one could have any objections to the modern game of football."—*Journal*.

"The Graceland boys are gentlemen, everyone of them, and are to be complimented on their absence of 'dirty work' in the game."—*Reporter*.

The Herald Publishing House is giving away teacher's Bibles selling at \$3 and \$4 each, as pre-

miums for securing subscribers to *Poultry Pointers*, the poultry journal published by Graceland College. An excellent chance to exchange a little spare time for a Bible. Those who are interested may write to Herald Publishing House, Lamoni, Iowa, for particulars.

We are in receipt of a letter from a correspondent, a member of the Utah church, who writes from Salt Lake City, as follows: "Have read several of your tracts given to my son by one of your elders who is preaching here. I find they are only too true. I would like if you would send me a catalogue of your books. Please to mail it under cover; if you don't, we are liable not to get it."

Fear is not caused by the difficulties that confront us, but by the spirit in which we confront our difficulties. Before the same set of difficulties one man goes down in abject failure, another rises to greater manhood and strength than he ever had before. It was not the difficulty that unmade the one, or that made the other: it was what each man saw in or through the difficulty. "Fear sees giants, but faith sees God." That is the secret of the difference. To God, there is no such thing as difficulty; therefore to one whose whole life is God's, and to whom God has pledged his own powers and resources, there is no fear or hold-up in difficulty, but only an opportunity to draw in faith upon God's overcoming power. To one who is trying to live without conscious and continued dependence upon God, every passing year exposes more of his own weakness, and the giant in every fresh difficulty looms larger and larger. The slavery of fear or the freedom of faith is ours for the choosing.—*Sunday School Times*.

Hymns and Poems

Selected and Original

Prejudice.

Up from the bogs of Indolence,
And the bitter stream of Inference,
It rises, gaunt, a fit incense
Unto the goddess Ignorance.

And with its damp and chilling mists
It settles thick where e'er it lists,
And with a legion phantom fists
Enslaves and blinds what e'er it wists,

Fit potion of Satanic brew,
Instilled within the heart of you,
To make appear of loathsome hue
The crystal drops of Truth—God's dew.

Fling back the clammy shroud which lies
Above the mires of Prejudice;
Breathe in the air of free, blue skies,
And let your prayer for Wisdom rise!

E. A. W.

Elders' Note-Book

THE ADVANTAGES OF A NON-FLESH DIET.

(Read and presented by John Scholefield before the Birmingham District, England, priesthood association, at Sutton Park.)

Food is a main source of energy in the human body. Energy is in great demand at the present day. This is a competitive age when "the pound of flesh" is exacted. We need to be at our best physically and mentally to cope successfully with the conditions of life as we find them to-day, as Saints, and the priesthood of God especially.

I hold that the continued use of flesh meat as an article of food is a hindrance to our acquiring a sound and healthy physique capable of endurance. To the average man meat seems to be the source of all strength, other foods being only incidental. "The man who eats meat is never stronger than his neighbor who does not eat meat, other things being equal, and he is notably inferior in point of endurance." This has been proven in scores of instances.

The most recent tests of this kind were those of Professor Irving Fisher, of Yale University, applied to some of his students who were athletes. As a scientist he was unbiased either by personal prejudice or accepted tradition, and was one who had no ax to grind.

The first test was holding arms horizontally, in which forty-nine persons took part, representing two types of dietetic habits, those who ate flesh meat and those who did not.

Second test, deep knee bending.

Third test, leg raising with the subject lying on his back.

The first test showed a great superiority for flesh abstainers, even the maximum record of the flesh eaters was barely more than half the average of flesh abstainers, only two of fifteen flesh eaters succeeded in holding their arms out over a quarter of an hour, whereas twenty-two out of thirty-two abstainers of flesh meat surpassed that limit, none of the flesh eaters reached half an hour, but fifteen of the thirty-two exceeded that limit, of these nine exceeded an hour, four exceeded two hours and one exceeded three hours. In respect to deep knee bending, if we take No. 325 for reference, we find that of the nine flesh eaters only three surpassed this figure, while of the twenty-one abstainers from meat seventeen surpassed it. Only one of the nine flesh eaters reached 1000, as against six of the twenty-one abstainers, none of the former surpassed 2000, as against two of the latter. The next feat showed little difference, but I pass on.

Note carefully the dyspeptics among your friends or acquaintances and you will probably find that in nine out of ten cases they are practically inclined to

the use of meat. It is true there are other contributing causes to their ailments, but if meat possessed the strengthening and vitalizing influence ascribed to it, we would not expect such an extensive amount of sickness amongst its consumers. Listen to what Adam Smith, a Scottish Political Economist, and once professor of Glasgow University, extracts from the book, "Inquiry into the nature and causes of the wealth of nations." The peasantry of Wales, Norway, Sweden, Russia, Denmark, Poland, Germany, Turkey, Greece, Switzerland, Spain, Portugal and almost every country in Europe subsist principally, and most of them entirely, on vegetable food.

The Persians, Hindoos, Burmese, Chinese, Japanese and in fact most of the Asiatics live upon vegetable productions. The great body of the ancient Egyptians and Persians confined themselves to a vegetable diet, and the Egyptians of the present day as well as the negroes whose great bodily powers are well known. The brave Spartans, who for muscular power, physical energy and ability to endure hardships, perhaps stand unequalled in the history of nations, were vegetarians.

The departure from their simple diet was soon followed by their decline.

The armies of Greece and Rome in the times of their unparalleled conquests subsisted on vegetable productions. In the training for the public games in Greece, where muscular strength was to be exhibited in all its various forms, vegetable food was adhered to, but when flesh meat was adopted afterwards those hitherto athletes became sluggish and stupid.

From two thirds to three quarters of the whole human race from the creation of the species to the present time have subsisted entirely, or nearly so, on vegetable food, and always when supplies of this kind have been abundant and of good quality and their habits in other respects correct, they have been well nourished, and well sustained in all the interests of their nature. So much from outside sources against the use of meat and advocating the advantage of *abstinence* or very *moderate* use of the same.

Last but not least; the Lord has spoken, and as Latter Day Saints we profess to believe it. Doctrine and Covenants, portion of 86:2:

"Yea, flesh also, of beasts and the fowls of the air, I, the Lord, hath ordained for the use of man, with thanksgiving. Nevertheless, (don't forget that word, Saints,) they are to be used sparingly; and it is pleasing unto me that they should not be used only in times of winter, or of cold, or famine. All grain is ordained for the use of man and of beasts, to be the staff of life."

All Saints who remember this one thing, not forgetting the rest in this section, shall receive health, and finally "health is the first wealth."

Original Articles

FUNERAL SERMON OF ELDER ELI A. STEDMAN.

PREACHED BY H. A. STEBBINS, AT LAMONI, IOWA, SEPTEMBER 11, 1910.

(Reported by Sr. Annie Allen.)

When I was in this house at prayer meeting a week ago this afternoon I had no idea that but one week would pass until we would be called to such a sad event as this, even the funeral service of one who, it seemed to me then, might live for some time yet, and all of us hoped so.

I will read the items of Brother Stedman's life that I have gathered and written:

Bro. Eli A. Stedman was born near Henrietta, Lorain County, Ohio, November 7, 1840. Died September 8, 1910, aged 69 years, 10 months, and 1 day. In January, 1862, when past twenty-one years, he enlisted in the army, serving three years, guarding rebel prisoners on Johnson's Island in Lake Erie. While on one trip south for prisoners the fever seized him and he was brought to his parents' home in Ohio, and was sick eight months before he could return to duty.

After his discharge on February 28, 1865, he went to Minnesota, and on December 18, 1866, at Redway, was married to Miss Adelia L. Cole. In May, 1892, they came to Lamoni to dwell. To them were born five children; one son, Squire, and four daughters, Srs. Marie Buffum, Ruby Cummins, Retta Robinson, and Ruth Schoolcraft. All are present to-day, from Missouri, Iowa, and North Dakota.

Brother and Sister Stedman obeyed the gospel in Minnesota, in 1869, being baptized by Bro. W. H. Kelley. In 1875, he was ordained an elder, and a large part of the time he has been engaged in the work of the ministry until his health failed. He held the offices of a seventy, a high priest, and a high counselor in the Lamoni Stake; also at death he was Post Commander of Lamoni G. A. R.

He was a man of pure mind and of noble character, one who kept his promises and met his obligations honestly. Was not proud or dictatorial in manner, but kind and friendly. Did not surmise evil, nor insinuate wrong, nor hold animosity. We shall feel his loss greatly.

I will also read from the Psalms certain prayerful exclamations made unto the Lord. It seems to me that they are such as our brother would make and doubtless has made in his devotional thoughts and meditations before God.

Unto thee, O Lord, do I lift up my soul. . . . Show me thy ways, O Lord; teach me thy paths. Lead me in thy truth, and teach me. . . .

Judge me, O Lord; for I have walked in mine integrity: I have trusted also in the Lord; therefore I shall not slide. Examine me, O Lord, and prove me; try my reins and my heart. For thy loving-kindness is before mine eyes; and I

have walked in thy truth. I have not sat with vain persons, neither will I go in with dissemblers. I have hated the congregation of evil-doers; and will not sit with the wicked. . . . Lord, I have loved the habitation of thy house, and the place where thine honor dwelleth. . . .

The Lord is my light and my salvation; whom shall I fear? The Lord is the strength of my life; of whom shall I be afraid. . . . One thing have I desired of the Lord, that will I seek after; that I may dwell in the house of the Lord all the days of my life. . . . Hear, O Lord, when I cry with my voice; have mercy also upon me, and answer me. When thou saidst, Seek ye my face; my heart said unto thee, Thy face, Lord, will I seek.—Extracts from Psalms 25, 26, 27.

Probably they have been read and spoken of by Brother Stedman many times during his life, when his heart yearned towards God.

And now it is fitting that we should speak and think upon those things for which this man stood for over forty years in the earnestness and integrity of his heart and of his life. There comes to my mind in the beginning this scripture:

What is man, that thou art mindful of him? and the son of man, that thou visitest him? For thou hast made him a little lower than the angels, and hast crowned him with glory and honor. Thou madest him to have dominion over the works of thy hands.—Psalm 8: 4-6.

These words are significant and full of meaning. Evidently they were inspired by the living God as given to his servants the prophets in days of old, and they inspire us to believe in God and in his love for man. They give us sublime thoughts about the Lord and his purposes, his motives, his intentions. They give us exalted ideas of the possibilities for the created being called man. And indeed there come joyful thoughts about God, and angels, and men, who are spoken of here as associated beings.

Thou hast made him a little lower than the angels, and hast crowned him with glory and honor. Thou madest him to have dominion over the works of thy hands.

And although man fell afterwards, and the race has not yet risen to its destined place, yet it was a great creative act when God made man a perfect being in his own image; when he sent him forth as the crowning piece of his workmanship on earth, the one far above all the other forms of life. And although man's body was mortal like those of the lower orders of creation, yet there was something within man that was not in the others. And that was the intelligent mind, the immortal spirit which came from God, one into each of these tabernacles made in God's image. And thus God created man to dwell upon the earth, to have the rulership, and to have happiness and joy. The Book of Mormon says that "Man is [or exists] that he might have joy." And therefore God created man for man's happiness both here on earth and in the eternal world.

The foregoing texts also bring to us the glad truth enunciated by the Savior that "God so loved the world." Not hated it, but loved it. Also another,

that "Like as a father pitied his children so doth the Lord pity them that serve him."

And surely we can believe that Brother Stedman did love God and his cause during his life, perhaps from his youth. He and I did not know each other as boys, but we were in and near the same town, Henrietta, Ohio, when he was seven years old and I was four. I was born in Toledo but afterward my mother removed to Lorain County, and for a time we small boys were near each other, but we were not acquainted until after we had heard the gospel and obeyed it; he in Minnesota and I in Wisconsin. However, I am satisfied that the Lord guided him, and that he had the principles of honesty, integrity, nobility, and such love for truth that it caused him to obey the gospel when he heard it. Had he not such principles in youth he could not have come out from three years of army life so uncontaminated, with his ways clean and right, as I believe they were, and such as he maintained through the years since he accepted God's work.

What is man, that thou art mindful of him, or the son of man that thou visitest him. Thou madest him a little lower than the angels.

Yes, and also God said, "Let us make man in our image, after our likeness, and it was so." Evidently he spoke to his Son, who was with him "in the beginning." He was the Master Workman under the Father's instruction. Therefore Jesus said in word and meaning, "My Father is greater than I. The works that I do are done because my Father sent me. I and my Father are one." Yes, they are one in purpose and in plan, one in their exclusive work, both intent on carrying out the great plan of salvation for man. We are told that they are working "to bring to pass the immortality and eternal life of man." Not the immortality of the spirit, as some say. For the spirit is already immortal and *can not* cease to exist. But if the spirit alone is to live hereafter, then there would be no redemption of man as he was created, no salvation of man as man. But Christ's atonement was instituted for the redemption of the entire man, body and spirit, as Christ demonstrated by his own resurrection from the tomb, also by his prophecy that the time is coming "when all who are in their graves shall hear his voice and live."

But I want to speak more fully about the "inner man," the spirit. It is written, "There is a spirit in man, and the inspiration of the Almighty giveth them understanding." Also when Jesus died he said, "Father, into thy hands I commend my spirit." And when Stephen was stoned to death he looked up into heaven and saw God and Jesus Christ at his right hand, and he said, "Lord Jesus, receive my spirit." Then he gave up the ghost (or guest), he gave up

that which went back whence it came, even "to God who gave it."

Another thing: It is evident that the spirit of man is in the form of the body of man, as angels are also. When the disciples looked out upon the water and saw Jesus walking there they recognized him. Yet because he did not sink, they thought it was only his spirit. But he assured them that he was in the mortal body yet. Likewise when he had risen from the dead they knew he had died and they supposed that this was only his spirit. But he said, "Handle me, and see, for a spirit hath not flesh and bones as you see me have." Thus, notwithstanding the fact that it was his resurrected body they saw, yet his language shows that he knew it might have been his spirit without the tabernacle. The Jews in general, except the Sadducees, understood the truth that the spirit is in the form of a body and that it exists independently of the body, when separated. It can not be otherwise and God's word be true.

In 2 Chronicles 18: 18-21 is also clear proof that spirits without bodies have the power of sight, of hearing, and of movement. The spirit mentioned stood before God; it was seen, it heard, it spoke, it was an intelligence, although evil in its nature. Many scriptures cause us to know that the body is but the outer form for the living tenant. When the spirit departs the body is indeed dead, as James wrote. "And we fly away" when the spirit departs, as Psalm 90: 10 relates.

And Brother Stedman, the real, living entity, who spoke the words of love to wife and children, who declared the message of eternal truth from the desk in many places, in earnestness and sincerity, in purity of thought and speech, the tenant who looked out of those eyes and heard with the ears, and spoke with that tongue; that intelligent entity has gone on and left this mortal tabernacle that is here before us. The thinking, speaking, acting person has departed and gone to a happier company beyond. That which controlled this body, which told it what to do and what not to do, has left the mortal tabernacle. The body is but the machine under the governing and controlling authority of the ever living soul. Though the body is dead the spirit is not dead. Brother Stedman is now among those who await the giving of immortal, eternal bodies. Let us think of this as a very important and a very happy truth.

Go to the piano there and strike the keys. Do the keys cause the music? One not knowing better might say that they do. A child may suppose the keys make the sweet sounds. But we know that what is back of or behind the keys produces the music. Take the soul out of the box and one may strike the keys all day and there will be no music. So with the human ear, and eye and tongue. You may call now in the ear of this body before us, but

it no longer hears anything. The loving family have cried out and mourned by his side; but there has been no answer, because the person who before this heard their calls has now moved out. That which once could speak by the use of that tongue has departed. The tongue itself did not speak. It was only the instrument for the use of the one who dwelt within, as the keys move to let the music come forth.

But I want to say to you, to the widow and these daughters, and son, and sons-in-law, and daughter-in-law, that if the curtain were drawn aside to-day; if you, Sister Stedman, could see Eli over yonder, where I am satisfied he now dwells, you would say, "Why, Eli, what a happy home you have." And the son and daughters would say, "O, father, what a glorious place you live in; how lovely it is, and how happy the people are." And your tears would dry and your hearts would be filled with joy to know that he has gone to such a happy country, to dwell with such a glad company as you saw him with.

I remember well about the experience of Bro. John Pett, of Gallands Grove, Iowa, some fifteen or eighteen years ago. They had traveled from England to Utah in belief that there was the true church. On the plains in an unknown grave lies the body of one of their children. They continued on, and in Utah found the evils existing. Then they returned east in the faith of the Reorganized Church and located in Crawford County, Iowa. During a conference held in Gallands Grove, over thirty years ago, Bro. W. W. Blair and I were bedfellows at their house. Their home was a place of peace and love. By and by Sister Pett died and Brother Pett was bereft after fifty years of companionship. And he grieved so much that he asked the Lord to permit him to see her happiness on the other side, that he might be content. He prayed in earnestness and the Lord was good to him in giving him a view. He wrote me about it.

He saw that she was not as in youth, but on her mature countenance there was a radiant joy, such an infinite peace and the brightness of a supreme content, such a look of eternal happiness, that he could not be other than completely satisfied as to the glory that she had share in over yonder, where dwelt the blest who die in the Lord. The face was hers exactly, but it had no longer the marks of care, or toil, or pain, or old age. It made him so happy to see her so, that he did not wish her to return to him, but only that he might be permitted soon to go and dwell where she was.

And I say to you to-day that if the veil could be drawn aside and you could behold the obedient and faithful ones who have gone over, you would cry out, "Oh, what happiness they have there," and it would cause you to want to be worthy to be with them.

Indeed, it is where all are invited to go and to be prepared.

Those before me who have sons or daughters who live in happy homes of their own, you rejoice that it is so and do not expect them to come back and live with you. You say, "They have good companions and obedient children, and even if I do not see them I know they are comfortable and happy; I am satisfied." Then why should we not think of those who go from this life to far happier homes than our earth affords anywhere, even though it be a six hundred room palace like the one recently finished at Posen, Germany, by the emperor. It is the fifty-first palace of royalty in Germany. It is occupied by one of the princes. But we common people would not want such a house on earth. We would not know what to do with all those rooms, any more than we would with the fifty thousand dollars daily income of Mr. Rockefeller. We could use a part and we could help the church and give to the needy, but the immensity of the home and of the income would overcome anyone of us who might receive the burden.

But the eternal home and the everlasting possessions prepared for those who live for them here, they are what we want. All of you are invited to share those happy conditions which God has provided, which he has promised to give his people. So we believe of Bro. Eli A. Stedman, that he has passed over to that happy waiting place.

The scripture says, "Blessed are the dead that die in the Lord; yea, saith the spirit, they shall rest from their labors and their works do follow them." Therefore make yourselves ready. And our homes should be houses of faith and of prayer, houses of study and of learning, learning about God and his plan of salvation for mankind. What can I speak of better than this glad message that the Son of God gives warrant for saying about the dead that "die in the Lord," the death that I believe Brother Stedman died after a noble and worthy life here. I do not think that I say too much in this. I enjoy speaking of the virtues and merits of people, of those who are honorable and clean, without dishonesty and deceit. Indeed, to give credit to everyone according to the good in each one, but not to praise the corrupt or the evil. And I rejoice that so many good men and women are earnestly making themselves ready for the paradise of God and for the resurrection of the just.

May God comfort you, Sister Stedman, and you, the son and the daughters. May you so live as to be prepared to join the husband and father over there. May we all have help to work righteousness, to have pure motives, and to live so as to obtain everlasting life when our time shall come to pass over. In Christ's name, Amen.

WHEN TO RENDER THE ACCOUNT.

BY BISHOP E. L. KELLEY.

CHAPTER 2.

AN ACCOUNT OF THE STEWARDSHIP SHOULD BE RENDERED IN THIS PRESENT LIFE, NOT POSTPONED UNTIL THE NEXT.

The principle which exacts obedience as a means of perfection and condition of reward, must have associated a standard by which to determine the fulfillment, and an authorized administrator who must instruct in and pass upon the act of compliance. The rule in the law of Christ holding out a certain attainment of perfection in order to meet the approval of the final Judge, demands teachers and advisers along the way, to whom reports may be made, the bearings taken, and without which no man can be said to "walk in the light."

It is illustrated in the parable of the vineyard:

When the Lord therefore of the vineyard cometh, what will he do unto those husbandmen? . . . He will destroy those miserable, wicked men, and will let out the vineyard unto other husbandmen, who shall render him the fruits in their seasons.—Matthew 21: 41-43.

Properly speaking, men in this life are stewards, not owners, and they should recognize the condition as it is, and not assume ownership, when that relationship does not exist, but render the account of the stewardship in the season thereof. The strictly honest tenant in this life does not seek to put off the settlement of the rent with his landlord from year to year; and the strictly faithful steward, after that he is advised, will not defer rendering his account, but whether intrusted with much or little, will render the account "in the season thereof"—in the proper time; why not?

It is in keeping with such illustration and the rendering of such account that Jesus says:

He who is faithful in that which is least, is faithful also in much; and he who is unjust in the least, is also unjust in much.—Luke 16: 10.

The test of worthiness is made as we move along in life and not left to be determined and fixed in some future by and by. Do not overlook the important lesson to be had from the instruction. Faithfulness is shown in rendering the account here, not by waiting until we shall have reached the other side. It is too late after we have passed to the other side to do this, for we are already dispossessed of the things of this present life then, and can not re-adjust our work, if we would, but must answer for what we have done, or what we have failed to do. Hence the instruction: "If therefore ye have not been faithful in the unrighteous mammon, who will commit to your trust the true riches."—Ibid., verse 11.

It is a false position to assume that we will wait till we pass to the other side, and then answer to

God; the time of the trial and testing passes as the acts of life are wrought. If you have not been faithful in the unrighteous mammon, who will give to you the true riches?

The character has already been formed, and if not found perfected under a compliance with the law, not by the failure to obey, it is found wanting. To such, the true riches can not be intrusted. There is a good and wholesome reason then for the scriptural instruction:

For, for this cause pay ye your consecrations also unto them; for they are God's ministers, attending continually upon this very thing. But first, render to all their dues, according to custom, tribute to whom tribute, custom to whom custom, that your consecrations may be done in fear of him to whom fear belongs, and in honor of him to whom honor belongs.—Romans 13: 6, 7.

The Apostle again makes more prominent the office and work of the minister of the law here in this present time, when he contrasts the work of Melchisedec with that of Abraham. He writes:

Now consider how great this man was, unto whom even the patriarch Abraham gave the tenth of the spoils. . . . But he whose descent is not counted from them received tithes of Abraham, and blessed him that had the promises.—Hebrews 7: 4-6.

This further stamps the strictness of the justice of God in rendering to every man, place according to his works. Merit is attained by faithfulness on the part of the children here, and each is promised that he shall receive according to his faithfulness, with the assurance to all set forth in the Roman letter, 2: 11, "For there is no respect of persons with God." With such a rule of life, and under such covenant of promise, everyone should strive in the race that is set before him, and whatever others may do, make a faithful account.

The necessity for special effort in fulfilling the law and making answer for our work in the present life is definitely set forth in the divine instruction to Israel in later times. The command given December, 1831, is as follows:

For verily thus saith the Lord, It is expedient in me for a bishop to be appointed unto you, or of you unto the church, in this part of the Lord's vineyard; and verily in this thing ye have done wisely, for it is required of the Lord, at the hand of every steward, to render an account of his stewardship, both in time and in eternity. For he who is faithful and wise in time is accounted worthy to inherit the mansions prepared for them of my Father. Verily I say unto you, The elders of the church in this part of my vineyard shall render an account of their stewardship unto the bishop which shall be appointed of me, in this part of my vineyard. These things shall be had on record, to be handed over unto the bishop in Zion; and the duty of the bishop shall be made known by the commandments which have been given, and the voice of the conference.—Doctrine and Covenants 72: 1.

There is complete order and harmony of work in the household of faith and no one can properly ignore the office work, or administrative authority, of another. To do this is to hold lightly, or ignore, the

Lord who appoints these messengers, and thus lose the blessing accompanying, as stated by Jesus, "He that heareth you heareth me."

No one is so great by birth, or calling, as to be exempt from the law of duty, or of recognizing and properly answering to the authority and place of others. Jesus set the unparalleled example when he came to John, and demanded that he humbly comply with the rule of baptism in water, that John had been sent and authorized to administer. When John recognized the special worth of the great character who came to him, he refused to baptize Jesus; but Jesus answering said, "Suffer me to be baptized of thee, for thus it becometh us to fulfill all righteousness. Then he suffered him."—Matthew 3: 43.

What a great impetus, to the great work of the church, if Christ's professed children to-day would heed the example; all come to God's authorized ministers and ask to comply with the divine order, if anything has been omitted, thereby living by "every word that proceedeth from the mouth of God," instead of, as may be observed occasionally, trying to change the order and direct the administration of the law after the peculiar notions which have "crept in," and in a manner "perverted the right way." We plead for a holier and heartier desire to move the Saints universally to fulfill the entire law of Christ; and that they shall for their own good, and the glory of God, earnestly strive, in this present time, to render to the Lord that which is his own.

Of General Interest

DID THE GREEKS DISCOVER AMERICA?

The Greeks discovered America. They were the first to discover it, so far as the records of history go. Long before Leif Erikson, the hardy Norseman, sailed with his vikings across the North Atlantic; long before the days of the Irish Saint Brendan, or the Welsh Prince Madoc, or the Genoese Columbus, the Greeks discovered the Western Hemisphere. It was 2,228 years ago, during the reign of the great Alexander, that Ptolemy, a Greek navigator, was swept by storm and wind with his sailors to the shores of Uruguay, South America.

The evidence of the discovery is incontestable. It came to light in 1827, at a time when little attention was given to archæology, and when few Americans ever had heard of Leif Erikson, the Norse discoverer, or of Prince Madoc, the Welsh discoverer, or of Saint Brendan, the Irish discoverer.

The land reached by the Greeks of old is not familiar to us, though it is associated in the mind with Garibaldi, that hero of two worlds to whom the Italy of to-day is so greatly indebted. For Garibaldi, in his youth, fought bravely for the independence of Uruguay. This South American republic lies in

about the latitude of Cape Colony, in South Africa, and extends even farther south than Cape of Good Hope.

FARMER FOUND RELICS WHILE PLOWING.

Not far from its stately capital city of Montevideo, in the year named above, a farmer of influence in the community near the city came upon a strange discovery. Making a slight excavation in a field, he discovered a large, flat stone. Scraping the dirt from it, he found to his surprise that it contained some lettering carved on its surface. On removing the earth about it the stone was found to rest upon a stone vault, or cellar, of small dimensions. The tablet stone was removed, and the contents of the vault were brought to light. These included a large earthen vessel, two ancient swords, a helmet, and a shield. It was at once apparent that these relics, with the possible exception of the urn, were of ancient Greek pattern.

Despite the dryness of the climate and the care with which the walls of the vault had been sealed to exclude the air, the metallic articles were for the most part deeply rusted. But fortunately it was possible to make out clearly the designs which they bore in relief.

HEAD OF ALEXANDER ON SWORD HILT.

On the handle of one of the swords was molded the head of a Greek, supposedly Alexander the Great, whose profile is familiar to students of antiquities. The helmet was elegantly wrought in bas relief, and the scene which it portrayed was unmistakable. It represented the "stock" picture of all lovers of the "Iliad"—the picture of Æneas dragging the dead body of Hector around the walls of Troy.

Nothing more was needed to demonstrate the Greek character of the relics, but a further revelation was made when the inscription on the tablet was studied. It was in Greek characters, neatly done. But it seemed at first impossible to demonstrate anything more than this single fact. The weathering of the stone had so obliterated the characters that but few of them could be read with certainty. A careful cleaning of the stone brought out more of these, and the initial words stood out pretty clearly.

OBVIOUS ERROR IN TRANSLATION OF DATE.

The inscription was translated thus:

"In the Reign of Alexander the Son of Philip, King of Macedon in the Sixty-Third Olympiad, Ptolemy"—

Here the letters became so obscure as to be undecipherable.

Let us be thankful, however, that we have the date and the subject of the story which the tablet sought to tell, although we have not one word of the story itself.

First let us note the date. Alexander reigned from 336 B. C. to 324 B. C.—that is to say, from the 110th Olympiad to the 113th. The Greeks used letters for figures. The letters “xi,” and “gamma” represented 63, and the letters “rho” “iota” and “gamma” 113. Evidently in the first reading of the inscription “rho” and “iota” were mistaken for “xi,” and the reading should have been “in the one hundred and thirteenth Olympiad.”

This would mean some time within the last four years of Alexander's reign. That wonderful reign of twelve years was so filled with great events that it captivates the boys and girls in the history classes of all our high schools. It will add to their interest in that period to note this evidence of another achievement.

ALEXANDER MAD TO SUBDUE THE WORLD.

Alexander was absorbed in the story of the Trojan war; he slept with his book of Homer under his pillow; he delighted in everything Greek; he burned to conquer remote lands and to spread the Greek civilization over the world. Goldsmith represents him as looking out upon the moon with longing eyes, and lamenting that he could not extend his conquests beyond the ether, to include that heavenly ball.

But Alexander's conquests were not all of war. among the ornaments of his reign was the Greek Pytheas, a geographer and astronomer, who became, under the royal patronage, a navigator as well. The Greek writer, Eratosthenes, who is second only to Aristotle among the philosophers of the old Hellenic world, tells us that Pytheas made several voyages into the Atlantic.

Doubtless we should have heard more of these voyages but for the convulsions of the era in which they occurred, when Alexander's arms and fame were advancing through the old nations and making changes everywhere.

Who was the Ptolemy of which the Uruguayan tablet sought to tell us?

Evidently he was a Greek navigator and warrior. Whether he sailed in a little fleet commanded by Pytheas, or independently in his own vessel, he was doubtless carried by wind and tide to the southwestward, never to return. The student of physical geography will see how Ptolemy's course was marked out for him by the trade winds and the ocean currents.

The Ptolemys became a famous family, and this man probably was the first of his name to win high distinction. His discovery of America never could have been announced to the Greeks. To them he was a lost man.

STORY CAME TO LIGHT AFTER TWENTY CENTURIES.

For twenty-one and a half centuries his story remained untold. Another Ptolemy became great in the army of Alexander; and when the Macedonian

empire so suddenly broke to pieces, he became king of Egypt, founding a dynasty of Greek kings which lasted three centuries in the land of the Nile, terminating with the famous Cleopatra, who died in the year 30 B. C.

As if this were not glory enough for one family name, the great astronomer and geographer Ptolemy arose in the second century after Christ, to set forth the theory of the universe which obtained with scarcely any modification for fourteen centuries. How grateful it would have been to him to know that a hero of his own illustrious name had borne the arms of Greece to a New World beyond the Western Ocean!—By Hubert M. Skinner, in the *Chicago Tribune*.

* * * * *

TESTIMONY BY PRESIDENT JOSEPH SMITH.

SUNDAY, NOVEMBER 6, 1910.

I am thankful for this opportunity to meet with you and partake of the solemn ordinance of the sacrament on my birthday. I may never again be permitted to do so, and I do not remember when this has occurred before.

I desire to manifest by my presence and by my partaking of the sacrament with you that I have nothing to prevent me from offering a gift at the altar. I have no remembrance that I have wronged anyone. I have no remembrance that others justly have cause for complaint against me. If they have, they have failed to make manifest to me in order that there might be a reconciliation.

I need not say that I love the gospel. I believe that it is the power of God unto salvation, and if my belief is sufficiently strongly grounded, I feel that I have no cause to fear. What my merit may be at the close of my life and when the judgment takes place, I do not know. It is not for me to say; it will be for the Judge that sitteth upon the throne and before whom I must answer, to determine whether I am to receive the reward of merit or whether I am to suffer the loss of demerit, having come short of doing what I should have done in my day and in my calling.

Now, praise God, I have eaten with you the bread, I have drank with you of the wine, emblems of Him whose service we thus record. It witnesses to you that I have no charges to prefer against any of you, either in public or in private. I have no word of fault-finding, I have no right to speak ill of you, or to call your defects up in private conversation with any, by which it might be possible to hurt you. I have publicly partaken of the emblems of peace with you. None of us have a right to carry out from this assembly any cause of fault-finding, any cause of ill will or any reason to bring the church or the courts of the church against a brother or a sister, or reiterate any tale of evil that we may have found or heard, of which we have not made a practical complaint before the proper officer.

Too many of us forget that in this sacred ordinance we put to our hands and witness before God that we not only remember Him whose flesh suffered upon Calvary's Cross for us, and whose blood was shed for us, but that we should also remember those with whom we are associated, and blessing them by our life, by our precept and our example as we were striving to walk uprightly, fully answering unto the understanding that we have, that in thus partaking of the emblems before each other and before God and the angels, we have partaken of that that increaseth and sustaineth our spiritual life, and retaining thereby a remission of our sins from sacrament time unto sacrament time. I believe that

to partake of this sacrament service is for the purpose of giving us spiritual food, partaken in the spirit of the emblems and the office work of the Holy Spirit in attending upon it. I believe that.

Hence, to-day, I renew my covenant before God and before my brethren, and hope to stand steadfast whether my life now be long or short from this time; and so, desiring that I may walk carefully the ways of life with each and everyone of you and when the time shall come for my departure I shall be able to look up, and conscious of all my defects, of my shortcomings, of my secret sinning, I have the confidence to put myself in the hands of a just God and trust him for what may await me.

May God, in his infinite mercy, enable each one of us to understand the sacred character of the work we have been doing this day in thus partaking of these emblems, that they may be blessed to each of us, that we may walk the ways of life with such carefulness that we may indeed witness to them that are without and those that are within, that our lives are before Him and that they may be known and read of all men—all things of lovely repute, things that are lovely, of good repute and of good report, that we may think upon them and make them a part of our inner life and our manifest life before each other and the world. May God add his blessings as he sees that we need, in Jesus, our Lord. Amen.—*Zion's Ensign*.

Mothers' Home Column

EDITED BY FRANCES.

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Daughters of Zion Reading for December.

THE BOY IN HIS 'TEENS.

Among the perplexing questions that assail a mother at a certain point in the home history, the "boy in his 'teens" is most insistent. A lad between fifteen and eighteen has arrived at a place where his life is beset with difficulties. Transitions are proverbially embarrassing.

When a boy resents being called "Master So-and-So," yet is not sufficiently grown up to be addressed as "Mister So-and-So," there are moments of awkwardness for all concerned. The tactful mother knows how to smooth these away. She can talk on subjects he likes, without obvious effort or offensive patronage. She recognizes his dawning manhood and never wounds his self-esteem.

Mothers are about the only ones it seems who take the trouble to understand boys at this age; fathers and elder men in general, either purposely or through heedlessness, snub the hobbled boy, treat him with arrogance, and heedlessly ignore the fact that he is leaving the plane of childhood and shuffling forward to the levels where they already stand. . . . The mother's attitude toward her boys is one of pride, and she longs to let every friend see them as she does. A boy in his 'teens is often shy and retiring, often clumsy, often ill at ease in society. He sidles out of the room when company enters. He goes off to the barn, or hangs about the corners of the street with his boy friends. Girls are alarming creatures, and he keeps out of their way. How

shall he be coaxed from the diffidence and reserve which are his shield, and yet make him appear forbidding and awkward? Certainly not by direct attacks upon the defects of his temperament, or the immaturity of his character. A mother does well to accustom her boys to being her escorts when she goes out. Women are unwisely independent. They lose some very precious things by their lack of—shall we say, selfishness. A mother should never go out alone in the evening when there is a son under the same roof. Even if such going forth be perfectly safe and proper, she should expect Joe or Frank to attend her. For if a mother takes her young sons out with her, they will unconsciously learn the little ways of social grace. They will cease to be hobbledehoys and become young gentlemen.

Next let the anxious mother provide for her sons pleasant girl companions, encouraging a healthier intercourse, which never tends towards the dangerous ground of love.

Young people ought to enjoy each others' society in the years that precede the twenties, without a single thought of anything except good comradeship. They should go together in groups, rather than by twos, and mothers have it in their power to forward agreeable acquaintance between their sons and daughters, and those of others, and to promote innocent merrymakings. Fun and frolic belong to youth, and laughter then "doeth good like a medicine."

The self-conscious, possibly timorous boy, has his counterpart and opposite in the self-conceited and over aggressive lad, who often arouses antagonism through his positive air of knowing all that is to be known. With this type of character, strong and determined, and likely to make its mark in the future, the mother's province is to exercise a gentle repression. This boy must be curbed, held back, restrained, lest his impetuous rush be misunderstood, or his eager actions result in some perplexing complications. The time is passing swiftly. A little later his energy and resolution will enable him to take an important place among the workers, if not among the leaders of the community.

Now, though he may make large demands on maternal patience, mother must stand beside her boy, straighten out his tangles, and make friends for him on every side. This is a home question; mothers can not ignore it. It means not only a happier present for the growing boy, but a happier future for the man, a happy home life for the woman he marries, and the right kind of a father for his children.—Harry E. Adams in *American Motherhood*.

Questions on December Reading.

What transition takes place with the boy in his 'teens? What are some of the characteristics of this period? How will the tactful mother deal with his self-esteem? How may this be curbed at times without offending his developing manhood? What may be the effect of snubbing a boy during this period? What is accomplished for the boy by feeling that he has his mother's confidence? What habits may result from a boy's hanging around the street corners? How may this be avoided? What help may it be to a boy to feel his mother's dependence upon him? What may be gained by accompanying her in the evening? How may our boys be kept from becoming so-called "hobbledehoys"? Should the effort to provide suitable companions be allowed to become apparent to the boys and girls themselves? What should be the status of association between boys and girls under twenty? What treatment should be given the aggressive, self-conceited boy? In what manner should they be repressed? What are the possibilities for such a boy if rightly curbed? What is the boy's need of his mother at this time? What is involved in the right solution of the boy problem of this period?

Program.

Hymn No. —, Saints' Hymnal; prayer; reading with discussion; paper, "Associations for young people under twenty"; roll-call; business; hymn No. —; prayer.

Thankful's Thanksgiving.

Only a few days remained until Thanksgiving, and the little town of Whately was alive with interest in the coming feast day. The air was redolent with the odor of mincemeat, and preserves, and pumpkins simmering into sweetness.

The hard times seemed only to have increased everyone's appetite and hospitality, and Mr. Hodges, the veteran store-keeper, was authority for the statement that there had not been, for thirty years, so many orders for turkeys.

Thankful Bean lived right in the center of the village, and many an anxious matron had consulted her judgment in the festal preparations. Bags of sage and summer savory from her garden, waited in many a pantry for the grand turkey stuffing, and every family for a mile around had her recipe for plum pudding, which had been given her by Governor Nashaw's wife, and had been the standard recipe for Thanksgiving pudding, in his family, for years. Thankful had helped them all, as they desired, no more and no less, but she had gone about with a stern look on her face, and with no pleasant thoughts for the near Thanksgiving Day.

Ever since she was born the day had always been sacredly observed at Thankful's home. Time was when the dining room table had to be reinforced by the kitchen table and two light stands, to make room for the large family and the invited guests. But the number had gradually grown less until, for years, Thankful had kept the day alone in the silent, old house, browning her turkey and steaming her diminutive pudding, and eating her dinner, with no company but her memories.

This past year, as Thankful looked back upon it, seemed to have brought nothing but trouble and loss. A bank in which some of her money had been deposited had failed, and other investments had kept her constantly anxious. Then Millie had gone away with the summer. The very thought of her made Thankful's heart sore. Millie was an orphan niece who had come last winter to live with her aunt. She was a sweet young girl, and, in the few months of her stay, she had grown into Thankful's heart as no one ever had before. Her bright presence had brought an unwonted softness into Thankful's face, and her dainty touches had transformed the house.

The girl seemed happy and contented, until the city people up at Hudson's had chosen to be attracted by her pretty face and winsome ways. They had fascinated her with their stories of city life and of the art schools where her talent could be cultivated.

When the city people went back to their homes, Millie went with them, and Thankful said good-bye with a steady voice and went back to the old life, and no one knew the bitterness in her heart.

Then followed a slow fever, days and nights of sleeplessness and pain, and the torture of having to accept the unloving service of an ignorant girl. Thankful's strong constitution had triumphed, and she was about again, but it had been in spite of utter indifference.

So, with Thanksgiving near, Thankful, knitting by her fire, thought the whole year over, and she said to herself that for once in her life this day should be the same as every other day. The outward observance of it would be hypocrisy, for the year had brought nothing but trouble, and she had no thankfulness in her heart.

Thankful had just come to this decision when she heard a knock at the door. A little boy stood on the step. He had an honest face, framed in a shock of red hair, which

fairly lifted up his small cap. His gray, threadbare coat had black sleeves in it, and his shoes were patched.

"Mother told me to tell you I was Mary Ellis' boy. My name is Billy Peters. Can't I come in?" he said.

Thankful led the way into her sitting room, with a little more warmth of manner than she usually showed to boys of Billy's age. Mary Ellis and she had been nearest neighbors and intimate friends in girlhood, but after the former's marriage her home had been a mile away, and, as the cares increased with the years, she and Thankful drifted apart. Her husband had died recently, leaving her penniless, with four little boys.

Thankful had heard sometimes of her friend's brave struggle to keep the wolf from the door, but her own misfortunes had absorbed her mind so completely that she had little place for thought of others.

"I'm a committee," said Billy, settling himself in the big chair which Thankful drew out for him, and holding his hands up to the cheerful blaze of the hearth.

"You are?" said Thankful, putting on her glasses to examine him more minutely.

"I be." And Billy drew himself up proudly. "You see it's like this: There's ten poor children down to the country farm this year, and Mr. Walker, what manages the farm, says he nain't got 'thority to git up 'Thanksgivin' dinner for 'em. So, down in 'our Sabbath school, some committees was chose, to go round and see what folks would give towards gittin' 'em a 'Thanksgivin' dinner. We want 'em to have a first-rate one—turkey, 'n' cranberry sarce, 'n' onions, 'n' pumpkin pie, 'n' a puddin' chuck full o' raisins, 'n' an orange apiece."

Billy dwelt long and lovingly on each item of the Thanksgiving dinner.

"Are you going to have all those things yourself?" said Thankful, looking keenly at the poorly clad child.

"No'm, not this year; but we have had 'em some years. Father's dead, 'n' the rent's high, 'n' mother don't get much washin' now. But she says things might be a good deal worse. 'Tain't as though we were poor, like them children. We're goin' to have some fried liver. We ain't poor," he said, stoutly.

Somehow Thankful's glasses needed wiping as she looked at Billy, who had his mother's eyes. Indeed, he was not poor! His bravery and utter forgetfulness of self were possessions a king might envy!

"How much shall I put you down for?" said Billy, taking down his little stump of a pencil from behind his ear. "Some folks gives five cents. Mother give ten, and she said she guessed you'd give that."

"You may put me down for twenty-five cents," Thankful answered, with a burst of generosity.

Billy almost bounced out of his seat at the munificence of the gift, and he mentally resolved to add nuts and raisins to the Thanksgiving bill of fare of the county farm children.

Long after Billy's sturdy figure was out of sight, Thankful sat idly with folded hands, gazing into the fire. Billy's earnest little soul had awakened new thoughts within her, which were destined to change the current of her life. Could she, too, not be thankful that things were no worse? She had lost her small deposit in the bank, but another investment had proved successful beyond her expectation. She had got up from her illness better than she had been for a long time before. Millie had gone, it was true. But had she not cause for thankfulness that the bright young life had touched her own, even for a little time? If she so willed it, might not this tender memory keep her heart from being quite the withered thing it was?

Now that Thankful was in a softer mood, there came to mind many little causes for gratitude which she had not reckoned before. How they grew as she thought of them,

everyone standing out clear and beautiful, a gift of a Father who never forgets his children!

At length Thankful arose, and, going to her desk, she wrote in a fine, old-fashioned hand, an invitation to Mary Peters to come with the boys and take Thanksgiving dinner with her. Then she went out and ordered the largest turkey Mr. Hodges could procure. After that her kitchen was a scene of unusual activity. Cranberries popped and sizzled, pies and cakes baked into odorous richness, and jellies quivered in the most approved way.

Early Thanksgiving morning a little procession of red headed boys, led by Widow Peters, wended its way toward Thankful's home. Billy meant to be decorous, but just as they passed the kitchen window, Thankful had opened the oven to give the turkey a basting. It lay in full view, in all its grand proportions, and was a sight to turn an older head than Billy's.

Thankful's currant cookies kept the boys in a state of bliss till dinner time. And that Thanksgiving dinner! It stands out clear and delicious in the mind of everyone present. Thankful heaped up the plates and filled them again and again, and when, from sheer exhaustion, the boys had to stop, the turkey seemed hardly worsted by the encounter, so gigantic he was!

At last it was all over. Thankful watched the happy company going homeward, Billy bringing up the rear with a basket containing the remains of the feast. Long after they were out of sight she sat with folded hands, gazing after them. Her house was in a state of wild disorder. There were three sharp dents in the carved legs of her dining room table, where little Joe Peters had pounded with his boots to express his delight at the sight of the steaming plum pudding. Joshua, her pet cat, had taken to the woods, and she knew it would require a great deal of diplomacy to bring him back again. It had been a busy, anxious day, and she was tired from head to foot. But there was a strange warmth in Thankful's heart, and, looking back upon the day, she felt that it was the pleasantest one she had known for years. She had entirely forgotten her own troubles in looking after the comfort of her own guests, and she was conscious of having given them an unusual pleasure.

Thankful did not hear the whistle of the incoming train, nor the light step on the garden walk. Some one opened the door softly, hesitatingly, but she did not hear. Then Millie knelt down beside her, and Millie's voice said, tremulously: "Oh, Aunt Thankful, I've been so homesick. Won't you take me back again?"

And, with Millie's arms around her neck, Thankful felt that the day had, indeed, been a blessed one.—Martha H. Pillsbury in *The Household Journal*.

Letter Department

LEES SUMMIT, MISSOURI, September 26, 1910.

Dear Herald: There are many untold benefits to be derived from the children of men having faith in God and his laws. As we go through the world and see the degradation and sin, the troubles and sickness of humanity, the low and base condition of many, we are truly made to realize the many benefits in Christ, and appreciate the many blessings and favors to those who trust in him.

In the life of perfect peace and victory the will plays a most important part. True religion resides in the will. As long as we entertain the thought that salvation resides in the feelings or emotions, we can never be settled in our actions. The will is that faculty of the mind by which we determine either to do or not to do an action. The will is the real man. When we choose to quit sin and serve God, it

is the will that does it. It is not how we feel about it. We do it from a different standpoint than feeling. As long as we will to serve God, we can do it, and as long as we will, all we hand over to the Lord he takes it as his own and cares for it; nothing can alter this, our feelings may clamor against it, or rebel, or be indifferent about it, nevertheless, if we will ourselves to the Lord, we are his anyway. Here is where many are accused. If they are sensible of a certain duty and their feelings rebel or rise against it, they instantly conclude that they are not going to ignore that feeling. Hold fast to that will and go ahead and do that which God wants you to do. You see it is how our will is, and not how we feel about it that counts with God. Which shows the greater fidelity to God, to do God's will even if we do not feel like it, or do God's will because we feel like doing it? Which is the best developer of character?

Some people wait to feel like it. The will plays an important part, especially when we are tempted to doubt. If doubts come up we trust God, and pray for faith and light and decide, I will press on. The decision of the will is what counts. The will holds fast and wins the day. You come off more than conqueror. Do not forget that patience is a great help to holding the will steady, and that humility also will be a great help to patient faith. Then it will not be long, dear reader, if you thus fasten your will, until your feelings will become natural and soon will contribute to your enjoyment.

May this gospel spread and take root in the hearts of honest men and women. Your brother,

W. R. RUSH.

MULBERRY, CALIFORNIA, November 11, 1910.

Editors Herald: I desire the prayers of the Saints in behalf of our aged and afflicted mother, Sr. R. A. Lawn, who has been in very poor health for more than a year, that if it be God's will she may be restored to health.

I also wish to add that although being isolated we are striving in our weak way to let our light shine, and to raise our children up to fear and love God. I realize there is a great responsibility resting upon parents. May we all do our duty is my prayer.

With love to all Saints,

MRS. H. L. WATERS.

PERRY, IOWA, November 9.

Editors Herald: In writing to you again we can tell of joys commingled with sorrows. The sad news came to us on Thursday morning that Sister Emberling's husband was killed by the cars. The trucks struck him just above the knees. He lived twenty minutes, was not a member of the church, but considered our elders the best posted men in the world. His people, however, are very bitterly opposed to the Latter Day Saints' Church, and demonstrated the fact at the funeral. Brother Salisbury of Des Moines was called to preach the sermon, and his effort was grand. "No human tongue can express the beauties of the beyond as does the record called the Bible." "If a man die can he live again?" and "reward comes to all in some manner in that all men do some or much good and will be so rewarded," was the embodiment for his sermon. People were astonished and are still asking who was the man, where from, and will he preach some again. The result was very gratifying to our people here.

Sr. Chloe Grigsby of Woodbine had charge of the singing and rendered a solo for the occasion that was much appreciated. It seems that Brother Salisbury's sermon fitted into the song perfectly and that each sentiment in it was enlarged to all the beauties that could be brought out.

Those of whom we wrote you would soon be baptized have

all come into the church. One of the ladies was a leader in the Campbellite Church, and her departure from them has caused much grief to that entire body. She is honorable, a worker, and has a very pleasing personality along with her depth as a thinker. One of the other ladies is one of Perry's most respected and wealthiest widows. Her step toward the happy future caused them to say: "Oh, what a shame. Do you suppose she will give her money to the Latter Day Saints? Wouldn't that be awful!"

This makes eleven new members and we will surely have some more soon. Many are investigating. We now have forty dollars saved up toward a tent meeting here in June. We will make a house to house canvas with invitations extended in the most inviting manner.

NELLIE MARTIN.

SPOKANE, WASHINGTON, October 27, 1910.

Editors Herald: I surely enjoy reading your dear pages; so much to encourage us, so much to help us live better lives. The Mothers' Home Column is very interesting. All who have the talent to write on home training, do so. You help many mothers who are busy attending to the children's needs and have hardly time to think of so many little things that will make our boys and girls better men and women.

I would like to help others by writing to the Home Column, but I feel that I have not the talent.

Ever praying for the redemption of Zion,

SISTER JANE.

GALENA, KANSAS, November 11, 1910.

Dear Herald: It has been a long while since I have penned anything for your pages. I see from to-day's HERALD that there are some who don't think that the Book of Mormon says anything about patriarchs. There are some of the finest patriarchal blessings in the Book of Mormon, in the Second Book of Nephi, chapters 1 and 2 and a part of 3. To my mind they are fine.

MELVINA ULMER.

BILOXI, MISSISSIPPI, November 13, 1910.

Dear Herald: I thought a few lines from this part would be gladly received by some of your readers. It seems that our missionaries have forgotten that there are a few lost sheep in old Biloxi, as none of the force, except Brother Vancleave, have visited us this year. He preached twice for us in June, I think it was, but has not been back since. He passed through Biloxi twice not long since, but failed to stop off for a cause we do not know. We wish they would send W. L. Booker back to us again. May God bless him, wherever he is, for he never forgot there were a few Saints in old Biloxi, and he would stop and break the bread of life to us.

Biloxi is a hard place to make a living this winter, as all of the oyster factories excepting one have shut down for two years.

Your brother,

GEORGE W. ENTREKIN.

INDEPENDENCE, MISSOURI.

Saints' Herald: Many of our friends will be anxious to know how we are, and how we fared in the long journey from England to this place; and we therefore ask the privilege of using your columns to inform them of our condition and whereabouts.

After taking part in a most enjoyable conference with the Saints of the Manchester District, where we also had the pleasure of renewing the friendship with Brother Pitt and making the acquaintance of Sister Pitt, also meeting with Brother Griffiths, we enjoyed a splendid day's outing along with our host and hostess, Bro. and Sr. William Worth, of Stockport. At noon, Brother Griffiths accompanying us, we

all were seated in a very handsome motor car and had a most interesting ride through part of Lancashire, Cheshire, and Derbyshire.

In the evening we called at the home of Bro. and Sr. James Clarke, of Manchester, with whom we have so often sojourned, and on this occasion it was with profound regret we realized that this was probably the last occasion we should all be enjoying the hospitality of "127 Stockport Road."

Tuesday, the 11th, we were up early, and after packing our valises and grips we were driven down to the station by Brother Worth and met Brother and Sister Isherwood and Sister Nodin. Again sorrowful good-byes were said, and we were on our way to Liverpool.

En route we "picked up" Brother Chandler, the jovial and tactful president of the Warrington Branch. We reached Liverpool central station, about noon, and were met by Brother and Sister Pitt and Brother Griffiths. We then met a number of Saints from Leeds and Bradford, Bro. and Sr. F. Issolt (our sister and husband,) with their little son Norman, Sisters Wormald, Schofield, Horton, Mandefield, Aikken, and Bro. and Sr. Thomas Taylor. We all repaired to a restaurant and enjoyed a farewell dinner, and then went down to the landing stage. By this time the rain was falling heavily, and the general depression of our party was increased.

The steamship *Ivernia* of the Cunard Line was anchored in the middle of the estuary of the Mersey on our arrival, but shortly the anchor was weighed and by almost imperceptible motion, she swept up alongside. After tedious waiting the passengers were embarked and then friends who had passes were permitted to come aboard.

By and by the special London train came and the bell sounded; then the stewards began to call, "All ashore!" It was hard to see the sorrow which was in evidence as friends and loved ones were separated and those "going ashore," percolated slowly through the covered gangway, every few steps turning to look backwards, through the heavy tears, and wave "good-bye."

Our party of friends stood in a group and we gathered on the deck and we looked at each other with straining eyes. All was bustle and turmoil while the big ropes were cast off, and soon the great liner was gradually widening the distance between us. We all were waving our handkerchiefs and trying to identify our party.

We were now speeding seaward, and the great city of Liverpool, with its environs of Bishershead, Leecombe, and New Brighton, conspicuous by reason of its steel columns which tower up over five hundred feet, slipped away very rapidly.

The gong sounded for tea, and as we were booked for second sitting, we took advantage of the opportunity to wash and prepare ourselves for the voyage. After tea was over, we went on deck and enjoyed the weird spectacle of a night at sea. We could see green lights, red lights, and white lights, which denoted ships passing us, and along the Welsh coast one could see reflections of lights which denoted towns, then nearer a long row of electric flares which spoke of the promenade of some pleasure resort. Then we saw the beams of light from lighthouses, which at regular intervals would stream across the waters and billow away beyond us for miles.

The awful quiet, the sense of isolation from the world, the subdued throbbing of the sea quails and the hum of conversation from within the brilliantly lighted saloon had a peculiarly solemnizing effect. Our first night at sea was not spent in sleep, but in meditation and thought of our friends who were left behind.

The next day we arrived at Queenstown and took in the Irish contingent and the mail, so completing our cargo and

company. The boat was full, having 1,500 steerage, 380 second cabin, and 160 saloon passengers.

We met Mrs. and Miss Delorma, relatives of Brother E. A. Webbe, of Cleveland, Ohio, who were going to take up their residence in Collinwood, and had arranged to be our fellow-voyagers. It was a lovely day and the Irish coast was looking very beautiful in its October dress, and the white buildings showed up very quaint and bright in the morning sun. About four hours steaming from Queenstown brought us into the rolling billows of the Atlantic Ocean, and as we crept away from the Irish coast we began to feel the force of the north-west wind, and seasickness thinned out our company.

Tea time found the writer in his bunk. The children, except Frankie, were also sick; but Sister Rushton was successful in resisting the attacks of seasickness. Our log shows that every day we had heavy seas, strong winds to gales, until within one day's steaming of Boston.

Sea life is very much the same, so will not consume space to describe it again. On Thursday morning at 9 o'clock, on October 20, we safely berthed in Boston and after passing the doctor and other officers we finally landed and then commenced the tedious business of gathering up our cases and baggage for inspection. Never before have I known the officers to be so strict and thorough in their examinations.

Owing to the kindness of Brother Salyards, who had put the Chicago, Burlington and Quincy Railroad people in touch with me, one of the officials of this line was there, and he rendered valuable assistance in consigning our goods and also securing our tickets for the railway journey. We had the pleasure of renewing our acquaintance with Brother Webbe, who came to meet his relatives. We bade them good-bye at the south depot. At 6 p. m. we left for Fall River, and embarked in the magnificent steamer *Commonwealth*, and at 8.30 we were steaming for New York. Promptly at 7, on the morning of the 21st, we were berthed in New York and were met by Bro. and Sr. George Baty, late of Stockport. We were taken to their home and made welcome. We stayed here until the 26th ult. We enjoyed our association with the Saints in Brooklyn and were privileged to preach the Rally Day sermon on the Sunday. Brethren Christy, of Philadelphia, and James Wilson, our old friend late of Glasgow, were in attendance.

We shall not forget the many kindnesses we received and enjoyed in company with our brethren and sisters in Brooklyn. The branch seems to be in a very good condition. Brother McGuire is ably assisted by faithful men and women; and especially did we enjoy the singing, under the leadership of Paul Craig of Independence.

I could not begin to recount all we had to say to Brother and Sister Baty; we had much to say and tell of the many friends in England, and they enjoyed learning the latest news.

Our next stop was Columbus, Ohio, where we arrived Thursday morning, after riding from Wednesday noon. Sr. G. T. Griffiths met us at the station, took us to their home, and made us very welcome.

We were very pleased to meet Brn. A. J. Becker and H. E. French, also Brother Matthews, the energetic branch president; also Brn. Wynne and Lewis. It was a most enjoyable visit for us in this pleasant city; we enjoyed the prayer services, the Sunday school and the Religio service, besides preaching at the Sunday evening service to a large and appreciative audience. We also attended a baptismal service on the Sunday afternoon, when Brother Matthews baptized four souls into the church, including one sister who is seventy-three years of age. We visited the South Mission, in charge of Brother Neomans, and enjoyed our association with the little band of earnest workers.

In Columbus we met Bro. and Sr. Charlie Foster and their two little ones, Bro. and Sr. Nathan Wrote and their little

ones, also Sr. Wrote and Alma. All were well and comfortable. We also met Bro. Nephi Mills, the son of Bro. Thomas Mills late of Manchester. Nephi has grown to be a fine, tall young man, and is well spoken of. Brother Mills we were sorry not to see; he was in Canada at Lathbridge.

Hallowe'en was enjoyed by us at the home of Sister Farnham in a social gathering. We had ice cream, and so one, at least, was happy. We felt sorry to leave Columbus when Tuesday came, but we had to board the 5.15 train for Cincinnati, *en route* for Kansas City. Owing to being an hour late we missed the connection and as a consequence had to wait until Wednesday evening at 9.10 to get out of Saint Louis.

We arrived in Kansas City Thursday morning at 7.30, November 3, and were met by my mother and father, who were glad to see their grandchildren for the first time.

On our arrival in Independence we were met by Sr. E. L. Kelley, who took us to their home and made us very welcome and comfortable. Bishop Kelley shortly took us in the buggy to see a house, and it suiting us, we engaged to have it, and we hope soon to be settled in our new home.

We had the pleasure to meet Brother Joseph Smith and were glad to see him looking so well, considering his advancing years. He remembers still with remarkable accuracy the many happy times and experiences enjoyed during his visit there with Brother Evans in 1903. He inquired after many of the Saints and was deeply interested in the account rendered of them.

We have been very kindly received by the Saints here and appreciate all the interest shown in us. We have had the pleasure of meeting Brother and Sister Bowker, Brother and Sister Howden, Sister Barrett (formerly Dalley), Brother and Sister Sneyd, and others from the homeland; all seem well and happy.

I will now close this long letter with best wishes to our dear friends in England and Wales, praying that prosperity and peace may attend each and all in the cause.

Our address will be 701 North Cottage, Independence, Missouri. Sincerely,

JOHN W. RUSHTON.

LORAIN, OHIO, October 23, 1910.

Dear Herald Readers: Having read the remarkable case of healing in the HERALD of October 19, I wish to relate the healing of our daughter Hazel, who was taken sick the 15th of last April with what is known as Graves' disease, or exophthalmic goitre. We summoned the best medical aid in Lorain, who after having treated her for several weeks said they could do nothing for her, as their efforts to help her retain their medicine were of no avail.

She grew worse rapidly, her pulse reaching 180 a minute, and when we called an osteopath he did not expect to be able to help her because so many of the symptoms characteristic of the disease were present. Hazel had always given careful acceptance to the gospel from childhood, and when first taken sick I asked if we might send for an elder to administer to her, as we are commanded to in James 5: 14. She protested against it, saying she was unworthy. As she grew worse I plead with her again, and she gave consent to send for Bro. F. T. Haynes, president of Cleveland Branch. Brother Haynes' work in the shops prevented him from coming during the week, so he asked Brother Farnfield to come, and a blessing was given inasmuch that she called for food and ate. But in a few days she again grew worse, saying her faith was too weak. Our hearts were breaking, for we felt the end was very near. Brother Haynes came the 29th of May, and through administration she seemed to get relief. The same again the next day, and while his hands were upon her head she fell into a peaceful sleep, such as she had not known during her sick-

ness, and the night following she slept so quietly we thought she was departing this mortal life.

But it was the healing power of God according to promise, and when she awoke she raised her hands and exclaimed, "Oh, mamma, I am loosed from prison, and it is all of God!" The nausea ceased and she began to mend from that hour. Elder Haynes came each week, and sometimes oftener, as circumstances would permit. He did not consider his need of rest from physical labor, or the excessive heat, for he realized as did we, that God was working with us, and the prayer of faith was saving the sick. Although in bed five months, with the worst case the doctors said that they had ever read or known of, and that she had had heart lesions (of which there are no traces now), she did not suffer, as grace and returning strength were given each day. Her average weight being one hundred and sixty pounds in health, was reduced to about eighty. She is now well and quite strong. I have written this, hoping others of the faith may be strengthened. We find "these signs" do not make believers, but they strengthen those who believe.

In gospel bonds,

KITTIE M. MINKLER.

CASTANA, IOWA, November 14, 1910.

Editors Herald: I am sorry to bother you so often, but the Lord's interests are being overlooked in Castana and vicinity. There is only a handful of Saints there, and most of them poor but faithful.

Bro. W. A. Smith held meetings there last winter for about four weeks with fairly large, and I believe interested audiences.

He baptized two young ladies, and others expressed a desire to obey the gospel. If one may judge from appearances, he won the love of most everyone who met him, both Saint and sinner.

Castana is a fruitful field, and the fruit is ripe, ready for the gatherers; and if some of God's servants do not come in and do the gathering, some other servant will, to our loss. Brother Smith told them he (or some one else) would come back this summer and do the watering where he had done the sowing. Precious souls are thirsting for the truth and waiting a chance to obey the everlasting gospel. Will not some of our missionaries try to get away for a time and attend to this very important matter? There is a woman (Church of God) in there who is trying to spread the *Gospel Trumpet* religion. She has written to me, stating her intentions of sending for a Holy Ghost man to come in and preach the pure gospel. I call it a will-o'-th'-wisp doctrine, it is so very deceptive and delusive.

O, brother missionary, my heart is so burdened for the people! Won't you come to the rescue at once, and strike while the iron is hot, and reap a rich reward.

Praying for the cause of Christ, I remain,

SADIE BURCH.

WOODFORDS, MAINE, November 10, 1910.

Dear Herald: I am an isolated member of the church. It has been eight years since I heard preaching by an elder, with one exception. About a year ago I heard Bro. U. W. Greene speak at Dixfield Center. My faith in God's work is still strong, but not being in touch with the preaching or in fellowship with the Saints, I am often discouraged, and can only get light and comfort by prayer.

I was told by a sister a few weeks ago that you have a Prayer Union in the church. I am greatly in need of help; although I am poor in this world's goods, it is not for gold or silver that I ask, but such healing power as you have I pray you give me. I am the widow of W. W. Blanchard, who died nearly four years ago. We spent eleven of the sixteen

years of our married life in the active ministry, but for some misunderstanding, or misdemeanor on his part, I never knew the reason why, he was put out of the field. Since his death God has seen fit to afflict my body with the terrible cancer disease, and unless I receive help from the only source from which help comes in a case of my kind, I will be obliged to give up trying to make a home for my three children, who are still in school.

My boy is sixteen, and in the high school, the second year, Ralph W.; and a girl fourteen, and one twelve in grammar school, and if God can see fit to heal my body and cleanse me from all sin so that I may be a blessing to my whole family for a few years to come, I would be very thankful, for it is hard to leave any of my loved ones; more especially the younger ones, who will have no home when I am unable to keep it for them.

Now, if you will offer my name to your Prayer Union, or have an elder call on me if one is passing through Portland, Maine, I shall be grateful to you. I am not able to pay the traveling expenses of an elder; if I were I would gladly do so. They can find me by taking a Deering Highland or Westbrook Vie of Woodfords car, at the corner of Congress street and Preble street. Get off at Glenwood avenue. My number is 296 Woodfords street.

Yours in the faith,

Mrs. W. W. BLANCHARD.

SOUTH AUBURN, NEBRASKA, November 14.

Dear Herald: I will write a few lines, for I know I can say this great latter day work is of God. Our heavenly Father has revealed it to me. I know that God is confirming his words in his church. I have seen the sick healed and I have been administered to by the elders of God and have been healed. I am thankful to God for his blessing. To Him be all the glory.

Dear Saints, pray for me that I may live faithful to his cause. Bro. William Self has been preaching here. He baptized five this summer.

Your sister in Christ,

MARY UMLAND.

STROMNESS, ONTARIO, November 10, 1910.

Editors Herald: I have just returned from the northern part of Michigan on a visit, and believing that there is a good work to be done there would like anyone traveling that way to call on friends of mine in Manton, a village in Wexford County and in Mesakie County. Names of those friends are William MacDonald, Ensign MacDonald and Robert Runchey, as they have agreed with me to give our elders a hearing.

Your brother in the gospel,

HIRAM MACDONALD.

Ministerial Labor and Reporting.

Jesus said: "The night cometh, when no man can work."—John 9: 4. Lying before me are the reports of 75 men, and altogether for the three months ending September 30, we have preached 2,760 sermons, or an average of 86, plus. Of the number reporting 42 are seventies. Of these, just half have fallen below the average, 9 preaching less than twenty sermons each for the quarter. In most every instance, however, these latter have had sickness and other hindering causes to contend with. Eighteen have gone above the average, while but 10 have preached fifty or more sermons during the three months. Some of those preaching the largest number of sermons have done so in some of the poorest parts of the mission. There are but four who have preached as many as sixty sermons each. These range 63, 66, 76, and 90, respectively. On the other hand, there are 3, and all able-

lodied men, one of whom has preached but 18 and the other two 21 each for the three months.

Turning to the high priests and evangelists, (one of the latter though superannuated and eighty-four years old has yet reported 19 sermons,) of whom there are 15, 9 are below the average, while one only has reached over fifty (56), none of the other 5 reaching higher than 43. Of the 17 elders, 6 have fallen below the average and 3 have over fifty each to their credit—53, 62, and 66, respectively. Of the three priests, but one has gone over the average; the others 8, 14, and 17 respectively.

The above is but the revelation of figures, with no thought of casting reflections; rather a desire to stimulate to greater activity. Judging from the standpoint of personal effort, it would seem that more might be accomplished, for during the same period and occupied the entire time in either reunions or conferences where and when there are so many others present to share in the number of sermons preached, there were a total of 59 sermons to individual credit. This accomplished, besides all the traveling and volume of correspondence necessary, it would seem that able-bodied men ought to make as good a showing, and especially when not burdened with these two latter duties.

The serious question confronting all of us is, Can I afford to be other than energetic in laboring for God and his church? With me it is a matter of conscience as well. The church tells me that a family "allowance" will be given for my service, and it is not a question of a nonsufficiency that offers any excuse for lack of diligence, for I know the price when I make the agreement. Let greater diligence be the watchword.

As to promptness of reporting: Though I have notified through both *HERALD* and *Ensign* prior to the time on both occasions, it has yet been a fact that the reports were not all in so that I could report to the Presidency until near a month had elapsed. This is not right. Charge the memory with the fact that January 1 and March 1 are the two next times for reporting. Delinquents need not be surprised to see their names published hereafter! For better reports and the obliteration of tardiness entire,
Yours in bonds,
J. W. WIGHT.

Book of Mormon Vindicated.

The morning of October 21, I was out hunting—Lamanites. I was armed with a Book of Mormon presented by L. J. Johnson, 1887 Terrace street, Kansas City, Missouri. Wending my way northward across the Black Bear River, then through the woods, on the side of a beautiful, tree-covered hill I found a modern home belonging to one of the wealthy Pawnee Lamanites, Charles Knifechief. I found eight Lamanites there, and through the kindness of Mrs. Knifechief, who gave me the front room parlor to talk in, the hour was spent profitably; perhaps more so to me than to them.

One Lamanite to whom I had presented a Book of Mormon, said the book was in harmony with a tradition of four brothers who tried to come from heaven. The oldest started, and he could not get out; the next one the same; the third the same, but the youngest finally succeeded.

I turn to my Book of Mormon, first chapter of 1 Nephi. I find that it was just four times that all the brothers come away from Jerusalem. First, with their father Lehi; the next they cast lots, and it fell upon Laman, the oldest brother; the next time, they all went into Jerusalem, unto the house of Laban, and Laban thrust them out, and robbed them of their gold and silver, and precious things and sent his servants to kill them; the fourth, and last time, Nephi goes into the city alone. How beautifully they fit together!

Nephi was the youngest of the four brothers who, from the oldest to the youngest, had striven and risked their lives

for the then wicked city of Jerusalem, the beloved city spoken of in Revelation 22; also by Moroni, and Ether, as found in Book of Mormon, Ether 6, as seen by the prophets coming down out of heaven, a name given to lands and cities on this land. The four brothers loved their home at Jerusalem. They also were taught, as people in all the generations of the past, in all gospel dispensations, of the city New Jerusalem in heaven, that should come to earth. Thus we can see where the Lamanites get their heaven tradition. According to the tradition after they come to earth, it took them some time to come around the mountains of ice. We read in the Book of Mormon that the Nephites were in the wilderness several years before they came across. It proves that the fathers of the Lamanites were taught that there were people in the north country, as found in Doctrine and Covenants, section 108, as spoken of by Jesus when on this land; the Lamanites getting the two accounts mixed. The facts are strengthened by tradition, and that too, being handed down through fifteen hundred years of darkness.

The last little find on the Teahuanco Island in Lake Titicaca, of a temple built like Solomon's temple at Jerusalem; rocks fastened by bronze pins inserted in holes drilled in upper and lower surfaces, the account of which is found in Wonders of America, by James P. Boyd, page 535, is what brought forth this tradition from our Lamanite brother, when we read the account of the temple that Nephi builded after the manner of Solomon's temple. It only pleased our Lamanite congregation to put them in a corner, as it were, the thought dawning upon their minds that it is possible that the book is an account of our fathers, as I believed I could read behind their eyes while telling them the old Jerusalem story.

JEROME E. PAGE,

Among the Lamanites.

News From Missions

OKLAHOMA.

This is the day that some of the States are making the final fight for the prohibition amendment. Not so with Oklahoma; she has a prohibition clause in her constitution; but there is an amendment to be voted on to-day for local option and high license; that is, it claims to be, but it is one of the most nefarious documents I ever saw put before any people to vote upon. If it passes it takes the matter completely out of the country people's hands and puts it solely in the hands of the mayor, and four committeemen whom he may appoint, of the incorporated towns. And then the whisky element can petition and force an election, at least three times a month, till they get saloons in their town. I have known of lots of tricks; but I believe that to be the trickiest trick I ever heard of. I do hope and pray that the people of Oklahoma will set down on it so hard that it will be many a year before the whisky element will try for another amendment of its kind. As it is, there are lots of bootleggers in Oklahoma; but it is not on account of the prohibition law, it is because the officers fail to do their duty; and lots of times they are connected with the bootleggers in the cursed traffic.

I have tried to do what little I could against it, in talking with the people; and I also had the opportunity of making one public talk against it, and for prohibition, in the fullest sense of the term.

I am glad that our people are standing almost as a unit upon the side of right. That is, that prohibition shall prevail.

I came into my field of labor, western Oklahoma, in May, and have been in new places most of the time, only visiting one branch,—that of Davidson.

I was called home the 1st of August on account of sick-

ness of our babe, which was very low for quite a while. While there I was taken down with congestion of the stomach and liver, and have not entirely recovered. Every three or four weeks I will have an attack of it. But I am slowly gaining. I have had some very fine meetings in this district, while in some places the plan of freezing out has been adopted. I am now at one of those places; but very few come out.

We have no Saints here; but a family (J. C. Woolf's) are friends to the cause and care for us while here. I hope they will feel to obey ere long.

I held a fine meeting at Cogar, where Bro. and Sr. A. M. Whitlow live. They had not seen a Latter Day Saint minister for the past seventeen years. I left them greatly encouraged and strengthened in the work, and feeling that good will be accomplished in that community. Brn. I. N. White and Emsley Curtis will remember them, in southwestern Missouri, some twenty years ago, where they found a welcome to open up the work in that vicinity.

I have been forced to labor by myself all the year, which has been very discouraging at times when I was hardly able to go, and one time I had to close my meeting and go under treatment of a physician for ten days. I see the need of the elders traveling two and two, and would be glad indeed if I could have some one with me all the time.

Ever praying for the ultimate triumph of Zion,

W. R. SMITH.

ALDEN, OKLAHOMA, November 8.

WEST VIRGINIA.

This is one of the oldest missions of the Reorganized Church. Brother Ells lived and died here, and his memory is cherished by many of the Saints. Many of the followers of Rigdon, known in later years as Bickertonites, lived in this State. Some are still to be found in the northern part of the State. From them some of our able workers have come, such as Elder D. L. Shinn, who has been a father to the work in a number of places. Brother Devore was very active in establishing the work in many places in the State, and his memory is held in high esteem by the older members of the church. Brother Godby spent much time here in the missionary work of the church, and many of the Saints speak highly of his efforts. Many other elders are mentioned by the Saints as efficient workmen.

This mission has been the field of many a forensic battle. Among the defenders of the faith are mentioned Brn. Devore, Shinn, J. F. McDowell, R. M. Elvin, and others, who successfully routed their opponents. But no debates have been held in this State recently.

There have been a good many converts made to the cause in this State, and a goodly number of branches organized with large enrollments; but time has worked changes here as elsewhere, and in places where once were flourishing branches, now scarcely a member is to be found. Many have gone to Missouri, or other points in the West; others are scattered about in different points in this and other of the surrounding States, and a few have denied the faith.

This State has had its share of bitter opposition to the gospel; eggs and stones and threats have been freely used in places to hold the gospel in check. Brother Odell had his jaw broken with a stone, and others escaped with less serious injury; but the Saints have not been the only ones to feel the dire effects of bitter persecution. This fall a Holiness preacher was nearly whipped to death for preaching in the county where I am laboring at the time of this writing.

Out of the number of branches organized in this State,

Wheeling, Gleneaston, Clarksburg, and Mount Zion branches are the only ones that can be said to be in effective working order. There are four or five others that act somewhat spasmodically. The local officers, in these, are not strong in defense of the cause, and seldom get the Saints together except when a missionary comes. Some, before being visited by the writer, had not held meetings for from one to several years.

The Saints are widely scattered over the State, and for a missionary to hunt up all the scattered ones and impart to them and their neighbors the bread of life, would require his entire time for a year, and he would have little or no time to make a second visit.

There are but two missionaries this year, for this State and Virginia, except for the Panhandle of this State, which is included in the Pittsburg District. Bro. S. Brown and the writer have been able to labor but a short time together, owing to the many demands on our labors. Shinnston, Clarksburg, Cabin Run, and Indian Creek are the only places where we have been able to keep the injunction that says to go "two and two."

At Shinnston we did some street preaching which was encouraging to the Saints, and gave some an opportunity to hear the gospel that could not be reached in any other way.

At Clarksburg, the conference was held, and a time long to be remembered, by many of the Saints, was enjoyed.

The Cabin Run Saints succeeded in paying off the debt on their church and had it dedicated. Bro. D. L. Shinn and Bro. S. Brown were the principal ones in officiating. Brother Shinn preached the dedicatory sermon, Brother Brown offered the prayer and preached that afternoon and night. The writer was at Orlando at the time, attending to other duties.

At Clarksburg, the Saints are building a nice brick church that will be a credit to the cause. It is going to be a heavy burden on a few Saints, and they are surely very courageous to have undertaken it; and if more of the Saints and friends do not come up liberally to their support, there will be a grievous debt to be borne by the building committee. I hope all the Saints near there will do their full duty in the matter.

The Saints at Indian Creek have tried unsuccessfully at different times, to build a church. They have most of the material on hand and the prospects, at present, are that they will succeed in the near future. They need a church very much, as they have no access to any public building, and it is difficult to get even a private house to worship in.

I think the Saints have but four church buildings in the State, and other public buildings are seldom accessible, so that the Saints, in most places, must occupy private houses for religious purposes.

As the gospel has been presented for a good many years, in most places where there are any number of Saints, and meetings can only be held in private houses, the result is, audiences are usually small, and but few non-members will attend. This is very discouraging to the Saints and the minister, but as the members need spiritual food and a little is being accomplished in the spread of the gospel, we press on, leaving the results to the "Judge of all the earth, who will do right," and "reward all according to their works."

May the good work go on, and eternal blessings come to all the faithful, is the desire of your humble servant.

J. M. STUBBART.

BIG SPRINGS, WEST VIRGINIA, November 8.

KANSAS.

This year my appointment by the Twelve is as sub-minister in charge over the twenty-five counties in southwestern part of Kansas. It is in unorganized territory. We have new

ground to work in. Since June we have been busy as we could be in our line of work.

Bro. J. C. Page has been with me from July until fore part of October, then we separated. Bro. Roy Sly, of Far West District, was sent to labor in this district, so we associated them, and they make a nice pair, and I am proud of them. They are doing good work, preaching to crowds of interested listeners near Winfield, Kansas.

We have many calls for preaching in this field, and every place we have been, excepting one, have had a fine interest. While preaching in Kearney County Brother Page and I came very near getting egged. We baptized three heads of families and Satan raged. Some eggs were brought to the schoolhouse, but our friends protected us and they were not thrown. Our friends protected us the last four nights. We believe more would have been baptized if it had not been for the excitement. Two nights we came near having a riot. Brother Page tried to reason with a professor, and the way he swung his fists I thought he was going to hit him, and the way I was falsely accused, I feel sure they were trying to get to whip me. The same spirit that crucified the Savior was there.

Brother Page and I ran out of money and we went into the alfalfa hay field and pitched hay; and we pulled broom corn and did some carpenter work to keep up our expenses. Brother Page is a fine young man, is going to do a good work, and is developing finely.

It is more expensive in this field than any I ever have labored in. I am way off from the railroad, at Brother Kramer's, preaching at their schoolhouse, full of interested listeners. Some of my mail forwarded from home has never come to me, and if any letters are unanswered, the Saints will understand why. I have answered all I have received. Bro. Charles Barmore is assisting me in the meetings, which I appreciate very much. I am enjoying a large measure of the Spirit in all my work, and while in the pulpit, under the power of the Spirit, the audiences are held spellbound.

Saints are very much scattered in this field, few and far apart. Bro. Hubert Case, I stepped over the line and held one series near Boyd, Oklahoma, by special request of Sister Dowers, whom I was acquainted with in Missouri. I hope you will forgive me.

This is a very dry country. They have good crops of their kind, great broom corn country. Milo maize and kaffir corn are the main crops, and alfalfa where they irrigate, and I have had the experience of stopping in sod houses and dug outs. This is the sandiest country I ever saw; many homesteaders here. I wished I could have been at home in Missouri, and voted dry. I am hopeful of the triumph of the angel's message.

In gospel bonds,
F. C. KECK.

Miscellaneous Department

Conference Minutes.

SOUTHERN INDIANA.—District convened with Byrneville Branch, October 15 and 16, 1910. Meeting called to order by the district president, Elder Jacob Halb. Organization was effected and Jacob Halb chosen to preside, Bro. John Harp to assist; district secretary, E. O. Byrn, as secretary, Bro. Charles H. Fish as assistant; D. H. Baggerly chorister; C. N. Maymon usher, to choose assistants. Visiting brethren were granted the courtesy of the floor. Reports were read from Elders John Harp, Jacob Halb, and P. A. Flinn; Priests E. A. Jeagers, Charles F. Davis, E. O. Byrn, Charles H. Fish, and John Zahnd. Bishop's Agent John Zahnd reported receipts since January 1, \$270.63; expenditures since then, \$280.63; amount due the agent \$10.63. Same was sustained. E. O. Byrn reported amount on hand May 15, \$392; total expenditures to October 15, \$213; balance on hand, October 15, \$1.79.

Report was sustained. Branches reporting: Hope Branch, number at last report 43, present number 46, gain 3; Byrneville Branch, last report 102, loss 2, gain 3, total gain 1, present 103; New Albany Branch, last report 24, present 26, gain 2; Woodside Branch received, to be returned for branch approval. Report of committee on arranging two days' meeting read, accepted, and the committee discharged. Report of committee on compiling new district record was read and accepted; and as requested, further time was granted the committee. The matter of branch organization at Indianapolis was presented, and it was moved that the district officers be authorized to organize said branch; and a substitute prevailed, that the missionary in charge be authorized to organize said branch. Report of the organization of Zion's Religio-Literary Society of district was made to conference by Bro. Charles H. Fish, president of the association. Upon motion the following named persons were chosen as delegates to the next General Conference: Jacob Halb, Edward Martin, D. H. Baggerly, John Harp, John Zahnd, Erma Zahnd, Charles H. Fish and wife, Edwin Perry, G. B. Miller, Sr. Nettie Martin, Sr. Charles F. Davis. Delegates were authorized to cast majority and minority vote. The Woodside Branch, at Clay City, Indiana, was chosen as the place for the next conference: The 7.30 hour, October 15, was given to the district Sunday school association. October 16, the meeting was called to order by Elder Jacob Halb. Upon the recommendation of the Byrneville Branch, Bro. John Harp presented the name of Bro. Charles H. Fish for ordination as an elder, and upon motion such ordination was ordered. Conference voted thanks to the Saints of Byrneville Branch for their kindness in caring for the Saints in conference. It was moved and carried that the Oriole Branch be disorganized. The various officers were sustained in their places, and a collection of \$2.85 was taken up to support the district treasurer.

FLORIDA.—District conference met with the Santa Rosa Branch October 15, 1910, at 10 a. m., W. A. West presiding; O. O. Simmons, secretary; Bessie McArthur, organist; W. M. Hawkins, chorister. Ministry reporting: Elders W. A. West, B. L. Jernigan, F. M. Slover, A. Vanleave, W. J. Booker, J. W. Peterson baptized 9; Priest W. M. Hawkins, preached 8 times; Teachers Willoughby Dixon, J. G. Dixon; Deacon Mack Barnes. Bishop's agent, E. N. McCall, reported receipts 35 cents, expenditures 35 cents. Ruby McCall, district treasurer, reported receipts 25 cents. A communication from Santa Rosa Branch was read in which it was recommended that Bro. W. M. Hawkins be ordained to the office of elder. Motion prevailed that the recommendation be ratified. Motion also prevailed that E. N. McCall be ordained to the office of priest. Both ordinations were attended to during conference. Branches reporting: Santa Rosa 85, Calhoun 74, Coldwater 81. Coldwater Branch is to be the place of next conference, to be held the Saturday before the second Sunday in February, 1911. The following officers were elected: W. A. West president, E. N. McCall secretary, Ruby McCall treasurer. A motion prevailed to appoint a committee of three to look after reunion in 1911. W. A. West, W. M. Hawkins, and missionary in charge, were selected, and the committee empowered to select place and time of next reunion. O. O. Simmons, clerk.

CHATHAM, ONTARIO.—District conference convened at Wallaceburg, June 11, 12, 1910. Elder Arthur Leverton, district president, was chosen to preside and district Vice-presidents David Snobelen and Richard Coburn, also Missionary George M. Shippy were chosen to assist. Branch reports were read as follows: Blenheim 51 members, loss 1; Cedar Springs 25, loss 4; Chatham 204, gain 5; Lindsley 39, loss 1; Olive 56, loss 3; Ridgetown 126, gain 5, 3 marriages; Stevenson 42, gain 1, marriage 1; Wabash 80, gain 3; Wallaceburg 52, gain 1, marriage 1; Zone 115, loss 2, ordination 1, marriage 1. The Sunday school reported having 16 schools with a membership of 652. Ministry reporting, Evangelist A. Leverton, baptisms 4; Elders David Snobelen, baptism 1; R. Coburn; J. H. Tyrrell; J. W. Badder; David Johnston; Priest W. H. Taylor; Teachers Ambrose Wrancher and A. R. Hewitt. Bishop's agent, J. H. Tyrrell reported total receipts (including balance on hand last report) \$1,674.39; total expenditure, \$1,362.91; balance on hand \$311.48. District treasurer reported: Balance on hand last report \$38.43; received since \$67.81; expenditures \$68.20; balance on hand at present \$38.04. It was decided to adopt the new system of loose leaf record for the district and the secretary was instructed to at once purchase them. The following officers were elected for the coming term: President, David Snobelen; vice-presidents, Stewart Lamont and R. Coburn; secretary,

CONTENTS

EDITORIAL:
 SAINTS' HERALD Doctrinal Series for 1910 - - 1133
 A Letter from Abroad - - - - 1133
 Faith - - - - - 1134
 Modern Pharisees as Well as Old - - - 1134
 Notes and Comments - - - - - 1135
 HYMNS AND POEMS - - - - - 1136
 ELDERS' NOTE-BOOK:
 The Advantages of a Non-Flesh Diet, by John Scholefield - - - - - 1137
 ORIGINAL ARTICLES:
 Funeral Sermon of Elder Eli Stedman, by H. A. Stebbins - - - - - 1138
 When to Render the Account, by E. L. Kelley - - - 1141
 OF GENERAL INTEREST - - - - - 1142
 MOTHERS' HOME COLUMN - - - - - 1144
 LETTER DEPARTMENT - - - - - 1146
 W. R. Rush—Mrs. H. L. Waters—Nellie Martin—Sister Jane—Melvina Ulmer—George W. Entrenkin—John W. Rushton—Kittie M. Minkler—Sadie Burch—Mrs. W. W. Blanchard—Mary Umland—Hiram MacDonald—J. W. Wight—Jerome E. Page.
 NEWS FROM MISSIONS - - - - - 1150
 W. R. Smith—J. M. Stubbart—F. C. Keck.
 MISCELLANEOUS DEPARTMENT - - - - - 1152

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

Anthony R. Hewitt; treasurer, J. W. Badder; member library board, A. R. Hewitt; Bishop's agent, J. H. Tyrrell, was sustained. On Saturday evening, his worship, the mayor, was present and welcomed the Saints to the city. Fellowship service was in charge of Elders Leverton and Snobelen. Preaching during conference by Elders W. L. Bennett, George M. Shippy, David Smith, and Arthur Leverton. A suitable resolution of thanks was presented to Elder Leverton, the retiring president of the district. Conference adjourned to meet in Blenheim, October 9, 1910. Anthony R. Hewitt, secretary.

NODAWAY.—The Nodaway district conference convened with the Sweet Home Branch at 10 a. m., October 15, 1910. Elders E. S. Fannon and A. C. Silvers were chosen to preside over the conference. W. B. Torrance was chosen as secretary, Sr. Mae Jensen as organist, and Bro. A. C. Silvers as chorister. Brn. T. A. Ivie, J. T. Ford, and W. T. Ross were chosen to act as credentials committee. Statistical reports showed the following: Guilford 83, loss 6, by letter; Bedison 73, loss 9, by letter; Ross Grove 53, gain 5, by baptism, 2 by letter; Sweet Home 54, gain 3, by baptism. Tent fund committee reported through Brother Silvers; \$10 collected, and \$9.88 expended, leaving a balance of 12 cents. The balance of \$36.70 of the reunion fund, which was turned to the tent fund by last conference, was not needed, so it still remains in the care of Bro. R. K. Ross, Bishop's agent. The reunion committee reported that no suitable place could be secured either in Barnard, Guilford, or Ravenwood, and the extreme dry weather and busy condition of the farmers, etc., prevented the holding of a reunion in Nodaway District. A suggestion was offered by the committee as the sense of the district that we go to the northwestern Missouri reunion. By motion the report was adopted and the committee was honorably discharged. The auditing committee filed an incomplete report with the conference. The books did not show a complete record, stubs for receipts nor all of the vouchers for moneys paid out were not present. Following the report the Bishop's agent reported as follows: On hand January 1, 1910, \$86.50; received since, \$309.25; total, \$395.75; paid out, \$404; balance due agent, \$3.25. Moved that the same committee be retained another quarter to audit the Bishop's agent's books. A substitute was offered that the chairman appoint a new committee to audit the books. Substitute prevailed. Brn. A. Jensen, John T. Ford, and C. C. Nelson, were accordingly selected as this committee. Ministry reporting were: Elders A. C. Silvers, baptized 6; E. S. Fannon, T. A. Ivie, Joseph Powell, baptized 3; C. C. Nelson, J. T. Ford, R. K. Ross; Priests W. T. Ross, I. M. Ross; Deacon Robert Nelson. Bro. R. K. Ross presented to the conference a recommendation from the Ross Grove Branch to ordain Bro. John Rowlett to the office of teacher. Moved and seconded that this matter be referred to the Ross Grove Branch and the district president. Preaching during the conference was by R. K. Ross, A. C. Silvers, and E. S. Fannon. Conference adjourned to meet with the Bedison Branch, February 25, 26, 1911. W. B. Torrance, secretary.

CHATHAM, ONTARIO.—Conference convened at 10.30 a. m., in Blenheim, Ontario, District President David Snobelen calling the meeting to order, Apostle F. A. Smith was elected to preside over the conference, with the district presidency to assist. Branches reported as follows: Blenheim 49 members, loss 2; Cedar Springs 26; Chatham 205, gain 1, marriage 1; Green Valley 34; Lindsley 47, gain 8, ordination 1; Ridgetown 126; Stevenson 50, gain 8, ordination 1; Wabash 81, gain 1; Wallaceburg 67, gain 15; Zone 119, gain 4, marriage 1. Ministerial reports were read from High Priest D. Snobelen; Elders S. Lamont, R. Coburn, J. W. Badder, J. H. Tyrrell, and D. W. Johnston; and Teacher A. R. Hewitt. The district secretary reported as acting under the instructions of last conference of making a comparison of branch records and to date had covered Blenheim, Cedar Springs, Lindsley, Olive, Wabash, Wallaceburg, and partly covered Zone. The new records had been procured and the work of recopying would soon be under way. The district treasurer reported: Balance on hand last report \$38.04; received since \$32.55; expended \$65.27; balance on hand at present \$5.33. Bishop's agent reported; total receipts including balance on hand last report \$801.58; expenditures \$565.48; balance on hand at present \$236.10. It was decided to have a reunion next year either acting in conjunction with the Toronto and London districts or to have one separate, as the presidency of the district may decide best. To get into harmony with General Conference Ruling No. 260, it was resolved, That henceforth the Bishop or his agent be the financial agent of the district. By resolution the Rising Star Branch was declared disorganized. Officers were all reelected for the coming term. The following were chosen delegates to General Conference: D. Snobelen, D. W. Johnston, J. H. Tyrrell, Arthur Leverton, Stewart Lamont, George M. Shippy, Richard Coburn, John C. Dent, A. R. Hewitt, John W. Badder, David Thorpe, Sr. Thorpe, Sarah I. Shippy, Agnes Shaw, G. Orlo Coburn, Lizzie Leverton, W. H. Taylor, Mary Vince, Elizabeth Tyrrell, Isaac Andrews, Elsie Edmunds, Mary E. Dent, Mary Dent, Apostle F. A. Smith, F. A. Smith (Essex), Leah Veale, William E. Hewitt, Thomas Vince, jr., Sr. M. A. Coburn, Charlotte Kimball, and Henry Atkinson. They were instructed in case of division to cast the majority and minority vote. By order of General conference and by consent and approval of district conference, and Bro. Stewart Lamont having stated his willingness, he was ordained to the office of High Priest by Apostle F. A. Smith, Evangelist A. Leverton, and High Priest David Snobelen. Preaching during conference by Elders G. C. Tomlinson, John Shields, F. A. Smith, and A. Leverton. Fellowship meeting Sunday morning in charge of Presidency of the conference. Conference adjourned to meet at the time and place selected by the district presidency. Anthony R. Hewitt, district secretary.

A word in due season, how good it is.—Proverbs.
 "Things go better for people who take them as they come."
 "Folks who wait for applause never win it."

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Convention Minutes.

TORONTO.—The district Religio convention met at Port Elgin, Ontario, September 30, 1910, with Vice-president J. T. Whitehead in charge. The following district officers were chosen for the ensuing year: President, Floralice Miller; vice-president, J. T. Whitehead; secretary, Victoria Snell; treasurer, N. E. Leader; librarian, Will McCarthy; home class superintendent, Lizzie Morrison. Convention adjourned, leaving time and place of next convention in the hands of the executive. Victoria Snell, secretary.

CLINTON.—Sunday school association of the Clinton, Missouri, District, met in convention October 14, 1910, with district superintendent in charge. All active schools reported. Each district officer reported to the convention. The assistant superintendent, Ira W. Roberts, resigned, and his resignation was accepted. John W. Noyes, Nevada, Missouri, was elected to fill the unexpired term. A resolution concerning state wide prohibition was adopted by the association. The Sunday school known as the Rock Ridge Sunday school of Mapleton, Kansas, having an enrollment of forty-eight, was received into the association. A peaceful convention was enjoyed. Zora Lowe, secretary.

CLINTON.—Religio association of the Clinton, Missouri, District met in convention October 14, 1910, at 2.30 p. m. As president or vice-president was not permitted to attend the convention, Pleas Budd was chosen to preside over the session. The regular business of the convention was transacted. Miss Jessie E. Higdon, of Fort Scott, Kansas, was elected as home department superintendent. Zora Lowe, secretary.

SOUTHERN MICHIGAN AND NORTHERN INDIANA.—The first district convention of Zion's Religio-Literary Society for the Southern Michigan and Northern Indiana District, met with the Saints at Lansing, Michigan, October 21, at 10 a. m. The district president, Bro. Ralph McElhennie, called the meeting to order, after which he was chosen to preside over the convention. Four locals reported, viz: Blissfield, Galien, Coldwater, and Clear Lake. The reports showed a total membership of 103. There were two locals having home department classes; viz, Coldwater, 11 members; Clear Lake, 8. Bro. S. W. L. Scott read a paper on the critical periods through which the Bible has passed. Another paper was read, showing the difference in the rendering of certain passages of Isaiah, between the King James' Version of the Bible and the Book of Mormon. Sr. Lou Sinclair sang a solo. Should there be other locals in the district not represented at the conventions, please notify the secretary and blanks will be supplied for reporting. Let us be prompt and accurate in keeping our records. Adjourned to meet at Clear Lake one day previous to district conference. Mrs. Elsie Lockerby, district secretary, Coldwater, Michigan.

Addresses.

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Any Latter Day Saint wanting to rent out his farm, furnished complete with stock and implements please write me your proposition and all particulars concerning same. I can give good reference. I want it to be in a good locality. I am a married man. A. A. Chrestensen, Joplin, Missouri, 2310 Bird street. 47-1f

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Church Directory.

Boston Branch, located 10 Sewald street, Somerville, Massachusetts, holds services as follows: Preaching services 10.30 a. m., except first Sunday in the month, which is sacrament, and 7 p. m. Midweek prayer service hereafter, till April 1, 1911, to be held Thursday evening, 7.30; Sunday school 12 m.; Religio 5.45 p. m. Sunday. Pastor, C. H. Rich, 202 Pearl street, Somerville.

Died.

WINE.—Samuel Wine was born May 23, 1826, in Rockingham County, Virginia, and baptized July 1, 1889, at Mount Sidney, Augusta County, Virginia, by James Moler; he died March 29, 1910, at Seawright Springs, Augusta County, Virginia. Sermon by Peter Barber, of the Dunkard Church, as no elder of the Latter Day Saints could be had. He lived a Saint and died in the faith.

ANDERSON.—Margaret Anderson died at the home of her daughter, Mrs. Helen Peterson, Ellsworth, Iowa, October 8, 1910, aged 81 years, and 23 days. Deceased was born September 15, 1829, at Nestrán, Norway. With her parents she emigrated to America in 1846. Her maiden name was Gunnerson. Her parents located near the present site of Danway, LaSalle County, Illinois. Margaret Gunnerson was united in marriage to Ener Anderson June 23, 1847; to this union were born eleven children, six of whom are now living. Andrew H., and Jeremiah, live in the town of Miller, LaSalle County, Illinois; Cornelius resided at Riverside, California; and William, the youngest, at Ellsworth, Iowa. The daughters, Mrs. Martha Hanson, resides at McCallsburg, and Mrs. Margaret Peterson at Ellsworth, Iowa. Two brothers also survive her, Fulton Gunnerson, Riverside, California, and Gunner Gunnerson, Hershee, Illinois. "Grandma" Anderson leaves thirty-two grandchildren and twenty-nine great-grandchildren. She was a firm believer in the Christian religion, and in her earlier life affiliated with the Lutheran Church. In later years she was associated with the Methodist Episcopal Church. Through the strength of her moral fiber and her faith in God the world was made better by her having lived. She was buried from the Latter Day Saints' chapel, Mission, Illinois, October 14, 1910. Funeral services were in charge of Elder Thomas Hougas. The sermon was preached by Elder F. M. Cooper, of Plano, Illinois.

REYNOLDS.—William H. Reynolds was born in Conquest, New York, October 1, 1827. He was married to Mary Jane Corless, May 17, 1854. Two sons were born to them, May 26, 1864. He united with the Latter Day Saints' Church and was ordained an elder June 2, 1864. He was chosen to be first president of the Coldwater, Michigan, Branch. He died at his home October 13, 1910, aged 83 years. His wife and eldest son preceded him in death. He was a devoted Christian to the end. Sermon by Elder Samuel Stroh, assisted by Rev. R. D. Freeman.



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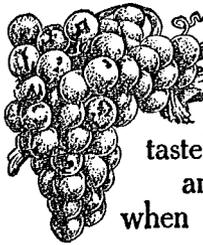
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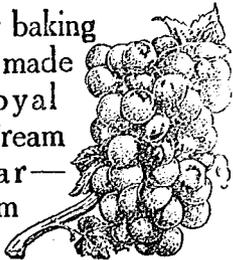




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Apple Growers Attention

Read what Professor Aven Nelson, State Horticulturist of the State of Wyoming, says regarding

The Big Horn Basin Country

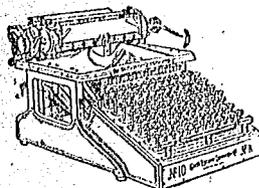
"I beg to state that my visit of inspection to the fruit section of the Big Horn Basin was exceedingly satisfactory. The orchards that I visited along the Big Horn River are in full fruit, even this year. I regard the outlook for the lands along the river from Worland to the Canyon and the lower course of the Shoshone from Cowley to Ionia as exceedingly promising. My observation leads me to believe that these lands will become as valuable for the production of high grade apples as even the best of those in Idaho and Montana. Shell Creek this year was certainly a surprise to anyone who visited the locality. I think anyone would be justified in predicting that these lands will very shortly become more valuable for fruit than for any other crop that might be grown." Such expert opinion as the above, given by an unprejudiced State official, should have weight with those looking for orchard lands. WRITE TO-DAY for our illustrated literature and you will be surprised how cheaply these choice apple lands can be purchased.



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



"There shall not any man among you have save it be one wife, and concubines he shall have none."—Book of Mormon, Jacob 2: 36.

VOLUME 57

LAMONI, IOWA, NOVEMBER 30, 1910

NUMBER 48

Editorial

A BIRTHDAY GREETING.

On the evening of Friday, November 11, a number of the Saints, friends of Pres. Joseph Smith, gathered at his home, 1214 West Short street, Independence, Missouri, in a kind of afterthought reception and birthday greeting, he having attained his seventy-eighth birthday on Sunday, November 6. They began coming at 7.30 in the evening, and kept coming and going until some one hundred and more had been present.

The evening was a delightful one in more than one way. The air was pleasant and balmy without, and the atmosphere of friendship, love, and deep-felt esteem was within the rooms where this assembly was gathered.

The affair was under the management of Sr. Eva Short, wife of Bro. Ellis Short, who gave notice of the gathering, and issued a hurried invitation to many nearby neighbors and associates in faith with President Smith, which met with a cordial response, resulting in a very gratifying and entertaining visit to the one whom they sought to honor, in thus gathering at his home.

The services, aside from the handshaking and usual congratulations by the individual members present, were in charge of Bro. Myron H. Bond, of the Stake Presidency, who at a proper moment called the assembly to quiet, the buzz of conversation ceased, and stillness ensued, when the following poem by Dr. Joseph Luff and the address of congratulation by Brother Bond were read, to which President Smith responded as given below.

The event closed by the singing of two hymns, "I know that my Redeemer lives," and that plaintive, prayerful, "Father, when in love to thee," and a short but impressive good-night prayer by President Smith. These beautiful hymns were sung effectively under the lead of Sr. Wallace N. Robinson, the choir leader of our people at the Central Kansas City Church. It is unnecessary to name those who were present, but it is only fair to presume that these gave expression to the feelings of the entire membership at Independence and Kansas City. Long live Pres. Joseph Smith, who though suffering somewhat from

the increasing weight of years, still retains his cheerfulness and good will toward his fellow-men, and especially those engaged in the Master's work.

The purse referred to in Brother Bond's address was delivered at the close of his speech.

ONE WHO WAS PRESENT.

POEM BY DR. JOSEPH LUFF.

What is here in sight
Is only a mite,

And, perhaps, would the scales hardly turn,
But what is behind it
(Though lens might not find it)

We leave for your heart to discern.

The motive impelling
Must fail in the telling,

For (unless it be mansions above)
No place hath the mold
That can shape or unfold

The ample dimensions of love.

Read, then, brother dear,
'Twixt the lines that appear,
And accept this diminutive token
As a suggestion merely
Of what we sincerely
Feel—the volume unspoken.

ADDRESS OF BRO. MYRON O. BOND.

To President Joseph Smith: By those having the matter in charge we have been selected to offer you, in behalf of your brethren and sisters in church association and fellowship, your neighbors and friends, a brief statement or address by which we may in our own poor way express to you our appreciation and estimate of yourself, as a man of God, chosen of God, and indorsed by his people as the chief elder and leader of his people, a revealer of the will of God to his church; one who has served God and the people long and well; one who "when the enemy came in like a flood" to overthrow the pure standard of the gospel of the Son of God, the cause of truth and humanity found in you a sufficient and courageous defendant of the message from the angel world first delivered to this generation by your illustrious father, whose favor must augment as the coming years and generations of men will demonstrate in its repetition of history, that that which is great and lasting and permanent in human affairs is not begotten or born or reared to its final accomplishment in a day or a year.

We are all filled with a sense of the profound significance of the calling and mission of your father and yourself, and we feel sure that honors now withheld by the sons of men and of men of the world will yet be accorded and recorded in future history to the man and his legitimate successor, the worthy son

H. O. Smith
111 So Fuller ave

of a noble sire, men who have offered to the generation in which they lived the priceless boon of absolute religious liberty and freedom untrammelled by the craft, cunning, or ignorance of men, or the subtle doctrine of devils.

We are glad to-night, President Smith, and expect to be always, and more glad in the coming years, to have had the honor of calling you brother and friend; for, with gratitude and a measure at least of appreciation do we record to ourselves the fact that not in the spirit of autocratic assumption of the rights belonging to your high office in God's church and among his people have you ruled among us; but, on the contrary, with forbearance, long-suffering, in the humility with which the divine imitation of Jesus Christ finds so large an exposition in your life work, we have found in you a friend to the friendless; a defendant of the weak and defenseless; quick in your sympathies in answer to the call of distress; a servant of God, and for all the people.

But, President Smith, and Brother Joseph, we are pressed somewhat in what might be an otherwise and altogether joyous occasion, by a spirit of sadness which we may not altogether restrain, as we contemplate with sorrow the patent truth that we can not hold you always among us; but we are really anxious that you should be made to know and feel, while you are yet with us, how much and by what strong ties you have attached yourself to us. We shall all be very sorry and very sad, all of us who remain behind in the struggle and fight for truth, when you are called from us, to go away from us. But the blessedness of memory of yourself and our relations together as workers in so glorious a cause, a cause so profoundly and strongly entrenched in God's eternal and unchangeable truth, must be our consolation; and the anticipated associations in the great future with the general assembly of the church of the First-born and the hosts of the redeemed through the blood of the covenant revealed to us by the will and power of Almighty God in our day and generation that gives us sure anchorage for our hope in the wisdom and province of God for all the races of man.

And now in a closing word, and as a feeble expression of the truth of what we have said or may say, we want you to accept this purse of money for uses such as your thought and wish may suggest, and from your friends and brothers and sisters of Independence, and with prayer for your health, comfort, and a life prolonged to the limit of God's good pleasure and will concerning you and yours, and all of his people.

RESPONSE BY PRESIDENT JOSEPH SMITH.

Words are but the outward symbol of what may be in the mind and heart, and a celebrated French writer has said that language was invented for the purpose of concealing thoughts rather than revealing them. I have prized exceedingly, not the wealth of the world nor the praise of the world, and I have never feared, consciously, its frown or its antagonism; but the wealth of regard of those with whom the words *honor, virtue, integrity, faithfulness, and steadfastness of purpose* were of value, recognized of value, and not subject to shift or change to suit the unworthy burdens which men in their criminality choose to carry. It is this that makes me prize this assembly to-night, having attained the years to which I have come.

I regret my infirmity more, that I can not see the new faces with whom I am being surrounded from year to year. The old ones I can recall. They live in my memory, and it is with gratitude to God to-night, that as I regard your presence here I remember one of the mottoes with which I undertook my public work—it is suggested by the words anciently written: "Remember the quarry whence thou wast hewn, the pit whence thou wast digged." No man is well prepared

to live and work among his fellows who is not willing to share the foothold on which he stands, to any who work with him, who are associated with him on equal terms.

No man is worthy to stand among his fellows as a worker who is not prepared to give every man his just due. And in this spirit I have tried to remember in my public career, my brother as my friend. He may differ from me in opinion, but he is my brother; and notwithstanding he may differ from me, associated in the cause and moved by the Spirit, he is my friend. I have no wish, no business to hurt his sense of friendship, or to throw doubt or stigma upon his work and his integrity.

Thank God, I have proved many of these friends. I know them. I may never see the faces of some of them here, but if God is willing, I will meet them hereafter. No man's merit, established by himself, is to be the criterion by which he shall be judged by and by. It must be that his merit will be determined by one greater than he. And fortunate is it for me, fortunate will it be for many, if He judges me leniently; and for this reason, I could not afford, nor can I now, to judge my associates harshly.

I thank you more than I can express, as much perhaps as you have expressed in your language to me, that which you have done for me—above all the motive that lieth beneath. I remember a favorite quotation by our whilom brother, Zenos H. Gurley:

"Cruel and cold are the judgments of man,

Cruel as winter, cold as the snow;

But, by and by, will the deed and the plan

Be judged by the motive that lieth below."

May God help us that we may be so judged and continue steadfastly forward. I had hoped that the prophecy might be fulfilled that I should live to see the name of Latter Day Saint made honorable. Thank God I have lived to see that day, to perceive it, to acknowledge it before God, and to be assured of it in the midst of my brethren. When I go, I hope, I trust, I believe that it will be but the sinking of a pebble in the wave, lost for a time, but that the currents will move just as smoothly, the surface unruffled, the work accomplished as God has intended it shall be done, though thousands perish, those who remain unmoved, immovable, steadfast, to the honor of God and the glory of his Son.

May peace rest with you all, is my prayer. Amen.

AMERICA.

It was not a mere accidental fact that for numbers of succeeding centuries this Western Hemisphere was withheld from the eye of civilization. In a sense profoundly true it was up to four centuries ago a virgin continent—an untraveled land—and in the then bringing it within reach of civilization there was some purpose, which will be accomplished. If I should state in a single sentence that which seems to me the great purpose, it would be that here was to be developed a society and a government based upon the brotherhood of man. All through the Eastern Hemisphere, during its centuries of struggle, the underlying political facts had been the rule of a chief or king, and the organization of tribe or nation on the selfish basis of personal interests. Each nation lived for itself, prosecuted wars with other states and nations to satisfy the ambition of its rulers or to promote its selfish interests. The idea of humanity, bound by any obligation of any of

its members to all the rest, was a thing unknown in practical life and almost unmentioned in the theories of social philosophers. In consequence, everything was determined by the mere matter of might. Ignorance and superstition prevailed. The great masses of humanity were the spoil and prey of a few individuals. Government of and by the people was a thing undreamed of. But about the time of the discovery of America came the invention of printing, which opened the doors of knowledge to all. The Bible was unchained and with it the bondage of superstition was thrown off. The common people began to assert themselves and claim the right to control their own government and society. There was fluttering through the world the ever-growing thought of personal, political, social, and religious liberty. It is not strange that as this continent was settled, and social and political conditions were established, a republic, the common school, and the free Bible became the recognized rules and bases of life. All these are significant of and affirm the brotherhood of man.

Another thing which affirms the same is the mingling of races. The allegory of the dispersion of Babel presaged the national life of the Old World. During all that life the human family lived in isolated and antagonistic races and nations. It still remains there the significant fact. You go to China, and the Chinese have monopolized that country; into Spain and only Spaniards are found. In France and Germany are French and Germans. Single races form not merely the numerical majority, but they are, if not the sole inhabitants, the controlling factors. Locally every race held to its own place on the face of the globe and maintained its isolated life. But this republic is a new experience. We have every year and for a century past have had great streams of population flowing in from every race, the Anglo-Saxon, the Frenchman, the Teuton, the Scandinavian, the Italian, the Japanese, the Chinese and the Ethiopian. They have gathered here not merely as visitors or travelers, but to stay and become citizens. The dispersion which began at Babel has ended on the banks of the Hudson and the Mississippi. All races are mingled in our citizenship, a conglomeration of heterogeneous elements, but all part and parcel of the life of the republic, here to live and work out with us the destiny of this nation. Statistics illustrate the significance of this: By the census of 1900 the total population was seventy-six millions, of which nine millions were colored. Of the other sixty-seven millions ten millions were of foreign birth and sixteen millions more of foreign parentage. So that out of the sixty-seven million whites there were only forty-one millions of native parentage, and they, as we all know, trace their ancestry back, at longer or shorter distances,

to the several races of the Old World. These heterogeneous elements are to fuse into one national American life. By association in work, in business, in political life, in the schoolroom, and a little through inter-racial marriages, the brotherhood of man finds its best illustrations in American life. The Bible, which is the great American book, affirms the unity of the race, proclaims the brotherhood of man.—Hon. David J. Brewster, associate justice of the Supreme Court of the United States, before New State Association, Atlantic City, June 12, 1909.

TUDY AND PREPARATION.

One of our correspondents, Sr. A. McKenzie, of Saint Clair, Michigan, contributes the following words of advice, that if heeded will be of especial value to our young people:

There is looming upon the horizon of the not far distant future, the outlines of a great drama, the actors in which in the nature of things, come from the auxiliary societies of the church. This great work will require preparation and study to be successful, success will not follow a poorly prepared part. The door of opportunity stands wide open, great responsibility rests upon each and every one in this work, and much will depend upon the amount of preparation now being made. A patient, painstaking effort in study is required to be successful in any line of work, then how much more is preparation necessary in a work of such great proportions.

Those who will be called upon to take a part in this great arena will not be those who keep posted on the latest score of the baseball game, or the latest freaks in fashions, but those who prepare themselves by reading and study. The Lord is looking for such and has a watchful eye on them and when the time comes they will be in demand. Lukewarm Saints are not at a premium in this work. They can never accomplish anything. What the Lord is looking for is Saints who are filled with celestial fire, who are fearless and faithful and can be depended upon in an emergency.

This is a work of progress. Onward is the word, and it is of the highest importance to make ourselves acquainted with all that is good in literature. We are commanded "to obtain a knowledge of history and of countries and of kingdoms, of laws of God and man, and all this for the salvation of Zion." It is vain for us to try to meet the prejudice of the world with ignorance; the Lord knew this when he said that knowledge of history and laws was for the "salvation of Zion."

Again, he said "Study out of the best books words of wisdom." The fullest knowledge available is necessary to meet the prejudice of the world. There are many departments being formed in this work for advancement and filled with busy, successful workers. There never was a time in the history of our church when so many avenues were open to the worker, and no Saint who aspires to become a factor for usefulness in this work can afford to neglect the church publications.

Consecration is what we need to enable us to "come up higher." Cultivation of talents for God's work. The world has no temptations alluring to the Saints with this one object fixed firmly in his mind; he has no time to waste, his thoughts are on eternal things. We can not afford to neglect the pursuit of knowledge. Knowledge is power, and there is no limitation to the number of subjects for study in the great universe of God.

NOTES AND COMMENTS.

The Herald Publishing House wishes to call the attention of all purchasers of books to the fact that number 179 in Herald Publishing House catalogue has been changed in price. This book is now \$3.50. Number 155 is now \$2.90. In addition to this change in your catalogue note that number 179½ (new) is a better grade Bible, price \$5.00.

The Saints will please take note that Bro. Hale W. Smith has been released from the missionary force and is now engaged as a traveling representative of the Herald Publishing House. Brother Smith is working for the Herald Publishing House on the same basis as a missionary. He gets no salary, and we commend him to the Saints wherever he goes. Brother Smith will take subscriptions for all church papers and also orders for books and job work, both in printing and binding.

One does not need to make a great show of fighting sin in order to be on his guard against it. Those who talk most about the evils of dishonesty are not always the safest persons to deal with. It has been said of Paoli, the French Republic's official guardian of visiting kings, by a writer who described him in McClure's Magazine, that, "his art was always to appear ignorant of the fact that there were anarchists in the world, while at the same time keeping the strictest watch upon them." Those members of Christ's Kingdom who are keeping the strictest and most successful watch against sin in their own lives, and who are doing the most to guard others from its attacks, work in the same way. They talk little about it; they watch and pray much. Their conversation is of a healthy, whole-souled, sunshiny sort, interested in the interests of others, not dwelling on the sin-darkened gloom of life. But they are sensitive and instantly alert to the actual approach of sin, and rigid in opposing its entrance or attack when the time comes. Paoli never carried a weapon,—of the ordinary police sort. It was hard for the King of Siam, for whose safety in France Paoli was responsible, to understand this. "But where are your weapons?" the king repeatedly asked. Paoli's weapons were of a more effective sort than revolvers, daggers, or bluster; they were weapons of intellect, foresight, planning, and knowledge. The Christian's weapons of faith and prayer do not impress the world very much, and they are quiet and unseen in their working; but they have never been known to fail.—*Sunday School Times*.

Endurance is a high test of character. To keep up and keep on; to stand up under pressure; to bear strain without giving way,—these are the marks of the kind of strength that counts for largest service. The woman who can take care of her several little

children and her sick husband and helpless father-in-law all day long, day after day, and then appear at a formal dinner in faultless attire and with cheerful words for everyone, and not one word about her burdens, has character marked by an endurance that the hardiest athlete might envy. The man in business who braces his energies against the onset of almost unbearable shocks of disappointment, and pushes on and on, never yielding to the tugging grip of discouragement, shows character by his endurance in toil and struggle. It is not that these brave souls rise to the occasion, perform sudden feats of strength, do brilliant work for a single shining hour. But day after day, week in and week out, endurance is the habit, the atmosphere of their steadfast duty-doing. Character has not met its severest test until it has proved its ability to endure.—*Sunday School Times*.

Hymns and Poems

PATIENCE.

I must learn to love the gall,
Knowing sweet is not for all;
Not my will but thine be done
Till a crown of life I've won.

I must learn to face disaster
With that courage of my Master;
If he wills me trials and pain,
I should bear and not complain.

I must learn that greatest pleasure
Comes to him who bears his measure
Of earth's hardships with least shrinking
From the bitter cup he's drinking.
Patient I through life should run,
Worshiping the Patient One.

LEONARD S. RHODES.

A CLOSING HYMN.

Author of every good, once more before we part
We raise to Thee our voice in song, a tribute from the heart.
We praise Thy wondrous name for gospel light restored,
Through all the world let Thy great name be honored and adored.

With pleasure we have met with those we love so dear,
But more than all the joys of earth we've met Thy Spirit here,

Bless Thou with richest grace, the message from Thy word,
May every waiting Saint that's here with holy zeal be stirred.

Guard us from every ill, until we meet again,
Let Thy pure Spirit still be near to comfort and sustain,
Guide safely through life's maze, then take us home to Thee,
To bask in radiance divine, through all eternity.

THE ABOVE POEM'S PLEA.

I am a new born hymnlet, and not so very long,
The height of my ambition is, to praise the Lord in song.
Will some L. D. S. musician who these lines may chance to see
Take pity on my ignorance and make a tune for me.

NORTH WEYMOUTH, MASSACHUSETTS.

J. L. EDWARDS.

Elders' Note-Book

"HE HATH NOT LEFT HIMSELF WITHOUT WITNESSES."

In our labors we have many times been made to rejoice because of the goodness of God and the plainness of his law, and during the last month we were confronted with a new question to us, one that had never in our labor before been asked. Thinking others might be confronted with the same kind of a question I furnish it here with the answer we gave and the evidence supporting our answer.

We had been speaking on the coming forth of the Book of Mormon, and giving evidences both scriptural and scientific to support it, and as we gave opportunity for questions an old gentleman asked: "How many tribes remained at Jerusalem under Rehoboam, and who were they when the other portion of the tribes followed Jeroboam to Samaria." Of course we answered, two tribes, Judah and Benjamin. The question then came quickly: "Now you have stated that the Nephites left Jerusalem about 600 B. C., and that the Nephites were descendants of Manasseh, and I believe you so read from the Book of Mormon. Now since the ten tribes were carried captive by Shalmaneser about 721 B. C., and only Judah and Benjamin remained, how could the descendants of Joseph or Manasseh be at Jerusalem in the year 600 B. C., when they had been carried away at least one hundred and twenty-one years before? This proves your Book of Mormon a fraud."

Answer. There was a remnant of the tribe of Manasseh still at Jerusalem. Proof. In the days of the good King Hezekiah, a proclamation was sent to all Judah and Israel to come to Jerusalem and celebrate the feast, and worship the God of their fathers; and while the text informs us that the majority of Israel treated it lightly I read this statement: "Nevertheless divers of Asher and Manasseh and of Zebulun humbled themselves, and came to Jerusalem."—2 Chronicles 30:11. Here is a plain statement that Manasseh or a part of his tribe at least, returned to Jerusalem about five years before the captivity of Shalmaneser, and if we turn to the works of Flavius Josephus, Antiquities of the Jews, book 9, chapter 13, paragraph 2, we read this:

"However, many there were of the tribe of Manasseh, who were obedient to what the prophets exhorted them to do, and returned to the worship of God. Now all these came running to Jerusalem, to Hezekiah, that they might worship God (there)."

So that we not only have the Bible, but the History of Josephus also, to bear witness to the truthfulness of the Book of Mormon. Surely there is no weapon that is formed against it can prosper. The Lord has been true to his promises and he has not left himself without witnesses.

May the honest hearted be brought to the light and truth is my prayer. J. E. VANDERWOOD.

AS I SEE IT.

After reading and rereading Bro. C. Ed. Miller's article in the HERALD of November 2, upon the subject of the woman (which was the church), as referred to in the 12th chapter of John's revelations, I will give my views upon the same subject, for what they are worth; as Brother Miller said, they may seem to be heresy to some.

"And there appeared a great sign in heaven in the likeness of things on the earth; a woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars."—Revelation 12:1, Inspired Translation. John surely saw in heaven the things that would be transacted upon the earth; John tells us that the woman (church) went into the wilderness; let us see if we can not find out what is meant by the term *wilderness*, and where it is located.

Look to Webster's Unabridged Dictionary, and you will see that the only definition that can be applied to this term, as here used, is *disorder*. We see that the church went into disorder. Where did she go? To a place that God had prepared for her in this world; for it is written that the world did help her. Any person can see that if she went to heaven, that the world could not help her.

How long was she to remain in the wilderness? Twelve hundred and sixty-three years, says the Inspired Version.

I will now call your attention for a brief period to the man child that the woman was pained to be delivered of. This man child was Jesus Christ, that pained the church so badly to deliver him up; he it is that will rule the nations with a rod of iron. Yes, when the kingdom is established that Daniel saw, as it is recorded in the 2d chapter and 44th verse of the prophecy of Daniel. After Christ's ascension he sent the Holy Ghost to occupy his position in the church; his church. "There are save it be two churches, one is the church of the Lamb and the other is the church of the Devil"; they both exist at the same time here on earth. So the war is on now, between right and wrong.

We see that after the woman fled into the wilderness, the kingdoms that Daniel saw in vision were to materialize on the earth; and by reference to Daniel 9:7 and following verses (Inspired Translation), we learn that Michael or ancient of days is to come before the advent of Christ, and there is to be a great battle fought by him and his associates and the wicked, and the judgment is to be set; and then Christ will come and reign, from the rivers to the end of the earth. We see that the dragon will not prevail against Michael, nor the woman, nor the man child.

I have passed over the ground occupied by the

church, and will be until the final triumph over all that it is opposed to.

I will now notice the claims of a number of the elders as to the man child referred to in Revelation 12. As Brother Miller said in his article, I do not believe as many do, in this matter. I will now proceed to give my reason for not believing as some of the elders do. It is claimed that the man child was and is the priesthood of God, and that he took it from the church about the year 570, and it was restored in the year 1830; while I have read this position without numbering the times, for the last twenty-five years; yet I have never seen it proven by the Holy Scriptures or reliable history. We are to prove all things, and hold fast the good. If the man child is the priesthood of God, when it was taken from the church, there was no authority left in the church or out of it, in all the world, to teach the gospel and administer the ordinances; for a period of twelve hundred and sixty years; the whole world was turned over to the Devil exclusively; no one in the whole world could hear, believe, or obey the gospel or God's law, for the very good reason that he had no representative in all the world. It seems to me that any person of common sense can see that the people had no law in operation; and a law without an executor is equal to no law; Paul said where there is no law there is no transgression, and of course there could be no condemnation; then all that lived in that period, were saved; for they all lived and died without a knowledge of God's law. After the man child was taken from the church, she went into the wilderness (confusion or disorder). Brother Miller says she went to heaven, to remain for twelve hundred and sixty years; afterward she came back to earth again. John the revelator said while she was in the wilderness the earth helped her; I can not see how the earth could help her while she remained in heaven. I understand that she was in the wilderness (in disorder) here on the earth all these twelve hundred and sixty years; and at the end of that period she was to come out of the wilderness. Some say that Christ did not have a church on earth for 1260 years, but as for me, I can not see how the church could be, and not be, at the same time; I can not see how the church could go into the wilderness and remain 1260 years, and then come out and not be in existence all the time; if any person can show me how anything can be, and not be, at the same time he will show me something I have never seen.

Yours for truth,

E. W. NUNLEY.

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"The Father knows no service except from sons."

"God doesn't appear at night to those who do not worship in the day."

Original Articles

LOYALTY.

Loyalty: faithful to plighted love and duty.—Webster.

In this paper the writer wishes to call the reader's attention to the important events of the very near future as foretold by the spirit of prophecy, and endeavor to point out the great need and the importance of being loyal to each other so that we might the more successfully carry on the "marvelous work and a wonder."

From Doctrine and Covenants section 45, paragraphs 2 (latter part), 3, and 4, we glean the following: It represents Christ as telling the church of to-day what he told his disciples when he was with them during his ministry with them in Jerusalem. They wanted to know the signs of his coming. They were deeply concerned about it, and one reason that seemed uppermost in their minds was that they looked upon the long separation of their spirits from their bodies as a bondage; they were looking forward to an early death, at least some of them, and the thought of being so long away from their beloved Master bore heavily on them. He told them he would show them how the day of redemption would come and also about the restoration of Israel. The enemies of Christ and his disciples, they were specially the Pharisees, said the temple would not fall. He said desolation would come on them as a thief in the night, which came to pass when Jerusalem was besieged and captured by the Roman army in A. D. 70.

He told them the temple would be destroyed, and in that generation the Jews would see every desolation fulfilled that he had told them about. He told them a remnant would be scattered among all nations and that they would be gathered again, but it would not take place until the times of the Gentiles would be fulfilled. Wars and rumors of wars, and commotion and distress among the nations would precede, and be when the Gentiles' times came in.

When the times of the Gentiles were come in a light would break forth among them, and it would be the fullness of the gospel, and it would not be received, which is a well-known fact after eighty years of missionary work. It is an easy matter to locate the time when the "times of the Gentiles would come in." It could not have been later than 1830; that is the year when the church was organized, and from that time the fullness of the gospel was preached.

In Luke 21: 32 in the Inspired Translation, we are told as follows: "Verily I say unto you, this generation, the generation when the times of the Gentiles be fulfilled, shall not pass away till all be fulfilled." That fixes the time very definitely when the work of Christ, as it affects this present generation, will be finished, and he will come to his people. The generation in which the Jews as a nation were destroyed

was seventy years, reckoning from the birth of Christ. The four generations which Paul referred to in connection with the children of Israel in Egyptian bondage averaged $107\frac{1}{2}$ years. The four generations of Nephite history when they were destroyed as a nation was 384 years, or an average of 96 years. It is now 80 years since the church was organized, and taking the greatest number of years for a generation, $107\frac{1}{2}$, it would leave only $27\frac{1}{2}$ years to complete the generation when all things would be fulfilled.

Christ taught that no man would know the day or the hour when he would come, but the three books give us a great deal of light, so that we can know when the day is "nigh at hand" and "even at the door." (Doctrine and Covenants 34: 4.) "Those who treasure up his word will not be deceived."

Having approximated the time in which the work is to be accomplished, we will now notice the very important things that are to happen in that seeming short time. In Doctrine and Covenants 87: 3, 4, we have outlined the magnitude of the missionary work. The "word is to go forth unto the ends of the earth," to the "Gentiles first," as we have been sending it for eighty years. After going to the Gentiles, "Lo, they shall turn unto the Jews."

Two years ago at General Conference in a prayer meeting in a tongue and prophecy given by Bro. J. W. Wight, it was said, "the time is near at hand when the gospel will go to the seed of Abraham." When this event takes place the revelation says, "then cometh the day when the arm of the Lord shall be revealed in power" in convincing the nations, the heathen nations, the house of Joseph, (Indians) of the gospel of their salvation. The people are to hear it in their own tongue and language. How is this great work to be accomplished? Paragraph 4 says "by the administration of the Comforter, shed forth upon them, for the revelation of Jesus Christ."

The history of the past tells us what followed the bestowal of the Holy Spirit upon the ministry of the people. On the day of Pentecost, Peter's great sermon, accompanied by the power of God's Spirit, converted three thousand. In the fourth chapter of Acts an account of Peter's preaching and persecution is given, which resulted in five thousand converts. In Helaman 2: 80-82 (authorized edition of Book of Mormon) an account of the preaching of Nephi and Lehi is recorded, in which the Spirit of God was given in great power and eight thousand were baptized. A conservative estimate of the average number of baptisms in the church from 1830 to 1844 is about one thousand per month. If we have any doubts in our mind about the success of the work it is because of a lack of faith, for the history of the past abundantly proves that God is able and does his work according to his promises.

Another important event is the building up of Zion, of the success of which some seem to be doubtful. Moses, with God's assistance, led nearly three million Hebrews out of Egyptian bondage to the promised land. The promise to us in this day is that, "I will raise up unto my people a man who shall lead them like as Moses led the children of Israel," and the promise is further made that "mine angels shall go before you, and also my presence, and in time ye shall possess the goodly land." (Doctrine and Covenants 100: 3.) Where is there room for doubt with these facts and promises before us? It can only come from a lack of faith in God, and that kind of a person can do but very little to advance the work intrusted to our care. If there is any man or set of men in the way of the accomplishment of the work before us, God will find a way to remove them so his work will not be hindered.

In 1831 (Doctrine and Covenants 57: 1) the Lord said the land of Missouri was the place he had appointed and consecrated for the gathering of his Saints; he said it was the land of promise and the place for the city of Zion, the place for the temple. The Saints were commanded to purchase all the land west of Independence to a certain designated line. In 1833 the Saints were driven out of Jackson County by the mob, and went north across the river into Clay County. In December, 1833, (Doctrine and Covenants 98: 1-4,) the Lord said he permitted the Saints to be afflicted because of their transgressions, and at the same time he comforted them with the thought that Zion would not be moved out of her place. Her children would be scattered, but after many days (verse 8) they and their children would return and build up the waste places. Where would the waste places be? In Jackson County? That is where they were driven from, so while there are other places where they afterward suffered a like fate, it is certain that that is one of the places appointed for the return of the Saints. It further says there is none other place appointed than that which he had appointed, and would not be until there was need for more room, and then he would enlarge the territory, and then purchases would be made in the regions round about Jackson County, as stated in Doctrine and Covenants 98: 9.

Because of the persecutions of the Saints the work of the Lord was temporarily hindered, and so that we need have no room for doubt as to his purposes. He has revived by command all that was contemplated in the past, which is very clearly set forth in Doctrine and Covenants 122: 6. The salvation of his people, the gathering, the temple, and the city of Zion are all to be realized according to his promises, and it must be accomplished during this generation. There is one class of people that are to be very prominent in this latter day work. They appear

so insignificant in the eyes of the public that it seems as if sometimes we have forgotten the promises concerning them. I refer to the Indians. There are about 100,000 in Oklahoma; in all the States west of the Missouri River the aggregate number is many thousands; all of whom have come under the influence of civilization, and most of them have had the advantages of education. They are not confined to our own nation. Canada, Mexico, and South America have many who are among the advanced thinkers of our day, occupying positions of influence in their respective countries.

The promises of God to the Indians are very great, as found recorded in the Book of Mormon. In Jacob 2:56 the Lord said he would not destroy them; he would extend his mercy to them because they had kept sacred their marriage vows, and the promise is that "one day they shall become a blessed people." In 3 Nephi 10:1, 2, 3, and Ether 6:6, 7, 8, we are told they shall help in the building of the city New Jerusalem. That city is to be in Zion (Doctrine and Covenants 57:1). It is reasonable then to expect that many of the Indians will accept the gospel and will be gathered among their white brethren. We will have them as neighbors, and it is quite certain that history will repeat itself. In former times when they were converted to Christ they became examples to their white brethren. They will perhaps give us examples in the simple life, how to live without being carried away with the vanities and frivolities of the world; show us how to pay tithing, and consecrate of their surplus to accomplish God's great work. Perhaps they will make us feel somewhat ashamed to see a class of people one generation removed from savagery, surpass us in those things that go to make up the character of a true disciple of Christ.

From these facts, gleaned from the scripture, it is very evident that there lies before us in the near future the accomplishment of the greatest work ever committed to the human race, and it must be accomplished in God's way or it will prove a dismal failure, so far as we are concerned; for if we are not willing to do the work we will be pushed aside and some one else found to take our place. While it is enjoined upon us to give faithful support to those who have charge of the work (Doctrine and Covenants 122:1, 2, 3) as leaders, and the same spirit should extend to the branches and auxiliaries, there is at this time a special need of loyal support to the bishopric. We are entering into a transition period which will result in a gradual change of our social and economic conditions, and to juggle the boat means an upset and disaster. It must not be that blind, fanatical loyalty that comes from ignorance and fear, but that which springs from a heart imbued with the thought that order and system is God's

way of doing things, and where wrongs exist they must be removed in a lawful and orderly way.

In Doctrine and Covenants 128:2, 3 we are told that this special line of work belongs to the bishopric, and in consultation with others of the eldership they would be "guided by the spirit of wisdom and revelation to do the work intrusted to their care." In Doctrine and Covenants 129:8 the Lord admonished the Saints as follows: "The church has been directed to accede to the rendition of the bishopric with respect to the temporal law; and until such heed is paid to the word which has been given, and which is in accordance with other revelations given to the church which had been before given, the church can not receive and enjoy the blessings which have been looked for, when Zion should be fully redeemed." What kind of a charge would an army of soldiers make if one bugler sounded the charge, another retreat, and another the sick call, and still another, breakfast? Had such calls been made at Gettysburg the high tide of the civil war, our Nation, our beloved Union, would not exist as it does to-day.

The Bishop has sounded the call for a forward move in the redemption of the land of Zion by purchase, so that homes may be found for our people and industries established to give employment to the hands that toil, and farms for the husbandman to feed the many thousands that will yet be gathered to the promised land. When elders or others sound the call, "Come to this locality; we have land for \$10 per acre"; "Come to this country, we have orange groves and perpetual summer," they create confusion and hinder the work of the building up of Zion. While every Saint has the right to live in this broad land wherever he chooses, if they want to help build up God's work they must work according to his plan, which says "they are to consult with the elders and bishops before removing into those regions" (Doctrine and Covenants 128:4).

I once heard a sister say, "Why, my husband is a business man, and the idea of him consulting the Bishop about moving into Zion is ridiculous." Her husband might have been very wise in worldly wisdom, but Paul tells us (1 Corinthians 1:20): "Hath not God made foolish the wisdom of this world?" What do we want to go to Zion for? Is it simply to be where there is a large number of Saints, so that we can worship where there is a large branch? If that is our idea, we have a misconception of our calling. It is the Lord's purpose to establish a community where the social and economic conditions will be in harmony with his will, where righteousness will prevail, thereby creating an environment that will conduce toward the development of the Christ character within us. In order to do so God has a plan founded in wisdom and justice, and to carry out his purposes he has selected certain brethren as

leaders, and if we want to be "workers together with him" (2 Corinthians 6:1) we should give them our loyal support. The work will not be accomplished in any other way, and all our efforts to work in some other way hinder the Father's work. Sometimes some of the Saints go to Zion, look around a little and secure a home, and by and by they say, "Well, I don't like this country," and they are soon gone east, west, north, or south, looking for another home, and by their conduct they injure themselves and God's work also. Is that the way we will do when we get to heaven, if we are so fortunate? "Lord, this is so much different from what I expected to see, I don't think I will stay." Did Lehi and his family leave Jerusalem for America because they liked it, or was it in obedience to God's commands? When our Government sent an officer to take care of the Island of Guam, a coaling station for the navy in the Pacific Ocean, did he go because he liked it, or was it in response to the call of duty that he owed as a soldier to his country? God is calling for loyal men and women to stand at the post of duty, who will not be swayed by the sentiment of likes and dislikes, but who will respond to the sentiment, "I will go where you want me to go, dear Lord." If we have no higher motive in going to Zion than because "we like it," we had better stay away; our going should be in response to the call of duty and loyalty to God and his work.

Your brother in gospel bonds,
EDWARD RANNIE.

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TITHES AND OFFERINGS.

BY E. L. KELLEY, PRESIDING BISHOP.

CHAPTER 3.

THE LAW OF TITHES AND OFFERINGS. WHAT IS IT, AND HOW AND BY WHOM IS IT ADMINISTERED?

Wherever in the world the gospel has been preached, of which we have any history, there has accompanied the same a financial system forming a part of the gospel plan, and consequently ordained as the just and impartial means of sustaining the work, giving to those who love the truth an opportunity to help it along, and thus manifest by their works that they are "laborers together with God."

In this work as with any other part of gospel labor it must be a voluntary one on the part of the people, but being left to each to act for himself it is evidence of the greater merit attaching to the law, as is also shown in every other gospel principle.

The apostle referring to the plan says: "Even so hath the Lord ordained that they which preach the gospel should live of the gospel."—1 Corinthians 9:14. It is not a man's system that we shall look for, then, but one ever submitted with the gospel itself, ordained of God.

In the time when Jesus of Nazareth was the

preacher, it was taught and practiced, the record revealing quite clearly that those who gave of their means shared the labor, the favor, and doubtless the perplexities, of the gospel preacher: "And it came to pass afterward, that he went throughout every city and village, preaching and showing the glad tidings of the kingdom of God; and the twelve who were ordained of him, were with him. And Joanna the wife of Chusa, Herod's steward, and Susanna, and many others, who ministered unto him with their substance."—Luke 8:1 and 3.

As we might expect to find in a divine plan, the system is a means of development and growth, and men and women are blessed under its operation, being tested and tried in its keeping, and rewarded and strengthened according to its provisions. It is that part of the law of life that brings out and develops the noblest character, and corrects the evils of selfishness and covetousness; thus bringing up and rounding out the higher and better qualities, distributing the burdens of life, as it is written: "For every man shall bear his own burden."—Galatians 6:5.

The first gift according to the books required under this provision of the law of life is the tithe, or tenth. Also that of freewill offerings, hence the formal statement: "The law of tithes and offerings."

The word *tithe* signifies a tenth, or to give a tenth: "For you pay tithe of mint, and anise, and cummin, and have omitted the weightier things of the law; judgment, mercy, and faith."—Matthew 23:20. "To whom also Abraham gave a tenth part of all."—Hebrews 7:2. Specifically the tithe is a tenth part of the increase, and would not include a tenth of property a person may have and upon which there is an indebtedness, but the net, after deducting the indebtedness. Neither would it include property upon which the tithing had already been paid; if so, by tithing the same property over each year for ten years there would be but little left. The object of the law is not to impoverish, but to afford opportunities to God's family to help, that they may approve themselves and be blest.

The early history shows, "that when Abraham came up out of Egypt, he was rich in silver, and cattle, and gold." This was increase. And he gave to Melchisedec, the high priest, "a tenth of all." The Lord had blessed him with this while he was in Egypt, and when opportunity offered he rendered the account.

Jacob, the grandson of Abraham, who had accepted the gospel as preached by these great men, was taught the principle of tithing also, for as he journeyed down to Padan-aram he erected an altar and worshiped God and entered into this covenant with the Lord: "And the place of this stone which I

have set for a pillar, shall be the place of God's home; and of all that thou shalt give me I will surely give a tenth unto thee."—Genesis 28: 22. This would be in strict harmony with the law of increase. Whatever was added to Jacob,—“all that the Lord should give him.”

The law is affirmed and set forth through the prophet Malachi in this language: “Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it.”—Malachi 3: 10.

Here again the tithe is strictly a tenth of the increase. A tenth of the fruits of the ground, and a tenth of the fruit of the vine.

Jesus speaking of the law states: “For ye tithe mint, and rue, and all manner of herbs, and pass over judgment, and the love of God; these ought ye to have done, and not to leave the other undone.”—Luke 11: 43.

The tithe is a tenth of the increase, so used scripturally. It is a tenth of what a person is able to make when he lives economically, by diligence and industry. For illustration: A young man without others to support, labors and makes fifty dollars a month and his board. His increase is fifty dollars, the tithe would be five, the amount being increase. But should he have to pay ten dollars a month for his board during the time, this sum would be deducted to get the true increase. Also a man with a family, if he received fifty dollars per month and forty dollars of this amount is required for the living for the time, the family during the time having done its part toward the living as is right, the increase would be but ten dollars.

It is found a wise and satisfactory way of estimating, to exempt the living; all may properly determine this; but when it comes to saying what would be the necessary clothing, incidental expenses, etc., for the time, the views are so variant and in many instances so extravagant, that the only certain way not to use up the Lord's portion is to furnish these things from the nine tenths with which the Lord has blessed us, and given us as our own.

The reference to the tithe, in the record of the people upon the Western Continent, is quite clear, and in harmony with the Bible teaching. It reads: “And it was this same Melchisedec to whom Abraham paid tithes; yea, even our father Abraham paid tithes of one tenth part of all that he possessed.”—Book of Mormon, Alma 10: 8.

Some have hastily concluded that the tithe was an institution started in Moses' time and to be found in Moses' law, and that it terminated with the entrance of the gospel under Christ and the apostles. Noth-

ing is much further from the facts. It was introduced with the gospel at least four hundred years before Moses was born; taught under the prophets; taught and indorsed by Jesus, and extended after the ascension of Jesus into heaven, and of which the apostle writes: “And here men that die receive tithes: but there he receiveth them, of whom it is witnessed that he liveth.”—Hebrews 7: 8.

How does Christ receive tithes now? By the appointment of officers whom he authorizes to receive for him and his work, and which with other offerings and consecrations are placed in the hands of the Bishop or his agents. See Doctrine and Covenants 42: 8. Are there any withholding the just tithe from Christ now, and yet hoping to be commended by him by and by? No wonder he said: “It is not everyone that saith unto me Lord, Lord, that shall enter into the kingdom of heaven; but he that doeth the will of my Father who is in heaven.”—Matthew 7: 30.

Under the restoration of the gospel the law is specifically set forth and enjoined: “Behold, now it is called to-day (until the coming of the Son of Man), and verily it is a day of sacrifice, and a day for the tithing of my people; for he that is tithed shall not be burned (at his coming); for after to-day coming the burning: this is speaking after the manner of the Lord; for verily I say, To-morrow all the proud and they that do wickedly shall be as stubble; and I will burn them up, for I am the Lord of hosts; and I will not spare any that remaineth in Babylon. Wherefore, if ye believe me, ye will labor while it is called to-day.”—Doctrine and Covenants 64: 5.

The suggestion is often made that this does not mean the tithe, a tenth, but consecrations. The correct view is that the Lord meant just what he said. Jesus taught and approved the tithe, tenth as we have before cited. He also taught the principle of consecration. “This he spake unto his disciples, saying, Sell that ye have and give alms; provide not for yourselves bags which wax old, but rather provide a treasure in the heavens, that faileth not; where no thief approacheth, neither moth corrupteth.”—Luke 12: 36.

Under the restoration of the gospel the same principle is found and plainly set forth as not only being applicable to the minister but to all. “If thou lovest me, thou shalt serve me and keep all my commandments. And, behold, thou wilt remember the poor, and consecrate of thy properties for their support, that which thou hast to impart unto them, with a covenant and a deed which can not be broken; and inasmuch as ye impart of your substance unto the poor, ye will do it unto me, and they shall be laid before the bishop of my church and his counselors, two of the elders, or high priests, such as he shall or has appointed and set apart for that purpose.”—Doctrine and Covenants 42: 8.

Jesus ever teaches the same and he does not hold forth one thing in one age as having a place in the gospel system and then in another, renders it nugatory.

His special instruction upon this is: "That the Book of Covenants as accepted by the church was to guide the advice and action of the bishopric, taken as a whole, each revelation contained therein having its appropriate bearing upon each of the others and their relation thereto."—Doctrine and Covenants 126: 10.

This is in harmony with the character of God. His word is ever the same. It is puny man who picks up one idea, or thread, and runs wild, concluding all else are NONESSENTIALS.

In section 106 the law of consecration is further explained showing the disposition of surplus property. This is in strict harmony with the law of consecration set forth in section 42: 8, before referred to, for sections 9 and 10 of the same are sufficiently explanatory to show that the law refers to the *surplus*, although it does not set it forth under such name.

Speaking of the surplus tithe, or consecration, in section 106, the supplemental instruction is given of the tithe in this language: "And after that, those who have thus been tithed, shall pay one tenth of all their interest annually." Whatever may have been thought then, by parties, that the tithe, the tenth, no longer has place in the law, is clearly erroneous.

In the instruction to the church upon this part of the law in 1861, we have as follows: "In order to place the church in a position to carry on the promulgation of the gospel, and as a means of fulfilling the law, the twelve will take measures in connection with the bishop, to execute the law of tithing; and let them before God see to it, that the temporal means so obtained is truly used for the purposes of the church, and not as a weapon of power in the hands of one man for the oppression of others, or for the purposes of self-aggrandizement by anyone, be he whomsoever he may be."—Section 114: 1.

The work was to be carried on then in the Reorganization, and nothing left the obedient to do but to move forward and fulfill the law. The law must be fulfilled, if we are to be accepted as the children of God, otherwise we are no better in our works than others, "who leave undone the things that they should do."

Objection has been made that the tithing could only apply in Zion and her stakes, so declared, it is claimed, in section 106.

But our heavenly Father enjoined the administration of the law when there was no membership in Zion or any stake. See section 114: 1, just quoted. The trouble then is in the private interpretation that some have placed upon section 106, and not upon

the law in the section. Let us not forget the instruction of the Master to consider "the revelations as a whole," in arriving at our conclusions.

The declaration already quoted, section 64: 5, making it obligatory upon all to obey the law of tithes, if they are to escape the calamity referred to, does not limit it to Zion and her stakes. It reaches everywhere. And it is a misconception of what is really taught in section 106, that leads to the idea that the law of tithes and offerings is binding only in Zion and her stakes. According to such reasoning better that nobody go to these places and then all may escape the burning, and not fulfill the law either.

The statement in section 106 is made in answer to an inquiry by the Saints at Far West in 1838, as to what was required of the properties of these people for a tithing. The answer comes specifically to this same people who were then within a stake: "Verily, thus saith the Lord, I require all their surplus property to put into the hands of the bishop of my church of Zion, for the building of mine house, and for the laying the foundation of Zion, and for the priesthood, and for the debts of the presidency of my church, and this shall be the beginning of the tithing of my people; and after that, those who have thus been tithed, shall pay one tenth of all their interest annually; and this shall be a standing law unto them for ever, for my holy priesthood, saith the Lord."

The interrogatory was by this special body that had been under the law of tithes and offerings several years; the answer was for this special body and made specially applicable; for they were to "build a house"; and pay the "debts of the presidency," as well as perform general work, and evidently although they had been under the law of consecration for several years, they had not complied with it, for section 102 shows wherein they had come short.

They stood in a similar position to the young man who inquired of Jesus, "What lack I yet?" "Jesus said unto him, If thou wilt be perfect, go, sell that thou hast, and give to the poor, and thou shalt have treasure in heaven, and come and follow me."—Matthew 19: 21.

This was the special work for the young man to take up at that time, but it was not the beginning of the law. The paying of the surplus tithe was the duty of the hour for the Saints at Far West, and it is the duty of others, too, as duly provided in paragraph 2, but it is not the beginning of the law of tithing.

BY WHOM IS IT ADMINISTERED?

According to the Scriptures it is by the keeper of the storehouse, and referred to as follows:

"And he lifted up his voice, and he blessed Abram, being the high priest, and the keeper of the store-

house of God; him whom God had appointed to receive tithes for the poor."—Genesis 14: 37, 38.

In our own time the church is instructed as follows: "And again, let the bishop appoint a storehouse unto this church, and let all things, both in money and in meat, which is more than is needful for the want of this people, be kept in the hands of the bishop."—Doctrine and Covenants 51: 4.

Again it is stated December, 1831, "For verily thus saith the Lord, it is expedient in me for a bishop to be appointed unto you, or of you unto the church, in this part of the Lord's vineyard; and verily in this thing ye have done wisely, for it is required of the Lord, at the hand of every steward, to render an account of his stewardship, both in time and eternity. For he who is faithful and wise in time is accounted worthy to inherit the mansions prepared for them of my Father."—Doctrine and Covenants 72: 1.

Upon the calling of George Miller to the office work of a bishop the statement is made: "My servant George Miller is without guile; he may be trusted because of the integrity of his heart; and for the love which he has to my testimony, I, the Lord, love him: I, therefore, say unto you, I seal upon his head the office of a bishopric, like unto my servant Edward Partridge, that he may receive the consecrations of mine house, that he may administer blessings upon the heads of the poor of my people, saith the Lord."—Doctrine and Covenants 107: 8.

The church is further instructed in 1873, touching administration of the law, as follows:

"It is expedient that the bishop of my church shall choose two counselors, and that they be ordained to their office as my law directs, that there may be henceforth no caviling among my people. The bishop of my church may also choose and appoint bishop's agents, until it shall be wisdom in me to ordain other bishops, in the districts and large branches of my church."—Doctrine and Covenants 117: 10.

It must not be lost sight of that this is applicable to the administration of the law of tithes and offerings as set forth in the books. It does not take away the right of the people to make an offering to help along any special work, in which they may be engaged, or to help specially the work of the gospel minister by extending him an offering as they are able to do so, thus aiding the work and encouraging the minister in the performance of his duty. All should remember and perform such work as this, and in so doing they are laborers together with the Master, and have the direct promise of the Master that such offerings and such remembrances of the work of the Lord will not be forgotten by him, not even in the time of the final judgment, for referring to such offerings he says himself: "Inasmuch as ye

did it to one of the least of these, my brethren, ye did it to me."

These offerings, necessary, essential to the development of the people and the good of the Lord's work are a special gift of the people for the special objects that come under their observation as they move along the way, much as the special prayer of the minister, the special administration of the elder if he is called on to perform such work. The Apostle Peter showed this when he was confronted by the crippled beggar: "Such as I have give I thee: In the name of Jesus Christ of Nazareth rise up and walk," is the answer he made.

It will be noticed, then, the administration of the law interferes with no good work that any person may do. God has given liberty to his children that they may move out and walk in the light, proving themselves to be the salt of the earth.

To those who bring forth fruit he has promised to strengthen and bless, "that they may bring forth more fruit." The man who fails to do, gathers no strength from his inaction. Jesus further says: "Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples."—John 15: 8.

Of General Interest

They are trying to revise the fine old hymn, "From Greenland's Icy Mountains," and there is general protest from the Atlantic to the Pacific. A writer in the *New York World* says: "The revisionists take the ground that the hymn in question deals rather with the sublimities of natural scenery than with the omnipotence of a Creator. Perhaps by no other plea could they reveal more definitely the weakness of their case. They have submitted the hymnal lines to the cold analysis of the study table. Setting aside the obvious fact that few compositions in the book of song would pass unscathed through this form of censorship, we may remark that the committee has by its method of criticism lifted itself entirely out of the congregational spirit. True believers do not worship by construing the lines in gospel minstrelsy; they do not dissect while they sing. Left to themselves, we believe they would have sung of icy mountains and coral strands to the end of time without discovering the worldly point made by the revisionists. It is a question, indeed, whether the mere words of hymns have not lost place in the congregational mind to the tunes with which they have long been associated. Melodies can inspire without words. They also can repeat inspirations absorbed from words grown familiar. The 'Old Hundred' on the organ is impressive without the chorused 'Doxology.' We do not believe any revision committee can keep the churches from singing 'From Greenland's Icy Mountains' to the old tune, or could lead them to sing it to a new tune."

Referring to the famous old hymn a Lock Haven (Pennsylvania) reader of the *Philadelphia Public Ledger* says: "In connection with the current talk relative to the famous hymn, 'From Greenland's Icy Mountains,' by Bishop Reginald Heber, which a certain Episcopal bishop proposes omitting from a proposed new hymnal, and which has created a very great deal of adverse comment, permit me to give you the origin of said hymn, as found in the Rev. Edwin M. Long's *Hymns and Their Authors*, page 208: 'Of the fifty-nine

elegant hymns written by Bishop Heber, none are so widely known or so frequently sung as his missionary hymn. In 1819 a royal letter authorized collections to be taken in every church and chapel in England connected with the establishment, in furtherance of the society for propagating the gospel. On the evening of Whit Sunday, which was the day appointed for this purpose, Heber had engaged to deliver the first of a series of Sunday evening lectures in the church at Wrexham, which was in charge of his father-in-law, the Rev. Dr. Shipley. On the Saturday previous, as they were seated around the table in the parsonage, the dean requested his son-in-law to write something for them to sing in the morning that would be suitable to the missionary service. Heber at once retired from the circle of friends to a corner of the room. After a while his father-in-law inquired, 'What have you written?' Heber then read the first three verses, which he had already produced. 'There, that will do very well,' said the dean. 'No, no,' said Heber, 'the sense is not complete.' Accordingly he added the fourth verse, commencing, 'Waft, waft, ye winds, His story.' Next morning it was sung in the church at Wrexham, and soon after caught up as the grand missionary hymn of the church universal, reaching 'from pole to pole.' The Rev. Dr. Raffles was in possession of the original manuscript, from which it is seen that so accurately was it written at first that he had occasion to alter but one word. It would seem from the above that our modern bishop has set his opinion over against that of a very much greater man in his own communion."—*The Commoner*.

Mothers' Home Column

EDITED BY FRANCES.

Advisory Board, Daughters of Zion.

Mrs. B. C. Smith, president, 214 South Spring street, Independence, Missouri; Mrs. H. A. Stebbins, vice-president, Lamoni, Iowa; Mrs. D. J. Krahl, secretary, 724 South Chrysler street, Independence, Missouri; Mrs. F. M. Smith, 630 South Chrysler street, Independence, Missouri; Mrs. L. L. Resseguie, Lamoni, Iowa; Mrs. M. E. Hulmes, treasurer, 909 Maple avenue, Independence, Missouri.

What Should Our Children Read?

This subject is of such great importance that I do not feel competent to handle it as it should be; but, nevertheless, will do my best.

Human minds have been likened unto the potter's clay in the molder's hands, and as the molder forms the rude clay into beautiful figures of statuary, so likewise the human mind may be developed to a very high degree morally, scientifically, and spiritually, or debased and stamped by crime and debauchery by the early impressions which, if left to grow, form habits hard to change. These impressions are made by our associations with one another, and also by the reading on which the mind is fed. We can not always have control over our environments, but we can and should exercise complete control over our reading matter, that our minds may be fed on that which would be elevating; for in that way we can rise above our environments and stand out as beacon lights to others, encouraging them to strive to come up higher, thereby blessing the human family.

Children should be encouraged to read from the time they first begin to learn how to read; but great care should be taken in what is placed before them, that the desire for the right kind of reading may be developed along with the desire to read.

In this day and age of the world, when there are so many

free public libraries, and when books are no more a rarity, but can be purchased so cheap that almost every home can have a library of its own, we see more and more the necessity of a careful selection of the reading matter placed before our children.

The reading of fairy tales, which is so much indulged in to-day, even in our public schools, I think should be discouraged, as it tends to develop the imaginative faculties far in excess of what they should be, even to the extent of untruthfulness. If we can develop in them the desire to read true stories, we will find it less difficult to teach them to be truthful. As our creed is "All truth," and we are taught to accept truth wherever found, we must develop the desire for that class of reading that will store our minds with the kind of knowledge that will elevate us not only spiritually, but morally, intellectually, and scientifically as well.

We have among our juvenile books of to-day a large number of books on the different subjects of nature, such as plant life and animal life, which are gotten up in very interesting stories, by which we, as parents, can develop in the little tots, too young yet to read for themselves, a love for nature, and plant the first seeds of the gospel by instilling in them faith in the God who created all things good. Then as they grow older there are the books on geographical, historical, and biographical subjects, gotten up in story style, which not only make them interesting, but help to impress those topics upon their minds, and thereby become quite a help to them as they take up those subjects in school.

As the desire for fiction begins to manifest itself, let us be very careful in the selections, that only the best authors are placed before our children.

If we have succeeded in creating a desire for the more solid reading matter, or that which not only strengthens the memory, but develops the mind, we will not find it so difficult to get the children to read the church papers and books which are necessary to their spiritual growth; and as the habit of reading only good books is formed while young, we will not find it hard to obey the divine injunction as found in 2 Timothy 2:15, which says: "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth."

NELLIE HEMPEL.

Request for Prayer.

I sincerely ask your prayers, dear Saints, in behalf of my sister who is sick in North Dakota. She is a nonmember, but she said she would very much like to have an elder come and visit her. Her name is Mrs. Hattie Peterson, Bluegrass, North Dakota. She was sick all last winter, and has a family of little ones. Pray that she may be spared on that account.

L. K. GERMAN.

SUFFIELD, ALBERTA, CANADA.

Letter Department

BRIDGEFORD, CONNECTICUT, November 20, 1910.

Editors Herald: Allow me a line or two to express to you my appreciation of the SAINTS' HERALD, and the pleasure I take in reading it each week. I am especially pleased with the current issue. It contains several articles both interesting and instructive to those interested in this latter day work. I refer in particular to the letter from Sr. Margaret Macgregor, dealing with the past year's work in and around Stonington, Maine.

The Lord has certainly shown his hand in a wonderful manner in that little place and through the efforts of Mrs. Macgregor and her preacher husband, great good has been

done there. To this I can testify, as I am one of the "79" who were brought to a knowledge of the restored gospel through their untiring efforts.

I do not exactly agree with the sister in giving so much of the credit for the good done, to the assistance rendered them by the Saints there. I venture to say that, were it not for the forcible, aggressive, and permit me, inspired preaching of our brother Daniel, not a soul of the "79" would have accepted the work. Although the Saints did much good work, it was he who woke them from their slumber, organized their Sunday school and Religio in a systematic manner, and in various ways aroused their interest in their branch.

There are many in Stonington who formerly regarded the Saints as a band of crazy fanatics, but who now, though they love them none the better, have considerable respect for the faith of the Latter Day Saints.

The article on "Race poisons" was also timely and interesting. The prevalence of the tobacco habit among men and boys to-day is appalling. In the factory in which I am employed and which employs a large number of young men and boys, about nine out of every ten either smoke or chew tobacco, and many of them have both habits. The younger boys seem to have the idea that in order to be manly it is necessary to acquire these habits, and it is worse than useless to try to convince them to the contrary. A person who can exist without the use of the weed is quite a novelty to them, and more or less of a mollicoddle, too.

I notice with pleasure that the article on "The head of the Reorganized Church" which appeared in the October number of *Hampton's Magazine* has been brought to the notice of the editors of the HERALD and that they have seen fit to publish it for the benefit of those of the Saints who were unable to secure a copy of the magazine. It is the fairest write up I have seen for some time, and I should think it would make an excellent tract. For the benefit of the one who inserted the article and who stated that he did not know who wrote it, I add the following information. It was written by three different people. Part of the data was secured in Mr. Smith's home town, part from New York, and part from a representative of the magazine in Washington. It was rewritten twice.

Wishing the HERALD continued success in its work, I am,
Your brother in the faith,

WILLARD NEWMAN.

WEST DENNIS, MASSACHUSETTS, November 21, 1910.

Editors Herald: I noticed in the HERALD for October 12, the letter of a sister who is much troubled thinking of her dear sons who are not with her. If she will give me her full address I will try to drop her a few lines. I have two sons who have homes of their own, and I do not hear from them and do not know where they are. They are on my mind much of the time. The sister signed her name, "A sad hearted sister."

FISH STREET.

Your sister,
B. A. KELLEY.

CAIRO, EGYPT, November 2, 1910.

Editors Saints' Herald: The steamer *Prinz Heinrich* arrived in Alexandria on Sunday evening. We gained from twelve to fifteen hours by passing Naples,—cholera at the place being the reason for passing. Alexandria is the second town of Egypt as to size, and its chief port. It has about three hundred and twenty thousand inhabitants. Sixty thousand of these are foreigners. There is a governor, a Coptic, archbishop and an international court of arbitration for disputes between Egyptians and foreigners.

The town was founded by Alexander the Great, on the verge of the sea, and the country all around it is flat. The build-

ings, or the houses, are in the Egyptian style. At the first view of the city it is disappointing to the foreigner, however there are many things to be seen that are of great interest and worth seeing. Alexandria is up-to-date with its modern appliances. They have electricity, but I was greatly amused on landing, as the steamer had no more than come to a standstill, until she was filled up with Arabs, dressed in all manner of styles and colors and all talking at once. They flocked around us like a swarm of bees all trying to get hold of our baggage. As I was going up the steps on deck, one of those Arabs had a trunk on his head and a box in front of him. As he was nearing the top his foot slipped and down he came, baggage and all, but that didn't discourage him in the least. He was soon up again and off. I really thought I would never get off that ship. Of all the confusion that I have ever run up against in my time, this excels all, and I don't care to have another such experience. In about an hour and a half I finally reached the custom house, and I was no wiser when I got through than when I was in, as I did not understand one word of what the officers said to me. One of the Arabs grabbed my satchel and took me by the hand and led me on to the train. My word, I was glad when I got there! Of course, he demanded five piasters, and I gave it to him freely. I was fortunate in meeting a young Englishman on the train, who was going to Cairo. He took special pains to give me the needed information about hotels and so on. I wish to state at this juncture that they have fine trains in this eastern country. Second class accommodation is superior to what you find on the English trains. The conductor was a large, fat fellow, Egyptian, with a blue uniform, white vest, and stand up collar, and a very dignified appearance. They also have a ticket collector who was dressed in khaki. I was greatly surprised to see such dignity and style displayed by the Egyptians.

We arrived in Cairo at 12 o'clock at night, but had no difficulty in finding a suitable place to stay at a very reasonable rate. As you enter the city, the railroad on either side is lined by beautiful gardens, and the trains enter the splendid new Cairo station which is built in arabesque style. The city of Cairo is situated ten miles south of the Nile and is the capital of Egypt, called by the Arabs simply Masr or Masr-el-Kahira, meaning victorious. It is the greatest town of Africa, and its population is half a million, of which about twenty-five thousand are Europeans.

The native population is composed of Fellahs, Copts, Turks and Jews, to which must be added negroes, Bedouins, and people from the neighboring countries. The history of Cairo begins with the Arabs in A. D. 638, founded on the spot of the ancient forest of Babylon. The town of Fostat named thus, because Amr-ibn-el as having invaded Egypt on the date above given pitched his tents and called it Fostat. The stranger is amazed at the variety of wonderful scenes that are to be seen in and out of the city, a few of which I will call the attention of the reader to. First the tombs of the Khalifs. On the east side of the town at the foot of the Mokattam Mountains are the tomb mosques of the Circassian Mamelu Re Sultans who reigned over Egypt from A. D. 1381-1517, known by the name of the Tombs of the Khalifs. These fine buildings with their bold and elegant domes and slender minarets may be numbered among the most beautiful examples of Arabian art, and deserve to be visited.

Next are the tombs of the Mamelakes. Then comes the citadel which dominates the town, constructed in 1166 A. D. by the order Saleheddin. The stones were taken from the small pyramid at Ghizeh, a beautiful site, and must be seen to be appreciated. The Arab museum, which is another great attraction of the city, contains mummies of most of the Egyptian kings and other precious curios. The Ghizeh

zoölogical gardens are visited by everybody as much for the history as well as the beautiful variety of animals to be found there, as it was at one time part of the pleasure gardens of Ismal Pasha Khedive of Egypt. But the most wonderful of all sights are the pyramids, the sphinx, the tombs and the temple, which are close together. The greatest of the Ghizeh pyramids was erected by Chufer (the Cheops of the Greek) the second king of the fourth dynasty, B. C. 3783, the present measurement of each side is seven hundred and fifty-five feet at the base, and four hundred and fifty-one feet high. The blocks of stone of which it is constructed are from the quarries of Mokattam and Turra. The blocks average three feet high. The top is about twenty-five feet square space. Many tombs are to be found in the interior and some mummies have been taken out, and put in the museum. There are three close together, and five in the Sahara a short distance away.

The Sphinx is near by to the large pyramid and just a few yards away is to be found the temple of granite. The Sphinx is most famous and interesting. It is cut out of the natural rock, and represents a crouching lion with a human head. The body is one hundred and fifty feet long, the paws fifty feet, the head is thirty feet high and fourteen feet broad. The Arabs call the Sphinx Abou-el Hon, Father of Terror, and believe it has power to protect the crops from the encroachment of the sand. The origin of the Sphinx is surrounded by mystery, but it is certain that it already existed in the time of Chufu, as proved by our inscription found by Mariette. One of the inscriptions mentions the restoration of the Sphinx by Thothmes Fourth, B. C. 1533. I visited the tombs near one of the pyramids that had been hewn out of a solid rock, out of which many kings and queens have been taken. You can see the pictures of animals cut in the rocks and also names of kings and queens. Some of these had been buried here between four and five thousand years ago. I experienced a very strange sensation as I wandered to and fro in those tombs. It brought to mind very vividly the fact that we all have to succumb to the same old enemy—death! There is a tower in the citadel said to be built by Joseph and a well, too, called to-day Joseph's well. Rhoda Island about ten miles out from Cairo in the River Nile is supposed to be the place where Moses was rescued by Pharaoh's daughter and raised. One remarkable scene we witnessed here was the cafés in front of the buildings, where both old and young feast and drink until the early hours of morning. The morality of most of the people is way down the scale. The sights all along the Esbekieh are so bad that they can not be described. I leave Friday morning for Port Said, Jaffa, and Jerusalem. Wishing all farewell, I am,

Yours hastily,
GOMER T. GRIFFITHS.

BURLINGTON, KANSAS, November 11, 1910.

Editors Saints' Herald: March 9, 1909, you promised me to place my request for "a list of facts contained in the Book of Mormon, unknown at the time of its publication, which have since been verified by archaeological research," in the hands of some of your church representatives who might be able to compile such list, and you would publish it, and try to remember and send me a copy. Has such a list been published yet? If so will you kindly forward the same to me and oblige.

Yours for the truth,
WM. H. HAUPT.

DES MOINES, IOWA, November 25, 1910.

Editors Saints' Herald: The Home Coming Social Day at Des Moines, Iowa, October 9, should be noticed as one of the historical events of the year, and while over a month has

passed since, yet there is sufficient of importance associated with it that it should even now be considered. Some reasons not necessary to mention have caused the delayed items relating to it.

Notices and programs had been sent to all the members of the church who had ever been associated with the branch or work in the city of Des Moines, whose addresses were known, and several of those who do not live in the city were present. The day was an ideal one, and the local Saints enjoyed the privilege of social enjoyment thus afforded, while spiritual food was secured. Three were baptized during the noon intermission, who bid fair to become a help to the building up of God's kingdom on earth. The program was fully carried out, except in the five minute talks and one duet.

The effect of this event has been for good, and will be remembered as one of the pleasant spots in the life of this branch of the church.

Your brother,
J. F. MINTUN.

An Alabama Thunderstorm.

The first week of September, 1910, I was preaching near Dixonville, Alabama, when one afternoon a small cloud arose in the southeast and after passing over the residence of Bro. Emet McCall, where I was staying that day, it began to thunder terrifically. The storm had almost passed out of memory when Bro. W. E. Peak and myself were passing through, about six weeks later. Noticing a number of dying pines I remarked about the storm. We began counting the trees, and in the short space of about one mile we counted twenty-one that had been killed with lightning, and none of them much over two hundred yards from the road. A week later Bro. W. A. West and myself were driving through the same place, and I called his attention to the trees, told him about the storm, and asked him to help me count them, for I intended to publish an account of it as a partial fulfillment of the following prophecy: "After your testimony cometh the testimony of earthquakes. . . and also cometh the testimony of the voice of thunderings, and the voice of lightnings, and the voice of tempests."—Doctrine and Covenants 85: 25.

By a correct count we numbered thirty trees; but as two of them seemed more dead than the others we concluded they were not struck at the same time. We also excluded three others that we thought were more than two hundred yards from the road. We also took notice of the distance and figured that the distance through the belt of the storm was about a mile. Thus within a space of timber a mile long and four hundred yards wide the lightning had struck twenty-five trees. There were also dozens of old dry trees on the same space of ground, and doubtless a number of them were struck which we did not observe. Quite likely not every stroke hit a tree. I inquired if there were any mineral in that country, and was informed that there were no signs of mineral of any kind. That some hidden mineral was not the cause of such an electric display is evident from the fact that no such signs remain of any previous happening. The dozens of varied trees I mentioned were not killed by lightning, but by fire years ago. Throughout all this southern country there are thousands of dead trees, caused usually by fire. The mile we traveled through is no exception either way.

During the progress of the storm we had remarked as to the terrific thunder and when Brother McCall returned that evening from teaching school, I asked him if his school was in the path of the storm and he remarked: "Not exactly; but I never heard such terrible thunder." That was the verdict of all of us.

At the rate we counted, the lightning struck about one hundred and forty times on a section. Think of the lightning striking one hundred and forty times in the town of

Lamani. If each time it struck a house, it would make a big hole in the town and the rest would burn up with fires. No fire protection would be adequate to stop its spreading. If Kansas City is ten miles square, think of the lightning striking one thousand and four hundred times in that city. May not Sodom and Gomorrah have been destroyed in a similar way?

Surely such a thing could occur any time and any place, seeing it has occurred one time in one place. How much we are dependent on our Maker for protection, and in this time of God's judgment how should we live, not alone for physical protection but for righteousness' sake as well! At least when living right before God no harm shall befall us.

Was Joseph Smith inspired or not?

OCTOBER 29, 1910.

J. W. PETERSON.

News From Missions

AMONG LAMANITES.

My letter of October 12 has only caused fifty books to come to light, but maybe there are a few more. There are seventy or eighty thousand Lamanites in Oklahoma. I figure two cents per head for the church, traveling expenses, book, and all, giving or selling fifteen books to each thousand, you will find five times that many learned men and women in each thousand, but the church has moved in the right direction, as a starter; you have got to start somewhere. I have studied this book question from all sides. To talk Book of Mormon to the Lamanite without leaving the record with a few of the learned ones is the height of folly. Send your book money to Herald Office and my expense money to me or the Bishop, at Independence, Missouri. I do not care which way, so you will let me move in this matter. I think you can or ought to see the situation and the momentous hour in which you are living.

You are living in an hour when your wealth will not amount to the ashes of a rye straw, only as the God of heaven may preserve it for you. On the night of the 9th of November, while in a dream or vision, a Lamanite worker saw the heavens lettered, unwarranting the abominable wickedness in the land, and it was right at the door of present time. Pestilence, storm, earthquake, and these like words were a part of the writing that was seen in the heavens. "It must needs be that I destroy this people."

Let us remember the prayer that was offered up throughout all the generations of the Nephites and Lamanites for their children at this very moment. Will we cast our all at the feet of the Bishop, and the God of heaven, and have respect for the prayer that was offered up in such great faith, and in part fulfilled?

We have laid all at the Master's feet, for this cause, can you not sacrifice some?

Yours in gospel bonds,

JEROME E. PAGE, among the Lamanites.

OHIO.

I have been highly entertained by the many letters, and other good things from your columns, and have not in any way done anything myself to let others know what was being done in that part of the field in which I have been laboring. I also know that there are those of my friends that wish to hear from time to time as to what is being done, though it be but little.

Having been assigned to the Pittsburg District by General Conference, I took the field about the middle of May; but with little success, perhaps owing to the time of the year. I found it almost impossible to find places in which to preach. This may have been in part, owing to the fact that I was unac-

quainted with the territory, for when I came in contact with the Sairits I was well received.

After trying what could be done along the Ohio River, I went to Fayette City, Pennsylvania, and met with the Saints there, which was a treat, I assure you. I did not stay in that neighborhood long as the reunion was to take place at New Philadelphia, Ohio, and I wished to attend that.

On my way to the same I had an invitation to stop off and visit a brother at Monesson, and this nearly proved my undoing, as I met with an accident that might have proved very serious, but which is now almost overcome. Anyone that has been in that part of the country knows of the many steep hills there are, and in order to reach some parts of the country it is done by means of stairs. In some instances these are quite steep. Well, in going down one of these with two suit cases in my hand, I tripped and fell down eighteen steps. To say that I was thoroughly shaken up would be putting it mildly, for I was all that and more, as I received some ugly cuts, and my whole internal system seemed to be disarranged. But I went to the reunion, and as my wife was there I had good attention; and at its close I was glad to get home for a time that I might get in shape for a new field of labor.

After staying home two weeks I again took the field, having been sent by the missionary in charge to the western part of Ohio. In response to a call for an elder I went to Portage Center, Ohio, and had the pleasure of *again* meeting with old friends, as I had reached there nearly four years ago; in fact had opened up the work there. I am pleased to say that I found them all well, and a few of them hungry for the gospel. They had secured the town hall and we started in to tell the story to a good audience; and as there are but five Saints here, it shows that those that came were mostly outsiders. We continued here for five weeks, holding forth each night, and while we had great hopes of at least inducting some into the kingdom, we failed to do so because of the opposition of their friends. Three had expressed themselves as being fully convinced of the necessity of being baptized in order to enter into the kingdom, but the influences that were present held them back.

We then went to a place called Jerry City and secured a place to hold forth. This was new ground entirely, as the attempt had been made a number of times to get in here, but without success. Suffice it to say that we had good attendance each night and on the Sunday night on which we closed there were sixty-three present. We would have continued these meetings longer but for the fact that we had to travel back and forth each night, and pay hall rent as well, but we have promised to return in the near future when we hope to continue for some time.

In response to letters sent out, I came to this point on October 29 and held services twice the following day to a very interesting audience. Like many other places, the Saints are few here, but most of them are Saints indeed, and a few, though they do not belong to the church, are in full accord in desiring to see the work grow. They ought to be inside, and I hope will be soon. This is a place that has been given the word in the past by some of our most able men, but seemingly they have been unable to bring many into the church. I can not say what may be done in the future, but hope that the seed sown may bear fruit soon. I had poor success in the hall which had been secured, as politics had the right of way; so we decided to hold meetings from house to house, and I am satisfied it was a wise move, as the attendance is good and new homes are offered continually. I know good is being accomplished.

In bonds for Christ's sake,

J. C. FARNFIELD.

UNIOPOLIS, OHIO, November 15.

IDAHO.

Permit us to hand you some inklings from Idaho which may indicate interest in Zion's weal.

Bro. B. F. Benson and wife are affording us hospitality while we are occupying a few nights in their schoolhouse, and waiting the coming of Dr. Joseph Benson, who has promised to fit us up better for the eating habit. Brother Joseph enjoys a good reputation for such work. I observed in report of college endowments in a HERALD a while back that Idaho got but little of the credit due her. Should not the score of unmentioned supporters receive recognition even though a little tardy with subscriptions? We were told authoritatively that if all did as well as Idaho the financial question for Graceland would speedily be settled, but no word of approval through the church organ.

Bro. E. Keeler was a welcome visitor and worker in Idaho during a part of October. A half hundred or more of the Saints receiving their blessings and became witnesses to the divinity of this feature of the church work. From the forecasts we may expect Idaho to contribute her proportion of field-workers by and by. Boise and Hagerman were benefited by his visit. By the way, in "Current events," July *Journal of History*, we hoped to have seen among branch organizations that of Boise Branch, but were disappointed again. It is not an insignificant affair, and the Saints there are alive.

The same can be said of the Saints at Weiser; a month of tent work there closing with an eight-night debate with Denton Collins, Campbellite, and nine baptisms, also the organization of a Sabbath school, and a semi-Religio organization, have assisted to put the Saints there to the front as workers.

Perhaps to cover the defeat, Brother Collins prepared further debate with us on Book of Mormon propositions, and arrangements were seemingly completed for a six-night debate to be held at Midvale, beginning October 3, but he proved equally as ingenious as his colleague, S. O. Pool, in wriggling out of a situation of his own choosing. Elder Pool wanted to meet us at Portland or any place but Chitwood, and so with Collins, any place but Midvale. Too many of their people there, and their protest may have accounted for the back down.

Rev. L. G. Dix, a Christian Adventist debater, after much correspondence and bluff, has withdrawn their proposal for a debate at Weiser on church, immortality, and Smith propositions, on the plea that Weiser does not seem to want to bear the expense of a debate now. He says, "Yes, I fully intended to have a friendly debate with you, but am not able to bear my own expenses, so will have to call it off for the present, at least." Not very complimentary to the pastor of their church at Weiser, who proposed this debate and wrote Mr. Dix, then at Spokane.

The *Oriano*, published at Vale, Oregon, October 28, is just received, containing a communication from Sr. O. W. Propst, explaining that the two Mormon elders who have been distributing tracts there, and the Reorganized Church of which she is a member, are distinct organizations, we accepting Joseph Smith, son of the translator of the Book of Mormon, as our president and prophet, and challenging any elder of the Mormon church or any other church to prove that Joseph Smith, the translator of that book, was a polygamist.

October 30 found us, in company with Sisters Gill, of Heyburn, and Shively and her husband, of Hanson, driving from their pleasant home through seven miles of finely cultivated farms of fruit, grain, hay, etc., to the city of Twin Falls, teeming with its thousands of population, beautiful and costly buildings, paved streets, etc., supported on all sides by the successful farmers, where six years ago as the traveler passed through this country an unbroken waste of sage brush

country greeted his vision as far as the eye could reach. We were truly amazed at the wonderful transformation brought about by the application of water under the Twin Falls project.

But our visit here was to find Saints and, after some inquiry and driving about, we were successful in finding Bro. Albert Faucett and wife, and his mother and sister, recently from Independence, Missouri, where they had passed through the trying ordeal of laying to rest a loved husband and father; and in her hour of grief she has returned to weep with her sons and daughter who had remained in Idaho.

We held services with these Saints, administering the sacrament, and being mutually cheered by the presence of the Spirit and testimonies and associations of these isolated Saints. Another road back via the Great Shoshone Falls, where the waters of Snake River plunge two hundred and ten feet deeper into the rock chasm that confines her waters here for miles, and this adds interest to this trip and pleasant visit with our new friends and coworkers of Hanson.

We should add that an immense power plant at the foot of these falls furnishes light, heat, and power for towns, cities, and factories for miles.

While visiting Albion Saints and relatives, we learned that Sr. Pearl Albertson was teaching school at Twin Falls. It would have been a privilege for the Saints to meet her also. Saints desiring to hear from us can address us at Logan, Utah.

In bonds,

S. D. CONDIT.

MINIDOKA, IDAHO, November 12.

SOCIETY ISLANDS MISSION.

We are pleased to inform the Saints that the work is progressing very nicely in the southern seas, and we feel much encouraged at the present outlook.

We have again commenced the publishing of the island mission paper, the *Orometua*, and through its columns we are endeavoring to enlighten the minds of those desiring the gospel, and we trust that in due season it will bear good fruit.

There are many islands inhabited by the Saints, and but two white missionaries to do missionary work, therefore it is thought wisdom that one of us remain in Papeete, the headquarters, to look after the work of the mission and to print the paper which is a twelve page paper printed once a month, and is, as it were, a missionary which arrives at the various islands each month.

Although I had not been here quite a year when I undertook the work as its editor, I feel encouraged in all of the efforts put forth, and trust that through continued assistance of the Lord and his servants here that the printed word may be an edification to all, even as it was under the labors of Brother Lake.

I am especially pleased that it has so far been unnecessary to hire an interpreter.

The Brighamites are upholding their blood atonement theory before the natives in their periodical here, but the *Orometua* is endeavoring to enlighten the people as to the teaching of Brigham Young upon that proposition.

I have just finished printing a tract in the Tahitian language entitled, "Joseph (the Martyr) wounded in the house of his friends," in which I endeavor to prove that Joseph did not enter into its practice, but condemned the same very emphatically, as did also the early church; also that the contradictory testimony of the women of Utah was but an evidence that their charges were like under the word of David, which says, "False witnesses did rise up; and they laid to my charge things that I knew not."—Psalm 35: 11.

I hope that this tract may result in good. Brother and

Sister Savage are now upon the island of Tupuai, which is about three hundred miles below us. They arrived there in safety and are endeavoring to build up the work there more firmly. They may return to Tahiti next month and go to the upper islands.

The Saints are very active in the building of the wall around Taronia which is the "Saints' home" in Papeete. They have now completed 440 feet, and are continuing the work. One of the Saints has built a new house in Taronia which adds much to the appearance of the church property here.

In the island of Makatea the Saints are building a new chapel and next month, on Christmas Day, a new chapel is to be dedicated upon the island of Rairoa.

This letter leaves us all well in body and encouraged in spirit, for which we are truly thankful.

My wife is able to converse somewhat in the language and hopes soon to be able to take up part of the work which was done by Sister Lake while here. Little Paul is singing songs in the Tahitian tongue already. We hope to become efficient workers for the Lord and live exemplary lives before this people, that they may become a "delightful people," that when the time comes for the gathering that there might not be few but many who will be in a condition in due time to march into Zion, the gathering place of the Saints, singing songs of triumph and everlasting joy.

Trusting that we may be remembered of the Lord's people in connection with our endeavors, I am

J. CHARLES MAY.

PAPEETE, TAHITI, November 3.

COLORADO.

Responding to your request, I will send you a brief report, or outline of the work as I view it from this mile high position.

There has been a commendable activity among the servants of the Master this conference year, and we believe, a corresponding response to the labor performed, in winning souls for the kingdom of heaven, not as numerous as in some parts of the vineyard, but still gratifying to those who understand the conditions existing in this peculiar section of the Lord's earth.

There are certainly many places opened for the preaching of the word, and an interest manifest in the hearers that is encouraging to those with the message of life to the people.

Brn. C. Scott and Emsley Curtis have reported at length of the work in this State, so little remains for me to report along the same lines. The condition of the Saints generally, from a spiritual standpoint is that of lethargy; surely many are sleeping on their rights and privileges, hence dull, unspiritual meetings, and not the hearty response to the financial demands of the work that is so much needed now. There are good, faithful Saints here as in all places where the work has been established, but there are many who seem to be in no way interested in the welfare of Zion's redemption, and altogether indifferent to the call of the Lord, repeated again to us through the Presiding Bishop. How long will our heavenly Father withhold chastisement from his heedless children, when so often reminding them of their duty?

I want to commend the faithful ones, who have done so well for the cause of God, and my criticism is not directed to them, and I feel sure they will not think I lack appreciation of the faithfulness they manifest to the work.

There are scattered Saints who sadly need the care and labor of those who can strengthen them. Such is the case at Fox, Falcón, and other places. Who is sufficient for these many demands?

I wish I could report all well among the sons and daughters of Zion, in all places; but it can not be done while indif-

ference prevails to the extent it does, and I can only report honestly and make mention of these conditions that are apparent.

To smooth these matters over and report only the pleasing features of the work, seems to add encouragement to the prevailing conditions.

Brethren Russell and Curtis, who are laboring together in the southwestern part of the State, report good prospects ahead, and have baptized several; Brother Holloway is doing a good work in the eastern part of the State, and reports baptisms. So the good work goes on.

The Saints of Colorado Springs need help to finish the new building on their lot; no city in the United States has greater need than at that resort, and mecca for the afflicted and diseased, that throng for relief and cure. The few struggling Saints there should be assisted in their effort to fill the long known need.

The work is onward and if we should all put to with all our might the redemption of our beautiful Zion is assured, and the preparation required by the Master of his people, will become a reality, and the reign of peace will begin. Thus may it be.

R. BULLARD.

MISSOURI.

As it has been some time since I added anything to your columns I will drop a few lines from this part of the vineyard.

Sunday, October 9, Bro. E. A. Davis and the writer assisted Bro. I. N. White in organizing a branch at Purcell, Missouri, of twenty-eight members. Bro. W. B. Mullen was ordained an elder and chosen president. Bro. J. Worren called and ordained a priest and chosen to preside as priest of the branch. Brother Lowe ordained teacher and chosen to preside, and Bro. A. A. Walters ordained deacon and chosen to preside. This branch was organized principally of the members belonging to the Webb City Branch. From this place we went to Webb City preaching Sunday at 7.30 p. m. Monday and Tuesday, Bro. I. N. White gave us two excellent sermons, making all rejoice. Brother White knows where to find the anvil and how to place the iron on and strike, for I think all caught a spark from the gospel anvil as he wielded the hammer of truth.

From here we attended the Spring River district conference. The church house proving too small for the congregation, the I. O. O. F. hall was secured for the Sunday meetings. I think I am safe in saying that this was the best conference I ever attended in the Spring River District. Leaving Joplin we went to Fairland, Oklahoma; held a meeting at that place, with good interest. From this place I went to Pleasant Valley, continued at this place several evenings, giving a temperance lecture, as the State of Oklahoma would vote on constitutional amendment so to make the State "wet" instead of being "dry."

Monday, October 7, at half past seven I went to Fairland and gave another temperance lecture; large crowds were in attendance and so far as discernible I think much good was accomplished. Returns show that the infant State is still dry and in the lead, unlike old Missouri. She is weaned from the bottle—too big in morals to be climbing to and sucking the bottle which kills the brain for activity, man for usefulness, degrades society, debauches humanity, breeds profanity, robs man of reason, makes brutes of husbands, wives widows, children homeless. Drink destroys the happiness of home; it takes the bread out of children's mouths, causes mothers to weep for their lost and ruined boys. Saloons make drunkards; it can not run without them. The mother who has boys is the one who suffers with her daughter-in-law, because the saloon has made her boy a drunkard. He that votes for open saloon, votes to make his boy a drunkard, a gambler. We will continue the fight until the stuff is driven from the nation.

November 8, in company with Bro. J. T. Riley we went to Springdale, Arkansas, some ten miles west of this place, on White River. Some sixteen Saints had been baptized by Brn. Smith, Riley, and Reecer. The gospel was brought to them through the effort of G. C. Connelly.

Sunday, the 13th, we organized them into a branch, Bro. J. T. Riley assisting in organizing. The branch is named the Lowell Branch. The officers are Brn. W. J. Robinson, priest; A. D. Nelson, teacher; Alfred Lauber, deacon; W. J. Robinson, the presiding officer. The day was spent in fasting. All the Saints fasted all day, eating nothing for breakfast or dinner. This was commendable for young Saints, as all had been baptized since September, excepting Brother Connelly and family. Sunday morning Brother Robinson took Brother Riley and the writer out to the cave where he and his brother have been at work off and on, for two years, taking away a wall in front of the cave. The walls are about twenty-five feet long and twenty feet or more high, several feet thick, made of cement and stone; one layer of stone, then cement. After it was completed the surface of earth and rock above the wall had been shot down to cover up the wall they had built so it would not be noticed by the passers-by. Brush and trees were growing on top of it, having the appearance that it had been built centuries ago. Some think the Spaniards have a hidden treasure in it. The brethren will soon have the wall all removed so they can enter the cave.

Wife and I have secured a room for the winter of Brother and Sister Hutchinson, at 2226 Pitcher street, Joplin, Missouri, so this will be home for the present. We are kept busy all the time—no time to stop and look back, but just keep plodding along.

Ever laboring for the building up of Zion,

GEORGE JENKINS.

JOPLIN, MISSOURI, November 17, 1910.

INDIANA.

No doubt a few lines relative to the Southern Indiana District will be of some interest to some that have labored here and lived here in the past. The work is progressing as nicely as can be expected under the existing conditions. At Wirt, Indiana, where we have the Union Branch, the work has prospered fairly well, having a Sunday school, and considering no presiding officers live there, the Saints seem to hold up well.

At New Albany, Indiana, the branch is in a very nice condition. Of course, there are times when difficulties arise, but are overcome, and the work which is in immediate charge of that noble and trusty brother, E. A. Jeagers, moves along nicely.

At Byrneville there is of late an increased tendency for the advancement of the work, having of late revived the Sunday school work, and we trust that it may prosper. At Derby, Indiana, the Saints are holding out loyal to the work, and the Sunday school as well as other interests are not lost sight of, which is pleasing indeed. At Millstone, while the branch has fallen away some of late years, we still hope that the few loyal ones there will remember that God can do much if even the few are willing.

At Leavenworth some have been baptized of late, and we are glad to note that there is a reviving of this old branch. Quite a nice Sunday school work was done there the past year, and we hope same will continue. A new branch was recently organized at Bicknell, Indiana, and quite a nice little band of Saints have moved there from Ohio, and together with a few baptisms make the prospects good for renewing the work which is near the old Plainville Branch.

A Sunday school was recently organized at Clay City, and we hope a greater interest will be wrought on account of same in this branch. While the New Harmony Branch was dis-

organized a few years ago, there still exist some loyal soldiers of the cross at this point. Some loyal Saints still remain at the old New Trenton Branch.

The Oriole, Mount Eden, New Morion, and Lillydale branches have been disorganized, but yet a few scattered ones remain. Prospects are fairly good for the establishing of the work in Indianapolis at present; regular meetings, and a small Sunday school and Religio are being held with good interest.

We were pleased with the presence of our worthy missionary, J. W. Wight of the Twelve, who came to our district November 17, and will visit as many places as possible with the short time he has to stay. Taking it all in all, we can see a gradual increase in the work, and while some old branches have been lost to view, others are being raised up. The financial law is better responded to than it has been for a long while; however, same can yet be very much improved. Hoping that as the year will soon come to a close, that we may yet hear from many.

Ever hoping for a better day,

JOHN ZAHND, *Bishop's Agent.*

INDIANAPOLIS, INDIANA, November 21.

News From Branches

CENTRAL CHICAGO.

Sunday, November 13. Services in charge of Brother Fred Johnson, Apostle J. W. Wight discoursing on the text, "Judge not that ye be not judged; but if ye judge, judge righteous judgment." A truly great man or woman will not become affronted if they are not called upon to occupy in a prominent place. We should always hear both sides of the case before forming an opinion or passing judgment.

Elder Tanner occupied in the evening, to the edification of his audience, on "Sanctification," and many good points were brought forth.

Beginning Thursday, the 17th, we were asked by our pastor to consider the time until Thanksgiving as denial week and bring our offering to the church on that memorial day to assist in defraying the branch expenses, etc.

The gleaners met on Thursday of this week at Sister Pe-ment's, 5217 South Forty-fourth avenue.

"The soul reposing on assured relief,

Feels herself happy amidst all her grief,

Forgets her labor as she toils along,

Weeps tears of joy, and bursts into a song."

ALICE CARY SCHWARTZ.

6549 MARSHFIELD AVENUE; Phone, Wentworth 8731.

TRINIDAD, COLORADO.

It is not often that anything appears in your columns from southern Colorado. We thought maybe a few words from this locality might be of interest to some. There are a few Saints here who are trying to keep the banner floating to the breeze, but under very adverse circumstances. The work is in charge of Bro. H. W. Berry, a young priest, who is doing the best he can. The writer having visited this locality several times while under General Conference appointment, and realizing the need of the work, a few weeks ago decided to take up his abode here and do what he could toward getting the gospel before the people.

On the 11th of last month we drove the laundry wagon into the barn and took train for Trinidad; arriving here, we at once found employment at the carpenter trade, and began preparations for public services. By the assistance of a few in a financial way, we secured Castle Hall, for Sunday serv-

ices, at a very reasonable rent, and we are holding forth there every Sunday at 11 a. m. and 7.30 p. m.

While the hall is not crowded, yet some attend every service, to whom our explanation of the Bible is new. The writer has felt impressed for some time that there was a work to be done in this city, and we still believe there will be an ingathering in time. We have enjoyed excellent liberty in presenting the word, and have some interest manifest on the part of strangers.

Surely, with the terrible accidents that have taken place in this locality of late, the people ought to begin to awaken to the fact that life is very uncertain. On October 8 there was an explosion in the Starkville mine, about eight miles from here, that snuffed out the lives of fifty-six miners, and last Tuesday, the 8th of this month, an explosion at the Delaigua mine, twenty-two miles from here, caused the death of over eighty, and the death roll may reach over one hundred. The city of Trinidad has been the scene of the saddest occurrences ever noted by the writer. There has been almost one continuous funeral procession for a month; as high as six and eight hearses in line at a time. One night last week there were thirty-two bodies taken to the Catholic cemetery on transfer and express wagons, the undertakers not being able to furnish a sufficient number of hearses to accommodate so large a funeral. Last January the Primero mine, near here, had an explosion that killed seventy-six miners, to say nothing of the few that have been killed in other ways in these coal mines.

While these things are terrible to note, and may not be of interest to many, yet it is very evident that we are living in perilous times, and it is an evidence to us who believe the prophecies that the end is near. We contemplate moving the family here soon and making this city our abode for a while, as we think we can make a living here as well as in other parts, and hope to be of benefit in church work. S.

DES MOINES, IOWA.

Des Moines is now in the midst of a bitter fight. The saloons have only till July 1 to enjoy the privilege of conducting a legalized criminal business, and can only continue thus longer by the voters of this city saying that they have their consent to break the statutory laws of the State of Iowa, by the payment of a certain amount of bribe money, which the State of Iowa has said they will take providing the majority of the voters consent that they shall, and to let this criminal business continue. Some of those who are numbered with the Saints have been made to think, that so long as intoxicating liquors are made, therefore they will be sold, but they forget that by not filing their protest against the sale of it they are *consenting* to the existence of the sale of it, for the enrichment of the few to the despoiling of the homes of the many. They are also consenting to a business, the proceeds of which are found in poverty, filth, and crime; in divorces, theft, lying, and murder, in sapping society of its peace, our young men of their manhood, and giving to the fair daughters of our country for husbands this blighted manhood, and to business those incapacitated for the best service, and many of the defaulters of the country. Shall we who worship the God of temperance consent to let such business exist that tempts our neighbor's son, if not our own, and brings him to a drunkard's grave and the father and mother to a premature death, preceded by days of blighted hopes, and grief for which there is no healing? The name *Saint* would very illy apply to one who would thus consent, and those who will not come out openly against such a grave evil, will not be considered valiant in the faith that leads the child of God to add to his faith virtue, and to virtue knowledge, and to knowledge temperance, and such very crudely represent the golden

rule, to do to others as they would have others do to them, for we would want our neighbor to consent to nothing existing that would tempt our boy or bring sorrow to a single brow within our home. We know that there are in nearly every home those who are easily tempted by the saloon and those who frequent such places to their enslavement, making it impossible for them to be truly happy themselves or to make others happy. To sign a mulct petition is to consent to the legalizing of a crime, and who would want to meet such a record at the judgment of the Lord? I do not expect to see a single name of a Latter Day Saint published as attached to a petition that legalizes a crime, any more than I would expect to see their name appear on the docket of the police courts as a criminal,—a self-confessed criminal. Many prayers are ascending to the God of nations that he will overrule that our city will be freed from the saloon, and much of money and time is given freely by the business men and women, to give us freedom from this germ of crime and poverty.

Sunday, the 13th, the district presidency and assistant minister in charge were at Boone, and enjoyed spiritual liberty in an all day service, during which time three sermons were preached and a Sunday school session was held. The liberality shown at this place among the Saints is exceptional, and to be commended. We feel sure that something better awaits this branch and people.

Bro. Adam Wylie, of Perry, with a stranger associate, was at the evening service last Sunday. There was also present at the same time an old gentleman who knew of the Saints in Ohio, when a boy, then moved to near Nauvoo when the Saints were there, and lived a neighbor to Elder Jason Briggs for several years in this State. He has nothing but commendation for the faith of the church, even expressing belief in it, but has never obeyed it. He remembers Brother Roth, who lodged at his home while holding meetings in Hardin County, and has nothing but a good word for him. He may be remembered by others of the Saints to whom he has shown kindnesses. His name is Calvin Jones. At the close of the service last night he remarked that he had heard the first sermon since he had heard the Latter Day Saint elders before. He does not attend the services of other churches very often, but he says when he wants to hear a sermon he comes to the Latter Day Saints.

Since writing the above I have enjoyed a visit from the one above referred to, and learn that he was baptized a member of the church, by Brother Wilsey many years ago, but through the teachings of Brother Jason Briggs after he fell into spiritual darkness, he stumbled, yet always retained belief in the gospel principles, and has tried to live an honorable life. He rejoices, he says, to be permitted to hear another gospel sermon, and to enjoy the association of the Saints. The fires that have remained latent for years have again sprung up, and he hopes to live in the light of them the few remaining years of his life.

A very commendable effort is being continued to reclaim the wayward members of this branch, and we are thankful to record that some are returning to confess their waywardness, and to begin anew, but some are quite determined in wrongdoing. Mercy is being shown, but when it is known that they care nothing for the church and can not be awakened to the necessity of repentance the law will be honored. How sad to know that any one of God's children will so far be overcome that he loses all interest in the loving work of the Savior!

The Utah elders have been and are very active in this district and city, and have darkened counsel with words without knowledge, and brought confusion to the minds of some who had become somewhat unfaithful to their covenant.

A special effort is now being made to unite all the churches in one missionary effort, to have one mission house centrally

located to be supported conjointly by all the churches, in which the unfortunate will be cared for; and while being cared for temporarily they will be taught the better things of the kingdom. This is commendable from a charitable and social point of view, but since they have not the bread of heaven to minister to their poor souls it is but a partial relief. Could we have a public place where such an effort could be made, I am sure that much good could be done, and many be brought to see the beauty of the kingdom of God.

J. F. MINTUN.

Miscellaneous Department

Conference Minutes.

WESTERN MAINE.—Conference of the Western Maine District, Reorganized Church of Jesus Christ of Latter Day Saints, convened with the Mountainville Branch, November 12, 13, 1910. Business session opened the 12th, with district president, H. R. Eaton, in the chair. Chose Elder E. B. Hull president of conference, assisted by district president. Chose W. A. Small, secretary; Louise J. McDonald, organist; and J. N. Ames, chorister. Minutes of last conference read and approved, after slight correction. Elders reporting: H. R. Eaton, G. H. Knowlton, J. J. Billings, J. N. Ames, James H. Robbins. Priests reporting: Harlem Billings, Moody Eaton, Mark Billings, J. K. Eaton, and Pearl Billings. Statistical reports received from Stonington, Little Deer Isle, and Mountainville branches. Bro. Nathan Eaton of committee on organ fund, stated he had collected \$3. Bro. A. Koehler, through letter, stated he had collected as follows: From Stonington, \$4.30; Little Deer Isle, \$3; Mountainville, \$4.79; total, \$12.09. Voted to receive report and continue committee. District treasurer reported: Balance on hand last report, \$17.01; receipts, \$13.43; total receipts, \$30.44; paid out, \$5; balance on hand, \$25.44. Bishop's agent, H. R. Eaton reported: Amount on hand last report, 418.75; receipts, \$226.03; total on hand, \$644.78; expended, \$558.73; balance due church, \$86.05. Reports referred to auditing committee, who reported them correct. Chose officers as follows: District president, G. H. Knowlton; councilors, J. J. Billings, James H. Robbins; secretary, W. A. Small; treasurer, Pearl F. Billings. Above elected for six months. Voted to hold next conference at Stonington on Saturday and Sunday before the full moon in May. Chose for delegates to General Conference: E. B. Hull, J. J. Billings, G. H. Knowlton, Arthur Koehler, Augustus Koehler. Those attending to cast full vote of district, and in case of a division to cast individual votes. Time and nature of meetings left with the presidency. Voted that money received from Brother Koehler for organ fund be placed in district treasury. Voted to furnish money to help defray expenses of the Rockland debate if such should take place. W. A. Small, district secretary.

NORTHEASTERN MISSOURI.—District conference convened with the Saints at Lagonda, Missouri, August 27, 1910. Brn. E. L. Henson and F. T. Mussell presiding, William C. Chapman and William B. Richards secretaries. Bevier, Higbee, and Green Leaf branches reported. Ministerial reports were read from Elders William B. Richards, F. T. Mussell, F. A. Evans, and Ed. E. Thomas; Priest George Essig; Teacher C. A. Brown. Bishop's agent, William B. Richards, reported: Balance due church at last report, \$21.60; receipts, \$312.48; disbursements, \$318.60; balance due church, \$15.48. District treasurer William C. Chapman reported: On hand at last report, \$14.99; receipts, \$16; expenditures, \$18.27; balance due district August 14, 1910, \$12.72. These reports were audited and found correct. Bro. J. A. Tanner having resigned as district historian, a motion prevailed extending to him a vote of thanks for his long and faithful services. Bro. William C. Chapman having been chosen as district historian, a motion was passed indorsing the choice made by Heman C. Smith, Church Historian. Bro. F. T. Mussell was elected district president for the next year; William B. Richards vice-president; William C. Chapman secretary and treasurer. Preaching by E. L. Henson, William B. Richards, and F. T. Mussell. Adjourned to call of district presidency.

FREMONT.—District Sunday school association met in convention at Hamburg, Iowa, October 14, 1910. At 10 o'clock a social service in charge of N. L. Mortimore and James Comstock was held. At 11 o'clock joint business session in charge of Supt. C. W. Forney. C. W. Forney reported having attended to the duty of superintendent of the district and had

organized one Sunday school in Tabor City. Sadie Leeka, district librarian, reported having exchanged the books for the circulating library, and several new books had been added. A large number of books had been read, and those who had access to public libraries were requested to take advantage of the opportunity to read as many good books as possible, to find new books for libraries. Reports were read from the following schools showing enrollment; Glenwood 26, Shenandoah 51; Henderson 43, Thurman 73, Tabor 23, Zion's Hope (Hamburg) 44. A bill of printing programs was presented by superintendent, one dollar and twenty-five cents, which was allowed and ordered paid from treasury. A motion that we provide for an institute session, the time, place, and nature to be left to district officers, carried. At 3 o'clock institute session in charge of superintendent, in which the points in the standard of excellence were discussed; the blackboard work was by T. A. Hougas. At 7.30 an instructive and entertaining program was rendered. Adjourned to meet just prior to and at same place of holding next district conference. C. W. Forney, district superintendent; Roy Dunsdon, secretary.

The Bishopric.

AGENT'S NOTICE.

Dear Saints of Chatham District, Canada: The year of 1910 will soon be closed; kindly ask yourselves the following questions:

1. Have I individually paid my tithing and offering?
2. Am I keeping my tithing and offering back for the lack of faith in God and his church?
3. Am I satisfied to see others pay in their tithing and offering and get their reward, and I have a burned conscience, losing my reward both here and hereafter?
4. Am I an honest Latter Day Saint and not paying my tithing and offering?
5. Can I truthfully say I love this latter day message and not pay tithing and offering?

These are very important questions to you, my dear Saints, individually. The work of God needs your financial help and you need the help of God and his church.

Others paying in their tithing and offering will not pay yours, even supposing millions were paid in.

Our Bishop's agent's books close on the 15th of December, 1910, and it would be well to see your name appear on the 1910 report.

You will feel better and be enabled to have faith to ask the Lord to bless you in your basket and store.

Your brother,

J. H. TYRRELL.

CHATHAM, ONTARIO, 197 King Street West, Oct. 31, 1910.

The Bishopric.

To the Saints of the Nauvoo District, Greeting: The year 1910 is drawing to a close. Only about one and one half months till our report to the presiding Bishop must close,—January 1. We should like to have every Saint whose name is on our branch records respond before we close our books; if possible. If you have no tithing to pay, perhaps you can spare an offering of either a great or a small amount. It will do you good; it will do us good; it will help the work. Your help is needed and always appreciated. "The Lord loveth a cheerful giver." He has promised to reward those who do give. Has he rewarded you? It is a day of sacrifice and of tithing. What can you sacrifice? Are you willing to give up that you want for yourself in order to help the work? Let us examine ourselves. The work needs your assistance along this line, and you need the assistance the church can give you in a spiritual response. Let our labors be mutual.

GEORGE P. LAMBERT,
DON C. SALISBURY,
MARK H. SIEGFRIED,
Bishopric of the District.

Conference Notices.

The Spokane district conference will convene on Saturday, December 10, 1910, at 10 a. m. at the Spokane chapel, corner Third avenue, and Smith street. It is essential to the best interests of the work that every branch be represented at the conference, sending full and complete reports, these sent by mail should reach the undersigned by December 8, at the latest. W. W. Fordham, secretary.

CONTENTS

EDITORIAL:
 A Birthday Greeting - - - - - 1157
 America - - - - - 1158
 Study and Preparation - - - - - 1159
 Notes and Comments - - - - - 1160
 HYMNS AND POEMS: - - - - - 1160
 ELDERS' NOTE-BOOK:
 "He Hath Not Left Himself Without Witness,"
 by J. E. Vanderwood - - - - - 1161
 As I See It, by E. W. Nunley - - - - - 1161
 ORIGINAL ARTICLES:
 Loyalty, by Edward Rannie - - - - - 1162
 Tithes and Offerings, by E. L. Kelley - - - - - 1165
 OF GENERAL INTEREST - - - - - 1168
 MOTHERS' HOME COLUMN - - - - - 1169
 LETTER DEPARTMENT - - - - - 1169
 Willard Newman—B. A. Kelley—Gomer T. Griffiths—William A. Haupt—J. F. Mintun—J. W. Peterson.
 NEWS FROM MISSIONS - - - - - 1172
 Jerome E. Page—J. C. Farnfield—S. D. Condit—J. Charles May—R. Bullard—George Jenkins—John Zahnd.
 NEWS FROM BRANCHES - - - - - 1175
 Alice Cary Schwartz—J. F. Mintun.
 MISCELLANEOUS DEPARTMENT - - - - - 1177

THE SAINTS' HERALD

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

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

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

For advertising rates apply to the business department.

Entered at post-office, Lamoni, Iowa, as second-class mail matter. Subscriptions received for Zion's Ensign, also orders for all Ensign publications.

Third Quorum of Seventy.

Will each member please send me suggestions for the 1911 program? Not having your addresses, I can not write you personally.

R. W. FARRELL.

8 BARTLETT STREET, SOMERVILLE, MASSACHUSETTS.

Notices of Release.

To Whom it May Concern: For the good of the work in general and the college in particular, and at the solicitation of the Board of Trustees of Graceland College, we deem it wise to realease Elder Amos Berve from ministerial work to labor in the interests of Graceland College.

Your brethren,
 J. W. WIGHT,
 Minister in General Charge.
 JOSEPH SMITH,
 For the Presidency.

To Whom it May Concern: This is to certify that Hale W. Smith has been released from missionary appointment, at his own request, in order that he may travel in the interests of the Herald Publishing House.

J. W. WIGHT, Minister in Charge.
 ELBERT A. SMITH, for the Presidency.

Change of Appointment.

To Whom it May Concern: In harmony with his own request, and for what we believe will be for the betterment of the work in general, Elder J. H. Baker is hereby transferred from the Iowa to the Oklahoma field. We take pleasure in recommending the brother to the latter field.

J. W. WIGHT,
 I. N. WHITE,
 J. F. CURTIS,
 Ministers in Charge.
 JOSEPH SMITH,
 For the Presidency.

Died.

DESALLIER.—George DeSallier died at Oakland, California, October 5, 1910, of pulmonary trouble. He leaves a loving wife, two sons, and one daughter to mourn. He was baptized at Santa Rosa, May 20, 1894, by M. H. Forscutt, and confirmed by M. H. Forscutt and C. A. Parkin. He died in hope of a glorious resurrection, at the age of 58 years. Funeral sermon by C. A. Parkin, at Oakland, October 7, 1910.

TURNER.—Bro. Levi Turner, son of Bro. and Sr. John Turner, Yankee, New Mexico. He was 19 years and 10 days old; was baptized into the church when twelve years of age. Met sudden death by the fall of rock while coming through the entry to the mouth of the mine. Service was in charge of Elder E. F. Shupe, of Denver, Colorado; sermon was delivered by Elder J. W. Morgan, of Colorado City, Colorado. A special

The Saskatchewan district conference will meet with the Minnesota Branch, December 31, 1910, January 1, 1911. All trains will be met at Vanscoy, on the Goose Lake route of the C. N. R., about twenty miles southwest of Saskatoon. Anyone sending reports, please have them sent to district clerk at least two weeks before conference. Mrs. Alvin Backman, district secretary, Nutana, Saskatchewan.

The conference of the Northwestern Kansas District will convene with the Wakeeney Saints, fifteen miles north of Wakeeney, Kansas, Saturday, December 10, at 2.30 p. m. Please send reports in on time. Mail being sent to conference should be in care of Dave Williams, Wakeeney, Kansas. Invitations for next conference will be gladly received. We hope that a proper representation may be had. John A. Tectors, president.

Convention Notices.

The Saskatchewan district Zion's Religio-Literary Society convention will be held at Vanscoy, Saskatchewan, December 29, 1910. A train leaves Saskatoon every afternoon at ten minutes to five. Teams will meet the train every day from Wednesday, December 28. Mae Williams, secretary.

Spokane district Sunday school convention will convene at Saints' church, Spokane, Friday, December 9, at 2.30 p. m. The Sunday school and Religio will unite in an entertainment in the evening. Please send Sunday school reports early. Oliver Turnbull, secretary.

Resolution of Appreciation

OF THE SERVICES OF ELDER ARTHUR LEVERTON AS PRESIDENT OF THE CHATHAM DISTRICT OF THE CHURCH OF JESUS CHRIST OF LATTER DAY SAINTS.

Whereas, God, in his infinite wisdom and goodness has called our beloved brother to the sacred office of patriarch, and,

Whereas, The duties of this office open up a new field of spiritual labor for our brother, causing him to retire from the district presidency;

Therefore be it resolved, That we take this opportunity to express our warm appreciation of his long and faithful service in the interest of this district, and,

That our prayers be unanimous that God's choicest blessings may attend his labors in his new calling.

Signed on behalf of Chatham District,
 G. M. SHIPPY,
 DAVID SMITH,
 STEWART LAMONT,
 Committee.

Unanimously passed at the conference of the said Chatham District, held at Wallaceburg, Ontario, June 14, 1910.

ANTHONY R. HEWITT, Secretary.

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This is a splendid book to hand inquirers. The Old Gospel is told in a fascinating story. No. 247, cloth, 50 cents.

WANTED.

Any Latter Day Saint wanting to rent out his farm, furnished complete with stock and implements please write me your proposition and all particulars concerning same; I can give good reference. I want it to be in a good locality. I am a married man. A. A. Chrestensen, Joplin, Missouri, 2810 Bird Street. 47-tf

Home for Sale.

430 North Sixteenth street, Saint Joseph, Missouri. 8 rooms, large hall, 3 closets, cistern, 2 lots, 80 foot east front on brick paved street, bay window; all sewers, paving, etc., are made in the district; two blocks from the Saints' brick chapel; 8 or 9 blocks to center of city, walking distance to high school. Will arrange easy terms. Price \$3,000. A great bargain. Would exchange for land. C. A. BACUS, Boone, Iowa.

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COMPENDIUM OF FAITH.

This book was written for those who wished to become well posted on the various parts of our faith. It is a small library of information within itself. Cloth, 75 cents; Leather, \$1; Flexible \$1.50. Nos. 141-144, respectively.

train was run from Yankee bearing the many friends and relatives of the deceased to the funeral, which was held at the chapel of Undertaker Fugate, of Raton. Brother Turner was held in the highest esteem by all who knew him. He never knew the taste of rum, being strictly temperate; was also considered to be one of the most competent men in the work he followed, being that of a mine driver.

DECKER.—George Earl, son of Bro. Zed. E. and Mrs. Mae Decker, was born March 31, 1907, died September 30, 1910, after but two days of sickness. Funeral services at the Baptist church, in charge of Elder Benjamin Pearson; sermon by Elder T. D. Williams; interment in the Dogwood Cemetery.

COOK.—Bro. Timothy H. Cook was born in Turry County, England, October 21, 1834. Came to America in 1853. Being disappointed in the Utah religion, he united with the true church at Long Valley, California, May 26, 1891, being baptized by Bro. J. F. Burton, of blessed memory, whom he has gone to see. He passed suddenly away on Friday, September 30, leaving to mourn a wife, two sons, and one daughter. Funeral services at the home near Irvington, California, on Sunday October 2. Prayer by Elder J. A. Saxe, sermon by Elder J. M. Terry. He served faithfully as a branch officer, as a reunion committeeman and a follower of Christ.

WALDEN.—Little Richard Andrew, son of Brother and Sister Henry Walden, was born July 13, 1909, died October 10, 1910; was blessed July 24, 1909. Funeral was held at the home in Frazee, Minnesota, October 12, 1910, sermon by Elder L.

Houghton. He was a bright, blue-eyed little fellow, and was taken to his heavenly home while his earth life had just begun.

A Wonderful News Service.

Have you ever paused to think what a marvelous organization must be necessary to lay before you each day an accurate account of the happenings of yesterday in Europe, Asia, Africa, South America, Australia, the islands of the sea, and the whole expanse of our own continent, all in a single newspaper? The intricate network of cables and telegraph lines, the complicated chain of news-gathering agencies stretching across continents and oceans, the innumerable reporters working daily for you under tropic suns and over arctic snows—have you ever felt the romantic thrill of it all in reading a great modern newspaper such as *The Chicago Record-Herald*? We mention this paper especially because of the completeness of its domestic and foreign news service. It has a correspondent in every town or city of importance in the United States, a veritable army of them in all. In addition it has the benefit of the foreign news service of the *New York Herald*, famous for its world-wide cable system, and for the reliability of its foreign news; also that of the *New York World* and the *New York Journal of Commerce*, besides that of the great co-operative news-gathering organization, the Associated Press. With such a vast and complete news service it is not strange that *The Record-Herald* so easily holds its own as one of the great newspapers of the world.



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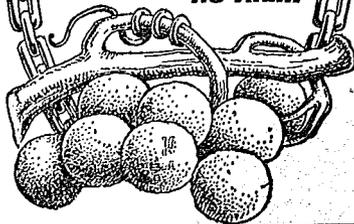
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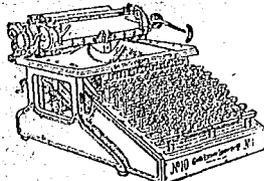
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Official Publication of the Reorganized Church of Jesus Christ of Latter Day Saints

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

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



"There shall not any man among you have save it be one wife; and concubines he shall have none."—Book of Mormon, Jacob 2:36.

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NUMBER 49

Editorial

THE CHURCH IN COURT.

DECISIONS OF UNITED STATES AND CANADIAN COURTS AFFECTING THE STANDING OF THE REORGANIZED CHURCH OF JESUS CHRIST OF LATTER DAY SAINTS.

(This article will be published in tract form.)

INTRODUCTION.

The Church of Jesus Christ of Latter Day Saints was organized April 6, 1830. Joseph Smith, sometimes known as Joseph Smith the Martyr, was the chief instrument in the hands of God in perfecting this organization.

Joseph Smith was slain June 27, 1844. A period of confusion and disorganization ensued. Ambitious leaders arose. Among them was Brigham Young, who led a certain number to Utah, where they acquired more or less temporal power, and where they began to promulgate certain doctrines, such as polygamy, that had been no part of the belief of the church in the days of Joseph the Martyr.

Other members of the original church came together and reorganized on the original plan, forming what has since been termed the Reorganized Church. Joseph Smith, the oldest son of Joseph Smith the Martyr, took his place at the head of the Reorganized Church April 6, 1860. He had received a divine personal call to that position, besides having been blessed and set apart for that work by his father.

The Reorganized Church claims to be in fact the church of Christ. It claims further to be the legal heir, and in succession to all rights, privileges, and properties belonging to the church established in 1830.

These claims have been challenged, and on several occasions the question has been carried to the civil courts, where evidences could be weighed before unprejudiced tribunals and where an authoritative decision could be rendered.

THE KIRTLAND TEMPLE SUIT.

February 23, 1880, the Reorganized Church of Jesus Christ of Latter Day Saints, by its attorneys, appeared before the Court of Common Pleas, Lake County, Ohio, (see journal entry, February term, 1880,) as plaintiff, asking for possession of the

Kirtland Temple, an edifice erected during the early days of the church, and prior to the death of Joseph Smith the Martyr. The church in Utah, then presided over by John Taylor, was named with others as defendants.

Judge L. S. Sherman rendered the following decision:

Now at this term of the Court came the Plaintiff by attorneys, E. L. Kelley, and Burrows and Bosworth, and Defendants came not, but made default; and thereupon, w the assent of the Court, and on motion and by the consent of the Plaintiff a trial by jury is waived and this cause is submitted to the Court for trial, and the cause came on for trial to the Court upon the pleadings and evidence, and was argued by counsel; on consideration whereof, the Court do find a matters of fact:

1st. That notice was given to the Defendants in this action by publication of notice as required by the statutes of the State of Ohio; except as to the Defendant, Sarah F. Videon, who was personally served with process.

2d. That there was organized on the 6th day of April, 1830, at Palmyra, in the State of New York, by Joseph Smith, a religious society, under the name of "The Church of Jesus Christ of Latter Day Saints," which in the same year removed in a body and located in Kirtland, Lake County, Ohio; which said Church held and believed, and was founded upon certain well defined doctrines, which were set forth in the Bible, Book of Mormon, and Book of Doctrine and Covenants.

3d. That on the 11th day of February, A. D. 1841, one William Marks and his wife, Rosannah, by Warranty Deed, of that date, conveyed to said Joseph Smith as sole Trustee-in-Trust for the Church of Jesus Christ of Latter Day Saints, being the same Church organized as aforesaid, the lands and tenements described in the petition, and which are described as follows:

[The description of the land is omitted.—E. A. S.]

And upon said lands said Church had erected a church edifice known as The Temple, and were then in the possession and occupancy thereof, for religious purposes, and so continued until the disorganization of said Church, which occurred about 1844. That the main body of said religious society had removed from Kirtland aforesaid, and were located at Nauvoo, Illinois, in 1844, when said Joseph Smith died, and said Church was disorganized and the membership (then being estimated at about 100,000) scattered in smaller fragments, each claiming to be the original and true Church before named, and located in different States and places.

That one of said fragments, estimated at ten thousand, removed to the Territory of Utah under the leadership of Brigham Young, and located there, and with accessions since, now constitute the Church in Utah, under the leadership and Presidency of John Taylor, and is named as one of the defendants in this action.

That after the departure of said fragment of said church

H. O. Smith
711 So. Fuller ave

for Utah, a large number of the officials and membership of the original church which was disorganized at Nauvoo, reorganized under the name of the Reorganized Church of Jesus Christ of Latter Day Saints, and on the 5th day of February, 1873, became incorporated under the laws of the State of Illinois, and since that time all other fragments of said original Church (except the church in Utah) have dissolved, and the membership has largely become incorporated with said Reorganized Church which is the Plaintiff in this action.

That the said Plaintiff, the Reorganized Church of Jesus Christ of Latter Day Saints is a Religious Society, *founded and organized upon the same doctrines and tenets, and having the same church organization, as the original Church of Jesus Christ of Latter Day Saints, organized in 1830, by Joseph Smith, and was organized pursuant to the constitution, laws and usages of said original Church, and has branches located in Illinois, Ohio and other States.*

That the church in Utah, the Defendant of which John Taylor is president, has *materially and largely departed from the faith, doctrines, laws, ordinances and usages of said original Church of Jesus Christ of Latter Day Saints, and has incorporated into its system of faith the doctrines of celestial marriage and a plurality of wives, and the doctrine of Adam-god worship, contrary to the laws and constitution of said original Church.*

And the Court do further find that the Plaintiff, the Reorganized Church of Jesus Christ of Latter Day Saints, is the *True and Lawful* continuation of, and successor to the said original Church of Jesus Christ of Latter Day Saints, organized in 1830, and is entitled in law to *all its rights and property.*

The leading points sustained by the above quoted decision may be summarized as follows:

The Reorganization is the legal successor to the church organized April 6, 1830, under the leadership of the Prophet Joseph Smith.

That polygamy and kindred false doctrines were first promulgated and adopted by the church in Utah, such doctrines not having any place in the faith of the original church during the days of the Prophet Joseph Smith.

That the Reorganized Church, being one with the original church in organization and doctrine, is the legal continuation of said church, and heir to all its rights and properties.

THE RULING OF A CANADIAN COURT.

May 19, 1893, Hiram Dickout, a regularly ordained priest of the Reorganized Church of Jesus Christ of Latter Day Saints, at Niagara Falls, Canada, solemnized the marriage of Abraham H. Taylor and Alice E. Vance.

Priest Dickout was arraigned before a police magistrate and fined ten dollars. The charge in effect was that the Reorganized Church of Jesus Christ of Latter Day Saints was not a Christian denomination, and hence under the laws of the Dominion (R. S. O., ch. 13, sec. 1,) a minister of that church could not legally solemnize a marriage.

An appeal was taken and the case came before Chief Justice Armour, at Toronto, November 27, 1893. The following decision was rendered by Judge

Armour, as reported in the *Toronto Mail*, November 28, 1893; also in the *Globe*:

We think it quite clear that this conviction can not be maintained. The defendant was clearly a duly ordained minister of this religious body, and there is no doubt that it is *a religious denomination within the words of the statute.* Assuming that Christianity is the law of the land in a sense, *there is nothing contrary to Christianity in the tenets of this body.* It is true they have something supplemental to the Bible, but that is the case with every church or denomination. The Church of England has its creeds and the Presbyterian Church its confession. That does not make the church an anti-Christian one. The statute does not say "Christian," but "religious." If it said "Christian" it would exclude Jews. The fundamental law of the country makes no distinction between churches or denominations. Every person is at liberty to worship his Maker in the way he pleases. We have, or ought to have, in this country perfect freedom of speech and perfect freedom of worship. Conviction quashed.

Under the above decision Latter Day Saints enjoy equal rights with other churches in Canada and retain their standing as a religious body. Enemies of the church sometimes charge that it is not Christian, but the charge can not be maintained before an unprejudiced court.

THE TEMPLE LOT SUIT.

This case was tried before Judge John F. Philips, in the Circuit Court of the United States, for the Western District of Missouri, Western Division, at Kansas City, Missouri.

The property involved was a tract of land in the city of Independence, Missouri, known as the Temple Lot, acquired by the church in the early thirties, and at a later date claimed by a body of people known as the Church of Christ, more commonly called "Hedrickites."

The Reorganized Church of Jesus Christ appeared as plaintiff, the Church of Christ or "Hedrickites" as defendant. The dominant church in Utah came to the aid of the defendant, not openly, but to such an extent that Judge Philips in his decision spoke of it as "the power behind the throne." They furnished many leading witnesses, including Wilford Woodruff, president of the Utah church, Lorenzo Snow, president of the Utah Twelve, and at least two of the women who had become notorious by reason of their claim that they were plural wives of Joseph Smith the Martyr.

Able attorneys represented both sides, and many witnesses were summoned. An abstract of the evidence fills a book of five hundred and ninety-seven pages. The decision of the judge occupies an additional twenty-eight pages.

The question was largely one of doctrine, and a desperate attempt was made to prove that Joseph Smith the Martyr taught polygamy. Every effort possible was made to break down the claim of the Reorganized Church to succession.

The judge sustained the Reorganized Church on

every material point. On an appeal to the Appellate Court the decision as to the possession of the property was set aside and the defendants were permitted to retain possession of the Temple Lot, solely on the ground that the Reorganized Church had not moved soon enough, a question of *laches*. The decision of Judge Philips as to the weight of evidence presented and the standing of the Reorganized Church as the legal successor to the church established April 6, 1830, was never reversed and still stands. The Reorganized Church was merely unfortunate in not presenting its claims at a date sufficiently early to come within the statute of limitation.

In his decision, rendered March 16, 1894, Judge Philips said:

Beyond all cavil, if human testimony is to place any matter for ever at rest, this church was one in doctrine, government, and purpose from 1830 to June, 1844, when Joseph Smith, its founder, was killed. It had the same federal head, governing bodies, and faith. During this period there was *no schism, no secession, no "parting of the ways," in any matter fundamental, or affecting its oneness.*

The *only* authorized and recognized books of doctrine and laws for the government of the church from 1830 to 1846 were the Bible, the Book of Mormon, and the Book of Doctrine and Covenants. The Book of Doctrine and Covenants, which consisted principally of claimed divine revelations to Joseph Smith, was the edition published at Kirtland, Ohio, in 1835, and at Nauvoo in 1845. . . .

There can be no question of the fact that Brigham Young's assumed presidency *was a bold and bald usurpation.* The Book of Doctrine and Covenants (printed in 1846) page 411, containing a revelation to Joseph Smith, January 19, 1841, gave unto them "my servant Joseph, to be a presiding elder over all my church, to be a translator, a revelator, a seer, and a prophet." . . . The book clearly taught that the succession should descend lineally and go to the first-born. Joseph Smith so taught, and, before his taking off, publicly proclaimed his son Joseph, the present head of Complainant Church, his successor, and he was so anointed. . . .

The Book of Mormon itself inveighed against the sin of polygamy. . . . Conformably to the Book of Mormon, the Book of Doctrine and Covenants expressly declared "that we believe that one man should have but one wife, and one woman but one husband." And this declaration of the church on this subject reappeared in the Book of Doctrine and Covenants, editions of 1846 and 1856. Its first appearance as a dogma of the church (the dogma of polygamy) was in the Utah Church in 1852.

Claim is made by the Utah Church that this doctrine is predicated of a revelation made to Joseph Smith in July, 1843. No such revelation was ever made public during the life of Joseph Smith, and under the law of the church it could not become an article of faith and belief until submitted to and adopted by the church. *This was never done.* . . .

The Utah Church *further departed* from the principles and doctrines of the original church by changing in their teaching the first statement in the Article of Faith, which was, "We believe in God, the Eternal Father, and in his Son, Jesus Christ, and in the Holy Ghost," and in lieu thereof taught the doctrine of "Adam God worship." . . .

It has introduced societies of a secret order, and established secret oaths and covenants, contrary to the book of teachings of the old church. It has changed the duties of the President,

and of the Twelve, and established the doctrine to "Obey Counsel," and has changed the order of the "Seventy, or Evangelists." . . .

A considerable number of the officers and members of the church at Nauvoo did not ally themselves with any of the factions, and wherever they were they held onto the faith, refused to follow Brigham Young to Utah, and ever repudiated the doctrine of polygamy, which was the great rock of offense on which the church split after the death of Joseph Smith.

In 1852 the scattered fragments of the church, the remnants of those who held to the fortunes of the present Joseph Smith, son of the so-called "Martyr," gathered together sufficiently for a nucleus of organization. They took the name of "The Reorganized Church of Jesus Christ of Latter Day Saints," and avowed their allegiance to the teachings of the ancient church; and their epitome of faith adopted, while containing differences in phraseology, in its essentials is but a reproduction of that of the church as it existed from 1830 to 1844. To-day they are twenty-five thousand strong.

It is charged by the Respondents, as an echo of the Utah Church, that Joseph Smith, "the Martyr," secretly taught and practiced polygamy; and the Utah contingent furnishes the evidence, and *two of the women*, to prove this fact. It perhaps would be uncharitable to say of these women that they have borne false testimony as to their connection with Joseph Smith; but, in view of all the evidence and circumstances surrounding the alleged intercourse, it is difficult to escape the conclusion that at most they were but sports in "nest hiding." In view of the contention of the Salt Lake party, that polygamy obtained at Nauvoo as early as 1841, it must be a little embarrassing to President Woodruff of that organization when he is confronted, as he was in the evidence in this case, with a published card in the *church organ* at Nauvoo in October, 1843, certifying that he knew of no other rule or system of marriage than the one published in the Book of Doctrine and Covenants, and that the "secret wife system," charged against the church, was a creature of invention by one Doctor Bennett, and that they knew of no such society. That certificate was signed by the *leading members of the church*, including John Taylor the former President of the Utah Church. And a similar certificate was published by the Ladies' Relief Society of the same place, signed by Emma Smith, the wife of Joseph Smith, and Phoebe Woodruff, wife of the present President Woodruff. *No such marriage ever occurred under the rules of the church*, and no offspring came from the imputed illicit intercourse, although Joseph Smith was in the full vigor of young manhood, and his wife, Emma, was giving birth to healthy children in regular order, and was *eniente* at the time of Joseph's death.

But if it were conceded that Joseph Smith, and Hyrum, his brother, did secretly practice concubinage, is the church to be charged with those liaisons, and the doctrine of polygamy to be predicated thereon of the church? If so, I suspect the doctrine of polygamy might be imputed to many of the Gentile churches. Certainly it was *never promulgated, taught, nor recognized*, as a doctrine of the church prior to the assumption of Brigham Young.—Decision of Judge Philips in Temple Lot Case, pp. 20-26.

By reading the foregoing decision the reader will discover the following facts:

Brigham Young's assumption of the presidency was a bold and bald usurpation.

He it was who introduced polygamy and kindred false doctrines.

These false doctrines are denounced by the Bible, Book of Mormon, and Doctrine and Covenants,

which three books were the standards of authority in the church during the days of Joseph Smith, and are still standards of authority to the Reorganized Church.

An effort to prove that Joseph Smith was a polygamist can not successfully be made before a competent court that is capable of weighing evidence, not even when his reputed plural wives are present.

The Reorganized Church is in line of succession and has kept the faith, having shaped its course in harmony with the word of God and in such a way as to merit the approval of all good men.

A STATEMENT BY HON. JULIUS C. BURROWS AND THE
HON. FRED T. DUBOIS.

Reed Smoot, a member of the twelve apostles of the dominant church in Utah, having been elected to the United States Senate, took the oath of office, March 5, 1903.

A protest against the seating of Reed Smoot having been filed with the Senate, the matter was referred to the Committee on Privileges and Elections.

This committee, composed of leading senators of the United States, summoned many witnesses, including the president of the dominant church in Utah, investigated a great mass of documentary evidence, and made a thorough and exhaustive investigation of "Mormon" history. Their work of investigation continued until June, 1906. A transcript of the evidence taken and speeches made fills four large volumes.

The Committee on Privileges and Elections was not a court, in the strict sense of the term, but it had some of the functions of a court. The Reorganized Church was not directly involved, as it had no interest in the seating of Reed Smoot, but the matter was overruled, divinely or otherwise, so that it terminated to our favor.

For these reasons, we have decided to use in this connection certain statements made by the chairman of the committee, United States Senator Julius C. Burrows, while reviewing the matter before the United States Senate, December 11, 1906. The position of the man making the statements, the unusual opportunity that had been his to discover the truth, the great publicity of the utterance, and the fact that it was made before one of the greatest legislative bodies in the world, gives great weight to that which we shall quote.

Concerning the origin of polygamy Senator Burrows said:

In order to induce his followers more readily to accept this infamous doctrine, Brigham Young himself invoked the name of Joseph Smith, the Martyr, whom many sincerely believed to be a true prophet, and ascribed to him the reception of a revelation from the Almighty in 1843, commanding the Saints to take unto themselves a multiplicity of wives, limited in number only by the measures of their desires. . . . Such the

mythical story palmed off on a deluded people.—*Congressional Record, December 13, 1906.*

Concerning the Reorganized Church of Jesus Christ of Latter Day Saints, he said:

The death of Joseph Smith in 1844, however, carried dismay and demoralization throughout the entire membership of the Mormon church, scattering its adherents in divers directions and for the time being seemed to presage the complete overthrow and dissolution of the organization. Recovering, however, from the shock, the scattered bands soon reappeared in various parts of the country and promulgated their doctrines with increased zeal, and set to work to reassemble and reorganize their scattered forces, resulting finally in the formation of what is now known and recognized as the Reorganized Church of Jesus Christ of Latter Day Saints, with headquarters at Lamoni, Iowa, and presided over by Joseph Smith, a son of the Prophet. The courts have repeatedly declared this organization to be the legitimate successor of the original Mormon church, and its adherents, numbering some 50,000 peaceable, patriotic, and law abiding citizens scattered throughout the United States in small church societies, conforming to the laws of their country wherever they may be and adhering to the faith of the founder of their creed, repudiating and denouncing the doctrine of polygamy and its attendant crimes, without temple, endowment house, or secret order, worship in the open like other church organizations, unquestioned and unmolested.—*Congressional Record, December 13, 1906.*

Another member of the Committee on Privileges and Elections, Senator Fred T. Dubois, in a speech before the United States Senate, December 13, 1906, confirmed the statements made by Mr. Burrows. Senator Dubois said:

It is only fair, I think, for me to say—and I am glad the distinguished Senator from Michigan (Mr. Burrows) treated upon it the other day—that there is a branch of the Mormons, called the "Josephites," who ought to be separated clearly in the minds of all Senators from the Brighamite Mormons. The Josephites claim that they are the custodians of the church as it was founded. They claim that Brigham Young has interjected doctrines into the church which the Mormons did not accept in the beginning. At any rate, however that may be, the Josephite Mormons, with their headquarters at Lamoni, in the State of Iowa, and wherever they are, no matter in what part of the country, are among the best of our citizens in all respects.—*Congressional Record, December 17, 1906.*

ELBERT A. SMITH.

John Calvin's temper was such that there arose a saying among the Germans that "it were better to be in hell with Beza than in paradise with John Calvin." Which only goes to show that the great reformer had overlooked his opportunity of making religion attractive.—*Northwestern Christian Advocate.*

The "beauty that was Greece" was the result of training. "Twenty centuries ago," we are told, "it was the practice of Greece to display scenes and objects the most beautiful, edifying, and elevating, with results which the world has not ceased to admire and envy." Children take as naturally to the good as to the bad, to the fine as to the poor.—*Northwestern Christian Advocate.*

Elders' Note-Book

CITY MISSIONARY WORK.

Every organization has its beginning in what may be properly termed missionary work. So the church, both in its local and general organic forms, has had its existence in special missionary work.

Missionary work comprehends in its entirety the work of the Christ, and may be divided into the general and the local departments of that work.

City missionary work is much misunderstood, some gathering their understanding from what they have known of missionary work in the country or in country towns, and others from what they have known of missionary work in the years past. City missionary work of to-day is vastly different from what it was ten and more years ago, and it is very much different from country work or work in country towns. In the country places where the elders have gone there is generally some Saint located to furnish a home for the missionary, and to use influence and time in securing a place for services; and generally the places secured are inexpensive, while in country towns there is generally a hall secured by a small rental paid by the located Saints or secured without expense through the influence of some member of the church or friend of the missionary.

In the city, if a hall is secured it is quite expensive, and the Saints have but little time to spend in securing a place for service, or for attending; or so it has been in some of the cities in which I have labored. To hold services in private houses is not like it is in the country, for in the country the neighbors are all acquainted and feel free to attend such services, while in the cities the acquaintance of the Saints is not so extended, and there is a timidity about attending services in a private home, and a timidity about permitting a private home to be used for services.

In the cities the tension is great upon every member of any church to meet every obligation socially, financially, and religiously of the church of which they are members, and they have but little time to attend other services, and but very little time to read if literature is furnished them free; while in the country there are not so many demands made upon members of other churches, and by society upon others, and therefore they have more time to read, and to attend the services when held.

City missionary work in cities where there is a branch partakes, more or less, of both the local and general missionary features, and a uniting of those who are selected to care for the local organization and the missionary in all the work that is done, the extent of the missionary efforts depending very largely, if not altogether, upon the conditions of the

local work and the help rendered by the local organization either as an organization or as individuals composing it.

The first missionary work done in this city and vicinity was by Elders Ebenezer Page, John Swain, and John A. McIntosh; then followed William Stephens, who was appointed the first mission in "Des Moines and vicinity" specially. Then followed Elder Gordon E. Deuel, who did very efficient work, and for quite a length of time; then Elders I. N. White and W. C. Nirk, in about 1868 to 1870, associated at times with Elder N. Stamm, a man of great faith, through whose administrations many have been healed. The work of Father Nirk was so acceptable that he was continued in responsible positions in the district till his age and health forbade his trying to do more. He lives in the memory of all who know him, whether in the church or out, as "Father Nirk," "Daddy Nirk," or some very familiar title, that shows that he has been ever near the people in all his ministrations. Following them was Elder A. White, and later Elder R. Etzenhouser. From a letter of his of late date I read: "I think my first advent there was in 1880, in winter. Bro. I. N. White and I labored near Brother Vice's. A distant appointment had been made. We started by cutter to fill it about 5 o'clock p. m. Reaching the schoolhouse, no one was there or came later, the house was locked, and we in the storm, an Iowa blizzard. Had we been soldiers inclined to retreat, our course would have been easy. A twenty-five mile drive in pelting sleet that almost cut our eyeballs open, landed us at the friendly home of Bro. C. F. Merrill, at a late hour. The next morning Brother White departed for home, leaving me to begin work in the city. The team was fed from Brother Merrill's crib, I at his table, and those of other Saints. Our church was anybody's parlor, or kitchen, as it happened. Some baptisms occurred. Among others old Sister Parmenter, about seventy-five years of age. With ice house tools it took half a day to locate and make ready a place, because of the varying depths of the water and two feet of ice. The day was fiercely cold, the mile and a half drive did not deter the earnest candidate, and all went well. Among others, at another time, a colored lady was baptized, whose name I do not recall. Neither do I recall the number. The services lasted some weeks. While much had been done before, there had come a lapse. From this time the progress, I believe, was more steady. The summer of 1881 Bro. I. N. White arranged to hold three open air services on Governor's Square, not far from the State Capitol, on a given Sunday. Circumstances defeated his attendance, so it fell to my lot to fill the appointments. I felt about as well as Jonah with his undesirable job. To add to my discomfiture some of the Saints (?).

said they would not go; nor did they. They did not want to be humiliated by a green boy. I was compelled to, in a way, admire their judgment, but could not appreciate their help. Old Bro. Robert Young, a fine appearing man, a good singer, and eloquent and earnest in prayer, aided me, as also the Saints generally. The attendance was good, the hour was filled, God's blessing attended, and the interest of the cause was maintained to the degree that the venture was repeated with the same preacher. Even those Saints (?) who had taken leave of absence from the first occasion were there. They were usually loyal, and later removed from there and aided elsewhere. . . . I have noted events as they have transpired there and rejoiced at their success. My largest pleasure, perhaps, issuing from there was that from the young, efficient workers have arisen to aid in the work of the Lord."

Elder J. R. Lambert assisted in the work here in his duties to set in order, in 1885, as an apostle, followed by Elder E. C. Brand. The next two, Elders W. T. Bozarth and James McKiernan, were for a time presidents of the branch during 1888 and 1889. Then came Elders O. B. Thomas and C. Scott, and along during these years Elder J. S. Roth came to minister from time to time. Elders D. M. Rudd and F. A. Smith ministered in the year 1894, and rendered some valuable help in adjusting conditions that had become quite complicated. In 1898 and 1899 Elder T. J. Sheldon labored and acted part of the time as branch president.

The next missionary that the records make special mention of in the city work was the present incumbent, who was first appointed to the district, with special instructions from the minister in charge to minister principally in the city of Des Moines during the latter part of the year 1900, and then followed the further appointments growing out of what seemed to be a necessity that continued missionary work should be carried on in the city.

What might have been the result had perfect unity existed among the children of God in support of the missionary efforts of the past we can only conjecture, but that the church here would have been much advanced numerically and spiritually we are safe in deciding. To show the conditions that have confronted some of the missionaries who have been sent here to regulate and set in order according to their office and duty, I only quote a brief statement from one of the letters received from one who has labored here. He says in answer to my request from him for a brief history of his missionary work in the city of Des Moines: "My earlier years of service in Des Moines were most anything but pleasant experiences; I don't think it would make good reading." I believe that the city will not require any future missionary to make such a historical state-

ment. This experience was the result of some not wishing to be set in order, and as a result some went out of the church, and without being within the order of the church passed from this stage of action.

With the many opportunities now lying before the missionary, the prospects are encouraging, are bright for seed sowing in the private home of those from whom invitations have come, and invitations coming every day or so to make visitations where the party or parties are somewhat interested.

A person to do effectual missionary work in the city *must* be very humble, quick of discernment, patient, yet firm, and one with a general knowledge of men and conditions that prevail in cities, and with the many religions and religious influences that have their influence upon the people, and able to give an answer to *everyone* with meekness and fear, relating to our hope, and to the history of the church growing out of the sins of the past.

However much I may lack in being what a city missionary should be, yet these are some of the special qualifications. May God grant to prepare many who may be more effectual to minister in city missionary work than those who have labored in the past, and give to such ones added power, is my earnest prayer.

(Written by Elder J. F. Mintun, and read at the Home Coming Social Day exercises, at Des Moines, Iowa, October 9, 1910.)

* * * * *

UTAH CHURCH DOES NOT WANT TOURISTS DISTURBED.

While on our way to this mission field, Bro. Charles May and I stopped for a few days in Utah to see how the dominant church there flourished "in the parched places in the wilderness in a salt land." This was in July, 1909. Upon entering the temple lot, Brother May became interested in conversation with some man, and I strolled on to see all the wonderful things which Adam, their God, had enabled them to produce.¹

Following a large company of tourists I soon found myself in the Tabernacle, where a man stood nearly two hundred feet away and dropped a pin on the floor which we heard quite plainly. We did not see the pin and do not know how large it was.

Our guide, a lady, then told us the story of how the Saints were persecuted and driven over the mountains, about the Book of Mormon, the building of the Temple, which was forty years under construction, and after covering briefly the history of the church from Joseph Smith's first vision down to date our guide gave a liberal opportunity to any and all of us to ask questions of any kind about the church. Your writer availed himself of the opportunity and the questions ran as nearly as I can remember as follows:

¹Journal of Discourses, vol. 1, p. 50.

Q. Does this Book of Mormon, of which you have been telling us, teach polygamy?

A. No; it does not. It emphatically forbids it.

Q. Do the people of this church practice polygamy?

A. No; we do not! (This short and curt.)

Q. Do you people not have a revelation on polygamy? Did not this people practice polygamy at one time?

A. Yes; formerly there was a revelation given through Joseph Smith, the Prophet, commanding the practice of polygamy, and it was practiced to some extent; but the Manifesto was given later, which prohibited the practice.

Q. When was this polygamous revelation given?

A. It was given soon after the organization of the church; about 1832, I think, but do not just remember the date.²

Q. And the Manifesto, when was it given?

A. It was given in 1890.

Q. So as a result of this Manifesto you ceased to practice polygamy as a people?

A. Yes; *there is no more polygamy here now.*

²August 29, 1852, the revelation on the celestial law of marriage was first made public. Hand Book of Reference, page 72. Juvenile Instructor Office, Salt Lake City, Utah, 1884.

At a conference in Salt Lake City, August 29, 1852, Orson Pratt said: "It is quite unexpected to me, brethren and sisters, to be called upon to address you this forenoon; and still more so to address you upon the principle which has been named, namely a plurality of wives. It is rather new ground for me; that is, I have not been in the habit of publicly speaking upon this subject; and it is rather new ground to the inhabitants of the United States, and not only to them but to a portion of the inhabitants of Europe, a portion of them have not been in the habit of preaching a doctrine of this description; consequently we shall have to break up new ground. . . ."

Brigham Young said the same day, "You heard Brother Pratt state, this morning, that a revelation would be read this afternoon, which was given previous to Joseph's death. It contains a doctrine a small portion of the world is opposed to; but I can deliver a prophecy upon it. *Though that doctrine has not been practiced by the elders*, this people have believed in it for years. . . . The principle spoken upon by Brother Pratt, this morning, we believe in. And I tell you—for I know it, it will sail over, and ride triumphantly above all the prejudice and priestcraft of the day; it will be fostered and believed in by the more intelligent portions of the world, as one of the best doctrines ever proclaimed to any people. Your hearts need not beat; you need not think that a mob is coming here to tread upon the sacred liberty which the Constitution of our country guarantees unto us, for it will not be. This revelation has been in my possession for many years, and *who has known it?* None but those who should know it. I keep a patent lock on my desk and there does not anything leak out that should not."—*Journal of Discourses*, vol. 1, p. 119.

When in Utah I did not know that the above notes existed in their own literature, and my object in putting them in here is to expose the false impression conveyed to the public. Quoting M. H. Siegfried, "If they have any truth on the inside why do they shut it from those who are willing to turn on the light."

Q. Is it not a fact that Joseph F. Smith, the president of your church, is now living here in this city with five wives?

A. Yes; but there is a provision in the law passed by Congress which permits those who had a plurality of wives before the Manifesto was given, to retain the same; as you know it would be very unjust for Congress to pass a law which would compel a man to turn his wives out-of-doors without shelter or means of support.³

Q. Is it not a fact that Joseph F. Smith is a man possessed of considerable wealth, and could he not put these superfluous wives away and feed and clothe them without living with them as wives; and at any rate, did not Abraham turn Hagar out without shelter or means of support? See Genesis 21.

A. I am not so well posted on that, but you may be a "Josephite" trying to defend your position, and we do not wish to discuss these matters with you at all. But if you want any information go to the bureau of information and they will tell you anything you want to know.

Q. Did Joseph Smith, this so-called Prophet, whom you say received this revelation, practice polygamy?

A. Yes.

Q. Is there anything to prove it?

A. Yes; his history.

Q. Are you acquainted with the *Times and Seasons*, the official paper of the church in 1844?

A. No; I am not *very* well acquainted with it.

Q. Do you have access to it?

A. I could if I wanted to.

Q. Do you know what is written on page 423, volume 5 of that paper?⁴

A. No.

³The "Edmunds Bill" is recorded in their Hand Book of Reference, page 34, thus: "It proposes to disfranchise and disqualify from holding office, without judicial conviction, all who have a plurality of wives, though their marriages may have been contracted before the first law here mentioned; all such are to be held equally guilty and are to be punished alike under its provisions." For the first law herein mentioned see page 32 of same book: "In 1862 a law was passed making it criminal for a person to have more than one wife."

⁴*Times and Seasons*, volume 5, page 423: "City of Nauvoo, Illinois, Tuesday, February 1, 1844. We have lately been credibly informed, that an elder of the Church of Jesus Christ of Latter Day Saints, by the name of Hiram Brown, has been preaching polygamy and other false and corrupt doctrines, in the County of Lapeer, State of Michigan.

This is to notify him and the church in general, that he has been cut off from the church, for his iniquity; and he is further notified to appear at the special conference, on the 6th of April next, to make answer to these charges."

JOSEPH SMITH,
HYRUM SMITH,
"Presidents of said Church."

Q. And page 474, same volume? ⁵

A. No.

Q. Do you know what is on page 500 of that volume 5? ⁶

A. No! but we do not want to discuss these things here with you at all; and I shall see that another party is not interrupted in this manner!!

Thus reminded of the party which had been interrupted I turned to them and began to apologize for having taken up their time. But they would not have it so, and said they had been very much interested and shook hands very heartily, though they were all perfect strangers to me.

Leaving the Tabernacle the party scattered in all directions, and the guide, with irritated step and poised head, walked straight for the bureau of information. Two persons very much interested in what had just passed walked with me and we read from *Times and Seasons* as we strolled toward the gate of the temple lot. Just as we paused on the sidewalk outside the gate, a big man, a bishop, to whom I had been formerly introduced, came out of the gate after us and showed a policeman's star pinned on his vest inside his coat, and said to me, "Young man, I am an officer of the law here, and I want you to get right off these grounds; and don't come back. This is private ground, and we do not permit anyone to distribute literature, express an adverse opinion, or interfere in any way whatever; so you must leave the grounds at once, and don't come back." I ventured one question: "Is this private ground, this sidewalk and street here?" "Yes, sir;" said he, "this is private ground right to the middle of the street; now go right away, and don't come back."

The police star pinned on such a portly looking gentleman had to be respected. So I said, "All right, sir," and walked off like a little man. But that half of the street on the south side of the temple lot in

⁵ *Times and Seasons*, volume 5, page 474.

NAUVOO, March 15, 1844.

"To the brethren of the Church of Jesus Christ of Latter Day Saints, living (on) China Creek, in Hancock County; Greetings: Whereas Brother Richard Hewett has called on me to-day to know my views concerning some doctrines that are preached in your place, and states to me that some of your elders say, that a man having a certain priesthood, may have as many wives as he pleases, and that doctrine is taught here; I say unto you that that man teaches false doctrine; for there is no such doctrine taught here; neither is there any such thing practiced here. And any man that is found teaching privately or publicly any such doctrine, is culpable, and will stand a chance of being brought before the High Council, and lose his license and membership also: therefore he had better beware what he is about.

"HYRUM SMITH."

⁶ This is what we had in mind: "The law of the land and the rules of the church do not allow one man to have more than one wife alive at once."

Salt Lake City is, in the mind of the writer, disputed territory. Methinks it public ground.

Very respectfully,

H. W. SAVAGE.

Original Articles

CHRISTIAN UNION.

Christian Union is in fact the union of the *followers* of Christ, and not of the *professed* followers of Christ,—the former is a possibility, the latter is not. Union can never be brought about by every man following the word of God as he understands it, unless that understanding is obtained by the enlightening power of the Holy Spirit, which Spirit guides into all truth. When thus guided all will understand alike, for they will be in possession of that which was in the mind of God when he spoke.

There should be more consideration shown to those who differ from us in belief, but the fact of a difference existing is evidence that union does not exist, and our efforts should be in a Christian way, to present the evidences why we believe that we are followers of Christ and they are not.

There is but one creed recognized by the divine, and that is *the truth*. Jesus declares, "I am the truth." He was the living activity of what truth requires, and unless we as an individual or a collection of individuals, follow him as living activities of all that truth requires we are not followers of Christ,—hence not Christians.

The heart may be right in its desire for truth, and in a desire to do right, but unless the head, or intellect, is enlightened so that correct understanding is had the heart may be deceived in what it desires, or how to accomplish it. If the head is right it makes it *possible* for the heart to be right in a complete sense, but yet it may not be, for the heart may turn away from that which is known to be the truth; but if the heart is actuated with a pure desire for the truth, though the mind may be darkened by credal tradition, superstition or priestcraft, yet so long as that heart is open to receive truth from whatever source it may come God will continue to give light, here a little and there a little, till the darkness resulting from past environments will be displaced and prejudice give way to a just consideration of all that claims the element of truth, with a devoted petitioning interest, asking God for that wisdom needed to rightly determine what is truth, and to be equally able to eliminate error when error exists in the mind, or to determine what is truth in that which professes to be.

The expressed opinion, either written or spoken, of an individual or a collection of individuals, is a formulated creed. Only when this opinion results in everyone speaking "the same thing," and that expressed opinion be the same thing which God com-

manded Jesus Christ to express, will this formulated creed bring about the union that Christ has required, —when all will “be one, even as we are one.”—John 17: 21.

I have yet to become acquainted with a single church organization which has not a formulated creed, even though some claim they have not. The very claim not to have a creed is a part of a formulated expression of their belief. In order to lead another to believe as we do, there must be a formulated expression of that believed by some one, with whatever proof we may have to prove that our belief is correct and in agreement with the word of God.

The fellowship of every church is bounded by the ideas of her representatives in regard to what the Scriptures teach. The fellowship of those who were members of the Church of Jesus Christ in New Testament times was bounded by the ideas of her representatives and their interpretation of the Scriptures upon every doctrine and commandment taught, and that fellowship accepted of only such as believed in their interpretation of what was required to be Christ's. It is true that those who do not or did not believe in the doctrines, commands, ordinances, and laws of organization as taught by Christ and those qualified by the Holy Spirit to represent him, have no true fellowship with him, and they can not be correctly called “followers of Christ,” however honest and sincere may be their desires and intentions to follow him, for wherein one deviates from the formulated system of salvation, or “that form of doctrine which was delivered,” in the least degree, they are in that degree not following Christ. To say we accept Christ as a “personal Savior,” and to accept him in fact as such, are widely differing propositions.

The Catholic Church has ever plead for Christian Union, and their devotion to the faith they advocate, as they claim to have gathered it from divine sources, is very much in evidence by reason of the sacrifices they make for its advancement. What we have said of the Catholic Church may be said of nearly every organization calling itself the fellowship of those who believe in Christ as a personal Savior, *as interpreted by them*. The great difficulty with all organizations, wherein difficulty exists, is in that which is not after Christ, that in which they do not follow the formulated doctrine taught by him, and of which he became the author. The interpretation of the Christ and the apostles, under inspiration, upon every principle of truth was and is narrow, for they taught the way that leads to life, and Jesus said “narrow is the way which leadeth unto life, and few there be that find it.”

Again, since there is no other name “under heaven given among men, whereby we must be saved” it

must be true that if a person is saved it will be in the church that acknowledges that it is the Church of Jesus Christ, while at the same time it must teach the same principles of truth which he taught who bore that name, and that they taught in past ages who were inspired by the Holy Ghost to correctly teach in that sacred name.

Some even claim that the term “Christian” refers only to character, and not to those who accept of some particular belief, and yet such ones will strongly affirm that Jesus Christ came to teach a particular belief; and so particular was God in regard to what he taught, that Jesus says, “For I have not spoken of myself; but the Father which sent me, he gave me a commandment, what I should say, and what I should speak. And I know that his commandment is life everlasting; whatsoever I speak therefore, even as the Father said unto me, so I speak.”—John 12: 49, 50. This proves to a certainty that Jesus Christ was sent to teach a particular belief or doctrine, of which he says in one place, “My doctrine is not mine, but his that sent me,”—John 7: 16; and that the command of his Father who sent him as to what he should say and speak was “life everlasting.” Then had he not have spoken as his Father commanded, no one could have secured through him “life everlasting” by believing what he taught. Only those ministers, then, who teach the same belief or doctrine as he was commanded of God to teach are Christ's followers, and only when men thus teach do they bring to others the basis upon which “life everlasting” is predicated. This is supported by the inspired utterances of John the Baptist,—“He whom God hath sent, speaketh the words of God.”—John 3: 34.

The term “Christian” was first used as a term of ridicule or opprobrium, being used by the enemies of Jesus Christ, though now it has been accepted as a term of respect and to be associated with holy thoughts by all who claim to believe in Christ; but the term can not be applied to character without representing the particular belief advocated by Jesus Christ, and the Holy Spirit through men who were sent to represent him. Furthermore, character is the result of belief, and unless our belief is what Jesus Christ taught we do not and can not represent the fruits of the Christ life, for his life was spent in representing a particular belief both by word and deed, and his character is reflected in this, and we can not consistently concede that anyone is a Christian in the sense of representing the Christ character unless he believes, teaches, and practices the same doctrinal principles which He did.

The union represented at Pentecost, when the “one Spirit” held control over men's minds and hearts, and controlled their characters was in what was taught as well as what was done. All the one

hundred and twenty were as one because they were filled with the "one Spirit"; but were such experiences claimed to be enjoyed now, the majority of those who profess to be Christian and Christian representatives would cry "delusion," "away with such deceptions," and would compass sea and land to keep them out of their ministerial alliances or associations, on the claim that they are not evangelical. What was this unity at Pentecost? What are the conditions that must obtain, that we may be in unity now, as they were, and in unity with them? Can we be in the enjoyment of such union now, unless like them, we enjoy the same spiritual experiences and teach, believe and practice the same things which they did? Were they not Christian in the sense in which we would desire to be Christian, and in the only way that one can be a true follower of Jesus Christ?

An examination of the conditions upon which their union was enjoyed on the day of Pentecost discloses that the ministry spake in other "tongues" than the one with which they were naturally acquainted, that they declared, under the influence of the Spirit with which they were filled, unitedly, the wonderful things of God, and represented that Jesus of Nazareth was approved of God by miracles, wonders and signs; and although persecuted to his death by the ministry of that day, because he did not teach what they believed, yet God raised him from the dead; that while his soul was in hell it was not left there; and that he was raised from the dead to sit, at some future time, "on David's throne," which is the place where Solomon's temple was builded, but that this will not occur till "I make thy foes thy footstool." We learn that he is now at the right hand of God, so that the time when he shall sit on David's throne will be yet future, and when he "shall reign over the house of Jacob for ever," as declared the angel to Mary, his mother. These truths were advocated by those who held apostolic authority, sent as Christ was sent and endued with the same Spirit with which he was anointed "to preach the gospel to the poor;" and their testimony then was that "God hath made that same Jesus, whom ye have crucified, both Lord and Christ." There accompanied this testimony such power, such convincing power, that it caused those who heard it to inquire, "What shall we do?" and by this same spiritual power the apostles gave the *particular* instruction, "Repent, and be baptized everyone of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost, etc." Unity existed in the minds and hearts of those taught as well as those who taught them, and with the Holy Spirit that guided them to present this particular belief to be obeyed; and those who believed were baptized, as instructed, as a result of their repentance, "in the

name of Jesus Christ," and this, too, "for the remission of sins," believing that God would fulfill his promise to remit sins repented of, did they comply with the conditions; and all this was done that they might present themselves as fitted for the indwelling of the Holy Spirit as a gift, which "gift" was promised to all, "even as many as the Lord our God shall call." To be in the same Christian Union they were, we must agree to all this and show a practical faith in this particular belief. They who were at this time baptized continued in this unity by "continuing steadfastly in the apostles' doctrine and fellowship," as well as "in breaking bread and in prayers." At that time the ministry of this union in Christ had power from God that when righteously exercised soundness of body was given to cripples, sight restored to the physically blind, and the sick were healed; and this was surely the heritage of the United church of our Lord Jesus Christ, and is its heritage to-day.

This was at a time when Jesus revealed himself to those whose minds were darkened, because their hearts were right before him, as he did also to Saul of Tarsus, whose mind was darkened by erroneous traditions to that extent that in him was stirred up such a prejudiced and persecuting spirit, that he even consented to the death of God's servants. The revelations of Jesus Christ is what sets the mind right, by giving it a proper understanding of errors believed, and the truth to be followed, as was done in the case above referred to, and to Ananias, the latter being instructed to minister to Saul, although his mind was darkened as to the condition that Saul's mind was then in, insomuch that Saul might "receive his sight and be filled with the Holy Ghost," and this was done, so the Scriptures say, by Ananias "putting his hands upon him." All this represented the "unity of the Spirit in the bonds of peace," and it must be conclusive in the minds of Bible believers, that if any deviate from this belief or course, they are not the followers of Christ.

There is but one body, or church, acknowledged in the Scriptures as the body of Christ, and this church was organized under the direction of God, through Christ Jesus, out of those who were united in this one particular faith advocated by inspiration, and who had become subject in mind as well as in heart to the "one Spirit," having the "one hope" of our calling. Every church claims for itself to be the body of Christ, *the church*, or did at its origin; but because it would be to them trouble of quite a serious character, as is evident, for this claim to be proven true by the word of God, and because there are good-hearted, well-meaning, devoted people in other churches that have become somewhat popular, which class of people they do not desire to decide will be lost, there is an argument made of a compromising character, that we can have

"Christian Union" while believing contrary the one to the other, and it matters not what is believed, or in what church we are members, just so we are honest. To a careful thinker this argument had its origin in and its continuance with those who are not *sure* that they are in unity with Christ in belief, and in being part of "his body, the church," for if they were sure, they would contend for the faith they advocate, believing it to be "the faith once delivered to the saints," (Jude 1:3,) and this contention would spoil the possibility of such a union as was experienced on the day of Pentecost.

Every church that advocates "Christian Union" does so with the thought that they are *the* church that should formulate the nucleus of that union, and wherein others differ from them, these differences should be laid aside in their favor for the sake of union. This would be a correct position to take if that particular church was in union with Christ, in belief and works, which, if the representatives of that church are honest, they believe to be the case. But whether this is the case or not, is the question to be proven before we can hope to realize the union that all true worshipers desire to see.

The only way that union will or can be represented is by organization, and this organization must be as perfect in its general and local character as God is perfect, for it is to represent Christ's body. It is this kind of an organization that was represented in New Testament times, and so far as a record is made of what then existed we can understand what kind of an organization should exist now, or when Christlike unity exists. This would necessitate an agreement as to this organization in the following particulars: 1. Who should be accepted into membership; 2. Who should represent it in an official way; and 3. How such ones should be selected and authorized to act. This the New Testament teaches, yet those who claim to believe it are not agreed upon these matters of first importance. Even those who claim to take the "Bible and the Bible alone" disagree upon the points to be first decided,—I say first to be decided, because these questions are of first importance. The church being the body of Christ, it must be decided which is the church, before there can be a start towards unity, and if the church of Christ does not exist upon the earth in an organized form, then such a condition as "Christian Union" can not obtain. Now, if we are not of the body of Christ, if we are not a part of that organization of which the Spirit of God is its life, then we certainly can not claim to be a part of this Union that is in Christ. Are we "in Christ," and have we "put on Christ," should be the questions that every honest, devoted man and woman should be fully decided upon, and not cease an untiring, prayerful investigation of every organization with which they come in

contact that claims to be the Church of Jesus Christ until they find the one, the *doctrine* of which they *know* is divine, and the offices of which they know God has *set* there, and that the officials are divinely appointed and qualified.

To such an organization I invite the attention of the reader when I invite you to an investigation of a church that advocates as its doctrine what is taught in Hebrews 6:1, 2; Mark 11:22; Hebrews 11:6; Luke 13:3, 5; Mark 16:15-18; Acts 2:35-38; 19:1-6; 1 Corinthians 15:12-26; John 5:28, 29; Matthew 16:27; 2 Corinthians 5:10; and Revelation 20:1-15; that advocates as its organization what is taught in 1 Corinthians 12:28; Ephesians 4:11; Acts 20:17, 28; Titus 1:5; 1 Timothy 3:1-10; Luke 10:1-16; and Hebrews 5:4; and is in the enjoyment of all the assurances of its divinity experienced by the saints of God, in every previous gospel age. This church is the Church of Jesus Christ composed of Saints in latter days, and is now acknowledged by the ordinances of men, to which the church has become subject by incorporation, as "The Reorganized Church of Jesus Christ of Latter Day Saints," under which name we can legally hold title to properties that may be laid at the apostles' feet, to be used for the benefit of the individual members of that organization, or for others when thought advisable, so that every man may have as he has need, and the conditions be brought about represented as "all things common," and thus perfect unity in temporal as well as in spiritual things be realized.

It will be this condition and this condition only that will lead the *world* to believe that Jesus Christ was sent of God, to redeem and save the entire race through the one means provided,—the gospel of the Lord Jesus Christ,—the word of God,—the truth. When this condition prevails, then will all speak the same thing; no divisions will exist; and the children of God will be perfectly joined together, in the same mind as well as in heart and judgment.

Nothing short of this condition of things will be Christian Union.

J. F. MINTUN.

Even a little effort on our part is multiplied by the outpouring of God's power in our behalf. The man who makes an honest effort to break with a bad habit finds that he is at once in the sweep and lift of a power not his own. His ability to resist, to get a new viewpoint, to make a brave stand, he can not account for by anything of his own. God is at work, with limitless resources, for his upbuilding. Encouragement is on every hand. The struggle may be severe, but it is not heading toward failure. And the more a man puts into the struggle, the more he is conscious of the presence of God in every moment of it.—*Sunday School Times*.

Of General Interest

Service for the Pulpit.

"Decline in the authority of the pulpit" and "the intolerable demands upon his profession" are given as reasons why a Chicago Protestant clergyman has resigned his charge. This minister finds that it does not matter much to public opinion what he says, however earnestly; and that the calls upon him to be a charity trustee, bond broker, gymnasium director, chief settlement worker, corresponding member of the American Peace Society, member of the Civic Federation, and trustee of the boys' athletic field, are too exacting and not altogether to his taste. So he has doffed his "customary suit of solemn black," this Chicago clergyman, and will look about for secular employment.

Complaint about the waning authority of the pulpit is not new and the occasion for it is, perhaps, the highest tribute which can be paid to the free press, the free school, and to free speech. A theocracy, to be a successful one, must count upon a certain degree of superstitious acceptance, not to say credulity, among those who receive the pulpit's message. No one knows this better than the Vatican, which keeps its followers ignorant where it can, and where it can't, seeks to supplant the influence of the common school and the free college with that of parochial schools and church universities where knowledge is elaborately misdirected. In New England and the communities derived from it, the Protestant pulpit held its supremacy so long as the Sunday school influence could be extended to public schools and the colleges were kept sectarian; and while the press, for business reasons, did not dare express itself on religious questions in a way not pleasing to the presbyteries. Over a large part of the East the atmosphere was pretty black with sermons even into the 'sixties, and in the 'seventies also until, at last, the prosperity which vanished in 1873 came back in quadrupled volume and turned human interest to the more material things of life. Then there came a visible decline in the influence of preaching. Schools multiplied and expanded and the protests of Roman Catholic taxpayers did something either to take scripture readings and hymn singing out of them or to render the usual morning services perfunctory. In the older universities attendance on chapel was made elective. State colleges or universities grew in number, and these, of course, had to be non-sectarian. They loosed a host of young investigators who would not take the Bible, least of all the theological speculations derived from it, for granted. Cornell University, founded in 1868, never required compulsory religious attendance, but employed the greatest preachers of whatever denominations would lend them in turn Sunday mornings. Even Catholics were not disbarred, but they held aloof. Finally Ingersoll took the popular platform, and his influence, which grew more expansive with every year until his death, had much to do with the spread of agnosticism in the pulpit under the guise of Higher Criticism, which has sapped the old foundations of theology and left the Protestant minister without a definite answer to the questions of the inquiring soul. And the minister without a gospel which he believes himself and which he can impress upon others has no reason to wonder why his authority is gone. When the pew can reply to its own spiritual inquiries as well as the priest, it has no use for the priest as a teacher.

This state of dissatisfaction or apathy in churches makes it difficult to get the best class of young men to enter the ministry, and this, in turn, adds to the causes of pulpit decadence. It is noticeable we have no ministers left who are intellectual rivals of our statesmen, our university presidents, our political leaders, our best editors, or our captains of industry. The

Beechers and Spurgeons, the Channings and Cuylers, of America and England, have left no spiritual descendants of their own stature. At the great crises who wants to hear the word from the pulpit? Generally the solvent phrases come from the editorial rooms, to which the seats of the mighty have long since been transferred.

Yet in the very complaint of the Chicago clergyman—the "intolerable" call for the things which direct and ameliorate the life of the young and the poor, is revealed a mission for the ministry—one which is needed and for which the ministry is fit. One may no longer reach the people with the relics of an outgrown theological dogmatism. The pew may no longer feel interested when a preacher takes a mindless flight into the unknown. Dogma, dealing in miracles and relying upon credulity, may no longer loosen the devotion of men and women who think. But, for all that, the pulpit has its mission of good, its revelation to humanity, its appeal to the higher nature, its function of relief for mind and body. The Chicago pulpiter, now happily out of an uncongenial life, had no reason to sneer at the pursuits of charity, which were those of the Master; he could have been in much worse work for his kind than to inculcate the sound mind in the sound body; settlement work is a process by which the apostles made their proselytes among the lowly and the poor; the inculcation of peace is labor worthy of the followers of the Prince of Peace; all these semisecular activities which the Chicago man found too exacting are those which mark some of the spheres of influence in which the Protestant minister may still be of service and gain reputation. Nor need he cease to be a spiritual force while the worship of God remains common to all religions and all sects. But let him for ever dismiss the hope, if he holds it, that he will rule from a high pulpit as Cotton Mather and Jonathan Edwards did or even as Finney and Moody did, spiritual popes whom their followers bowed down to as to those who could loose or bind in the world to come. The day for that illusion has gone; the day of reason is here; and if there is not so much faith as there was in old forms of biblical interpretation, there is still the opportunity to lift men to higher levels and nobler altitudes of life—to make them better fitted, not for a problematical future world, but the world they live in.—*The Argonaut.*

Mothers' Home Column

At This Christmastide.

There is in the very atmosphere of the Christmastide, as well as in the days which precede it, an influence which melts and softens the heart; an influence which makes us susceptible as at no other time to emotions of gentleness, of loving-kindness, and charity towards all.

It is largely owing to this influence that to-day in almost every home in the land busy housewives, loving mothers, aunts, and grandmothers, to say nothing of sisters, brothers, husbands, and wives, are planning or going about from place to place in search of gifts for friends and loved ones.

How near the Savior seems to come to those who open their hearts to the gentle influence of his Holy Spirit at this season!

John says of the Master, "having loved his own which were in the world, he loved them unto the end." Loved his own! What a world of meaning in three short words.

"If ye were of the world, the world would love his own," Jesus had said of his disciples. And to-day these thoughts have come with peculiar force to our mind. Thoughts of his undying love for his own, a love which must be and is different from that love felt for those who as yet are not adopted

children—not in his kingdom. A love which enjoins good unto all, but *especially* to the household of faith.

His cause is needing our aid. The world does not love it, will not aid it. At this time when we are seeking for and planning what we shall give to our friends and dear ones, are we remembering our own publishing house? The world at large has small interest in it, and this ought most strongly to appeal to us in its favor. Can we afford to buy from the world booklets and have the one thousand of our own upon the Herald Office shelves, unsold?

"At Last" is a strong, beautiful, comforting poem, written by David Hyrum Smith, our own "sweet singer in Israel," and illustrated with pictures taken from life. It is neatly bound and worthy a place among the most select holiday gifts. We mention this especially because it is a holiday book, but if you will read over carefully the list of books recently sent out from the Herald Office, you will find many others mentioned which would make most acceptable gifts, especially to your friends in the church.

Let us, as far as we possibly can, remember the needs of the church when making our Christmas purchases, and in this way manifest that we are not forgetful of Him, who, "having loved his own which were in the world, loved them unto the end."

Too Late.

Too late! What terror these short words strike to one's heart, when after hours of mental agony we reach a loved one's deathbed only to be told it is "too late," the dear one has passed beyond our reach and can not hear or appreciate a kind, loving word, or an agonized plea for forgiveness for some wrong done. It is too late! Oh, then how memory goes back over the past, the cruel, unkind word, the neglect or willful sin against the dear one all come up so vividly! And oh, how our heart aches, and how we would gladly undo them; but, alas, it is too late!

And still, day after day, we go on, laying up bitter remorse and heartache for "our reaping by and by." Why, oh why will we, while we have our loved ones with us, be so heedless of the pain we cause them? For we, too, must pay the penalty by our remorse and heartache when it is too late.

There are so many ways we may lay up heartache for ourselves when it is too late to undo them. It may be neglect or thoughtlessness of a dear mother or father, and oh, how it all comes back to us as we stand by the open grave, but—it is too late. Then they need none of our kindness, but we must bear the bitter remorse. It may be a cruel, unkind word to a dear, innocent little child, a betrayal of a dear friend who has loved and trusted us. It may be a sister or brother that has proved untrue. And how many of us that have seen once happy homes that are now only skeletons of what once they were, from the breaking of the marriage vows such as is filling our divorce courts day after day, when it is too late for forgiveness. And many homes are ruined by this sin, even though there may not be a divorce and the home still kept together for the mutual love for the children, or the dread of the disgrace. But the old confidence is gone, and the love can never be the same. It is too late! For where there is not perfect confidence, perfect love can not exist, and so at least one life is ruined. And what an abundance of heartache and bitter remorse (unless dead to repentance) the other must suffer when he stands before the one he has so cruelly wronged as that one lies "at rest," and it is too late to undo the terrible sin or bring back the life that has gone out, perhaps hastened by the suffering that he has caused, who should instead have loved through life, in death, and all eternity. But—alas, it is too late, and no need to break the alabaster box on the dead heart. It is the living, loving, feeling heart

that craves truth, love, and loyalty and fidelity. Life here is too short to ruin one life or to lay up bitter heartache and remorse for our own reaping. Oh, that each would live every day as if it were the last one we expected on earth with the dear ones! for

"Oh, our incense has no meaning to the still unconscious clay,
Yet its perfume might have cheered the lonely years;
Why not lavish on our dear ones all the wealth of love
to-day,

Why not save ourselves the heartache and the tears?
Why not bring our cherished to the sunlight of the day,
And bestow our hidden treasure on our friends along the
way?"

PRISCILLA.

Letter Department

6 JANUARY STREET, C ON M, November 11, 1910.

Editors Herald: This is the first time that I have written to your columns. I was baptized into the church on June 8, 1905, by my father. I want to be a good member of the church and do what I can to help it forward. We have a very good Sabbath school. Bro. J. W. Greene is our superintendent. It is well attended, and we have experienced teachers. I have learned many useful lessons there. We have a Religio, too, where we study the Book of Mormon under the direction of Bro. N. J. Weate. I like to attend, for it is of interest to me.

A sewing class has been organized in our branch. Its object is to obtain money to enable us to buy a plot of land on which to build a house for worship. This class is in charge of our dear sisters M. and A. Lenton. We pray continuously for our heavenly Father's blessing on their sacred work.

Our Sister Alice has recently undergone a severe operation, but the Lord has brought her safely through. We all prayed earnestly for her and the Lord heard us. We are glad she is better. She will soon be able to help the good work on again. Our Bro. G. T. Griffiths has been staying with us, but he is now in Palestine. We have also had our dear Brother Pitt and wife with us. They have cheered our hearts with their sweet music and sacred songs. They, too, have sailed for Australia.

Hoping the Saints will specially remember the work of the Lord in the British Isles is the prayer of your brother in Christ,

CYRIL F. ARMSTRONG.

NEBO, ILLINOIS, November 22, 1910.

Editors Herald: The work is not altogether dead here, nor yet as lively as it might be. Some things are indicative of further developments nearing. On last Sunday night I preached to a full house near Nebo, in a large schoolhouse where I used to go to school. I enjoyed good liberty and was treated with due respect and given attention for nearly one hour. It has not always been that favorable here.

One party asked me if they could get our church to hold some lectures on Mormonism, the lecturer to be the Reverend Moore, Baptist. I told him so far as I was concerned, if equal time were given to us, I would vote favorably. Now the facts are these, the Reverend Moore has advertised in *Illinois Baptist* for a job and has been indorsed by Doctor Throgmorton, its editor, and I suppose there may be a two-fold object in view. First, this party thinks we are having too much success here; and second, Elder Moore needs a job. He said he "could make twenty-five dollars," and would give five out of his own pocket, notwithstanding he was a poor man and his family needed all his earnings. I suppose if

he comes to these parts he will come with another bottle of poison and one of Elters spreading adders, or invite ye scribe to the pinnacles of the hills and with great swelling emphasis and defying tauntings characteristic of the author and originator of that oft repeated proposition, "Show me a sign and I will believe," demand that the long plunge be displayingly made, that he may peradventure believe. However, we bide the time until the purse is made for Moore. We will be there if the Lord is willing.

On October 12 last I was at our county seat as juror, but knowing or hearing of an advertised lecture to be held in Presbyterian church on "Mormonism," I attended. It was a Presbyterian stereotyped stereopticon piece of entertainment, "The Smith family, noted for their lying and stealing, the six original members a tramp outfit, Smith accustomed to hearing Spalding read his manuscript," etc. Said, "In a hundred years hence it would be believed as divine and he would fix it up," etc.

He made but one distinction between us and Utah people, and that was polygamy. "This evil was fast getting its hold on the people." Reverend Sager was the parrot, with the use of his stereopticon machine; he before this crowd of his own and in his own building refused to discuss or defend what he'd aped and was to ape over the county. I, however, got a few minutes' hearing, and I told them where I was from, who I was, and that the lecture was a mixture of truth and falsehood; and as Reverend Sager was to repeat it, I challenged him to public discussion and he could go on collecting and keep the proceeds provided only the time was divided. But no. I told the story of the Spalding manuscript finding, etc., dates of Smith's birth, and Spalding's death, Smith but eleven years old at his death; rather a young chap to plan such a stupendous fraud!

The tendency and trend of these lectures is to laud the Presbyterian Church and warn the people against the coming political forces of Mormonism; how political parties pander to them for their support, to place all factions as resting on a rotten anti-God, anti-Christian, anti-citizen, ungodly foundation.

I got one partial explanatory article in one of our county papers, with promise of continued space. My second article went to the waste basket, but through the first article I challenged him to meet me on the ground where he delivered the lectures; but no. Some inquiry was aroused, and during my stay and talks with different people, and being acquainted with most of our county officers and some of the members of the bar, it was a missionary trip for me. One of my associate jurors invited me to come to his home and preach in the schoolhouse near his place, where I had preached before. Although he had not heard me or any of our elders, yet his nice home was open for me as a result of our association at court.

I boarded at a place where one of the lawyers did, and maybe you think there wasn't wind and noise as the result of that collision. Wife said she wouldn't like to have been there. He had heard our people preach in Pittsfield, Illinois, and said it was the ablest he ever heard. Our people are Bible students and scholars.

I believe the time is ripe for a good work in Calhoun and some places in Pike County. As for me, it isn't a problem of where to find a place to preach, so much as what to do; how can I find time to meet all of the demands of temporal business and the spiritual. I do not need General Conference appointment; the opportunities are within a radius of not more than one hundred miles. There are hundreds of thousands of good men and women that would favorably consider this message if we could only reach them with this wonderful work.

May the Saints wake up to these conditions which prevail all over this world; I presume more can be done than by those giving their entire time. Saints, have more prayers, more consecration of self, more money, and more wakeup! How can any of us have the presumption to ask God and his Son's coöperation in our behalf, while we with one hand up, and the other in our pockets, hold fast to the dollar that they tell us is theirs, and repeatedly tell us to hand over? May the work advance and the Lord's people cease to find excuses. We are expecting Brethren Sawley, Paxton, and Sparling here before conference year closes, and take this means to invite Brother Dowker to make arrangements to visit this part.

Yours for victory,

W. A. GUTHRIE.

GARY, COLORADO, November 22, 1910.

Dear Herald: The gospel net is gathering a few honest hearted souls into the kingdom of God here in this district, but not the number we would like to see accept the angel's message. It seems hard to persuade men and women to accept the gospel plan, that will not only give encouragement here in this life but will guarantee them eternal life in the presence of the infinite One.

Since August 1, we have been trying to do what we could in active missionary work, having entered the field at that time. My labors have been confined to the eastern part of the district, and I have been encouraged in the work by knowing that some have entered the fold under my ministrations. I rather transcended the territory lines assigned me and for two weeks preached in Kansas, and as a result of my labors I baptized Mr. and Mrs. Frank Cottrell, who are the first in a large circle of relatives to accept the gospel. I feel sure they will prove themselves loyal soldiers of Christ and will help in getting the gospel before others.

I also held a series of meetings about twelve miles from Wray. The greater part of the time the attendance and interest were good. If I remember rightly the name of the schoolhouse was "The Starr." I left some interested, whom I think in time will accept the truth.

Some were anxious that I preach in Haigler, Nebraska, and thought the Methodist church at that place could be had for our services. I assured them that I would be glad to hold a series of meetings, but did not think they would succeed in getting the church, judging from past history. An effort was made to procure the house, but to no avail. The reason given was that our conception of the gospel was so much different from theirs that it would produce a division in their church. Some, learning that we were refused, thought it strange that we could not use the church when other denominations had been granted the privilege of using it, and so arranged for the use of the Odd Fellows hall and offered it to us for our services. Circumstances were such that it was thought best to wait until a later date, when I expect to return and avail myself of their kindly offer. The Lord never made cowards of his Saints, so that they were afraid to listen to what other men had to present against his work, and that which had been accepted by his disciples as the means of salvation.

I am more and more convinced that the gospel as accepted by the Reorganized Church can be defended from every standpoint, as far as the church being in harmony with the Scriptures is concerned. It is true that the falsehoods that are hurled against truth are the hardest things we have to combat. We have them to meet wherever the gospel is presented. The most powerful weapon that Satan ever hurled against the work of God is lying, evil speaking, etc.

Truth has nothing to fear, so we are always ready to compare our work with any system that professes to be the plan of salvation. Ignorance is one of the hardest conditions to

meet in connection with falsehood. They go hand in hand. I spoke a few times in Wray and was pleased to find Bishop R. Bullard holding up the gospel banner in a series of meetings at that place. I understand he also held some meetings near Fox, some fifty miles south, and baptized some while there. The work seems to be in fair condition in the Wray Branch, under the direction of Bro. A. E. Tabor as president of the branch. He is ably assisted by other officers. We failed to state that Bro. E. D. Bullard helped us some in the meetings while in Kansas. Bro. C. Scott is kindly spoken of in that section of country.

Here in this locality nothing has been done along gospel lines, none of our representatives having been here. I have preached in two different schoolhouses with fair success. There are two other places where we expect to hold meetings in the near future. In both places there seems to be some interest, or desire on the part of some to hear our work, as I was urged to come and preach for them. One gentleman offered to board me as long as I wished to preach, and seemed very much interested. The last named place is in the town of Gary.

This is a new homestead country, and several of the Saints are located on homesteads. In fact, ye missionary is holding down a claim. There is almost enough material to organize a branch, which may materialize in the near future. Several Saints from near Lamoni are located here. Among the recent arrivals are Bro. Arthur M. Smith, son of Bro. Alexander H. Smith (our late beloved Patriarch), and Bro. M. J. Danielson, also Brother Lambkin from Wray. Brother Danielson's daughter Pearl, also filed on a claim. They expect to move on their claims in the spring, and no doubt when Uncle Sam gives them a deed they will be ready to return to Zion.

We are glad to note the progress made with those who are identifying themselves with the Order of Enoch. May the time speedily come when Zion may be redeemed, and only the pure in heart be found within her border. We have much to encourage us and so move on in the conflict that is being waged against the powers of darkness.

In the conflict,
L. G. HOLLOWAY.

SHAWNEE, OKLAHOMA, November 24, 1910.

Dear Herald Readers: Having a desire to send a few words of greeting to the dear sisters of the Prayer Union and Ladies' Aid Society of Independence, with many others there and at various branches to whom I have become endeared by the ties of friendship, kinship, and above all by the ties of the glorious gospel, I take this means of writing to each one.

I have been with the family of my son (James Yates) at Ripley, this State, for the past two months, and although somewhat afflicted for a time, have felt encouraged by the association of Saints and seeing ten fine people enlist in the army of the Lord. Through the mercy of our heavenly Father and the prayers of the Saints I am again well and back with my son Ernest in Shawnee. We are having our Sunday school and prayer meetings in private houses, and are patiently telling the gospel story to as many of our neighbors as seem to take an interest.

I have one dear old lady neighbor who came from Grinnell, Iowa, and having known some of the Saints personally has no prejudice. She says that Brother Condit used to visit them when her husband, James Johnson, was living. She says they used to say to Brother Johnson, We need you in the church with us. I believe if she lives until it is warm weather again and has an opportunity she will obey the gospel, and I have hopes of her son also. I take solid comfort in reading the *HERALD* and *Autumn Leaves* and feel often lifted above the cares and sorrows of this inconstant world. How anxious I felt that dear Brother Gould, of Palestine, should be spared

to receive baptism, but God's will be done. I have been led to rejoice greatly in reading news from every part of the field, and to know of the miraculous power of the Lord being displayed in an unusual manner.

Dear Saints, let us lift up our heads and rejoice, knowing that no weapon formed against the truth shall prosper, but by united prayer and faith Zion will put on all of her beautiful garments, even the righteousness of Saints, and we shall receive such blessings that there shall not be room to contain, which shall cause the enlargement of the borders of Zion, until we shall be made worthy to see the King in his beauty, and meet to dwell for ever with the Lord. It matters not so much where we have to lay our armor down in this life, as to be ready for the change. This is a beautiful Thanksgiving Day; warm enough to have the doors open and no fire this afternoon. We are rejoicing over prohibition of saloons, and every open door for reaching the people with the truth.

With love to all the household of faith, I am yours in hope of eternal life.

MRS. HARRIET A. CRAWLEY.

SAINT CLAIR, MICHIGAN, November 22, 1910.

Dear Herald: I feel as a writer to your pages has written, "The longer I defer writing to your pages the harder it is for me to do," and having deferred from time to time "the words that might have encouraged are never written," and I continue to enjoy what others have written and give nothing in return. I feel sometimes that the beautiful, spiritual letters from all parts of the world are so much better than anything I could say that I let the opportunity go by.

I would that I could give expression to the fettered longings of my soul for communion with the beyond, but in secret prayer my thoughts can wing their way to the great, white throne, and here lies our only strength and safety—in prayer. Neglect of this duty opens the flood-gates to disaster and ruin, for Satan is not slow to take advantage of our neglect and prey upon our weaknesses. "Satan trembles when he sees the weakest Saint upon his knees," and well he may, for eternity alone can reveal the wonderful things that have been accomplished through earnest, pleading prayer. Prayer can turn aside the lightning shafts of Satan and they will fall harmless at our feet. What a privilege is yours, ye Saints of God, that the great heart of our loving Father can be touched by the feeble prayers of his humblest child! Even the elements are subject to our prayers. There is nothing that united prayer can not do; but what a terrible loss to the soul who neglects to pray, roaming in spiritual darkness, without God or hope in the world. "Let us pray for one another, for the day is fading fast."

MRS. A. MCKENZIE.

ORONOGO, MISSOURI, November 24, 1910.

Dear Herald: The desires that I have had in the past to write for your pages have never been complied with, but as this is the fiftieth year of the the *HERALD's* publication, I do not want the year to pass without writing a few lines, and with others bearing my testimony to the truthfulness of this latter day work. Not only do I know it is true by the written word, but by the Holy Spirit, which has brought assurance to me that the work is divine.

Fifty years ago my home was in Utah, a fact which has been very repulsive to me, and if I could avoid it I would not tell that I had ever lived there. Little did I think the time would ever come when the Lord would require of me not only to tell but to write my memories of Utah for the church publications. So must the time come to all when our will must be brought into subjection to the will of God. There was a time when I did not care to read the *HERALD*, when in

its pages were written the names of Brigham Young and Utah. I thought those names should be for ever barred from the pages of the HERALD. But I have learned to know that as long as the HERALD bears the message of truth to the nations of the earth, so must it ever tell of the wrongs of those who brought reproach upon the church and caused the way of truth to be evilly spoken of, and thus defend the name of the church and the honor of our martyred prophet.

At times when reading those controversies in the HERALD, I have felt to say, How long, O Lord, how long must thy people bear the reproach of those who have brought a stigma to the nation? While so meditating, these words of God spoken in prophecy some years ago came forcibly to my mind: "Mine angels are waiting to pour out the vials of wrath of an offended God upon the wicked inhabitants of the earth; but my Beloved is pleading before my face saying, Father, spare them a little longer until my servants shall have gathered out the honest in heart from their midst."

When first the HERALD came to our home I was too young to understand the message that it brought; too young to know why mother wept for joy; but the time came when I knew why that message brought joy and peace to our home, as well as others. It told of a call that came from heaven, naming young Joseph as the seer to take his father's place and call the scattered, wandering Saints back to the true principles of the gospel. In those intervening years he has been faithful to his mission and he still teaches the same eternal truths of heaven. And how faithfully he has obeyed that call during those fifty years of service was well portrayed at the last General Conference, by the honor and esteem shown him one special day; also portrayed by the great advancement the church has made in its different departments and by the peaceful spirit which prevailed through that large congregation.

Still walking in God's holy ways
May years be added to his days.
Oh, may he live to see the time

When the dispersed of Judah will with reverence say,
Your Savior too, is mine.

Your sister in the gospel,
LOTTIE J. HARTMAN.

WEATHERBY, MISSOURI, November 20, 1910.

Editors Herald: As it is a long, long time since I wrote to your valuable paper, I will write a few lines now to tell you that the good Lord has blessed me very much this summer. I left home about the first of June, and was gone about five months. During that time I preached one hundred and twenty-five sermons, baptized twenty-two, administered to fifty-five, blessed ten children, and organized a Religio at Boone, Iowa. I have had better health this summer than I have had for ten years, and the Lord blessed me wonderfully when preaching the word, and also in administering to the sick.

When I closed my last meeting at Hiteman, their large church was packed full, and I was told that quite a number who came could not get in at all and had to leave for want of room. We had the best interest there that has been there for a long time. There is a noble class of Saints there, hospitable and liberal. I baptized five there.

I then held a series of meetings at Ward mission and baptized three there. They ought to be organized into a branch. There is plenty of good material there for an organization, and they have a good large church moved from Cleveland there.

Held a series of good meetings for the noble Saints at Perry, also a mission, and baptized six there. Brethren Clark and Salisbury look after the interests there. I hear that five more

were baptized there since I was there. I assisted Brother Mintun at a tent meeting in Des Moines, where Brother Chandler baptized five nice Sunday school scholars (not only one, as somebody made me say in my letter in the Ensign).

Held some meetings at Boone, and had the pleasure of baptizing Brother and Sister Robert Chenise, a Brighamite elder and his good wife; fine, intelligent folks. The Lord, through Brother Mintun, has designated Brother Chenise for the Melchisedec priesthood. Organized a Religio at Boone, which is doing fine, with good officers at the head of it.

By request of the reunion committee, I assisted at the Fraser reunion, which was well attended at evenings. Two were baptized there since the reunion, which were fruit of the reunion preaching. Then the district officers requested me to take the tent to Tama County. We set it up in a very prejudiced neighborhood, about four or five miles from Montour. Threats were made that the tent should not be permitted to stand, but it did, except when the storm of wind and rain tore it down, and tore a large hole into it.

Here an old Dunkard preacher threw the Book of Mormon on the floor in the schoolhouse and jumped on it with his feet. In this he was almost as bad as W. G. Roberts, at Ottumwa. After he and Brother Mintun got through with their debate, I was told that Roberts told the people one night in his sermon that he would show them the quickest way to dispose of the Book of Mormon. He then took it and tore it all to pieces, and threw it down. It seems to me that it is almost impossible for a man to get so wicked as to do that; I hope that it is only a rumor.

I began the tent meeting with about fifteen, and closed with about one hundred and twenty. But it was the most uphill business I struck in thirty years of work in the ministry. One fine old lady was baptized, a Mrs. Harris. Mr. and Sr. V. Kennell, and Mr. and Sr. L. Houghton gave me a good home while there, and did all they could for the success of the meetings. Many friends were made, and good was done. But it was just in threshing time, and it was so cold and rainy that we almost froze out, and were rained out three Sunday evenings.

I had intended to set the tent up in Boone, but it got so cold and rainy that the majority thought it would not be wise to set it up so late. So it was stored for winter I suppose.

I must not forget to mention the splendid meeting at Runnells. I was told that it was the best attended meeting held there for fifteen years. One was baptized there. We made the appointment to meet at the river about two miles from town, at 2.30 p. m., for baptism. When we had been there about three minutes, another crowd came also. They stopped about two rods from our crowd. I was told that they were the Campbellites, that they were going to baptize some also, so I called to them and invited them to come on and join with us, and they then came close to our crowd. I gave them a sermon on the "laying on of hands" as well as "baptism." Was I mean to take them so unawares? After I had baptized Sr. Charley White, I told the Campbellite preacher that he was at liberty to go on now and do his baptizing. He addressed the people, advising them to remember what they had heard, that there was no other way for salvation than to be baptized for the remission of sins, but he did not say a word about the laying on of hands. Then they sang the hymn:

"Shall we gather at the river,
Where bright angel feet have trod;
With its crystal tide for ever
Flowing by the throne of God.

CHORUS:

"Yes, we'll gather at the river,
The beautiful, the beautiful river;
Gather with the saints at the river,
That flows by the throne of God."

Oh, I wish you could have heard the Saints sing, "Yes, we'll gather . . . with the *Saints* at the river, that flows by the throne of God." They made the very waters ring. I thought they could not have selected a more appropriate hymn for that occasion. Yes, they gathered with the Saints at the beautiful Des Moines River, but I fear that if they do not teach and practice more of the teachings of Christ than they do now, they will not be permitted to gather with the Saints at the river that flows by the throne of God.

Well, the Lord blessed me wonderfully while preaching at Runnells. The house was well filled almost every night, and a fine crowd the last night. There is a class of good, liberal Saints there. God bless them for their kindness.

I will be at home for a few days, then out again to work for the Master. I love to work for him.

In bonds, I remain,

J. S. ROTH.

Home address: WEATHERBY, MISSOURI, R. R. No. 2.

News From Missions

CANADA.

In response to your request for news from this mission, I must confine myself to the city of Winnipeg, as I am not in touch with the work at other points, and I will have to say at the outset that news of "general interest" is scarce.

The work here has been at a low ebb for some time, owing to adverse conditions, and we are making strenuous efforts to recuperate. Because iniquity did abound the love of some "waxed cold." How hard it is to build up the work again, when it has been brought into disrepute by the unchaste conduct of some who had espoused the cause! "It must needs be that offenses come," said the Master, and a "woe" was pronounced upon the offender. Repentance, however, is a merciful provision of the gospel economy by which the offender may become reconciled; but what of those who by reason of the offenses have been made to stumble and lose their hold on the "rod of iron," and perhaps lose their souls also?

But since it was "news" you ask for, perhaps I should not sermonize, though I feel more inclined that way just now.

We are doing big things in Winnipeg; that is, a few of us are. The long talked of effort to secure a permanent place of worship has taken concrete form, and we have the building under way. We are building a nice little church, thirty by forty-two feet, just outside the city limits in the parish of Saint James. The weather has been cold, and the ground covered with snow, yet it is said we are having fine weather for Manitoba—your peach blossoms would lose their fragrance up here, J. W. P.,—the mercury hanging around the twenty mark; but we are pushing the work with all possible speed in hope of holding our Christmas entertainment in the new church. The work is being done mostly by the brethren; they are nearly all carpenters, the writer acting as a roustabout and "boss." I am good at that, so things certainly do move.

During the summer Bro. David Smith and the writer conducted street meetings on the Market Square with good results, a man and his wife being baptized who there heard the gospel for the first time, and others were interested. Brother Smith started homeward October 10, since which time we have been trying to improve local conditions. We expect,

however, to prosecute the missionary work with renewed zeal as soon as we are in our new church.

Brother Smith writes me that he did some preaching at Emo, Ontario, and "troubled the water." We found him to be a genial companion and an earnest gospel preacher.

We were given quite a treat recently in the way of an illustrated lecture by Dr. Edgar L. Hewitt, Director of the School of American Archaeology, of Sante Fé, New Mexico. The illustrations were the best I have ever seen, and the facts relative to the advanced culture of the ancient Americans clearly brought out, nicely corroborating the Book of Mormon story, and only ten persons present who could appreciate it fully. The audience, though small, was composed of doctors, lawyers, preachers, college professors, and others, who pronounced the lecture "fine"; and as I sat there and noted their expressions of belief in what was being told, I wondered how much credence they would give to the same lecture coupled with the Book of Mormon. Surely the understanding of the "prudent" is hid in this thing.

Well, I think I have exhausted my supply of news, if it may be called such, unless I should mention the fact that we are to have a wedding soon; but I presume that would be considered "purely local," so we will pass it up. The writer has the "job," anyway, though we have been told that an American could not perform the ceremony in Canada. But wait and see.

E. E. LONG.

736 SINCO STREET.

PENNSYLVANIA, OHIO, WEST VIRGINIA.

Because of the environments of the church becoming more unfavorable every year, the Pittsburg Saints concluded to sell their house of worship, and have disposed of the property to a Jewish congregation, and have purchased a lot in the desirable suburb known as "Beechview." It is expected a number will move near the new church in the spring, when the building will probably be erected. The branch is holding meetings at the home of Brother and Sister Dershinier, 263 Dinwiddie street, near the old church. A number have expressed a desire to get away from the regulation small church architecture, and are talking about a "bungalow church" with "mission" interior finish.

Apostle R. C. Russell has been acquainting himself with conditions in Ohio, Pennsylvania, and West Virginia of late, by personal observations. The writer has had the privilege of some of his congenial association. We left Pittsburg together, then to Steubenville, Ohio; Wheeling, West Virginia; to the Fairview Branch, Glen Easton, and are now in Sharon, Pennsylvania, the home of our silver tongued brother, Richard Baldwin. Brother Baldwin's parents are demonstrating their ability to make the missionaries feel at home. While at Wheeling, Brother Russell had two Utah elders in the audience. "R. C." didn't know (?) they were there; but they got so much to think about they concluded to return the following Sabbath in double force; but Bro. F. J. Ebeling will be on hand with plenty of ammunition.

Brother Baldwin has been holding services at Fairview, Glen Easton, baptized seven, and more are to follow. Brother Russell preached once at "Easton" as he passed through. The services there are being held in the Methodist church, before good audiences. After hearing Brother Russell one of the "big" men of the town wanted to know if Canada could produce any more like him. The sermon made a "hit." Elder A. M. McVey, of the Campbellite Church, of Fayette City, Pennsylvania, has challenged Brother Russell to debate; propositions have been signed for twelve evenings, commencing January 26. My address hereafter will be 233 Diamond street, second floor, Pittsburg, Pennsylvania.

C. ED. MILLER.

SHARON, PENNSYLVANIA.

SOUTHERN CALIFORNIA.

A mission letter! How many things flood one's mind in an attempt to respond to your kind invitation! Instantly the revered names of Mills, Burton, Clapp, Uncle Alexander, Father Brush, Heman C., and D. L. Harris appear in emblazoned letters. Southern California has a church history second to none. In the early days the Rockies formed an almost impassible barrier and this mission was more inaccessible than the British Isles. However, this was the land of faith and power. Some of the greatest miracles of modern times were enacted here. The traditions of the faithful abound with a staying of the deep; a resuscitation of the apparently dead; faith as an antidote to poison; eyes of the blind opened; ears of the deaf unstopped; broken bones made whole; prophecies remarkably fulfilled; tongues through ignorant instruments identified by scholarly auditors.

The early California elders were men of sublime faith, great courage, indomitable will, and unmeasured energy. Ofttimes, even now, the experiences of those early days are recited at eventide, when family circles form.

Here now reside the marital companions of several of our pioneer missionaries and workers. Sisters Burton, Mills, Harris, Badham, Schnell, and others; all devoted, loyal Saints. The years have left their impress, but their hearts and minds are still young and buoyant. It is an inspiration to us younger men to spend an hour with them.

The history of this mission is one of growth and expansion; difficulties have been met and overcome. Our expansion may not compare favorably with the land of Zion, but conditions are different here. For a number of years we had only three branches; Los Angeles, San Bernardino, and Newport. San Bernardino was one of the pioneer branches of the Reorganization. Originally it was a Brighamite colony; a "Mormon" legend has it that Brigham, moved by inspiration, sent a colony to the "Pacific Sea," and with instructions that when they came to a fertile valley where an "Arrowhead" was clearly outlined on a northern mountain side there they were to abide. It would be interesting to behold a transcript of that prophecy; more convincing if we could have a copy in Brigham's handwriting, for not many years afterwards an inspirational call came from Brigham for the faithful to return to Zion or disaster would overtake them; only those "weak in the faith" remained, but some of these became the backbone of the Reorganization; and what stalwarts they were! At one time the branch numbered between three and four hundred. To-day it has a membership of about two hundred and fifty. The expansion of civilization and the opening up of California resulted in the scattering of the flock throughout the land. On looking over the old branch records one finds inserted under the "removed, expelled, or died" column these suggestive words, "Gone to the upper country." It is presumed that those expelled would go down rather than up; the term would not apply to letters of removal, for such go everywhere. In trying to solve the matter I was left to decide that this was a delicate way of recording the death of the righteous. I was, however, doomed to disillusionment, and was later informed that whenever a member moved to northern California the clerk inserted, "Moved to the upper country." One of the unfortunate results of this general scattering is that many, very many, of the children have grown up without church influences and are practically lost to the church.

Newport is the modern name for the old "gospel swamp" colony of Saints contiguous to Newport Bay. Everybody in California knew of Gospel Swamp. The Saints at this point approximated more nearly to the "all things common" plan than anywhere in the land. They lived almost as one big family,—"each for all and all for each." Some wonderful experiences are related of these olden days. Los Angeles can

not boast of so great antiquity. One comes across the names of Badham, Schnell, Bosshardt, Howland, Dana, Earl, and Van Fleet in reviewing this branch history. There are many others equally honorable. They used to hold their meetings on Monday instead of Sunday. Cause,—most of the members were women whose husbands did not belong to the church, but who insisted that their wives should spend their Sundays with them, hence the Monday meeting. Leave it to the sisters to find a way to do right. God bless them all.

During the past few years branches have been organized at Santa Ana and Cucamonga, with a promising mission at San Diego. We hope to see a branch there in the near future. Bro. T. G. Brown has purchased a schoolhouse and fitted it up for Sunday school and church at Hemet. We are planning to make a concerted effort there shortly.

In this district, we have quite an array of men holding the priesthood, yet the engrossing cares of life seem to overwhelm most of them, precluding extended service. This, coupled with an indifference on the part of many, necessarily weakens our forces. As elsewhere, the people here have grown accustomed to having the missionaries among them, and the general acclaim is, "We want a missionary to preach for us." I assure you, I would much prefer to listen to any of the local force than one missionary, with whom as yet I am not very well acquainted. We have a number of exemplary young men coming to the front who are developing forensic and executive powers which promise well for the future.

The San Bernardino church owes its success and preservation largely to the untiring, persistent presidency of Bro. Alonzo E. Jones. His entire life was spent in church work here, most of the time as pastor, which in those early years meant a general roustabout, deacon, janitor, doctor, nurse. Certainly the San Bernardino Saints in grateful remembrance should for ever appreciate the service of this estimable, meek, and loving brother. And there is William Gibson, the staunch, unyielding "Scotchman." God bless the dear old man! To-day he stands like a lone oak in a forest of growing, tender saplings; the result of an abstemious diet. For forty years he has refrained from eating any meat or any animal products. He is strictly vegetarian and abstemious. Many men of stronger physique have minimized their usefulness and hastened their demise by a failure to observe these great laws of nature. Brother Gibson's record is a synonym for lofty purpose and high living. He has been a father in Israel indeed. If every man, woman, and child, to whom he has ministered, in word or act, could bring a blossom as a token of affection, our brother would be buried in a sea of flowers.

Under the presidency of our well known brother, Charles E. Crumley, San Bernardino church is forging ahead. They are adopting advanced methods and taking advantage of every facility for progress. They are now busy shingling, painting, papering, and varnishing the chapel.

Los Angeles, the metropolis of the Southwest, presents a problem in church work. The phenomenal increase in population, the cosmopolitan character of her people, create conditions to be met not found elsewhere. We are now inaugurating a plan whereby we can hold monthly meetings throughout the district at every strategic point where we have a number of members. If our plan materializes we will have from twenty to twenty-five points where local workers can busy themselves. Brother and Sister VanFleet reside here, both pioneers in church work. They have been pillars in the church. Their unswerving adherence to the faith once delivered to the Saints has been of incalculable value in southern California. The name of Carmichael hath charm for the Garden Grove Saints; Albert, once pedagogue, then pastor, subsequently bishop, and now business manager of the Herald Office, presided over the destiny of the Saints at this point for

many years. When he left, Bro. Nat Carmichael was selected in his stead. What can I say more? To mention all who have served the purpose of God's work here would fill a volume. If I have overlooked any, take consolation, read 1 Corinthians 12: 23, and be pacified.

Our Sunday schools are up-to-date and progressive. The Los Angeles Sunday school has nearly doubled in attendance the past year. Religio work is advancing. As to the needs of the mission, they are many. We need more consecrated men, a more complete surrender to God and his work; more love for him and more love expressed towards each other. May Jesus be our ideal; his life our pattern. May we emulate his unselfishness, make his devotion our watchword. Brethren, in spite of vicissitudes and trials, in the face of difficulties and distress, environed as we are in a world of sin, injustice and wrong, yet I can say we are in the faith, and the little band of loyal workers of this glorious, sun-kissed land are doing something to keep the camp fire burning. To each and all we send greeting, and good cheer.

Situated on the western slope, where the sun sinks daily in a sea of blue, yet even now we see the gray streak of the eastern morn. Hope rises in our bosom, and a still small voice whispers low and sweet, "The day is almost here." A day of peace and of plenty; a day of justice and love; a day of service and of song; a day of joy and happiness, of fellowship and good will. Take heart, my comrades. The aims and aspirations of all the ages focus in this our day. Six thousand years of faith and service look down on us. Our responsibilities are enormous, yet strength comes with the task. To love God and fellow-man is the object of our being. May this be our united aim.

T. W. WILLIAMS.

MICHIGAN.

For several years I have contributed but little to our several columns. My present purpose is not to apologize, though it might be in order. If in not writing more I erred, and I may have, others, perhaps too numerous, have also erred. An increased ministry, as also membership, has made correspondingly less space. This has not seemed to dawn on some minds, as reference to index pages will reveal. The recurrence, not seldom, of, "We make extracts of letters crowded out," I think has not affected some in the least, and they give us about the "same old thing in the same old way," at about regular intervals.

Michigan, I believe, has no very persistent contributor. Events there, perhaps, average with the rest of fields. The last two summers two reunions were held. In a brief write up of the one of 1909 at Cadillac, I made the blunder to say it was the first one in Michigan. Our genial S. W. L. Scott very properly corrected me. If those people had hustled up and held another one, perhaps my dullness would have been avoided. The project was approached with some misgivings in the more northern districts, but a success was made in the initial efforts of last year, and a measure more of success this. Beginnings are but beginnings, and of course can only yield corresponding results.

Reunion opportunity and processes should result in large returns to those of the church, affording as they do, time, opportunity, and conditions that no other gatherings afford. Two-day meetings are excellent, conferences also, and accomplish a purpose, but are too short to accomplish needed results. The church progressed without either Sunday school or Religio, but they now rate as indispensable helps. It was largely in western Iowa that the work of the Reorganization developed. There, too, the reunion developed and has been persistently maintained; its benefits realized. Many other localities have taken up the work of reunions; few have discontinued. If

these on examination should be found to be otherwise more progressive, then it would certainly score against the project.

It is just possible, the mission of the reunion is for the church rather than others; and hence, if no great number of additions result it need not alarm. The ever increasing entanglements of the world, especially to entrap the youth, makes indispensably necessary safeguards, sufficient. Places to go, outings, are more and more the order. Young people will go more or less, and the reunion opportunity will partly provide for this, and its helpful, developing opportunity is afforded beside.

Ohio, this year, tried a longer reunion and, according to one report, proposes a shorter one next time. Ohio has not been engaged in it so long as some other localities. The Eastern reunion, as it is sometimes called, on the reverse, proposes a longer session next year. Can they stand more of the instituted sports? And also more church work? Localities and people differ. Why not? It is just possible reunions can be improved on the whole. Some comparisons of what was reported will be made by many and will do to think about.

For instance, at the Northern California reunion they reported less than one hundred and seventy testimonies as the total. At a meeting of ordinary duration at each of two Michigan conferences eighty bore testimony. Two, three, or more on the floor at once was common. All but one, waiting modestly their turn. Where wisdom and consistency held so high a place it is almost needless to say that wisdom and consistency also manifested itself in what was said.

At both the Ohio and the Northern California reunions there were evidently more of the outward manifestations, prophecy and tongues, than the conferences and reunions of Michigan. Why? It will do to think about. Prophecy and tongues are by no means always imperatively necessary, neither the spirituality always higher where they occur, but usually where they do occur there is the higher degree of spirituality.

At the October conference at McGregor, last year, it is safe to say the highest general spirituality was reached in three districts referred to. This was the concensus of opinion. It applied to all sessions, which is not often experienced so generally. Among the other spiritual manifestations there were the outward gifts. The reunion occasions scarce exceeded the conference occasions, though they might, because of more time and other opportune conditions, and perhaps will, when the "beginning stage is past."

It is common knowledge from experience that work produces hunger and thirst. "Blessed are they which do hunger and thirst after righteousness: for they shall be filled." Spiritual work produces spiritual results. To promote musical interests special organization was effected at the reunions, to be continued at the home stands. This is well; it was badly needed. Library work, sought to be established by a few earnest workers, has but little recognition as yet here, as well as in some other parts, and for two reasons; first, it is but partly understood, and then, it means work; and present day tendency and inclination is largely to leave the work to others. The Master laid out a large course of study when he said: "I am the door: by me if any man enter in, he shall be saved, and shall go in and out, and find pasture." "In," must have meant all that could be found within. "Out," must have correspondingly meant all out that would contribute to that end. Hence the command to the Seer for the study of all good books.

Our Sunday school, Religio, and all allied lines, normal work, and other features should have fullest attention. Neglecting them will not only be present, but eternal loss. To appear well in face, attire, and form, is one of the special ambitions of the time. Intellectual attainment on spiritual

lines is a higher achievement and ordained of God in order to secure celestial life. How much energy there is devoted to the passing, transitory, lesser. How little, comparatively, to that of eternal duration and importance. The library work comes in for consideration and use to this end. Think it over. How appropriate the injunction of the Master, "Seek first the kingdom of God and its righteousness," etc.

Many Michigan Saints are trying to make the necessary advancement, others should fall in line and fulfill their heaven-imposed responsibility. Well done, awaits the faithful; Weighed and found wanting, the heedless. The times are portentous. The end nearing. The "perplexity" and "commotion" due to nations according to Christ's announcement is here. The late political landslide of the United States is in evidence. The mighty fall at times. Commotion, perplexity, fear are experienced, religiously and politically.

And now as to the "relics," the "Notice to the elders," in late HERALD is quite in harmony with proper carefulness, especially if it had occurred a good while ago. I have counseled to that effect from the first, in the light of conditions stated, and for other significant and prudential reasons, but not for one moment because there was something "shaky" in the case. Different brethren wrote me as to using in the way of evidence. My uniform answer to all was that it was not as yet timely; nor is it now. That, however, did not forestall the development of it as evidence, which is the proposition in hand; hence, none should lessen, but enlarge their support. Last year will be replete with more when all returns are made. The latest, from a "probationer," if not recent "convert," is: "If scientists knew of this they would run over each other to get on the ground." He is, perhaps, the peer of any of them, came onto the ground and made the necessary spade examination.

Among the tasks of the year was to locate the opposition through the papers they have written. This is done and they have been submitted to some of the principal brethren, if we have such. Those brethren are supposed to be well along with their work, hence it may not be inopportune to say those papers have the full tensile strength of any rope of sand. The men behind the papers who avoided getting onto the ground say, Farce, forgery, fake; just half as many, of same standing from scientific point of view, who made "on the ground" investigation say, Fact. Take your choice. The finds of last year were more than thirty. So far there have been more than twenty-five this year. This means for all engaged at it.

This will, as a report, be viewed as dark sayings by some. I have reported as deemed expedient. No one is more anxious for the entire completion of it than I. Time and tide are said to wait for nobody. Some events, at least, are not much more controllable in some phases. We, at times, must wait for events. My patience, perhaps, has been drawn upon as heavily in the matter as anyone may have experienced. Patience is supposed to be inexhaustible; our stock may be too limited. Though by no means so intended, that "Notice" will handicap considerably. Let those aiding rally with the fuller help.

Scientific indorsement for some things comes slowly. The creation story has not received the full scientific O. K. as yet. Some other matters of fact are as yet short such indorsement. Facts are facts, and will remain as such, when much of the so-called scientific will come up as much missing as the poor tail of Halley's comet.

There was published in *Ensign* last spring and later in *Glad Tidings* the data for previous photographs and book. Was supplied at General Conference and other gatherings, sent in quantity to branches where sales had been made. Any

unsupplied sending address and two cent stamp will receive it. This is the last notice.

Yours in the conflict, and in full hope for success.

In bonds,

R. ETZENHOUSER.

DETROIT, MICHIGAN, 1285 Brooklyn Avenue.

News From Branches

KANSAS CITY, MISSOURI.

One week ago yesterday Bishop Kelley spoke in the evening, and gave us a very interesting as well as educational sermon on temporalities, more especially stewardships. The following Monday night he spoke to the Seventh Quorum of Priests on the subject of the Order of Enoch. This was an open meeting, and quite a number were present besides the members of the quorum.

Yesterday morning and evening we were given a treat of good things from our brother, Apostle John W. Rushton. After hearing these sermons we could but feel proud of the fact that we are members of an organization that stands for such a high and noble cause.

The Sunday school fell away some in attendance yesterday; that is, we mean, the dry weather members. They all stayed at home; and our attendance was but 145.

As stated in our last report, we were then endeavoring to raise two thousand dollars towards the church debt coming due soon. We are pleased to state that through the strenuous efforts of our pastor, the goal has been reached. This is an increase of some seven hundred dollars over what was raised in the branch last year. So, as long as we are climbing some, we should not complain.

The Sunday school is making preparations toward a Christmas entertainment. Announcements later.

At our last regular quarterly business meeting of the branch, all the officers of the branch were sustained.

A committee composed of J. H. McVay, F. P. Hitchcock, and Robert Winning was appointed, whose duty it shall be to draft rules and by-laws for the establishment of a bureau for the temporal helpfulness of our people. This committee is to report soon and we will be able to give a more comprehensive outline of what is to be accomplished by the bureau, which is to be known as the Information and Employment Bureau of Central Latter Day Saint Church.

A committee composed of Robert Winning, Dr. Charles Sandy, and S. Dempsey was appointed to draft resolutions indorsing and commending the non-smoking order of the Metropolitan Street Railway Company.

An historical committee, of which the pastor is chairman, was appointed, whose duty it shall be to make and keep an accurate account of all matters and events pertaining to the branch.

Through the initiative of our choir, we have taken one more advance step. At one of its recent meetings the choir appointed a nursery committee, whose duty it is to take charge of the babies and small children of mothers who come to church, especially those inclined to be restless and disturb the preacher in his line of reasoning, and prevent the mother from getting the benefit of the sermon. It has been a decided success so far, and no mother need be denied the privilege of hearing a good sermon in quietude, if this committee may be intrusted with the care of the children. With few exceptions, all mothers are glad to avail themselves of the opportunity, and we want to thank the choir for it.

Some of the members of one of the Sunday school classes conducted a rummage sale at Nineteenth and Oak streets last week, and notwithstanding the unfavorable conditions, \$52.10

was cleared, which will be applied towards paying for the piano recently purchased for the parlors of the church, and other needed improvements there.

NOVEMBER 21.

H. S.

Miscellaneous Department

Conference Minutes.

SOUTHERN MISSOURI.—District conference convened with the Thayer Branch at the Cone Hill Schoolhouse, on Saturday, November 12, 1910, with vice-president J. F. Cunningham in the chair. On motion Elders A. M. Baker and James T. Davis were chosen to preside over the conference. Minutes of last conference read, corrected, and approved. Statistical reports were read from the following branches: Beaver, last report 78, gain 9, present number 87; Springfield, last report 169, no change; Thayer, last report 29, no change; Pomona, last report 86, gain 1, present number 87. Branches not reporting: Aya, Grove Springs, Denlow, Woodside, and West Plains. Ministry reporting: Elders A. M. Baker, C. Quick, J. F. Cunningham, J. W. Quinley, Fred Moser, jr., T. D. Williams, Benjamin Pearson, G. W. Bootman, G. A. Davis, J. C. Christensen, and A. J. Fletcher; Priests H. W. Winegar. Bishop's agent reported balance and receipts \$196.95; expenses \$162.95; balance on hand \$32. This was referred to an auditing committee, consisting of J. F. Cunningham, Fred Moser, and Benjamin Pearson. District treasurer reported balance and receipts \$57.69; expenses \$64.32; balance due treasurer \$6.63. A collection was taken up to defray district expenses, \$5.47. Preaching on Saturday night, Sunday at 11 a. m. and 4 p. m., by Elders J. W. Quinley, A. M. Baker, and J. F. Davis, in the order named. At 1.30 p. m. on Sunday, the social service was in charge of Elders G. A. Davis and Benjamin Pearson, the sacrament of the Lord's supper was administered. Bro. Riley Cunningham was ordained to the office of teacher by James T. Davis and A. M. Baker. Five children were blessed under the hands of Elders Baker, Cunningham, Quinley and Moser. During the service 10 prayers and 23 testimonies were offered, and the whole company of Saints were moved to tears of joy by the influence of God's Holy Spirit, which spoke in unmistakable words to those who know this work is true. At the close four gave their names for baptism. The auditing committee reported the Bishop's agent's book and report correct. A vote of thanks was extended to the Saints and friends for their kindness to visitors, and conference adjourned to meet at Springfield, on the last Saturday and Sunday in March, 1911. Benediction by G. W. Bootman. Benjamin Pearson, secretary.

LITTLE SIOUX.—The conference of the Little Sioux District, was held at Pisgah, Iowa, October 1, 1910. Opened with prayer service at 9 a. m., during which the time was fully occupied with prayer, song, and testimony, attended also by prophecy, exhorting the Saints to diligence. Business session began at close of prayer service, District President Sidney Pitt, jr., and his assistants, James A. Donaldson and Joseph W. Lane, placed in charge. President Pitt reported little of discouragement and much of encouragement in the affairs of the district. The statistical reports from the twelve branches of the district showed a total membership of 1,917, a gain of 23 over last report. Membership included one patriarch, one high counselor, 4 high priests, 3 seventies, 42 elders, 32 priests, 32 teachers, and 20 deacons. A gain of 41 by baptism and 3 by letter, and a loss of 13 by letter, 1 by expulsion, and 6 by death, 5 ordinations and 4 marriages. Thirty-one ministerial reports were made, showing 310 sermons, 365 times assisted, 46 priesthood meetings attended, 19 official visits made, and 1,216 other services attended. Twenty-five baptisms reported, 37 confirmations, 5 ordinations, 8 children blessed, 2 marriages solemnized, and 249 administrations to the sick. The committees appointed to solicit funds to assist the Missouri Valley Branch to erect a church building reported progress, but not in condition to report. They had authorized William R. Coffman to act as committee at large to solicit. The Bishop's agent reported receipts in tithes and offerings from June 1 to October 1, \$800.15; on hand from previous reporting, \$221.56; total cash, \$1,021.71; expended, \$388; remitted to Bishop Kelley, \$575; balance on hand,

\$108.71. Moorhead and Sioux City branches each asked for the next conference. A vote resulted in the choice of Moorhead by 10 majority. February 4 and 5 was the time set. A petition from the priesthood of the Logan Branch asked that proper steps be taken to organize the elders, priests, teachers, and deacons of the Little Sioux District into quorums. The conference adopted a resolution which provided that the conference request the proper authorities of the church to enroll the priesthood of the district into quorums at their earliest convenience. The list is to be furnished by the district clerk. The present method of ministerial reporting was ordered changed to the method in vogue just prior to present method. Preaching by J. A. Donaldson, Charles Derry, Alvin Knisley, and Sidney Pitt, sr. James D. Stuart, clerk.

Convention Minutes.

SOUTHERN MICHIGAN AND NORTHERN INDIANA.—District Sunday school convened October 21, 1910, at Lansing, Michigan, with district superintendent in the chair. All active schools reported to convention. The following officers were elected for the ensuing term: Bro. Star Corless, superintendent; Bro. Ralph McElhennie, assistant; Sr. J. W. McKnight, secretary; Bro. O. H. Story, treasurer. If there are any schools in the district that are not represented, please write Mrs. J. W. McKnight, Galien, Michigan.

MASSACHUSETTS.—District Sunday school and Religio societies met in joint convention November 12 and 13, 1910, at Fall River, Massachusetts. Sunday school business session at 3 p. m., was in charge of Superintendent Lucie H. Sears. Local schools all reported and were well represented by delegates. Election of officers resulted in the reelection of Lucie H. Sears as superintendent; E. A. Fox was elected associate superintendent; Ora V. Holmes reelection secretary and treasurer. Reports from the various schools were encouraging. Religio business session was held in the evening in charge of Pres. Susan Jordan. Officers for the convention chosen by the Sunday school were elected to serve the Religio. Statistical reports of locals and written reports of presidents of all locals but one, as well as written reports from the district officers were in. Next convention was voted to be held at Providence, Rhode Island, in May, 1911, second Saturday and Sunday. The delegates to General Convention were instructed to endeavor to have the basis of representation changed from one for every ten to one for every six, in accordance with a vote passed at our last convention to ask the General Convention to do this. Election of officers resulted in choice of Susan Jordan, president; Frank Dobbins, vice-president; Mary O. Lewis, secretary; George Robley, jr., treasurer; member library board, E. M. Brown; home department superintendent, Emma Dobbins. A communication of greetings and god-speed was received from minister in charge, U. W. Greene, confined at Massachusetts General Hospital. M. C. Fisher and E. N. Brown were chosen to frame resolutions of regret and sympathy to be forwarded to Brother Greene. The convention moved the adoption of certain resolutions sent in by the Boston local, who had tried both, first: that they recommend to the district convention to donate ten dollars per year for a Graceland scholarship; also that the convention recommend to the locals to take similar action; second: that they recommend to the locals of the district through the convention that each local devote ten or fifteen minutes of each session for a drill on the officers of the church and their duties. The remainder of the evening was devoted to the reading of the district paper, *The Gleaner*, by the editor, Lucie H. Sears. Sunday was devoted to a prayer meeting, Sunday school session, institute work, papers, talks, and a cantata in the evening by the Bethel Sunday school. Further details can be obtained in the *Sunday School Exponent* at a later date. Mary O. Lewis, Press Committee.

The Bishopric.

TO THE SAINTS OF LITTLE SIOUX, IOWA, DISTRICT.

We all desire the best results obtainable. All should seriously consider every duty, under the law of God. Our earnest hope and effort should be for gospel extension. Help to the needy, and our final victory, and eternal life. Do you work as you pray? Do you know that tithes and offerings are a part of the gospel law? Are you willing to comply with it? Consider prayerfully, then act truly. Let us hear from you before December 31, and as much earlier as possible, and record your name on our books before our annual report.

MAGNOLIA, IOWA.

A. M. FYRANDO, Bishop's Agent.

CONTENTS

EDITORIAL:	
The Church in Court	1181
ELDERS' NOTE-BOOK:	
City Missionary Work, by J. F. Mintun	1185
Utah Church Does Not Want Tourists Disturbed, by H. W. Savage	1186
ORIGINAL ARTICLES:	
Christian Union, by J. F. Mintun	1188
OF GENERAL INTEREST	
	1192
MOTHERS' HOME COLUMN	
	1192
LETTER DEPARTMENT	
	1193
Cyril F. Armstrong—W. A. Guthrie—L. G. Holloway—Mrs. Harriet A. Crawley—Mrs. A. McKenzie—Lottie J. Hartman—J. S. Roth.	
NEWS FROM MISSIONS	
	1197
E. E. Long—C. Ed. Miller—T. W. Williams—R. Etzenhouser.	
NEWS FROM BRANCHES	
	1200
MISCELLANEOUS DEPARTMENT	
	1201

THE SAINTS' HERALD

ESTABLISHED 1860.

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NOTICE OF APPOINTMENT OF BISHOP'S AGENT.

The Saints and friends of the Winnipeg District of the Reorganized Church of Jesus Christ of Latter Day Saints please take notice that upon the resignation of Bro. L. H. Carter, as Bishop's agent for said district, Elder William I. Arnold, 736 Simcoe street, Winnipeg, Manitoba, has been duly appointed in and for the said district.

Brother Carter has performed his work well, and it is with regret that we have accepted his resignation, but conditions are such that he is leaving the northwest; hence his resignation.

Brother Arnold has been a supporter of the work for many years, both in Manitoba and Ontario, and we feel sure that the Saints of the district will find in him an efficient agent, and we trust that the urgent calls for help will be answered by you as a district, so that the work we all love may find its way to every home in your great country.

R. C. EVANS, *Bishop of Canada.*

AGENT'S NOTICE.

To the Saints of Western Nebraska and Black Hills; Greeting: Having changed my address from Belmont, Nebraska, to Lees Summit, Missouri, you will please send all tithes and offerings to Lees Summit, Missouri. I hereby sincerely thank each and every one who has assisted me in my labors as agent, by their kindly offerings, and as we have another month ahead of us in 1910, I hope to hear from you all in a substantial way before the year's account closes. Let us all send in what we can and make a banner year for Western Nebraska and Black Hills in 1910. Please remember my address, and in case you send postal order make it payable at Lees Summit post-office.

Your servant in gospel bonds,
NOVEMBER 20, 1910. R. S. MENGEL.

Conference Notices.

It has been found wise to make the time for the North Dakota district conference to be the first week in March instead of in January. Watch for the detail notice later. J. S. Wagner, district president.

Convention Notices.

The Saskatchewan district Sunday school will convene Friday, December 30, 1910, at Vanscoy, Saskatchewan. They will be occupied somewhat as follows: Morning social service, business meeting; afternoon, Sunday school session; institute work, also papers and talks on different subjects; evening joint program of Sunday school and Religio. All officers not intending being present, please send in your reports and credentials to the undersigned not later than the 25th. Minnie Smith, secretary, Ribstone, Alberta.

The Nodaway district Sunday school convention and institute will be held with the Bedison school on Saturday and Sunday, December 17 and 18, 1910. All are invited to come. Let the schools select their delegates and all reports and credentials be in hand on schedule time. W. B. Torrance, superintendent.

Error.

In the minutes of the Nodaway district conference published in HERALD of November 23, 1910, there occurred two errors, caused by myself by an oversight. In the twenty-third line where you read, "The auditing committee filed an incomplete report with the conference," should read, "The auditing committee filed a report with the conference." The report was as complete as could be on account of the books being incomplete. Also where it says, "Conference adjourned to meet with the Bedison Branch, February 25, 26, 1911," should be February 11, 12, 1911, it being Saturday and Sunday just before the full moon in February.

W. B. TORRANCE.

Missionary Release.

At his own request, made necessary because of sickness and physical disability, Elder S. M. Reiste has been released from missionary appointment for the remainder of the conference year, and will be at liberty to return home.

FREDERICK M. SMITH, *For the First Presidency.*

JOHN W. RUSHTON, *Minister in Charge.*

INDEPENDENCE, MISSOURI, November 25, 1910.

Died.

TROSPER.—Violet Kemba, infant daughter of Mr. and Mrs. R. S. Trospier, was born July 5, 1910. She was a sweet, cheerful child, and is missed greatly by those she left behind; but we must not let selfish grief mar her present happiness. She died of cholera infantum on Sunday, November 20, 1910, after an illness of three days. May her life be an example to us older ones, always patient and loving. She left three brothers and one sister and her parents. May her life be an example.

BAKER.—Charles W. Baker, little son of George L. and Amanda Baker, of Pisgah, Iowa. He was born September 28, 1909, blessed February 13, 1910, by Elders Joseph Land and W. W. Baker, and died October 24, 1910. The remains were laid to rest in the Magnolia Cemetery. His little spirit has gone to mingle with the blessed in the paradise of God, to await the resurrection morn. Funeral services conducted by Joseph Land.

SWEeley.—At the State Hospital, Clarinda, Iowa, November 22, 1910, Sr. Harriet J. Sweeley, aged 58 years, 2

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months, and 2 days. She was a granddaughter of Bro. John Landers, so widely known in the early days of the Reorganized Church. She leaves two sons and one daughter, and two sisters, Sr. Anna Salyards and Mrs. Lottie Hopper, and three brothers; also her mother, Sr. Catherine Stedman, survives her. Funeral in charge of John Smith; sermon by H. A. Stebbins. She and her four children were baptized in 1903 by Brother Stebbins.

ATTLEBERRY.—Lee Orin, infant son of N. L. and Eunice Attleberry, passed from this earth life, Monday, October 21, 1910, aged 1 month and 15 days. Interment in Rose Hill Cemetery, Lamon, Iowa. Services in charge of Elder Joseph Roberts.

HINTON.—Bro. Mark Hinton was born October 24, 1887, at Ellensburg, Washington. Baptized February 3, 1907, and died October 31, 1910. He came to Seattle several years ago and was baptized by Bro. J. E. Rhoads. Was united in marriage to Iva Line, December 25, 1908, by Elder D. W. Davis. To them was born one child. The brother leaves wife, son, father, mother, two brothers, three sisters, and many friends to mourn his departure from this life. He was killed by two large logs which rolled over him. Funeral sermon preached by Elder William Johnson, with Elder D. W. Davis in charge.

WHITEHOUSE.—Bro. Thomas Whitehouse was born June 4, 1861, at Princes End, Staffordshire, England; baptized May, 1875, at Kewanee, Illinois, by Elder Thomas Charles; departed this life October 23, at his home in Barbeton, Ohio. The remains were brought to Kewanee for burial, where he

was laid peacefully away in Pleasant View Cemetery. He leaves to mourn, wife, daughter, and two sons, also two brothers, Alma of Chicago, and George of Barbeton, Ohio; one sister being in Oregon, and one half brother of Springfield, Illinois. He was a good father, a patient husband. Those that knew him best, loved him most. The funeral services at the grave was in charge of the Odd Fellows, and Elder Joseph Arber.

CALKINS.—Sr. Olive Almira Calkins died in Portland, Oregon, October 2, 1910. She was born April 26, 1845, and was married to William R. Calkins in 1867, March 7, at Pottawattamie, Iowa, and baptized by W. W. Blair. Nine children were born to this union, eight of whom, with the husband, survive her. Funeral sermon by Elder W. A. Goodwin, at Sherwood, Oregon. Said sister lived and died a faithful Saint, and we hope to all so live that, when the trumpet sounds calling the dead to come forth out of their graves, we may meet her again where death shall never be known.

TROWBRIDGE.—Sr. Emma A. Trowbridge was born at Sydney, Iowa, October 10, 1867. Died at her home in Staples, Minnesota, October 26, 1910, being 43 years, 16 days old. She came with her parents, when a child 3 years old, to Clitherall, Minnesota, where she spent her girlhood days. She was married to Bro. Albert H. Trowbridge, February 13, 1888. To this union were born nine children; eight still live to mourn the loss of a devoted mother, as do also the husband, her mother, several brothers, one sister, and a large circle of friends. She lived an honest, saintly life, and was beloved by all who knew her.

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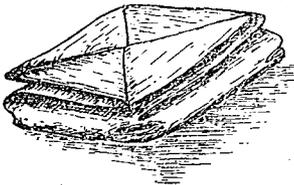
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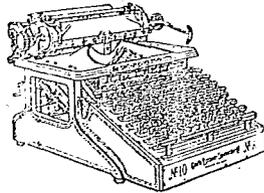
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THE SAINTS' HERALD

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

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



"There shall not any man among you have save it be one wife; and concubines he shall have none."—Book of Mormon, Jacob 2: 36.

VOLUME 57

LAMONI, IOWA; DECEMBER 14, 1910

NUMBER 50

Editorial

V. S. PEET, "NON-MORMON," COMES TO LIGHT.

Some time ago we reviewed a little tract sent out, as we believe, by the Northern States Mission of the Dominant Church in Utah. The tract was entitled "Polygamy from a Non-Mormon Viewpoint," being a transcript of a lecture delivered in Philadelphia in 1906, by one V. S. Peet, who posed as a non-Mormon. The tract was very evidently one of a series sent out by the Northern States Mission, but in this instance their mission address and publishers' notice were omitted in an effort to conceal their connection with the tract and make it appear that it was solely a non-Mormon affair. This underhanded effort to teach the doctrine came as a climax to their series of tracts, and when exposed effectually, defeated their efforts at proselyting among fair-minded readers.

At the time we did not know just where to locate the corporeal Mr. Peet, though we ventured the assertion that he was either a Brighamite or else hopelessly under the influence.

Now, however, we know where to find him. He is editor of a little eight page paper published in Salt Lake City, called the Utah *Independent*. The paper is now in its second volume, so it will be seen that since the delivery of his lecture in 1906, he has gathered to "Zion." That need not surprise one, because his defense of polygamy indicated the tendency of the feet of Mr. Peet.

In his paper for November 24, Mr. Peet has this to say of the "Reorganites," as he has been trained to call us:

It is strongly in evidence that the Reorganized Mormons have received a severe shock that has caused them much pain, by a little pamphlet on polygamy. It appears that the Reorganites do not have any gospel of their own to preach. They are church wreckers, like the house wreckers in our cities, they live on what they pull down. A house wrecker would much rather tear down a good new building than an old one, because there are more spoils for him. The Reorganite Mormons, living among "holy jumpers," "the sanctified," "the baby roasters," and scores of other sects that live by begging and graft in Ohio and the Eastern States, overlook that lower class of religionists and come way out to Utah to vilify a religious sect that has done something for humanity on this side of the pearly gates. Nearly all other religious sects prepare their people to occupy mansions in the skies after

they have passed through the dark and forbidding valley of death, while the Utah Mormon leaders teach their people to own good comfortable homes and well tilled farms and to enjoy the "here and now," rather than to tell them about the "golden hereafter"—that imaginary country "on the other side of Jordan" of which so little is known. Not only do the Reorganites take supreme delight in slandering the Utah Mormons, but to vilify and injure Utah is heaven itself to them. When it comes to polygamy the Reorganites talk it all the time. They seem to know its length, breadth and thickness; they claim to know its origin, its end and its specific gravity. To hear a Reorganite talk you would be led to believe that he had even wallowed in polygamy all his life, as he talks of it so freely. He has it for breakfast, dinner and supper, and indulges in it at night. I have never heard a Reorganite talk but what he spent most of his discourse on that subject, and I have heard them in Michigan, Ohio, Illinois, Pennsylvania, New York, Iowa and Utah. Polygamy is their stock-in-trade, and they use it as a fractional currency when they exchange thought. Their teachers use it as a punching bag when they train their missionaries for the field. The Reorganites talk polygamy one thousand per cent more than their Utah brethren, and should a Reorganite attempt to preach without polygamy he would be as weak as Samson was when Delilah relieved him of his long, bushy, hairy waterfall.

Polygamy and the Reorganites appear to be twins, and they both blow hot air through the same quill.

To yell polygamy at a Reorganite makes him as hilarious as a young pup with a ball of yarn, but when you speak to him about the awful destitution, crime, immorality, poverty, rags, almshouses, intemperance, and the price of coal in Utah, that was "directly" caused by polygamy, he will get as solemn, meek and mournful as an undertaker at a Dunkard funeral.

With all the solemnity of a Quaker and with the meekness of Moses, a Reorganite will declare that polygamy originated in Utah, and that Brigham Young started it. I heard that statement made so many times by the Reorganites that I began to believe that the Reorganites had become so calloused in telling that falsehood that they actually believed it themselves.

Now let us look into their story a little. The first plural or polygamous marriage of which there is any record occurred six thousand years before Brigham Young was born, and that marriage is recorded in the fourth chapter of Genesis, the nineteenth verse, which reads as follows: "And Lamech took unto himself TWO WIVES: the name of one was Adah and the name of the other was Zillah."

In the little old red schoolhouse in Burlington, Pennsylvania, we sang when I was a boy, "I want to see father Abraham, and I'll praise him till I die."

And I learned in Sunday school in that same schoolhouse that father Abraham had a wife named Sarah, and then there was Hagar who bore Abraham a son, and then a little further on it is recorded that "Then again Abraham took him a wife

and her name was Keturah." I also learned that Jacob had two wives and two hired girls, and that David had many wives, and David pleased God in all that he did except in one instance. And then we came down to Solomon.

In 1 Kings 3: 5, "In Gibeon the Lord appeared unto Solomon in a dream by night, and God said, Ask what I shall give thee." Solomon asked God for wisdom. In 1 Kings 4: 29 and 30, "And God gave Solomon wisdom and understanding exceeding much and largeness of heart, even as the sand that is on the seashore. And Solomon's wisdom excelled the wisdom of all the children of the east country, and all the wisdom of Egypt. For he was wiser than all men." "And he spake three thousand proverbs; and his songs were a thousand and five."

You see that Solomon was the wisest man of all times. His wisdom was God given and he was also a thirty-third degree Free Mason, and with his great wisdom he was the greatest polygamist of all times. At one time he had 700 wives and 300 concubines.

Again, in the New Testament it says that a bishop must be the husband of one wife, which plainly shows that the members of the church had more than one.

With all of the polygamy I learned in that good old-fashioned Methodist Sunday school; and then years afterward to hear a Reorganite speaker say that polygamy originated with Brigham Young in Utah. I knew that the Reorganite was either a liar or a fool, or both. Then, again, I thought that there must be some record of polygamy during the time between the Bible and Brigham Young in Utah.

To satisfy myself on that subject I visited the National library in Washington, District of Columbia. There I learned that polygamy has been in practice since it was first recorded in the fourth chapter of Genesis down to the present time. I also learned that good Methodists, Presbyterians and Lutherans, long before the Mormon church was founded, sanctioned polygamy, and down to the present time nearly all orthodox religious societies will admit polygamous converts as members, and allow them to retain and raise children by their plural wives. I recorded all I learned on the subject and put it in the form of a lecture, which I delivered, by invitation, before the Friendship Liberal League in Philadelphia. I gave good and sufficient reasons some time ago in the Utah *Independent* why I had that lecture put in pamphlet form. I also told them who had sent many of the Reorganites a copy of that lecture. That little pamphlet feels as hot on a Reorganite's cranium as a mustard plaster on one's chest in a Turkish bath. To offset it the Reorganites have published a little cheap, weak pamphlet, in which it states that Mormons are responsible for my polygamy lecture in the following:

"Why do elders of the Northern States Mission put it up to V. S. Peet, a non-Mormon, to tell of the joys of 'celestial marriage'? Let Brigham Young tell it; he had experience at first hand."

Here the Reorganites tell another whopper, for there is not one word about the joys of celestial marriage or one word about any celestial marriage in the pamphlet. There is not one word where I approve polygamy. I do not approve of anything I do not believe in. I simply told the story of polygamy as I found it recorded, and let my hearers use their own judgment in regard to it. To tell the story of a war, or intemperance, or of a wedding, is no sign that the writer believes what he records is right, although it is true. The Reorganites better knock the balls off from their heels and back up and take another start.

V. S. PEET.

We wish to note a few facts in connection with the above quoted ebullition. With all due regard to the veracity of Mr. Peet we do not believe that he ever

in all his life heard a representative elder of the Reorganized Church teach that polygamy originated in Utah or with Brigham Young. He may have heard such a statement regarding the origin of polygamy in the United States, or more especially the origin of polygamy among professed Latter Day Saints.

Our elders have not been obliged to take a trip to Washington to discover that polygamy existed in other ages and lands before Brigham Young lived. We have often traced it back to the Lamech, mentioned by Mr. Peet, whose deeds are recorded in Genesis; and going a little further than the discreet Mr. Peet, we discover that said Lamech was a murderer and had covenanted with Satan. Thus we learn a fact carefully concealed by Mr. Peet in his lecture, namely that polygamy originated among criminals. It is still maintained by criminals; the chiefest exponents of it having confessed before the United States Committee on Privileges and Elections that they are living in violation of the laws of God and the laws of the land and intend to so continue.

Mr. Peet complains that elders of the Reorganized Church talk too much about polygamy. In his heat, Mr. Peet forgets that his pernicious activity in teaching it, has rendered necessary some of this talk against the doctrines of Lamech the murderer. But how about Mr. Peet? He seems always to have had a tender spot in his heart for the doctrine. He studied about it away back in the "little old red schoolhouse in Burlington, Pennsylvania," when he was a lad. Years later he was deeply grieved to hear the "Reorganites" attack the doctrine. To satisfy his restless longing he made a pilgrimage to Washington (probably at the expense of the Northern States Mission) where he could delve among the musty tomes and find all that Martin Luther, Reverend Madan, and others had written in support of the institution. He searched the Scriptures, and was mightily impressed with the family of Solomon, a "thirty-third degree Mason." Finally he arranged a lecture on the subject. Next he claims that he caused a report of the lecture to be published in pamphlet form. Now he appears in Salt Lake City, under the shadow of the "Beehive," and still he is thinking and writing about polygamy. We have heard from Mr. Peet all the way from Philadelphia to Salt Lake City and we have never heard from him when he did not "spend most of his discourse on that subject."

Mr. Peet complains that we are wreckers, that we are destructive. This charge is true. Jesus Christ was destructive. Listen:

For this purpose the Son of God was manifested, that he might destroy the works of the Devil.—1 John 3: 8.

We are also constructive, in line with the commandment found in the Inspired Translation of the Scriptures (not had by Mr. Peet) where it says:

Seek ye first to build up the kingdom of God, and to establish his righteousness.—Matthew 6: 38.

Whenever we attack the spiritual edifice of the Utah Mormons or others we invariably offer them a better building.

Mr. Peet says that he did not defend polygamy in his lecture. We say that he did. Whenever a man arranges a lot of quotations and cites a number of precedents, all favorable to polygamy, and excludes all those that are against it, artfully weaves the whole into a lecture, and then permits a church that is an ardent advocate of polygamy to publish the lecture in tract form for wide, free, distribution, that man is defending polygamy. And Mr. Peet can not evade that fact by weakly insinuating that after all he does not really believe all that he has said.

E. A. S.

THE WORK OF THE UNITED ORDER OF ENOCH.

THIS IS THE BENEVOLENT ORGANIZATION OF THE CHURCH FOR THE BENEFIT OF THE POOR AND NEEDY.

We are often asked, "What can I do to help along the Order of Enoch in its work?" Well, now just think a moment. What is this order? Answer, it is the special organization for benevolent purposes in the church in the interest of the poor. This being true and the society fully organized for its work for more than six months past, should not everyone have put forth an effort of some kind to furnish it means to carry on its work?

Other benevolent societies in the world are all the time soliciting the people for help and nothing can be done without the help. The United Order of Enoch does not go out into the world in this way soliciting its funds. Its mission, however, is acknowledged to be more important, and purely charitable and helpful when carried out, than they all; why then should any member or friend fail to comprehend just what his duty is to the order?

No institution can perform the work outlined for this without due capital as a basis for its work. This is the preparatory step. For the work of this order it should be a good basis too; at least one half million dollars. With this amount the work can be safely, justly, and fully carried forward. The amount can easily be furnished and without injury to the church treasury by everyone doing his duty, but not otherwise.

We are in this regard where the Saints were in 1832 to 1834. (See Doctrine and Covenants 102: 1, 2.) The opportunity is open to us, but it is for the entire body to answer to the occasion. Now there is no one, nor no ten nor twenty persons who can do this; but all can, and without injury to any; on the contrary, it will be to the special blessing and good of those who put forth the helping hand for them to do so.

There are quite a few who could give to this one thousand dollars each. Many who could spare five hundred dollars. Many more who could give one hundred dollars, and several thousand who could send in ten dollars each. Once the proper basis had, we move forward to the full accomplishment of the work which will bring peace, favor, and true equality in the Lord's time, and without which effort we wander in the wilderness.

Before the closing of the year 1910, we ought to hear from five thousand Saints touching this special work. Shall we? And may the Lord and his blessing guide you.

Address The United Order of Enoch, Box 52, Independence, Missouri, or the undersigned. Ever, with confidence in the Saints performing their work,

Very respectfully submitted,

E. L. KELLEY, President United Order of Enoch.

INDEPENDENCE, MISSOURI, December 10, 1910.

THE MAGAZINE NUMBER OF THE HERALD.

Our next magazine number will be issued December 21. Some unusually fine articles have been secured for this number, and we are sure that as a whole it will be very readable. The following table of contents has been arranged and all articles there announced will appear, providing space will permit when we come to make up:

EDITORIAL: Preaching Jesus.

HOLIDAY SECTION: Christmas Comes, by Sr. M. Walker, formerly editor of *Autumn Leaves*.

A Christmas Morning Reverie, by Bishop R. C. Evans.

Our Mission, or Thoughts for the New Year, by H. O. Smith, editor of *Zion's Ensign*.

Christmas at Graceland College, by Roy Hopkins, Professor of Ancient Languages and Instructor in Athletics.

ORIGINAL CONTRIBUTIONS: The Value of Coöperation, by F. M. Smith, of the First Presidency.

God With Us, by John Garver, of the Lamoni Stake Presidency.

The Mission of Jesus Christ, by Daniel Macgregor, Superintendent of the Sunday School Association.

The Message of Jesus to the Classes, by Bishop C. J. Hunt.

MOTHERS' HOME COLUMN: Christmas Bells; Two Incidents in the Life of President Smith.

DEPARTMENT OF SOCIOLOGY AND ECONOMICS: The Brook Farm Experiment, by Elbert A. Smith.

A PROPHECY OF VICTORY.

"Turn now to the temperance revolution. In it we shall find a stronger bondage broken, a viler slavery manumitted, a greater tyrant deposed—in it

more of want supplied, more disease healed, more sorrow assuaged.

"By it, no orphans starving, no widows weeping; by it, none wounded in feeling, none injured in interest.

"Even the drammaker and dramseller will have gilded into other occupations so gradually as never to have felt the change, and will stand ready to join all others in the universal song of gladness."—Abraham Lincoln.

NOTES AND COMMENTS.

The December number of *Everybody's Magazine* contains the first of a series of articles by Frank J. Cannon, called, "Under the Prophet in Utah." Frank J. Cannon is the son of George Q. Cannon, formerly first councilor in the Utah church. As senator from Utah he played an important part in helping to secure statehood for Utah under a pledge that the church would thereafter obey the law. He now holds that the pledge then made has been grossly violated. He further holds that the church leaders in Utah have established a sort of religious despotism over a people whose sincerity and religious fervor make the despotism more secure, and that they are using the financial resources of the people to their own enrichment.

Mr. Cannon was excommunicated some years ago because of his opposition. He edited the *Salt Lake Tribune* for a time, and is now engaged in newspaper work in Denver. He has a pleasing style and makes his article as interesting as fiction. As his story develops we may be able to give our readers some parts of it that will be valuable. Of course we would take exception to his position that Joseph Smith the Martyr was the instigator of polygamy in the church. Mr. Cannon may be a good witness regarding things that transpired in Utah in his personal experience; his testimony would not be so valuable regarding things alleged to have transpired before he was born. We must have other evidence than his unsupported word in matters of that nature.

The Christian Standard for December 3 contains a letter from R. B. Neal, of Pikeville fame, concerning the recent debate between Dr. Jesse F. Love, of the Christian Church, and Elder F. M. Slover, in which Mr. Neal takes unto himself most of Doctor Love's glory, Mr. Neal being a sort of "power behind the throne." Mr. Neal needs no press agent.

The Deseret Evening News for November 29 contains an editorial notice of the work of Elder J. E. Vanderwood in Arizona. They complain of his methods. The Utah faction always complain when the facts concerning their own leaders and history are shown. The Reorganization has never feared the truth.

According to the *North American* for December 4, considerable indignation is felt in Utah among non-Mormons over the alleged fact that money raised in the State by subscription for the purpose of presenting a silver service to the battleship *Utah* is to be expended for a service bearing a design showing as its most prominent feature the figure of Brigham Young. The majority of the committee appointed to select a design were Mormons and it is charged that they secretly selected this design and arranged for the making of the service without the knowledge of the Gentile member. We can not vouch for the truth of the story.

Elder Frederick A. Smith, minister in charge of Canada, desires us to insert the following notice: Until March 1, my field address will be 95 Sanford avenue, North Hamilton, Ontario. Home address, Box 225, Lamoni, Iowa.

Mrs. Mary Baker Eddy, founder of Christian Science, passed away December 3. News of her death reached us too late to appear in our issue last week. Thus ends a strange and eventful life. It remains to be seen how Christian Science will prosper devoid of her personality.

The editorial appearing in our issue for last week, entitled "The Church in Court; decisions of United States and Canadian courts affecting the standing of the Reorganized Church," will be put in tract form as soon as possible. This tract can be secured for twenty cents per dozen. Orders sent in now will be filled as soon as the tract can be plated.

Elder H. O. Smith has a valuable three column article in *Pearson's Magazine* for December. It is in the form of a letter and appears in the editor's department. It is a refutation of the charge that polygamy was introduced into the church by Joseph Smith. The editor commenting on it says that it sets straight what may have been misunderstood by many readers.

Brother Griffiths reports than on the 16th of November he and Bro. F. G. Pitt each baptized two people in the River Jordan. These, we believe, are the first baptisms to be performed by representatives of the Reorganization in Palestine. Letters from Brethren Griffiths and Pitt received too late for insertion will appear next week.

The best evidence of loyalty to truth is liberality enough to give all truth a chance.

It's no use talking about the peace of God if your life is a provocation to your neighbors.

The man who is only marking time is most likely to be singing about marching to Zion.

Elders' Note-Book

HISTORICAL SKETCH OF THE DES MOINES BRANCH.

A correct history, no matter however much abridged, contains both the good and the bad, the pleasant and the unpleasant. It has ever been thus, whether the history given was of angels or of men, so it will be with the history of the work of God among men in Des Moines. Do we want to hear only pleasant things when history is given, we should be more careful to so act and so speak as those who are to be judged by the "perfect law of liberty."

In writing a history covering a period of such length as that covered by the work of the church in Des Moines and vicinity to be read at an assembly like this it necessarily must be very much abridged, but to make it a truthful *outline* of what has transpired in the conflict of truth against error, of the struggles of the divine against the human as it now is affected by sin, there is necessarily a commingling of facts unpleasant as well as pleasant to be related. Desirous of making this brief outline as profitable as possible, an effort is made to make it comport with the facts as they are found on the pages of the past, as handed down to us, yet only touching upon the more prominent points contained therein.

Beginning as early as 1862 missionary efforts resulted in the baptism of a few, Bro. William Stephens being the first fruits. He was soon after ordained an elder and appointed to labor in "Des Moines and vicinity" the following year.

Among the first laborers in this part of the Lord's vineyard were Ebenezer Page, John Swain, and John A. McIntosh, all of whom have passed from this sphere of action. The labors of these men of God resulted in the organization of a branch at Fort Des Moines, consisting of six members, on July 10, 1864, and called in history the "Polk County Branch," or Fort Des Moines Branch." Of those who were members of this organization only one remains a member of this branch, Sr. Elizabeth Sheeler, then Sayer. One, who was a member of this branch before its disorganization, which occurred in the latter part of 1866, Sr. Emma Young, yet remains a member of this branch, though not present with us to-day.

During the time of the existence of this first organization one was baptized in 1863, five in 1864, and four in 1866. The historian's record states that "discord and strife entered in among the people of God." This is as it was in Galatia, when Paul furnishes us the history that some were "soon removed from him that called them into the grace of Christ."

Some time prior to 1873, probably about 1868 to 1870, a branch was organized in the vicinity of Des Moines, known as the Pleasant Grove Branch. This branch had in its membership several who after-

wards became a part of the Des Moines Branch. It was disorganized in 1877. Of its members who are now living and members of the Des Moines Branch are William R. Vice, C. F. Merrill, Jacob Shelhart and Sr. Elizabeth Hufford.

It is recorded that from 1870 there was a branch organization in Des Moines. As to just when it was organized or disorganized we have no data; but we are informed from the report to district conference in 1870 that the branch consisted of sixteen members, with R. Young as president. This branch must have been disorganized prior to 1875, as the records show that a branch was organized in the city in that year with John Watkins as president. Three of those who were among the first members of this organization are still living and members of the Des Moines Branch: M. T. and Sarah Cracraft, and C. F. Merrill.

The records show that since 1884 the branch has been organized at least three times, disorganization resulting from the same cause that the historian records early entered the church here,—the same condition that we learn existed in New Testament times for which they were reproved by the Apostle James in the following language: "From whence come wars and fightings among you? Come they not hence, even of your lusts that war in your members?"—James 4: 1. It is an historical axiom that in an organization where envy, jealousy, anger, and hatred are permitted to exist to any degree, the seeds of disorganization already exist, and it is only a matter of time, except these evils be subdued and overcome, that a disorganization will ensue. Paul so understood this when to the Galatian church he says, "But if ye bite and devour one another, take heed that ye be not *consumed* one of another."—Galatians 5: 15. While the branch has been consumed by disorganization, the gospel of the resurrection caused the seeds of organization to *develop*, and to-day can be seen what the gospel has accomplished, even though adverse conditions have prevailed for a time; but what might the gospel have done if each one had wrought to the sacrifice of himself for the others' welfare.

Since September 1, 1884, the following brethren have occupied as presidents of the branch, some of whom occupied several terms, and in faithfulness till circumstances made it necessary for a change, while others failed or fell by the way: M. T. Cracraft, C. F. Merrill, Joseph P. Knox, W. N. Ray, H. M. Daniels, N. A. Baker, W. T. Bozarth, R. Young, James McKiernan, V. W. Gunsolley, Joseph Lilly, William Johnson, M. H. Cook, E. O. Clark, E. Curtis, and O. Salisbury; while at the same time the following have served as clerks: George Wyman, William M. Emslie, W. R. Chandler, C. F. Merrill, D. W. Thomas, M. H. Cook, S. Armstrong, S. L. Ades,

George Davis, Fred Chandler, E. F. Hall, Ray Chandler, C. Skinner, and G. F. Mintun.

At one time the branch had a presiding clerk, and twice were vice-presidents elected, but these are some of the historical peculiarities.

The branch has been outspoken in regard to the position the church occupies in regard to the social evils and immoralities that do and will exist in the present evil world. In 1883, when an effort was being made to adopt constitutional prohibition, this branch with the others composing the district adopted the following:

"Whereas, we, as Latter Day Saints in conference assembled at Edenville, Iowa, representing the interests of our church in central Iowa, do believe in constitutional prohibition of the manufacture and sale of all intoxicating liquors as a beverage, as the only safe and true policy of the state and church, therefore, be it Resolved, That we, so far as practical, will not support by our voice and vote, any man or party that is not in direct sympathy with the true spirit of prohibition."

In harmony with this, the branch, with very few exceptions, opposed the establishment of a brewery in Des Moines; the president of the branch and the city missionary assisting in every way possible to make it impracticable for such a corrupting institution to exist, and two of the members of the branch are state trustees of the Anti-Saloon League.

The branch has spoken very plainly about gaming on the Lord's Day. As early as 1887 there seemed to be a necessity for some action to be taken in which the branch decided that it was a "desecration of the Lord's Day: therefore, is unchristian conduct."

When Roberts and Reed Smoot, of Utah, sought to occupy as legislators in the United States Senate the branch uttered its protest in unmistakable terms. While the spirit of adultery and fornication has affected some who have been members of the branch, yet the records show that active steps have been taken as soon as it was known, to eliminate this evil, and to give no encouragement to its existence, not even shunning to declare against undue intimacy of the sexes whenever known to exist.

In 1882, the church took formal steps to build a place of worship, having previously worshiped in private houses or public halls. In this church erected on East Sixteenth and Des Moines Streets the local organization continued to worship till 1904, when the present building was secured, and at a commendable sacrifice it was paid for within two years, with such improvements as were necessary to make it a comfortable and convenient place in which to worship, and November 12, 1905, it was dedicated to the worship of God.

Some of the peculiarities noticed in the records, such as will bring to memory old experiences, are:

1. A part of the branch acting for itself without a vote of the entire branch.
2. The branch electing the officers of the Sunday school, and deciding that, "No presiding branch officer shall hold office in the Sunday school."
3. Dropping members from branch membership by a vote of the branch without a trial.
4. At one time adopting the following: "That we table the Rules of Order."
5. Electing officials by drawing names from a hat.

The branch has had as auxiliaries to their work the Prayer League, (one hour for prayer, and a half hour for theology), Sunday school, Gospel Research Society, Zion's Social-Literary Club, Religio, Ladies' Aid Society, and the Choral Society, all of which have been of great assistance to the local and general interests of the church.

To-day we are making history. Every day we are making history. The sins of the past may be forgiven of God and man, but they are on record as a part of the history of our organization. We should be more careful to make history the entirety of which will be pleasant as well as profitable, to be read by our children. Although an acquaintance with our mistakes may be somewhat profitable, yet not altogether pleasant, the best and most satisfactory monument to be erected for all future beholders is an uncheckered history of a righteous life, of which intelligences governed by purity and virtue can and will say, "well done."

J. F. MINTUN.

Original Articles

CONSECRATIONS.

BY E. L. KELLEY, PRESIDING BISHOP.

CHAPTER 4.

Those who devote their time and energies, or their means as they can spare the same, to the service of God, are consecrated to Him and the holy life.

Gifts, donations, offerings set apart for the worship and service of God and duly placed in the hands of the ministers whom God has authorized to receive for the uses of his work, are consecrations:

For, for this cause pay ye your consecrations also unto them; for they are God's ministers, attending continually upon this very thing.—Romans 13: 6, Inspired Translation.

Again, the word *consecrate* means to dedicate, devote, or appropriate to sacred uses:

Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus, by a new and living way, which he hath consecrated for us, through the veil, that is to say, his flesh.—Hebrews 10: 19, 20.

Referring to consecrations of property, Jesus taught as follows:

This he spake unto his disciples, saying, Sell that ye have and give alms; provide not for yourselves bags which wax

old, but rather provide a treasure in the heavens, that faileth not; where no thief approacheth, neither moth corrupteth. For where your treasure is, there will your heart be also.—Luke 12: 36, 37.

In keeping with this the instruction to the church in the present age is:

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

In performing this special work we may gain the special favor and approval of the Lord:

Blessed is he that considereth the poor; the Lord will deliver him in time of trouble.—Psalm 41: 1.

To let the light of Christ shine in upon this world men must not live to themselves nor simply for themselves; the way of life is a truer and better way than the way of self and selfish pleasures. How much more like Christ is the discipleship brotherhood: "Every man seeking the interest of his neighbor, and doing all things with an eye single to the glory of God."

Men and women in this life should not make the fatal mistake of living for the world, which with all its pleasures is sad and disappointing at best, when they have set before them the royal way of usefulness and good works which fit and qualify for a fullness of joy and happiness in everlasting life. Jesus, at the beginning of his personal ministry taught:

Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal. But lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal.—Matthew 6: 19, 20.

In this we find the highest and best ideals of life. The world is before us; we all have our opportunities and it is left with each one to occupy in accordance with these. The person, however, who uses these opportunities to gather worldly things for himself and neglects to lay up more enduring treasures as he engages in life's warfare, makes a failure. Jesus, the great witness of what is highest and best in making up the successful life, taught:

Take heed, and beware of covetousness; for a man's life consisteth not in the abundance of the things which he possesseth.—Luke 12: 17.

The man who has gathered much of this world's goods then can not truly have it said that he has made a success, until he has used properly the things which have come into his hands, and hence our heavenly Father has revealed through his word the divine plan of consecration. In other words, as we move

out in life's battle we must be willing to extend our energies to the development and growth of what we meet with, that is the highest and best, and the man who will not do this through covetousness, or for fear of losing hold upon some of the treasures of this world which he has gathered, proves himself unworthy, and must lose all by and by. Who can say that God's way is not just?

The law of consecration opens up the way then for usefulness and good works on the part of men. Neither is it the correct thought that in the consecration, persons shall dispossess themselves of all they have, so that they shall not have control over anything, or ample for themselves.

Such a consecration as this would only take away the ability of the people to do, and the little or great amount turned over would pauperize the donors and consecrations would stop, for nobody would have anything to give.

A better idea is the procedure pointed out in the law:

And, behold, thou wilt remember the poor, and consecrate of thy properties for their support, that which thou hast to impart unto them, with a covenant and a deed which can not be broken.—Doctrine and Covenants 42: 8.

The law is plain and definite then; besides, it is just and right, and no one should think for a moment of failing to comply with, or seeking to evade the same. The language is, "consecrate of thy properties," for the good of the poor. How much of it? Answer: "That which thou hast to impart." The man, or the woman, who is not willing to do this, is serving himself, not the Lord. We must help along the work of the Master if we are to receive from him on the other side the approval, "Well done, thou good and faithful servant."

In the administration of the law it is evident that justice and right are the objects sought and not simply to get all possible from a person.

Doctrine and Covenants 42: 10, giving further direction states:

And again, if there shall be properties in the hands of the church, or any individuals of it, more than is necessary for their support, after this first consecration, which is a residue, to be consecrated unto the bishop, it shall be kept to administer unto those who have not, from time to time, that every man who has need may be amply supplied, and receive according to his wants.

The law affords opportunities to help in the service of God, and in this help others are blessed so they may have an opportunity, and in their turn assist and bless others of the worthy, needy in this life.

That which has been presented is referred to under the law under the term consecrations. The same instruction, however, is presented to the Saints under the name of surplus properties. Under the term consecration is presented the thought of a first, and also a second consecration. The first, is set

forth in paragraph eight, section forty-two. It is, "consecrate of thy properties" . . . "that which thou hast to impart." Then after this first consecration if there shall be properties in the hands of the church, or any individual of it, more than is necessary for their support, the second consecration is made; this, in fact, includes all of what is properly termed surplus property, hence this section and section 106, are in fact one law presented at different times and under different conditions, and in different language, yet in strict harmony.

The surplus property called for, section 106, is that which a person can spare without injury to himself or his business. In other words, "that which he can do without and yet perform all of his duties to himself, his family and his creditors." Some have interpreted the term surplus properties as being all a person has over his day's rations. This is as far short of being right as is the idea that under the "distribution to every man as he had need" it simply meant feed him when he was hungry.

Surplus means excess, over-plus, or above, and a man's surplus coat would not be the only coat he had, nor would his surplus properties be all the possessions he has. Surplus is the amount which he has that he can do without, without injury to himself or business, and this he should turn over to aid the Lord's work; to so do is to walk in the path of duty and wisdom.

The manner and method of dispensing these gifts, offerings, consecrations or surplus properties, however, is just as special and important a matter as is the gathering under the law, and requires equal watchcare and diligence on the part of those having the matter in charge, and herein lies their responsibility and the strict account they must render to God of their work.

The question of uses and disbursements we will treat of under the terms used in the law of "stewardships," and "all things common."

1. STEWARDSHIPS.

The question has already been asked, how do you harmonize the doctrine of stewardships, as taught in the revelations, with the condition of "all things common" as set forth in the New Testament? Parties making the inquiry seem to have overlooked the fact that if they see a conflict in the two positions, that it must be in the interpretation they have given to one or the other of these conditions. Our heavenly Father never contradicts himself, nor is his law found out of harmony with itself. The question of stewardships was not introduced into the church through the revelations of our own time. These revelations only reflect light and direction upon the methods to pursue under the law as it is set forth in the Scriptures. Early in the teaching of Jesus we

have clearly set forth the condition of men in this world and their duty in connection therewith under the parable of the wise steward. (Luke 16: 1-12.)

While men have place and opportunity in this life to make themselves useful and beneficial not only to themselves but others, they are not placed here as owners wherein no responsibility, or account, is to be rendered; but they are stewards, and as such they must answer by and by for whatever comes into their hands and however well they may have used the same.

The principle of stewardships is not only set forth in this Scripture lesson, but it is plainly shown also that in the work of these same persons is formed the character that stands for their approval or disapproval in time that is to come. The language is:

He who is faithful in that which is least, is faithful also in much; and he who is unjust in the least, is also unjust in much. If therefore ye have not been faithful in the unrighteous mammon, who will commit to your trust the true riches.—Luke 16: 10, 11.

The plan of extending to all, stewardships, is set forth further by Jesus and recorded in the twenty-fifth chapter of Matthew. Jesus here is giving instruction with reference to the conditions which were to obtain in the church and uses this language:

Now I will liken these things unto a parable. For it is like as a man traveling into a far country, who called his own servants, and delivered unto them his goods. And unto one he gave five talents, to another two, and to another one; to every man according to his several ability; and straightway went on his journey.—Matthew 25: 13-15.

When did the church or kingdom of heaven take upon itself the work as outlined here by the Master? What were the arrangements for the distribution of the goods to every man, according to his several abilities, and when was this made? It can hardly be said that Jesus was talking idly or with reference to a work that had no part nor lot with his church; but the reasonable side is, that like himself, he wrought out or revealed a system for his children that would work to perfection if they would live in accordance with that system, and the system pertains, as we may gather from the reading or the teaching itself, to the work of the church, as he says of this "man traveling into a far country, who called his *own* servants and delivered unto them his goods." He did not call anybody; servants that were not his own. He is representing the work that is among his own disciples, and it is in agreement with the doctrine of consecration that we have already seen set forth in other parts of the Scriptures.

The object of the experiences of this probationary life is that the people may gather and develop strength and character, thus doing much good themselves, and it ought not to be thought that our heavenly Father has ever adopted a system which would take away the agency, the responsibility, and the

free action of any of his children. He gave proper dominion to man; put him in position to overcome with reasonable energies and activities, if he would. Man may through his own misdeeds and evil works close up these avenues, to an extent, against himself; but God has extended the opportunity. It is men and the powers of evil that shut off the light and turn away the people from the way of life.

Referring to the history of the church a short time after the illustration of the parable of the man traveling in a far country, we find that certain changes were made. The disciples had been together a number of days waiting and preparing for the special work that had been outlined that they should perform. Pentecost Day finally came. With it more light and judgment to act and the church was blessed and the people moved out in the work that had been outlined by their great Leader. And among other things which they engaged in was the distribution of the earthly effects in a manner that doubtless was pleasing to God and just to themselves. The statement is made and "distribution was made unto every man according as he had need." Upon what basis in the law was such a distribution as this made, if we discard the law of stewardships as it is set forth in the teaching of Jesus in the record? Persons have misunderstood and miscomprehended the statement on account of the fact that they have supposed that the distribution referred to was to individuals as they might need a meal's victuals, or a day's rations, and they would come and get it. This is the erroneous side of the picture.

"Distribution was made unto every man according as he had need." The work is in keeping with the illustration in the twenty-fifth of Matthew, where the outline of the church in this part of its work is set forth. Among other things was that of stewardships, providing that the membership should have an opportunity, "every man according to his several ability," and according to his needs. If we compare this rendering with modern revelation touching the work of the church in its development and organization, we have a complete antitype. The instruction is:

Every man shall be made accountable unto me, a steward over his own property, or that which he has received by consecration, inasmuch as is sufficient for himself and family. And again, if there shall be properties in the hands of the church, or any individuals of it, more than is necessary for their support, after this first consecration, which is a residue, to be consecrated unto the bishop, it shall be kept to administer unto those who have not, from time to time, that every man who has need may be amply supplied, and receive according to his wants.—Doctrine and Covenants 42: 9, 10.

Under the New Testament church it is said: "And distribution was made unto every man according as he had need." In the church of the present time, the direction is: "It shall be kept to administer unto those who have not, from time to time, that every

man who has need may be amply supplied, and receive according to his wants." The Master taught the same in both instances. It is men who don't see. Sometimes because they are looking the wrong way.

Turning to the record, which shows the organization and work of the church as it was in the time of Enoch, we read as follows:

Therefore, a commandment I give unto you, that ye shall organize yourselves, and appoint every man his stewardship, that every man may give an account unto me of the stewardship which is appointed unto him; for it is expedient that I, the Lord, should make every man accountable, as stewards over earthly blessings, which I have made and prepared for my creatures.—Section 101: 2.

Under what has been termed the perfected church under Enoch, the law of stewardships is strictly applied, and it must not be lost sight of that in the statement the Lord uses this pointed language: "For it is expedient that I, the Lord, should make every man accountable, as stewards over earthly blessings, which I have made and prepared for my creatures." This makes an end of controversy with man. If it is expedient, or necessary, for the Lord to do this, man can not approve himself nor fill the measure of the creation, in which he has part in this world, without it.

The question of stewardships then, is a settled question introduced by Jesus into the church in the first century, introduced under him in the present time, made the order of the church in the time of Enoch, of which it is stated that this instruction was given to Enoch concerning the order of the church for the benefit of the poor, setting out clearly that the object of these stewardships is to give every man an opportunity; and our heavenly Father has expressed his special pleasure at men and women having an opportunity for themselves in this present life. But again the inquiry is made, how do you make this harmonize with the doctrine of

ALL THINGS COMMON.

It is suggested first that "all things common" as the same is set forth in the law of Christ, and in the work of his church, is one thing, and the common view in the world of this term "all things common," is quite another thing.

The trouble is that people have had an erroneous idea of what the conditions were under the doctrine of "all things common" as they have had erroneous ideas of many other conditions and of many other statements that are found in the word of God. The teaching in the law is plain and direct, and when comprehended, every part agrees with every other part. It is only when our ideas in some particular thing are wrong that we seem to have found the clash in the teaching of the word. The clash, however, is in the man and not in the law of life.

Turning to the fourth chapter of the Acts of the Apostles, thirty-second verse, we read:

And the multitude of them that believed were of one heart and of one soul; neither said any of them that aught of the things which he possessed was his own; but they had all things common.

It does not state that they did not have anything; but that they had risen to the height of the teaching of Jesus in the law where they considered the doctrine of stewardships and did not claim that the things were their own. They were simply stewards of God over the things which they possessed.

In the thirty-fourth and thirty-fifth verses it states:

Neither was there any among them that lacked; for as many as were possessors of lands or houses sold them, and brought the prices of the things that were sold, and laid them down at the apostles' feet; and distribution was made unto every man according as he had need.

Now those who may have thought that the law as outlined here was that everyone should bring all that he had and lay it down at the apostles' feet and go away without possessing anything, we think are mistaken in their comprehension of it. A better thought is that brought out in section 42: 8:

If thou lovest me, thou shalt serve me and keep all my commandments. And, behold, thou wilt remember the poor, and consecrate of thy properties for their support, that which thou hast to impart unto them, with a covenant and a deed which can not be broken.

The consecration was made by laying all things before the apostles in a proper statement. We perform this work in the church to-day by our inventories which contain the proper statement. The statement is made in the law: "Every man that cometh up to Zion must lay all things before the bishop in Zion." He lays everything before the bishop, however, by making a correct statement of what he has. Now if we take the record of the work accomplished in the first century as set forth by the Apostle Peter in the fifth chapter of the Acts, we have it clear that there was no law then of the church requiring these parties to give everything they had to the church, any more than there is in the church to-day. He says:

While it remained, was it not thine own? and after it was sold, was it not in thine own power? Why hast thou conceived this thing in thine heart? thou hast not lied unto men, but unto God.—Acts 5: 4.

Ananias was not compelled to sell his possessions and bring the money, and after he had sold the property he could do with the money as he thought proper, but he could not come and cover up, through falsehood, a part of the proceeds and find favor in the sight of God any more than could Achan in the time of Joshua, who violated the covenant that he had made, and took and hid the gold and silver underground in his own tent.

A view of this is given by noticing the history set out in the first five verses of the sixth chapter of the Acts, and it is clearly indicated that there was a daily ministrations to certain persons in the church. They were not those who could help themselves, however. They were the widows, and when there came complaint of the Grecians against the Hebrews because of the neglect of these widows in the daily ministrations, then the apostles took the matter up and arranged for the carrying out, in a more perfected way, of the rules that had been adopted.

By turning to the record in the epistles it is shown very clearly that there was an arrangement made for those who were widows indeed, necessarily such, and the arrangement was different to those who had received their stewardships and who could stand responsible for themselves. The statement is clear:

Let not a widow be taken into the number under threescore years old, having been the wife of one man, well reported of for good works; if she have brought up children, if she have lodged strangers, if she have washed the saints' clothes, if she have relieved the afflicted, if she have diligently followed every good work.—Timothy 5: 9, 10.

The society of widows and the ministrations to such society, however, was a different distribution than the distribution made to the people, "unto every man according as he had need."

Again the apostle states:

If any man or woman that believeth have widows, let them relieve them, and let not the church be charged; that it may relieve them that are widows indeed.—1 Timothy 5: 16.

This shows that under the law of the church in the first century everyone stood responsible for his own, and this was under the direct teaching of the apostles themselves. It is in harmony with the doctrine set forth by the apostle as follows:

But if any provide not for his own, and especially for those of his own house, he hath denied the faith, and is worse than an infidel.—1 Timothy 5: 8.

It is not the doctrine of Christ that men shall not look after their own and feel the responsibility of so doing in this world, nor is there any arrangement of the church that will bring about such a condition as this, nor would it be a Christlike condition if it were brought about.

"All things common" then does not mean that the people do not possess anything, but it refers to the fact that what the people do have in their possession is used for the benefit of their neighbor as well as themselves, and thus all things are done to the glory of God. Instead of breaking up homes and sending forth families tramping over the world, the provision is that every man shall have his inheritance and his stewardship, his place of living and the opportunity under which he may make his living.

In the time of the New Testament church "all things common" found men under responsibility; they did not claim what they had as their own, but

they claimed that they were stewards of the same, stewards unto God, and they made use of these things as good and wise stewards should, not only helping themselves, but helping their neighbors.

If we turn to the law of the church where all things common was carried out upon the Western Continent, it is in strict harmony with this work upon the Eastern. The statement is:

And many of them saw and heard unspeakable things, which are not lawful to be written; and they taught and did minister one to another; and they had all things common among them, every man dealing justly, one with another.—Book of Mormon; authorized edition, page 672, paragraph 11.

"All things common" where every man dealt justly one with another shows that every man had his stewardship, and he could have some credit for dealing justly with his neighbor under such circumstances as that.

But to say that every man dealt justly one with another when no one had anything to deal with, would simply be putting the matter in a wrong light, and make a farce of the boasted oneness attained under the law of all things common.

Under the management of all things common there is a treasury, storehouse, also called "The Lord's storehouse," the same as is provided in the giving of stewardships. This treasury or storehouse contains the common property of the whole church and those who are stewards, and the poor, may properly look to this for assistance when such is needed, but it does not contain the individual possessions of the people, except under such instances as where a brother or sister through inability to continue to act longer for themselves, desire that the church hold for them, when due account would be taken and the possessions placed in the storehouse.

Referring again to the arrangement as it was in the time of Enoch, set forth in Doctrine and Covenants 81:4:

And you are to be equal, or in other words, you are to have equal claims on the properties, for the benefit of managing the concerns of your stewardships, every man according to his wants and his needs, inasmuch as his wants are just; and all this for the benefit of the church of the living God, that every man may improve upon his talent, that every man may gain other talents; yea, even an hundredfold, to be cast into the Lord's storehouse, to become the common property of the whole church, every man seeking the interest of his neighbor, and doing all things with an eye single to the glory of God.

Here is contained a definite statement of the work of stewardships, and all things common, carried out for the same purpose by the same people at the same time, and the order is spoken of in the subsequent paragraph as being "an everlasting order."

If the Saints attain to the standard of perfection, as did the church in Enoch's time, there is no question but that the entire law will be carried out since it is for the good of the people, and betterment in every way, and the sooner that each person moves

in the matter the better for him and the better for all.

The question is asked again, How much is necessary to the stewardship? We can only answer in the language of the law. People who wish a more definite answer than our heavenly Father has furnished are not satisfied with the word. They have some purpose in view that is special to themselves. The language of the law is, "ample for their needs and according to their wants." That does not mean, first a stingy supply and, secondly it does not withhold the proper help to carry on the business of the stewardship. The words "according to our wants" refer to what people may ask and think they should have for carrying on their work. For illustration, one man might want an extra team, another a few hundred dollars to assist him, and another to change from city to country life so that he could carry on the work of farming. All of this comes under the head of "wants" and we must not forget that the wants are to be supplied providing that the "wants are just."

The amount of the stewardship is to be determined by the individual and the bishop and his counselors having charge of the matter. If they fail to agree upon this then it is referred to a high council. This is the method given in the law for determining the amount. It is not left for any person to judge for himself what amount another should have, no one should judge of these matters unless he is put in the judgment seat. If the matter could have better been determined in some other way than by leaving it so that each instance should be passed upon by those who are placed as judges, no doubt our heavenly Father would have given the direction, but this is the Lord's plan. Men ought not to want to change it to some other way, because it would not stand approved of him if they did carry it out some other way.

The object in the exposition of the law is to show what the law is, not what somebody thinks the law ought to be, or what somebody would like to have the law to be. There has been too much of that kind of teaching in the world. The question is, What is the law? and let us abide by that, and no man's views are to be followed if they are outside of the law or contrary to the same, whatever his place in the church.

The theory that the living priesthood do not have to move in harmony with the law is not the Christ theory. That is anti-Christ. When any person claiming to be of the priesthood does not move in accordance with the law of Christ, he is not moving with Christ. He is at variance with him when he is at variance with his law. The true doctrine is, "He that transgresseth and abideth not in the doctrine of Christ hath not God." Who? Anybody; whatever

official place he may hold or claim to hold. The law tries men. Men do not try the law. Christ was subservient to the law in all instances. He did not make the law subservient to himself.

We bespeak then for the carrying out of the law of consecration as it is revealed in all the books, not waiting for some other people to perform the work, or promising ourselves to do it at a later time. True faith is, and it should be manifest on the part of every member, to move forward according to the direction in the law. Then we may expect to reap. Shall we do so?

Of General Interest

COX MAKES STATEMENT.

M. L. Cox of the state municipal examining board to-day issued this statement comparing the finances of dry towns with wet ones:

"Answering your request for a statement as to the financial condition of the different cities of Iowa, making a comparison of those which desire a revenue from the saloon business with cities which have no saloons, I will say that after completing the examination of all the cities of the State of Iowa for the second time (under the direction of the auditor of state) I have discovered that a saloon revenue is not necessary for a city's maintenance; instead I have found, as stated to you before, that from a financial standpoint, saloons are a menace and hindrance to the welfare of any city. Having formed this opinion after making a comparison of cities of near the same population and surroundings, one with and the other without saloons, I found that without exception the city without saloons was in the better financial condition. After discovering that this condition existed I undertook to find out the reason for it.

"I will state further that there are two or three cities in Iowa which have a larger city debt than Des Moines and each of these cities has more saloons than Des Moines. About the time of the closing of the saloons in Muscatine I visited that city. My attention was called to the vacant buildings caused by the closing down of the saloon business, and I will admit that the old town did look bad, for the breweries had placarded the windows of these buildings calling attention to the deplorable condition of things. Two years from this time I again made an examination of the accounts of the above city. I found every one of those empty buildings occupied by some legitimate business, new business blocks had been erected, one banking interest had already erected a very commodious cement structure, and another had its foundation started. A business man told me conditions were better, as the laboring people were able to pay him for what they bought. I asked one of the city officials as to what he thought of the

change and he said he had been converted to the change, as he was an officer in one of the banks and the small savings deposits in his bank had increased over one hundred thousand dollars, and by inquiry had found the other banks had increased accordingly.

"After discovering the facts I have here enumerated I am convinced the saloon is a curse to any city." (Signed by) "M. L. COX,

"State Municipal Examiner."

—*Des Moines Capital*, November 28, 1910.

RAIN IN JERUSALEM.

Just now the Holy Land is suffering from drought and the people are praying for rain. We have had one or two showers in the past few days, but more is needed or the crops will fail. The most of the inhabitants here are religious. They believe in prayer, and Mahometans, Christians, and Jews are now all holding services at which they ask the Lord to send water.

We had a slight rain yesterday and more is expected. The people evidently think their prayers will be answered. As I walked through David street I heard two Mahometans talking. Their language was Arabic, but my dragoman told me that one had just said to the other:

"How good God is, after all. We have prayed for the rain and, lo, it has come."

When the first shower began to fall I was standing at the door of my hotel. A little girl passed. She had a platter of bread on her head and the rain was pouring down upon it. She was wet to the skin, but nevertheless she was singing. I asked my guide the words of her song. He replied: "She cries: 'Praise God for the rain! Praise God for the rain! Praise God for the rain!'"

This little girl was perhaps eight years of age.—Frank G. Carpenter.



DOCTOR MYERS FLAYS THE BLASPHEMERS.

"The foul language by which a man won the presidency of a London club of atheists might go for some political conventions in Boston," declared Courtland Myers, D. D., in his address last night in Tremont Temple on the third commandment.

In his usual emphatic phraseology, Doctor Myers flayed the blasphemers, declaring that the sin was one peculiar to America, and comparing it to a subterranean fire which would ultimately consume towns and cities. "Profanity is the fool's dress, the gentleman's shroud, and the sinner's nakedness," said he, "and shows the truth of the quotation, 'Out of the abundance of the heart the mouth speaketh.'"

"Our life to-day has little reverence for parents, old age, religion, or the Bible. Even a religious service is touched with little reverence to-day. Many persons interrupt the sermons of the prayers; overcoats, umbrellas, and hats are seized in a mad effort to be the first out of the door of the house of God, while in the midst of the prayer you can hear the whispers of the irreverent."

Passing then to the topic of actual profanity, which he characterized as insincerity, Doctor Myers continued: "It is the wickedness of a man's life revealed. Men, who are in this house of God to-night to-morrow will use profanity ten thousand times, ten thousand times a day. Not a man would be mean enough to want his worst enemy to be damned. He's trifling with God. God never damned a man."—*Boston Journal*.

Mothers' Home Column

Advisory Board, Daughters of Zion.

EDITED BY FRANCES.

Mrs. B. C. Smith, president, 214 South Spring street, Independence, Missouri; Mrs. H. A. Stebbins, vice-president, Lamoni, Iowa; Mrs. D. J. Krahl, secretary, 724 South Chrysler street, Independence, Missouri; Mrs. F. M. Smith, 630 South Chrysler street, Independence, Missouri; Mrs. L. L. Resseguie, Lamoni, Iowa; Mrs. M. E. Hulmes, treasurer, 909 Maple avenue, Independence, Missouri.

Dear Friend: In your Christmas giving you will not forget, will you, the one thousand unsold copies of that beautiful poem "At last"? It is full to repletion of comfort and hope. Thousands in the church are not able to afford a copy but would appreciate one, more than you can imagine. Do you know of one such to whom you can send a copy? It contains besides the picture of David Hyrum Smith, that of his only son, Elbert, his wife, mother, and little son, and the very best picture of Brother Joseph ever taken. These groups, with others of his relatives, have been used in illustrating this neatly bound booklet. You can not find in any bookstore in the land a more suitable holiday gift, not to mention the fact that in ordering this you are patronizing your own publishing house.

Only twenty-five cents. Order right away or you may be too late.

To the Daughters of Zion.

Dear Sisters: I want to ask your candid opinion as to what should be taught the children in regard to the nativity of Christ. Should it not be the truth as we find it written? The children's minds have been disabused concerning Santa Claus, and yet there is not a Christmas but what an error is plainly taught them concerning the star. Sometimes it appears in either poetry or prose that the star appeared with the angel, lighting up the plains where the shepherds were watching their flocks. And again that it led the shepherds when they went to Bethlehem to see the infant Christ, and from some that the star went before the wise men on their long journey from the east of Bethlehem.

It always makes me feel sad, because there is no foundation in the New Testament for either of the foregoing statements, and some day the children must learn that they have not been taught correctly about the star. You will see that in the beautiful narrative that Luke gives of the nativity there is no mention made of the star, neither of the wise men being present with the holy family at the time the shepherds were there. It seems to me if the star guided the shepherds to Bethlehem Luke would have said so, and if he did not, should anyone else add to his words? The shepherds would be perfectly familiar with the way to their own town Bethlehem, and the angel told them how they should know the babe. There is no mention in the New Testament of the star being in Bethlehem until it went before the wise men after they had left the courts of Herod and stood over the house, not the manger where the young child was.

According to Smith's Bible Dictionary it was two months after the birth of Christ that the wise men came, and they came in February. But that is not the question now. It is: Shall we teach the children what is not found in the New Testament concerning the birth of Christ? The star was the token to those wise men that dwelt in the east that the Messiah of the Jews was born, and it was in the east that they saw it, which would be just as interesting to the children as to say that it guided the shepherds to Bethlehem.

By a careful reading of the third chapter of Matthew (Inspired Translation) one will find that there is no intimation of its having guided the Magi to Jerusalem.

Yours for truth,

E. B. BURTON.

P. S.—Now for just a little on that supposition. I am of the opinion, not to say belief, that the Magi were representatives of the people in the east who were looking for the birth of the Messiah, and very probably the descendants of Ishmael the son of Abraham, and though not of the seed of promise, except that God would make of him a great nation, some may have obtained the knowledge of and held to the faith in the God of their father Abraham, at least in that one great promise. And it is not incredible to think that God would nurture that belief and give them a sign of the birth of the Messiah who was to be the Savior of all mankind, as well as to the believing seed of Abraham on this continent. At least the Magi knew enough about the "Messiah of the Jews" to speak very definitely when they came in search of him, and very positively of their knowledge of his having been born. "For we have seen his star in the east," as though that was evidence that none could gainsay, nor were they daunted when they found no such child in Jerusalem. They also knew that he was the Son of God, and of his mission, or they would not have called him the "Messiah of the Jews."

E. B. B.

Requests for Prayer.

Sr. Jennie Milner, of Johnsonville, Illinois, writes: "My father, also our brother in Christ, Henry Ayers, desires a special interest in the prayers of all the Saints, even in the prayer meetings. He requests the prayers in this way, that if God can see fit to heal him, pray for it to be so; if not, pray Him to be merciful, and if this affliction is to be his final suffering, that God in his mercy could see fit to relieve him of his suffering and to bless and help him to be removed from all earthly ties, and be perfectly resigned to our worthy Master's will. Pray that God may bestow a special blessing on him in some way, whatever may be pleasing to him. Anyway, so he may know. God is the author and has recognized and owned him enough to bless him or manifest himself to him that he may be comforted thus, as his heart seems to be mourning and longing for."

Brother and Sister Albert P. Langdon, Dickinson, North Dakota, write as follows: "Dear Saints, will you please pray for our darling baby of whom God has given us charge. She has ruptured herself, and is sorely afflicted with skin trouble. She is two months old and weighs four and one eighth pounds. Her name is Beulah. We are isolated Saints and have not the pleasure of meeting with God's people."

Letter Department

HOUSTON, TEXAS.

Dear Saints: I have just arrived in Houston, Texas, where I expect to remain during the winter months and, if there are any Saints here, I wish some of them would write to me, general delivery, giving address, as I would like to associate with the Saints as much as possible. It has been a little over fourteen months since I have had the privilege of being in a branch of the Saints. It is with sweet memories that I think of the branch at Lees Summit, Missouri, where I last had the pleasure of associating with the Lord's people. I have often thought of, and prayed for the Sunday school class I loved and taught there. Some of the Saints may be interested to know that my health has greatly improved since I

those who have gone and those who will go hereafter, that they may be more able to battle with the world.

I have had many enjoyments in the service of the Master, though I have not taken up all the duties that rest on me. God knows why, and in his own due time will give me strength to do those things that are most needful. I feel my weakness and many times feel unworthy to take my Maker's name on my lips, but I hope and trust you will aid me by your prayers.

Your brother in the one faith,

WILLARD GREEN.

Editors Herald: I wish to present a few lines relative to conditions where I have labored since the April conference. I have spent some time in localities where our work is new and prejudice is strong against us, and in a few places succeeded in stirring the opposition to activity. At Gordon the Presbyterian minister announced a lecture on "Mormonism" after I had preached a few times and left the town. Sister Baber notified me of the proposed lecture; I was present and took notes, and gave notice of reply, inviting the minister and his congregation to hear the reply. I had a full house at the reply and am persuaded much prejudice was removed.

The theory that Joseph Smith wrote the Book of Mormon while under the influence of epileptic fits was advanced with as much gusto as though it were true. I am more and more convinced of the divinity of the work when I see the methods resorted to by those who oppose it. Also I learn that it is true now as in the past, "Ye shut up the kingdom of heaven against men; for ye neither enter yourselves, neither suffer ye them that are entering to go in."

At Chadron some interest was manifest while holding meetings in private houses.

My personal needs have been cared for wherever I have been, but one occasion deserves special mention. Before my coming to a wild locality in the sand hills a lady dreamed of my coming, and as it seemed to me was thus wrought upon to entertain me while in that locality, for it was done at a great sacrifice of comfort to the family. Surely such will not lose their reward, and I hope to be always appreciative of the motive that prompts such sacrifices.

I would again remind the Saints of the Central Nebraska District that our church funds in the district treasury are exhausted, and if I shall be able to pay the allowances to families of missionaries and the poor, some one must put the means in my hands. Do not wait till you can pay all you owe to the Lord, but send what you can to the Bishop's agent by draft, post-office or express money order, to Inman, Nebraska, and you will receive your receipt in due time.

We ought to have the name of every Saint of mature age on the record as contributing to the advance of the Lord's work.

Your brother in gospel bonds,

LEVI GAMET.

JOHNSONVILLE, ILLINOIS, November 28, 1910.

Editors Herald: I certainly feel my weakness and inability to write to you, but through the wish of my dear, old, afflicted and suffering father, as well as the desires of my own heart, I shall do the best I can, that you may know that I am among the many who are trying to do all the good they can for the upbuilding of the cause of Christ and for the salvation of souls that have never accepted the truth, and became obedient to the commandments, even before we can justly claim a blessing of everlasting life with Christ and his angels. I am so thankful that I ever heard the gospel preached in its fullness, and that God blessed me with the understanding to believe, accept and, better yet, obey it; and best of all has given me strength to stand firm for the truth, though opposi-

tion and persecution have pressed greatly upon me. I do not care how hard I may be pressed, how hard the trials may come, if God will help me ever to look to him, and deliver me as he always has; and I know God will ever do his part, if we will do ours. I know, as well as I know I now breathe, that this latter day work is true. I know that is the selfsame gospel that Christ taught when here on earth, also that same gospel which he commissioned his apostles to go and preach. I know it is the gospel that calls us to the straight and narrow way, and they that climb up any other way are the same as thieves and robbers, but Saints have much to do after becoming obedient to the gospel, for then we are only on the first round of the ladder, and we can never leap from the bottom to the top, but must come step by step.

Let us constantly watch and pray that we may never be guilty of a work that will bring reproach upon the church, for we will certainly be held responsible if we do.

May God help us so to live that we can easily be pointed out by the world, whenever we go, and be marked as a Latter Day Saint, Mormon, or whatever they see fit to call us; so we live in a way that we are not one of the number walking in the broad way.

Let our daily walk be by dress, actions, and conversation, such as Christ demands of his people, therefore be known by our fruits.

I ask an interest in the prayers of all the Saints that I may ever be found faithful in doing my duty, and that God in his mercy would spare me, even though it may not be for my good to be healed of my many afflictions, spare me to overcome every weakness and help me to do much good in and for his cause. Pray with me that I may know how to come to Him, how to praise him and that I may never be deceived in myself and think I am doing his will when I am not, and that I, alone, may not be found faithful, but that my husband may continue to grow rapidly into spiritual knowledge and that our house may be a house of prayer and of sunshine to all that may enter with us. My husband is the only one of his family or relatives on either side, so far as we know, that has ever accepted the truth of the gospel.

We trust he may be found faithful that many others may be brought to the fold by and through his works and to God be all the praise. May God help us, each and all, to so live that when done with this life we may be worthy to inherit everlasting life in God's kingdom, is the prayer of your unworthy sister.

JENNIE E. MILNER.

COOKES POINT TEXAS, December 1, 1910.

Saints' Herald: I will write you a note to let you know that I am not dead yet. I left home last Saturday for Falls County, to visit and preach to the Philadelphia Branch; I preached Sunday and at night to fair audiences, which gave good attention and interest. There is great need of pastoral work in this branch.

I next went to Texas Central Branch. There I met Bro. E. Bates. I visited most of the members at their homes; I found that they still had an interest in the work and seemed very anxious to have me preach to them. I visited Bro. William Dotson, who lives near Hearne, twice. He is very low with Bright's disease; I don't think he can live very long.

I returned home by way of Hearne. Here I met a doctor by name of Irvin, who don't belong to any church, but had belonged to the Baptist Church. He told the people in my presence that there were some traits of character that the Latter Day Saints had that he admired; one was, when you found a Latter Day Saint you found him opposed to whisky; they are Prohibitionists. He also said that a few nights before he had passed by one of our church houses, and it was standing open, and it made an impression upon him that the

Latter Day Saints surely had a spark of religion, as they did not try to make a display in the sight of the world. Another thing he noticed was, that they would assist one another in need. At that juncture a bystander remarked that was his religion, but he was not a member of any church; he was an old Federal soldier.

I appreciated the high compliment payed our church and people. If we live our religion it will tell, no matter how great the prejudice is against the church on account of the doings of the Brighamites, who are apostates from the church. There are many honest people that don't know the difference in the doctrine of the Brighamites and the Reorganized Church of Jesus Christ of Latter Day Saints. Yet they can and do see that we do not practice the doctrine of the Brighamites. The divinity of this work is of God, and will triumph over all that oppose it. In view of this let us continue to fight the good fight of faith, and earnestly contend for the faith once delivered to the Saints, and practicing in our lives the religion of Jesus Christ, and the victory will be ours through him.

I am still in the conflict and expect to remain until I obtain the victory and crown. E. W. NUNLEY.

KINROSS, MICHIGAN, November 30, 1910.

Editors Herald: The HERALD is the only minister of the true gospel we have here in Kinross. Brethren Cornish and J. Goodman were here one week this fall and gave us some good sermons, and have promised to come again in the spring. There seems to be quite an interest. I think some will be baptized in the spring if the elders come. I am anxious to see a branch of Saints in this place, as there is no place I enjoy myself as I do among the Saints of God. I am striving to do what good I can, although it seems but little. I hope some time to be able to do more.

Your brother,
WILLIAM DUNLOP.

NORFOLK, VIRGINIA, November 26, 1910.

Editors Herald: I hope you will not consign this to the wastebasket, as I want to let the Saints know that I am still interested in the gospel of Christ, and I think the signs of the times herald the near approach of the coming of the Lord and Savior Jesus Christ. I know that if I had not received the evidence I have while in this great work, I would likely have been an infidel or taken my own life, as there are thousands who have not passed through half I have, and are putting themselves out of the world. I have been worse off (I think) than Job, as I have lost all I had three times, besides a companion whom I loved better than my own life, of whom I often dream, and whom I hope to meet in the better world. She was indeed a faithful Saint.

I am over four hundred miles from home, as I can not get work at home on account of the persecution subject to a Sajt; and also the smallness of the town, there being only six hundred people. I have only been home twice in three years. My wife says if she can get where the church is she will join, but it is hard to get the means to move so far. I have no church privileges, and ask the prayers of the Saints as I have trials without end.

Yours in gospel bonds,
WM. C. CUMMINGS.

LOWER LAKE, CALIFORNIA, November 27, 1910.

Dear Herald: As I was appointed superintendent of Gospel Literature Bureau for the Northern California District, I realize that a great responsibility rests upon me, the work being a broad one, and humanity will be blessed more or less, according to my efforts in circulating good literature. I beg to say that I am not very well versed in the work. Bro.

Joseph Ferris gave me some valuable instructions by letter, for which I am thankful, but conditions here are not to be compared with the environments of his locality. We are isolated, living on a small farm, three miles from the little village of Lower Lake, so it will be impracticable to do as he suggests, but I am doing what I can to distribute good literature, where I think it may do the most good. But as to visiting local branches, it is seldom that I can avail myself of the opportunity, as there are too many miles intervening.

Brother Farr and wife have just returned to their temporary home at Stockton, after a stay of three weeks with us. We enjoyed their company, and would that they could have remained longer. While here he preached eighteen grand and convincing sermons. Although no one was baptized they made many friends and much prejudice was removed, and all, both Saints and outsiders, were sorry when the parting came. May God's blessing attend them wherever their lots may be cast.

While here Brother Farr reorganized our little branch of thirteen members, and organized a Sunday school of eleven pupils, all bright and well behaved children, and they are all very much interested in their little work. One of the pupils, Sr. Gladys Hinton, is organist and secretary. Bro. E. B. Hinton (priest) speaks alternately on Sundays with the writer.

Yours in gospel bonds,
EDWARD F. ADAMSON.

INDEPENDENCE, MISSOURI.

Editors Herald: I have been reading the Herald, and when I read the sermon of Pres. Joseph Smith, I thought of the first sermon I heard him preach in 1879. The text was, "The world owes me a living." I thought that was a funny text, but he made a sermon out of it. I have been in the church for thirty-three years and until that time there was nothing that troubled me and I thought it was foolish to be in trouble, but I have found that when we try to serve the Lord the opposite power can cause trouble.

I feel thankful to God now that he has guided me from my boyhood, as my blessing tells me, and that he has given his angels charge over me, and they have been true to their trust. I believe them to be true and that he is well pleased with me. That was told me by one elder that administered to me and that my name was written in the Lamb's book of life. These four promises cheer me to stand the persecution that has been heaped on me.

In 1897 it seemed that something said to me, "You don't go to church; your deafness does not hinder you, and you are not obeying the law that God has given." Then I went; but a few would speak to me and others would seem to shun me; but there was something that would prompt me to go. Now things have changed, and I go to church and I have no such feelings. I don't know that I have wronged anyone. If I have and they will let me know what I can do to make it right, I will do it with gladness.

I have no ill will against anyone, and I don't think I have many years yet to stay here, and I want to be ready when the time comes. May God's choicest blessings rest and abide with all.

Your brother,
F. T. DORIE.

SUTTON IN ASHFIELD, ENGLAND, November 19, 1910.

Dear Herald: I am a little girl, twelve years old, and proud of being a scholar of the Sutton in Ashfield Sunday school. At the request of our superintendent, Sr. Mary Jane Rallings, I am trying with the Lord's help to write a little in regard to the history of the church, which my father, Elder John Holmes, is teaching us from time to time.

EFFIE HOLMES.

SUTTON IN ASHFIELD, ENGLAND, November, 1910.

Dear Herald: I am a little sister, aged twelve years, and a scholar of the Sutton in Ashfield Sunday school. At request of our worthy superintendent, Sr. Mary Jane Rallings, I am trying with the Lord's help to write a little essay on the history of the church, that our brother, Elder John Holmes, teaches us from time to time.

Your sister in the gospel of love and peace,
MARY JANE WESTON.

A Tithe Paying Working Girl.

While reading my HERALD to-day and noticing the article, "Tithes and offerings" by Bro. E. L. Kelley, I took especial notice of the illustration he gave: "A young man without others to support labors and makes fifty dollars a month and board. His increase is fifty dollars, the tithe would be five. But should he have to pay ten dollars a month for his board during the time, this sum would be deducted to get the true increase." This is so plain we can not help but understand, and because I have had some experience and my sentiments are the same I felt as though I should write and tell my experience, which perhaps might help some one.

I am a working girl. At present I work at the Saints' Home here at Lamoni; but prior to this time I worked in the silk mills at Belding, Michigan. I have, since I began to work for myself, paid one tenth of what I have made above my board for tithes and I am sure I have received blessings for so doing. It would be impossible for me to name them all. When I first began to work for myself my health was very poor indeed. I did not make very much, but I willingly gave one tenth of what I did make. I did not feel as if the Lord was under obligations to me because I paid my tithes, but I felt as if I owed him the one tenth. In his own time he gave me perfect health.

I do not believe that if we keep the law of tithing and do not keep the rest of the commandments we are entitled to the full blessings of God, and of course "God is no respecter of persons," and if we are not entitled we will not receive.

I have heard remarks similar to this: "We can not expect a very poor person to be spiritual because the cares of life and how they can make a living occupies their mind." I do not believe a person who is not spiritual when he is poor will be spiritual when he is rich. The cares of life will still engross his whole attention. It has been my experience that when I have trusted fully in God, my work has been made lighter, my cares have been fewer, and my soul has been more satisfied.

I have only begun to walk the pathway of life, and realize that I have much to learn, but I am sure that God will be with me to guide me if I only live close to him. I am not entirely satisfied with the records that I have made, but I hope that each year I can see where I have gained. A true Christian life is not reached by a single bound.

The gospel is indeed worth living, either for the youth or the aged. I fear my life should have been dark indeed had it not been for what the gospel has done for me. I trust none will think I have said what I have in the spirit of boasting. It is only to help other working girls and boys see that God recognizes the gift, no matter how small it may be.

Ever praying for the welfare of the people of God, I am,
VIVIA DAVIS.

LAMONI, IOWA, December 1, 1910.

Reunion of Eastern and Western Wales District.

A reunion of the Eastern and Western Wales districts convened at Aberaman, South Wales, October 1 and 2. The Saints there secured for the two days fine accommodations in

the public hall. A resolution was passed that Elder G. T. Griffiths, with J. W. Rushton, preside at the reunion. Pres. A. T. Trapp was elected secretary. Reunion opened with the singing of a hymn, followed with prayer by G. T. Griffiths, who afterwards made a few remarks; the remainder of Saturday evening was taken up with business relative to the reunion, and a permanent committee on same was appointed, viz, the assistant missionary in charge, together with the president and secretaries of both districts.

Sunday meetings were Seventh Quorum of Elders' meeting at 9 a. m., Elder J. E. Meredith, president, in charge; priesthood meeting at 10 a. m., Elder G. T. Griffiths in charge; preaching at 11 a. m., Elder J. W. Rushton; priesthood meeting at 1.30 p. m. to 2.30 p. m., Elder G. T. Griffiths in charge; social meeting at 2.30 p. m. At this meeting many testimonies giving encouragement were uttered.

Elder J. W. Rushton, who was on his last visit to Wales before leaving for America, occupied the evening hour. His discourse was much enjoyed. A. T. TRAPP, *Secretary.*

News From Missions

THE MEXICAN MISSION.

It is too soon to give much definite information respecting the above named mission; however, I am glad to comply with your request, and let HERALD readers know what we are doing and how things look to us.

Wife and I arrived in Torreon, Mexico, October 21. We were preceded by Bro. W. H. Mannering and wife over two weeks. We first intended to locate in Durango, the home of Bro. David S. Anthony, but through advice of the minister in charge, Bro. F. M. Sheehy, Torreon was selected instead.

The first meeting attempted was held in one of Brother Mannering's rooms Sunday, October 23, at 7 p. m. Brother Mannering was the speaker, but only a few children ventured within the room. After the meeting was regularly closed, a few adults came, but only one came in. We decided our meeting was too early and so held another, the writer speaking at Brother Mannering's request. I think we had two good listeners, one in the room; the other leaning against the door jamb.

The Lord had something better than this for us to do, but we did not know it then. A small congregation, perhaps fifty or sixty, counting the children, worship in a hall in the same block in which we rented rooms. Wife and I attended one of their meetings; and, having no organist, they invited her to play. This, of course, she did. They seemed to greatly appreciate this help with the music, and insisted on us returning to other services. She soon became their permanent organist.

They had no pastor and had been praying for the Lord to send them one. They invited us to preach for them. This we did, Sunday, October 30, at 7.30 p. m. The writer spoke first and Brother Mannering followed. I explained to them in detail why I had begun the study of Spanish and why I was trying to preach the gospel to the Mexican people. I also called attention to facts which indicated that we had been sent to them in answer to their prayers. After Brother Mannering had spoken, three of the leaders spoke, indorsing the idea that we had been sent to them by the Lord, and approving much that was said by us both.

Sunday, November 6, Brother Mannering spoke, the writer also making a short talk by invitation.

We are now regularly installed in the worship and service of this congregation. We are active participants in all the services. Sabbath school 10.15 to 12; practice of music in

one of our rented rooms, at 4 p. m.; preaching at 7.30 p. m.; prayer meeting every Wednesday evening. So well were they pleased with the pulpit work, there was quite a sentiment last Sunday in favor of a preaching service Sunday morning; but this did not prevail. They are the most friendly people I have ever met. I make no exception. At the close of the meeting the most of the people, including the children, come and shake hands with us and bid us "buenas noches." Even strangers will sometimes come forward and smilingly shake hands with us, as though we were old friends, whom they were delighted to see. Where do you find such friendship manifested among the Americans?

The hall is carpeted and has a neat pulpit decorated every Sunday with two fine bouquets. At the close of the evening meetings, the bouquets are given to the sisters, Mannering and Pender.

Our little band of workers have all we can do and all feel perfectly satisfied. A better opportunity to win the love and confidence of the people, to become acquainted with their customs and to learn their language better, could hardly be asked for. In pulpit work in the Spanish language we have already attained some competency. Of course there is much room for improvement. Brother Mannering has improved much since General Conference.

Our greatest deficiency consists in our inability to understand the language when spoken to us. Not much difficulty to communicate in Spanish, but considerable effort required to receive communications from them. This is particularly true of the writer. Partial deafness hinders. But he does not feel so depressed since being informed by the Adventist Mexican preacher here that the uneducated Mexicans abbreviate many words. He gave illustrations, of which was *Colorado, red*, which they pronounce *colored*, omitting the final "o." No wonder the student is confused! However, we are all improving, and no doubt will soon understand the spoken language better. At present, Sister Mannering excels in this.

The above named minister made us a friendly call and gave us some valuable information. He claims Torreon is the best city in Mexico for missionary effort. There are Methodists, Baptists, Presbyterians, Adventists, an Independent Congregation, not connected with any church, to whom we are preaching, Catholics and perhaps others.

In our Sunday school, the Senior *Quarterly* is up-to-date, equal to English quarterlies published by the nominal churches. I have had no opportunity to examine the intermediate or primary, but the exercises are too lengthy and too prolonged, occupying from 10.15 to 12. The same criticism applies to most, if not all their services; too lengthy. But this feature, I am told, characterizes the services of the Mexican Protestants generally, in this city.

I will close this narrative by relating a dream the writer had shortly after arriving in Torreon. I saw myself in a room waiting to converse with an individual, but understanding there was a waiting congregation in an adjoining room. Presently a party entered, opened the door of the adjoining room, pinned back a white curtain, but in such a way I could not see the people. But referring to them he said: "These are Israelites. They come next."

WILL S. PENDER.

P. S.—Later: Our friends have arranged for two sermons each Sunday. The Adventist minister is a pleasant little fellow, but very aggressive. No more so, though, than we. He wishes to preach one of those two sermons, and succeeded in doing so yesterday. However, the time was mine, the writer having been announced a week before. I think he lost with them, however I had put an outline of my intended sermon on the blackboard. This of course was noticed. So at the close a brother called attention to this fact, and they

announced I would speak Wednesday night, instead of prayer meeting. We do not know just how soon we will be called on to clash with Adventism, but sooner or later the contest must come. It is to our interest to defer the conflict till we are better equipped with the Spanish language. To do this we propose using diplomacy with our friends and try to keep the Adventist minister out of our way for a while. In the meantime, I am preparing a tract on "The law" and intend writing another on the "Sabbath" and publish same here, as will not cost so much to publish here.

At the prayer meeting Wednesday evening, November 16, the writer, assisted by Brother Mannering, blessed a child, probably the first ever blessed by elders of the Reorganized Church in Mexico. Its name is Joel Rosales, born in Torreon, Mexico, January 18, 1910. The father is a barber.

The following prayer meeting November 23, the writer, by invitation, took charge. I would conduct the meeting in my own way. I did, and one of the leaders criticized departing from the usual plan. But he excused me, saying "the brother did not understand." They are certainly our warm friends and I recite these facts to show this.

W. S. P.

KANSAS.

Bro. Roy Slye and I came to Wilmore November 11, upon invitation of Bro. and Sr. Earl Redfield, who live three miles north of town on a farm. They were baptized this summer by Bro. C. J. Scott. They have been workers with the Baptist people here, the only church in town, and had been promised, should the elders of their church come, they might use the church here for meeting. But upon our arrival the minister advised against it. We asked them Sunday night to announce our meeting for Monday night, at their meeting, if we could have the building. We were there Sunday night and waited in vain for the announcement of our meeting, and when the minister announced the closing song, I arose and asked what they had decided to do about our using the church, whereupon the minister informed me that they had decided to refuse us the use of it (and that, too, after two of the trustees had told Brother Redfield he might have it). I then asked the privilege of making a few remarks. This was granted. I told them what I thought of such procedure and quoted several injunctions of the Scriptures that they were not living up to.

I told them we were not Mormons, and briefly explained the difference. I told the people we had a message for them from God, and that we would proceed to secure a place to hold meetings, and invited them to come and hear the truth. The minister said they had been hearing the truth, and he hoped they would all abide by it. The next day we saw the school board, got the consent of each one. They have a lovely building, just finished at a cost of over five thousand dollars. We commenced our meeting next night, November 15, to fair audiences which have increased till we could not seat them all. Our preaching has stirred the whole community, and is the subject of discussion among all the people. One man said he had heard all kinds of comment on our preaching, from one extreme to the other.

The Baptist minister tried to refute our position in his service Sunday morning, but he was weak. His own members told me it was a failure. He asserted the Baptist Church existed all the way since the days of Christ, and urged them to contend earnestly for the faith once delivered to the Saints. He quoted Jude, third verse, and said Paul wrote this to Jude. He said the words *for ever* in the Bible meant always, without an end, and all you had to do was to pray and read the Bible, and you could not go wrong.

Now the Christians say they have sent for a man to

come and show the people we are preaching false doctrine. We intended closing last night, November 27, but we felt the interest demanded a continuance, as several came to us and asked us to continue. Some of them took us to the hotel, and told the landlord to keep us as long as we wished to stay, and charge same to them. There are some fine, noble people interested. So we will continue leaving the results in the hands of the just Judge.

We hope to keep ourselves in a humble manner, that the Lord may use us to bless others and glorify his name and principles among the children of men.

Your brother in Christ,
JAMES C. PAGE.

MONTANA.

Seeing reports in the HERALD from other fields reminds me that Montana District is not altogether asleep, and that some things are being done that are worthy of a place in the dear old HERALD.

Our district conference was held at Race Track, October 15 and 16. This was the first conference ever held at Race Track, and it was the largest gathering of Saints I have ever seen in the State. Arrangements had been made to have dinner in the hall, both Saturday and Sunday, and we took supper in the hall, too, on Sunday evening. This arrangement, besides making it much easier on the sisters living near there, gave the Saints a better chance to visit. At the social meeting Sunday afternoon Brn. John E. Eliason, of Race Track, and Jerome P. Wyckoff, of Deer Lodge, were ordained elders. They are both good men, alive in the work, and will be a great help to the Saints in that part of the district. A good feeling prevailed throughout the entire conference, and the social service on Sunday afternoon was especially uplifting and encouraging.

On November 4, I received a phone message from Reese Creek asking me to come there, November 8, and assist Brn. A. J. Moore and Gomer Reese in a series of meetings. I went as requested and stayed with them until November 21, helping what I could. A good attendance greeted us, most every service, and many were interested in the preaching. Ten were baptized, and one (Bro. Dan Moore) was ordained a priest. The best interest at Reese Creek I have seen there since I first came into this field, more than four years ago.

Saints at Bozeman are still working, trying to hold the fort, spiritually, and pay off the financial obligations hanging over them, also. Yes, and they are making some headway, too.

Brn. W. P. Bootman and Thomas Reese (our Bishop's agent) have been working together of late, teaching the Saints the financial law, in different parts of the district. They have had good success, too, along that line, and have baptized some. Montana will show up more tithes, offerings, and consecrations this year than ever before; and I think the number baptized will be greater than for several years past, at least. Yes, and I think there is a general forward movement along spiritual lines, too, although it is not so pronounced as it should be. The victory is not yet fully won, and there is no place to stop—*onward* is the watchword.

In gospel bonds,
ISAAC M. SMITH.

BOZEMAN, MONTANA, 23 North Seventh Avenue.

... Selfishness can not forgive. Love can not help forgiving. . . . Love defines our neighbor as the man whom we can help, and measure our duty to him by what we would wish for ourselves.—William De Witt Hyde.

News From Branches

CENTRAL CHICAGO.

Sr. Laura Sherman, eldest daughter of Bro. and Sr. A. F. Sherman, was married Thursday evening, November 24, to Mr. Alfred G. Boehm, at her home, 3630 Rhoades avenue, Elder E. J. Lang officiating. About sixty guests were present.

Sunday, November 27, Elder Tanner occupied in the morning, discussing on baptism, and showing how the Father will feel after us when we are careless and indifferent, and if are sincere we will return.

Bro. A. F. Sherman preached to quite a small audience in in the evening, partially due to the very heavy rain in the afternoon.

Wednesday evening prayer meeting in charge of Brother Newton. As the weather was very cold not many were present.

The Gleaners met Thursday of this week at Sr. George Warlick's. Sister Warlick has been on the sick list for a number of weeks, but is now improving.

ALICE CARY SCHWARTZ.
6549 MARSHFIELD AVENUE; Phone, Wentworth 8731.

INDEPENDENCE, MISSOURI.

The speakers at the Stone Church during November were Elders J. W. Rushton, G. E. Harrington, Alvin Knisley, G. H. Hilliard, M. H. Bond, W. H. Kelley, R. M. Elvin, and Hale W. Smith; also, Pres. Joseph Smith delivered an address on Thanksgiving Day; and Dr. Edgar L. Hewitt gave an archaeological lecture, with stereopticon views, on the 28th, which was a grand effort and highly appreciated.

The morning prayer meetings and Sunday school, together with those of the Religio, the enrollment of which, with Home Department is six hundred, and average attendance two hundred and sixty, Ladies' Aid, Laurel Club, and Daughters of Zion, with the Men's League, all continued their regular sessions; also the athletic clubs, Sunshine Band and Band of Mercy, the Boy Scouts and, last though not least, the Sisters' Surprise Visiting committees, all continued to pursue their laudable and varied vocations.

The special events occurring were the march of the Sunday school and others, old and young, to Brother Joseph's residence on the morning of November 6, the occasion being his seventy-eighth birthday.

Then in the evening the Saints attended the two big church rallies held at the Christian church, and First Presbyterian, the former being a Prohibition mass meeting for men, addressed by Dr. Samuel M. Néel, of Kansas City, and the latter, one for women, Mrs. Katherine L. Wolfex of Chicago, a zealous temperance worker, being the speaker.

To the ladies of the W. C. T. U. is due much credit for their efficient service at luncheons given during the week, also on the 8th when they also visited *en masse* the polling booths, singing such songs as "Rescue the perishing" "Where is my wandering boy to-night" and other gospel hymns, as they distributed their state-wide prohibition literature, humbly assisted by one Latter Day Saint sister, and members of the Ministers' Alliance. Among the pleasant social events we note the marriage in their cozy home on the 12th, of our young brother and sister, Hugo Kepley and Dorcas L. Carson; also Brother Joseph's anniversary reception on the 11th, which was attended by a large number of Saints who presented him with the love token purse of about sixty dollars, accompanied with a poem from the facile pen of Dr. Joseph Luff, Brother Bond making a fine speech in behalf of the donors, and 'it was responded to in an impressive manner by the venerable recipient.

In filling up the measure of happiness for about thirty of the elderly ones, on Thursday, the 17th, Bro. and Sr. Ellis Short entertained them with cheer and good-will and an accustomed annual dinner, the ages of those present reaching a total of one thousand six hundred and ninety-five years.

Added to these have been the greetings and "showers" of the Surprise Visiting Committees, showing the Saints' appreciation of the homecoming of some of "the family" from abroad, and of others among us also. Through the kindly offices of the Sunshine Band twenty-nine families on Thanksgiving Day were the happy recipients of their loving bounty and good wishes.

The Laurel Club held a bazaar on the 24th, continuing from 5 until 10 o'clock, and serving supper also; and the result of this delightful occasion was a free-will offering of about \$260, contributed to the dining hall fund.

The Boy Scouts likewise helped to make the day one of joyfulness, for with Bro. W. O. Hands as their Count master they hiked early in the morning to McCune Farm, only seven miles away, and ere they returned were the means of adding to a farmer's store of cheer by saving much damage to his fields by fire.

The Thanksgiving sermon by Pres. Joseph Smith was a true thank offering to God for all his mercies. He spoke before a large audience of the sterling quality of character of our forefathers and of the men of this republic,—Washington and Lincoln,—and rendered due meed of praise for all who had held for a true and noble citizenship in this choice and gracious land of plenty and freedom.

At the close of this eloquent address the congregation joined in singing the oft-repeated prayer

"Long may our land be bright
With freedom's holy light,
Protect us by thy might,
Great God, our King."

ABBIE A. HORTON.

SAINT LOUIS, MISSOURI.

Our speakers during the past month have been Brn. S. A. Burgess, T. J. Elliott, George Reeves, C. J. Peat of Lamoni, Iowa, and Brother Barron of Kansas City, Missouri. Some of the subjects discussed were, momentous times; prohibition; the price of peace; give thanks to God; all of which were edifying and instructive.

The district priesthood meeting was held the evening of November 21. The subjects considered being, public speaking, gifts to-day as formerly, all gifts of God.

District conference will convene December 10 and 11, in Saint Louis. The district priesthood meeting will be held some time during the afternoon of the 11th.

The Mite Society gave a fine turkey dinner and oyster supper Thanksgiving Day, also bazaar and entertainment, which were highly appreciated, and a decided success, as the Mite Society affairs usually are.

The Religio and Sunday school had a rally day in Belleville, Illinois, November 13, at which time subjects of interest were discussed and benefit was derived, both socially and spiritually.

A thanksgiving prayer service was held Thanksgiving morning, when the Saints were given the privilege of acknowledging God's goodness to them during the year. While some of us have had much of trial and sorrow still we know we have had much to be thankful for. As Latter Day Saints we can "Praise God from whom all blessings flow."

E. M. PATTERSON.

2739 DEJONG STREET.

SEATTLE, WASHINGTON.

A few words from this part of the field may be of interest to the readers. We have little to say in a general line, that is, for any great development, but we have something to say in a special way that is noteworthy. One year ago Bro. Fred A. Smith and the writer, with the consent of the majority of the Saints of the Seattle Branch made the initial payment of twenty-five dollars on a church building that the Presbyterians had for sale. The purchase price was two thousand five hundred dollars, to be paid off at five hundred dollars a year, at seven per cent interest. The outlook was anything but encouraging. Because of the attitude of some towards the payment of it, it looked at one time like failure; and some that could have done a great deal to promote the success of the undertaking, have seen fit to ignore all appeals for help. Had it not been for some of the Saints in the district we should have failed in the first payment. One friend, a nonmember, gave us great encouragement, not only in word but in deed. He said, "You will pay for it and will never miss it."

The second payment looked an impossibility, but there are some sisters called the Ladies' Aid in Seattle, who took it upon themselves to do what they could, not knowing how much they could accomplish. They thought they might raise one hundred dollars, by sewing and selling articles. They continued work, and as a matter of fact produced a surplus. A bazaar was held in the church the 17th of November and the result was sales aggregating ninety-six dollars for the day. To date there have been about sixteen hundred dollars paid in principal and interest, and repairs, the Ladies' Aid having paid about two hundred and twenty-five dollars. They are worthy of greater praise when it is understood that there are only about six who contributed towards this achievement.

I wish we could say as much for the spiritual feature of the work. "A little leaven, leaveneth the whole lump." This is true in more respects than one. The Lord has said that the purchase of this building, "will be a place where many will be brought into the work if the Saints are faithful." May God enable us to realize that what we lack in obedience here we shall lack in reward in the sweet by and by.

With a prayer for the ultimate success of the "marvelous work and a wonder," I am as yet a lover of truth.

WILLIAM JOHNSON.

Hymns and Poems

Selected and Original

Christmas.

Along the slopes of Olivet
A hush and halo linger yet;
A whispered homage stirs the trees—
Vocal through twenty centuries.

The stable where the oxen stood
Left us Life's best beatitude,
Where, in a manger, it gave breath
To Him of lowly Nazareth.

And still Wise Men come from afar,
To seek there that strange, unmapped Star;
To Bethany wend, and Galilee,
Some tracteries of His steps to see.

His Life is now a diadem
For quiet, nestled Bethlehem;
Though crushed on cruel Calvary,
What greater on this earth can be?

Hallowed is Kedron's pensive stream;
 No room remains for doubt or dream,
 Since the World's Hope, dear and divine
 Gilds thus—for ever—Palestine.

Ode to a Star.

O yon bright star, so far away,
 The only one I see,
 Who cares enough to peep within
 This lonesome cot for me!

Tell me, O star, art thou too far
 To see and sympathize
 With lonesome man here on this earth,
 Or care thou if man dies?

I wonder me if where thou art,
 They have these whitewashed walls,
 With rows of cots all standing close,
 And nurses' waiting calls.

Ah, no! I hope that where thou art
 There's neither pain nor woe;
 For when I leave this sin-cursed world,
 To thee I wish to go.

That God is good, there is no doubt,
 He placed us where we are,
 But, when I leave this world of pain
 I'll go to thee, O Star.

R. E. STONE, Independence Sanitarium.

NOVEMBER 26, 1910.

Compensation.

If earth's flowers never faded,
 If earth's fruitage never failed,
 If the glad and golden sunlight
 Of earth's summers never paled;
 If no blighting breath of winter,
 Ever brought the frost and snow;
 We would miss the sweet contrasting
 That the changing seasons show.

If life's pathway ever led us
 Through a smooth and flowery mead,
 Or through quiet, peaceful valleys,
 Vine embowered, it should lead;
 With no need of toilsome climbing
 The desired goal to gain;
 We would miss the glorious outlook
 Those who scale the heights attain.

If earth's wealth would never vanish,
 If earth's gems ne'er turned to dust;
 If earth's treasures fondly cherished,
 Could escape the moth and rust;
 We might miss the heavenly treasure
 That has never yet grown old;
 Jewels of unchanging luster,
 Star-gemmed crown and harp of gold.

If earth's friendships never failed us,
 If earth's loves were always true,
 If life's wine was never wasted,
 Or was never wet with due;

We might miss the lasting friendship
 Of the Changeless One; nor taste
 The wine of joy and bread of heaven,
 Whereon now our souls may feast.

So I hold that over yonder,
 When we see with clearer eyes,
 We shall learn in all our losses,
 Some sweet hidden meaning lies.
 And we'll find our compensation
 Far outweighs the pain and loss;
 And our missed and mourned-for treasure
 Will appear as worthless dross.

ALICE R. CORSON.

Miscellaneous Department

Conference Minutes.

CENTRAL NEBRASKA.—The semiannual conference of the Central Nebraska District convened at Clearwater, August 13, 1910. Called to order by district president, Bro. J. H. Jackson, at 11 a. m. There being but few present the hour was spent in prayer and testimony. A good spirit prevailed. In the afternoon the conference was organized by choosing the district president as the chairman, and W. E. Kester as secretary. The minutes of previous meeting were read and approved. Branches reporting were Bonesteel, Inman, Meadow Grove, and Clearwater. Bonesteel, number at last report 75, present number 84; Inman, number at last report 69, present number 69; Meadow Grove, number at last report 56, present number 55; Clearwater, number at last report 81, present number 81. The ministry reporting were: Elders J. R. Sutton, Levi Gamet, J. F. Grimes, J. H. Jackson; Priests C. H. Derry and W. E. Kester. Bishop's Agent, Bro. Levi Gamet, reported having received \$1,127.68; expended \$943.50; balance due church \$184.18. Brn. J. F. Grimes and J. R. Sutton were appointed to audit the agent's books, but on account of not having all the stubs of receipts given by the agent they recommended that the auditing be deferred until next district conference. There were two contestants for the February conference, viz, Round Park Branch, and Bonesteel. The vote resulted in the choice of the latter named place. The date to be fixed by the district president, J. R. Sutton. Recommended that with the sanction of the Clearwater Branch, W. E. Kester be ordained to the office of elder and Bro. Thomas Rutledge to the office of teacher. After due consideration it was deferred until the next regular business session of the branch. It was moved and seconded that the chairman of the conference name the nature of the meetings and the speakers. The preaching was by J. F. Grimes and J. R. Sutton; a sacrament and prayer meeting was held, and the conference adjourned. W. E. Kester, district secretary.

Conference Notices.

In accordance with pursuant action, the conference of the Southern Nebraska district will meet at Eustis, January 15, 16; opening session, prayer service, 10 a. m. Let an effort be made by as many as possible to attend. Paul M. Hanson, district president, 1207-3 Corso, Nebraska City, Nebraska.

Conference of the Southeastern Illinois District will convene with the Brush Creek Branch, Wayne County, on Saturday, January 7, 1911, at 10 a. m. Branch clerks, please send reports to me at Xenia, Illinois, in time for the conference. Also send assessment along. Hope to have reports from all the ministry in the district. A. H. Burroughs, secretary and treasurer.

The Saint Louis district conference will convene at Saint Louis, Missouri, Saturday and Sunday, December 10 and 11. Election of officers, and other matters of importance to the district, and work in general will come up. Let as many in the district attend as can, so the entire district may be benefited. Do not fail to send or bring your branch reports. C. J. Remington, secretary.

CONTENTS

EDITORIAL:
 V. S. Peet, "Non-Mormon," Comes to Light - 1205
 The Work of the United Order of Enoch - 1207
 The Magazine Number of the HERALD - 1207
 A Prophecy of Victory - 1207
 Notes and Comments - 1208

ELDERS' NOTE-BOOK:
 Historical Sketch of the Des Moines Branch, by J. F. Mintun - 1209

ORIGINAL ARTICLES:
 Consecrations, by E. L. Kelley - 1210

OF GENERAL INTEREST - 1216

MOTHERS' HOME COLUMN - 1217

LETTER DEPARTMENT - 1217

O. D. Shirk—Willard Green—Levi Gamet—Jennie E. Milner—E. W. Nunley—William Dunlop—Wm. C. Cummings—Edward F. Adamson—F. T. Dobie—Effie Holmes—Mary Jane Weston—Vivia Davis—A. T. Trapp.

NEWS FROM MISSIONS - 1220
 W. S. P.—James C. Page—Isaac M. Smith.

NEWS FROM BRANCHES - 1222
 Alice Cary Schwartz—Abbie A. Horton—E. M. Patterson—William Johnson.

HYMNS AND POEMS - 1223

MISCELLANEOUS DEPARTMENT - 1224

THE SAINTS' HERALD

ESTABLISHED 1800.

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Notice.

Anyone knowing the whereabouts of the following who used to be members of a branch now disorganized, and whose names have been placed on record of Condon, Oregon, Branch, please notify the clerk of that branch, W. F. Tharp: Clarinda E. Cowdery, Charles E. Aldrich, Lucinda Aldrich, James A. Olney, Lucinda Harper, Charles E. White.

Died.

NEWKIRK.—Isaac B. Newkirk was born July 3, 1834, in Fairfield County, Ohio, and died October 6, 1910, at Richland Center, Wisconsin. He was married February 25, 1866, to Louvenia Newkirk, who with four children still survive him. Was baptized by Z. H. Gurley. His companion says of him, "He was faithful to the end. He always loved that faith and no other." Services by Reverend Warren.

BATES.—Sadie, daughter of Bro. and Sr. William Hawley, and wife of Bro. John Bates was born February 19, 1887, and died at Hubbard Lake, November 11, 1910. She was baptized July 4, 1895, by Elder R. Davis, and was a firm believer in the faith. A husband and two small children survive, also her aged parents, one brother, and one sister, all believers in the restored gospel. The funeral was conducted by Elder E. N. Burt, brother-in-law of the deceased.

DILLON.—At Lamoni, Iowa, November 15, 1910, Bro. James D. Dillon, aged 50 years, 10 months, and 16 days. For two full years his health declined. He was baptized in 1871 by Elder Z. H. Gurley, and lived a worthy and honorable life. He leaves wife and one daughter, an aged mother, three brothers, one sister, and two half brothers. Funeral sermon by H. A. Stebbins. Service in charge of John Smith, prayer at residence by F. A. Smith, and at church by J. R. Lambert. As a member of the Odd Fellows Society, and of the Rebekah Lodge, and of the Modern Woodmen, he received aid and attention from them during his illness; also a large number from them attended the funeral and marched in a body from the residence to the church and to the cemetery.

BROAD.—William Richard Broad was born May 10, 1910, and departed this life October 30, 1910. He was the only child of Edward and Ada Broad, of Fort Dodge, Iowa. Though his life was short, yet it was hard for our brother and sister to part with him. Funeral sermon was delivered by John Jordison, of Coalville, Iowa. The many relatives and friends present at the services gave evidence of great respect had for the parents of the deceased.

TAYLOR.—Wallace Taylor died November 9. He was born November 29, 1836, at Greenack, Renfue, Scotland, and was baptized and confirmed by John Taylor.

STEVENS.—Charles Marshal Stevens, at Eau Claire, Wisconsin, in the hospital, November 24, 1910, aged 31 years, 8

months, 14 days. He was the son of Bro. H. D. and Sr. Hattie Stevens, of Madison, Wisconsin. He was accidentally shot by a companion while in the woods deer hunting. His body was brought to his home at Madison, Wisconsin. The funeral was held November 27, at the chapel near their home. A very large gathering of friends and neighbors assembled. He leaves to mourn a father, mother, four sisters, one brother, and many relatives. The family were all present at the funeral excepting one sister. Marshal was loved and respected by all who knew him; was honest, kind hearted, and true in all his dealings. Brother and Sister Stevens have the sympathy of all who know them. Sermon by W. A. McDowell, assisted by J. O. Dutton.

LADUE.—Kathryn M. LaDue was born June 13, 1882, in Calhoun Township, Harrison County, Iowa. Married to Roy E. Adams, October 26, 1906, at her home in Missouri Valley, Iowa. She united with the Reorganized Church of Jesus Christ of Latter Day Saints, on June 9, 1907. She died at her home, Logan, Iowa, November 17, 1910, aged 28 years, 5 months, and 4 days. She leaves to mourn a husband, mother, three brothers, and many other relatives and friends. She was conscious to the end, her last words being, "Abide with me," and "Think thou of me," these being favorite hymns with her. She bade her relatives good-bye, saying, "Bid all inquiring friends good-bye. Tell them not to mourn for me, for I am relieved of my suffering." She always expressed her heartfelt gratitude to God for leading her by his Spirit to see and obey the gospel, as revealed through Jesus Christ. She trusted in his merits alone. In Him she found sweet repose. She waited patiently for the change and was ready to welcome the pale messenger without a dread. For two years she had suffered without a murmur. She honored God's ordinances and was grateful for the help received from medical aid. "For her to live was Christ, for her to die was gain." But her loss to loved ones and the church was and is deeply felt. The funeral sermon was preached in the Saints' Church, Logan, by Charles Derry, assisted by Elder W. W. Baker. She was laid to rest in the Logan cemetery.

COOK.—Timothy Cook was born October 21, 1834, at Wandsworth, Surrey County, England; was baptized into the Reorganized Church, May 26, 1891, at San Lucas, Monterey County, California, by Elder J. F. Burton, and ordained a teacher the same day. In 1895, he was called to the office of priest. Up to the time of his death he was stanch in the faith. He was loved and esteemed by all who knew him. A wife, two sons, and a daughter survive to mourn the loss of a kind and loving husband and father.

LAURENSON.—At Saint Joseph, Missouri, of Bright's disease, August 27, 1910. Elder William Launson, aged 71 years, 3 months, and 19 days. He was born at Prescott, England, May 8, 1839. He was married to Miss Mary Ann Walker, at

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Manchester, England, December 24, 1864. Six children were born to them; Alfred, of Denver, Colorado; John and William H. of Saint Joseph, and Frederick W., of Hamilton, Missouri, who with the wife and mother and a granddaughter, Jennie, a member of their family from infancy, are chief mourners. Two daughters, Amy, born 1866, and Alice W., born 1875, died in infancy. Deceased joined the Utah church in England, and removed to Utah where he soon discovered that he had been cruelly deceived, and in August, 1870, at Heniferville, Utah, he was baptized into the Reorganized Church, by Elder E. C. Brand. The same year he made his way across the plains arriving at Pittsburg, Pennsylvania, the latter part of the year. September 3, 1871, he was ordained.

London, Sewell Ford, Cyrus Townsend Brady, and Roy Norton are counted among the contributors to a Sunday paper its triumph can no longer be doubted.

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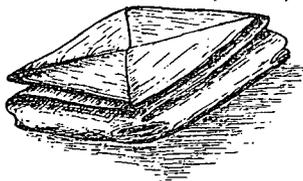
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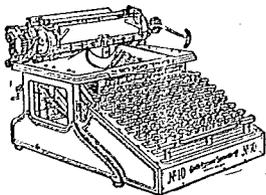
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The Saints' Herald

The glory of the Lord shone round about; and we beheld the glory of the Son, on the right hand of the Father, and received of his fullness; and saw the holy angels, and they who are sanctified before his throne, worshipping God and the Lamb, who worship him for ever and ever.

And, now, after the many testimonies which have been given of him, this is the testimony, last of all, which we give of him, that he lives; for we saw him, even on the right hand of God; and we heard the voice bearing record that he is the Only Begotten of the Father.==Doctrine and Covenants.

H O Smith
741 So. Fuller ave

DECEMBER 21, 1910

MAGAZINE NUMBER

HOLIDAY SPECIAL

Hymns and Poems for the Holidays.

New Year's Day Poem.

Year that is passing away,
Fold up the robe and be gone!
Numbered at last to a day,
Thy work and pleasure are done.
Thou hadst never been before,
And never shalt come again;
A wave on Eternity's shore,
Rolled up, but not to remain.

The things that were done in thee—
The mighty deeds and the small,
Are graven in history,
For ever beyond recall.
And many a year to come,
Shall weep for deeds thou hast known;
While others shall glow with bloom,
From deeds of worth thou hast sown.

What good to weep o'er the grave,
The passing year has made?
What good to grieve o'er the wrongs,
That thick in its path are laid?
Let them sleep—but gird the heart,
The coming year to own;
Its joy to share, its work to bear;
With lessons the past has shown.

Its steps start with the snow,
And pass through springing flowers;
Over the summer harvest glow,
And fruits of autumnal hours;
The leaves fall round its steps,
In the Indian summer clime,
Till trailing its robe and garnered load,
In snow the second time.
But its lips refuse to tell
Of the joy or grief it brings;
Whether its song have a major swell,
Or moans in the minor strings.

DAVID H. SMITH.

Peace on Earth.

Bloodshed and fear and cruelty ran rife,
To "sacrifice" meant take another's poor life,
Till God sent his Son to teach them that strife
Was never a part of his Holyrood!

And what did they do with the Prince—tell me?
They spat in his face—he was slain on the tree!
"As a Lamb to the slaughter," all innocently!
Did the Lord say *that* was good?

But he left us this—"I will come again;"
Then the lamb will nestle in the lion's mane,
And never the blotch of a bloody stain
Shall hinder our vision of God.

EARNEST A. WEBBE.

Precious Name.

Bow, ye mortals, bow before him,
Bow and keep his sacred word;
Bow in reverence and adore him,
Bow, confess your Savior, Lord.

Bow, ye angels, chant his praises,
Strike your lyres with one accord,
While each voice melodious raises
Pæans unto Christ the Lord.

Men and angels, seraphs joining,
In one grand, harmonious chord,
Voice and instrument combining,
All, confess that Christ is Lord.

MARK H. FORSCUTT.

"Peace on Earth; Good Will to Men."

'Twas night; night dark and lone.
On each Judean hill,
The sleeping flocks were silent;
The watching shepherds still.

When, from the sable, starlit sky
A golden path was laid,
And angels swept from heaven to earth,
With songs by seraphs made.

Lo! in yon stall a baby sleeps;
A babe of royal birth;
This message bearing unto man—
"Good will," and "Peace on earth."

Where shadows lay, outside that scene,
A cross loomed, veiled with tears;
But far away, above, beyond,
The Christ enthroned appears.

VIDA E. SMITH.

Welcome Song.

Welcome, welcome friends of Zion,
We await your joyful lay;
Touch the lyre in mournful gladness,
Help us celebrate the day;
Heaven bends with golden glory,
Come and join the grand amen;
Do you ask, "What is the story?"
'Tis the babe of Bethlehem.

Hark! what melting strains of music,
Greet the lonely shepherd's ear;
'Tis the midnight song of gladness,
Hear it echo far and near;
Now its melody betokens,
Theme of joy so seldom told;
Will you tell us, choir of angels,
How you strike your lutes of gold?

Death, with all your dark'ning legions,
Look upon your conqu'ring King,
Cradled low within a manger,
He will life and blessing bring;
Oh! how joyful is the era,
Pris'ners loosed from bondage free;
Jesus reigns, the King eternal,
Captive leads captivity.

S. W. L. SCOTT.

THE SAINTS' HERALD

Official Publication of the Reorganized Church of Jesus Christ of Latter Day Saints

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

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



"There shall not any man among you have save it be one wife; and concubines he shall have none."—Book of Mormon, Jacob 2: 36.

VOLUME 57

LAMONI, IOWA, DECEMBER 21, 1910

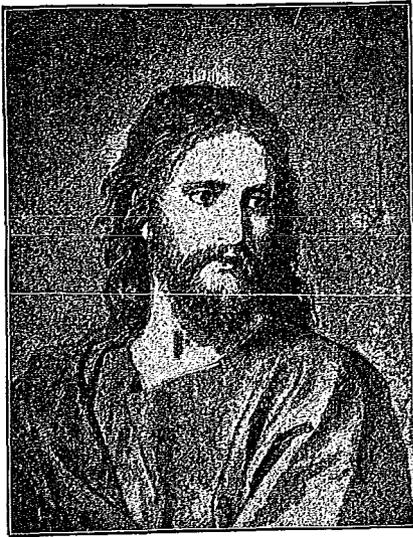
NUMBER 51

EDITORIAL DEPARTMENT

PREACHING JESUS.

The great lesson of the Christmastide is the fact that Jesus was the Son of God. That is the underlying fact of Christianity. It is the very rock upon which our faith is predicated and upon which our church is builded.

It is the mission of the gospel to teach men this



THE CHRIST.

"Mine eyes pierce the obscurity and I see the lineaments of his dear face."

fact. It is our work as his followers to help men to see that he is indeed the Christ. But how shall this be done? How shall we preach Christ?

We may place the Bible in their hands and they may read all the record of his matchless life; but the infidel does that and so does the Unitarian, and neither discerns anything but the record of a good and great man.

We may travel to the Holy Land and retrace every step that our Master took, thus imbuing our minds with the spirit of the past; we may study well the history of our Lord, and then from the pulpit, with

all the eloquence of Savonarola or Paul, preach to the world the fact that he was the Son of God. The crowds may listen spellbound; but what do they hear? The history of a man—nothing more.

How shall I preach Christ?

In desperation I may invoke the aid of art. I prepare my canvas and my paints and bestow upon my work the best labor of a lifetime. I think about my Lord by day, and I dream of him by night, until mine eyes pierce the obscurity and I see the lineaments of his dear face, and with all the skill of Raphael of Hofmann I faithfully outline my ideal upon the retentive canvas.

Then I turn to the world and say, "Come and see the picture of the Son of God." They look, and what do they see? The picture of a man!

It is useless!

Tear the canvas asunder.

Let us go back, if we may, to the days of Christ himself. For us let time be reversed. Back to the days when America was born. Back to the days



SEEKING JESUS.

"Let us go back, if we may, to the days of Christ himself. Let us seek Jesus."

when Britain was born. Back to the days when Rome fell. Back to the time when Christ called his twelve apostles. Let us seek Jesus. And as we enter the narrow streets of Jerusalem, and thrill with the

life of the Holy Land, we come upon the object of our search. It is ours to touch his hand, to listen to his voice. Eagerly we turn to the throngs of by-standers and in the language of John cry, "Behold the Lamb of God that taketh away the sin of the world."

They look, and what do they see? They listen, and what do they hear? Having eyes they see not. Having ears they hear not. "Is not this Jesus, the son of Joseph? His father and mother are well known to us. Why then say that he is the Son of God?"

In despair we cry out, "O God, if they are to see this great fact you must reveal it to them! We can not."

Ah! there is the secret of it all. For the Master himself said that flesh and blood had not revealed that fact to Peter—nor indeed could it do so.

Therein is shown the need of present revelation. Without a constant revelation to each generation now born into the kingdom, there would soon be a church composed of members who would be ignorant of the great fact on which the church rests. For it is not a fact that can be made known by word of mouth alone, or by written word or by art or science. "No man can say that Jesus is the Christ but by the Holy Ghost."

Therein is revealed the coöperation between man and God. It has pleased God to save the world by the foolishness of preaching, and to that end preachers are sent; yet it is equally true that no man can discern the Son excepting as divine influences make him known.

The apostles had been with Christ. They could tell of his life and teachings down to the minutest detail. They were those "who from the beginning were eye-witnesses," they told what their "eyes had seen and what their hands had handled" of the word of life. Yet these facts did not qualify them to present Christ to men. They had to tarry at Jerusalem until they were endowed with power from on high, so that when they preached Christ that Spirit would whisper to the hearer, "It is true," and being powerfully drawn he might obey and be born again by that same power from on high.

Let those who preach Christ ever bear this in mind. The Comforter is sent to testify of him and without its coöperation we are commanded that we shall not teach—it is useless and even dangerous to attempt to portray divinity to humanity unless divinity shall aid us.

ELBERT A. SMITH.

HOLIDAY SECTION

CHRISTMAS COMES.

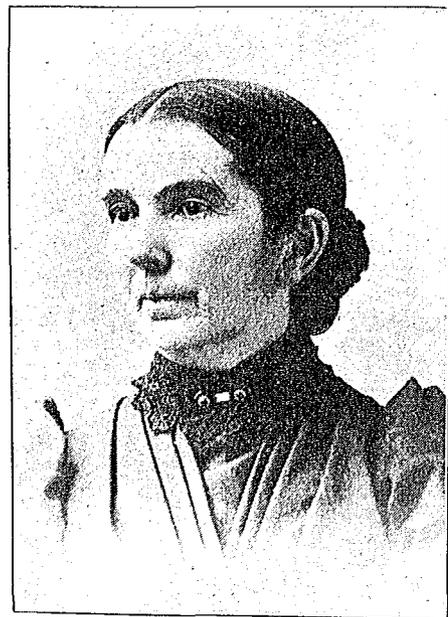
By Mrs. M. Walker, founder and for many years editor of *Autumn Leaves*.

Christmas comes again! It comes but once a year, but ever comes as fresh in its associations as though it came but once in a lifetime. It comes to stir, to waken the better part of our nature, to touch the tender impulses of humanity. It comes with all its festivities, the most picturesque customs and happy fancies of our race. It comes with such dreams of delight to the little folk and such tender memories to those older grown!

It comes with its holly, its mistletoe, its divertive cheer ever new. It comes with its chants of the nativity, with its anthems and carols,—that first were sung by the angels on the plains of Bethlehem. It comes with new repeatings of that ever strange, ever wonderful story of the shepherds watching their flocks by night—of the light that shone upon them, of the message, "Peace on earth; good will to men," of the star that led the wise men to the Savior that was born—a babe in a manger.

It comes with its family reunions, with its restorations of friendships and peace, where the heart fires of love are fanned and made to burn more brightly; comes with its impulses of charity, and fresh desires to make others happy and brighten their way with our sympathy and good will.

It comes with special attention to the hearts of the little ones, to make their little spirits happy with



MRS. M. WALKER.

"Christmas comes with special attention to the hearts of the little ones . . . to give them such proofs of love as time shall never dare to touch."

délight, to give to them such proofs of love as time will never dare to touch, as memory will ever delight to recall;—comes with all its suppression of self, with its lessons of generosity, with its true ideas of happiness, its best conceptions of living, its awakening of kindness, its outgoings of love to others—comes with the name of Christ to make men better than before; lift them higher, to learn love, peace, and good will; to bring forth holy impulses, to sweeten trouble and pain; to bless mankind.

It comes with all these boons and blessings—yet comes as it always has since God revealed himself in his Son as the embodiment of infinite tenderness, pity, and love:

"All hail to its brightness, its infinite glory,
All hail to the beams of its wondrous star,
Let it shine o'er the world in its unrivaled splendor,
Diffusing its gladness both near and afar.

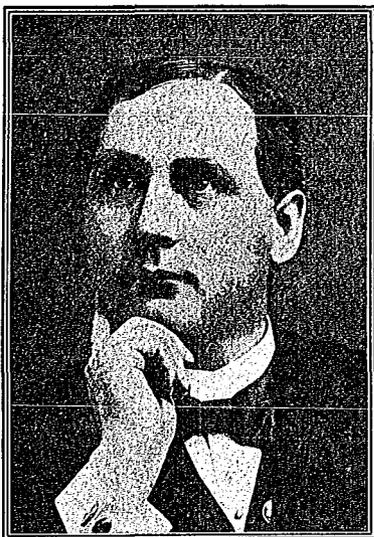
"Cold, cold lay the world in the dawn of that morning,
And colder the hearts of the children of earth;
All hail to the message, the angel-brought tidings;
All hail to the matchless, mysterious birth."

• * • * •

A CHRISTMAS MORNING REVERIE.

By Bishop R. C. Evans.

I would like to enter the grotto at Bethlehem where the manger-cradled King first blessed the

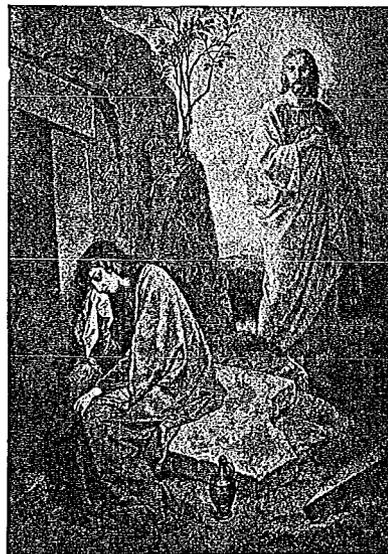


BISHOP R. C. EVANS.

"I would like to enter the grotto at Jerusalem where the manger-cradled King first blessed the world with his baby prattle. Oh, that I could go to the hill crest where stood the old carpenter shop in which he toiled at Nazareth."

world with his baby prattle while nestling amid the straw. Oh, that I could go to the hill crest where stood the old carpenter shop, in which he toiled at

Nazareth, to keep the grim wolf of poverty from his widowed mother's door. Gladly would I take that long walk over the hills and through the valleys, an hundred miles of stony toil, over which Mary hurried to tell Elizabeth of her condition and to hear her



AT THE OPEN SEPULCHER.

"Mary was made the honored instrument, to become the first missionary of the grandest story that ever thrilled the heart of humanity,—the resurrection from the dead."

story of the coming of the one to prepare the way of the wonderful unborn child.

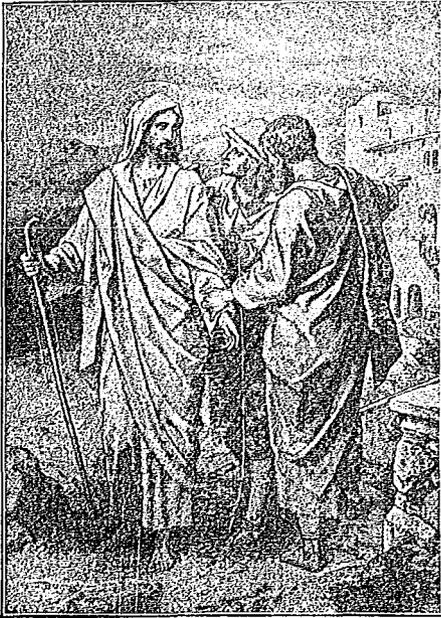
I would suffer much could I rest upon the well of Jacob where the weary Master of men leaned, hungry and tired, and told the fallen woman the greatest love story her ears had ever heard—the story that changes life.

Oh, to stand in the room where the last supper was eaten and the last hymn sung, while throats were bursting with the lump of sorrow that human tongue has never been able to describe.

Oh, think of it; to stand gazing on the spot where the three apostles fell asleep while He suffered the pains of the world; to go to Gethsemane; to listen to the echoes from the rocks as they come back from the dead past, the agony clothed in the saddest words that ever were uttered; "Oh, my Father, if it be possible let this cup pass from me." Only to kneel where he bowed when the weight of the world's sin was upon his head. Just to stand upon the spot where he met the midnight mob, headed by the selfish Judas. To hear again those words, as he calmly faced the assassins, saying, "Whom seek ye? I am He. Think ye not that I could pray the Father

and he would send me twelve legions of angels?" Oh, what power. Even when he submitted to become their prisoner he stood in all the majesty of a king, —surely his captors were his slaves.

Would I, Peter-like, follow him afar off? No; a thousand times no. If I went to that garden to-day



ON THE ROAD TO EMMAUS.

"Oh, could I follow with him as he talked with the two disciples by the way! Could my heart burn with theirs!"

I would gladly place my feet in his footsteps and go to the judgment hall with Him. Heaven grant that no cock will ever crow as the signal of my profanity and base denial. Poor, impetuous Peter. How gladly would I go to the spot where he fell beneath the cross. Oh, that I could be Simon of Cyrene to help him as he went his weary way up the hill to Golgotha. I would sooner have a piece of that cross he carried than a king's royal palace.

Just think of it, to stand on the ground where they cast lots for the seamless coat that poor fallen Mary made for him in her little home at Bethany, after he had bathed her tarnished head in the pure waters of his unexampled love; to perhaps gaze upon the hole made by the cross in the rocky place on Calvary's hill; to witness again, as back through the ages we travel, the grand sacrifice to save the world.

Oh, to walk through the grass with Mary, and the other Mary, as they neared the sacred spot where lay all that was dear to their broken hearts. I seem to see them, in the semidarkness, nearing the tomb. Ah, Joseph of Arimathea, could I but place my head in thy new tomb, given to the dead son of Mary.

That night the stars hid for shame and the pale queen of night refused to shine, when rended rocks and tattered temple vale bore testimony to the death of God's greatest child.

But, thank God, that darkest of nights gave birth to a day whose sun will never know a setting. Sunday morning came at last; the twilight morn revealed to Mary him whom she supposed to be the gardener. One word from his blistered lips dispelled the night of sorrow from her life,—*"Mary."* Oh, to see her spring forward to press a warm kiss upon his once dead brow. Thank God woman has redeemed herself. True, she made the mistake that brought death and sorrow into the world; but has she not made atonement, not only by her sufferings, but she it was that brought the Light of the World to redeem man. And in that garden, just merging from the night, Mary was made the honored instrument to become the first missionary of the grandest story that ever thrilled the heart of humanity, the resurrection from the dead.

Oh, could I follow him as he talked with the two disciples by the way. Could I sit with him at the table as he asked the blessing upon the common meal. Could my heart burn with theirs. Could I go to the seashore and watch him make breakfast for the hungry fishermen of Galilee. And last, could I go to the mountain crest where he gave his last blessing and see in memory those clouds receive him out of their sight.

• * * * *

OUR MISSION; OR, THOUGHTS FOR THE NEW YEAR.

By H. O. Smith, Editor of *Zion's Ensign*.

Ever since I can remember, whenever missions or missionaries were mentioned, visions of foreign lands and savages called heathen would come to my mind. But as I grow older each succeeding year more firmly impresses upon my mind the fact that to be missionaries we do not need to go beyond our own doors to find all the missionary work that we are capable of doing.

There is an old saying, and a true one, *"Charity begins at home"*; and we might say with equal truthfulness that *"missionary work begins at home,"* or at least that it should begin at home. All are, or can be, missionaries if they will. God tells us in the Book of Doctrine and Covenants that men should be anxiously engaged in a good cause, and do many things of their own free will, and bring to pass much righteousness; for the power is in them, wherein they are agents unto themselves. And inasmuch as men do good, they shall in no wise lose their reward. And Peter says we should be ready always to give a reason for the hope that is in us to every man that asketh us.

If we follow these injunctions we will become pro-

mulgators of the faith, and in consequence missionaries for Christ and his gospel. I am sometimes, (yes quite frequently when I solicit the aid of some one in my church work) met with the declaration,



ELDER H. O. SMITH.

"If by teaching and example I shall be able to greet my neighbors and friends around the glorious throne of God, I shall be satisfied, even though the conversion of nations be denied me."

"Oh, I can not do that." But in a Saint's vocabulary there should not exist the words *can not*. I think that it is Shakespeare who says:

"Our doubts are traitors,
And make us lose the good
We oft might have
By fearing to attempt."

The same author also says:

"He that of greatest works is finisher,
Oft does them by the weakest minister,
So Holy Writ hath babes in judgment shown,
When Judges have been babes; great floods
Have flown from simple sources,
And great seas have dried
Where miracles have by the greatest been denied.
Oft expectation fails, and most oft there
When most it promises.
And oft it hits
Where hope is coldest and despair most fits."

So, in this work of God, none need fear for the qualification necessary for the work, if they go humbly and prayerfully at work, doing whatever presents itself, seeking for opportunities to do good. Do not neglect the little things that lie around your daily path, and above all do not dream and build castles in the air of what you will do upon the morrow.

"There's a young man on the corner,
Filled with life, and strength, and hope,
Looking far beyond the Present;
With the whole world in his scope.
He is grasping at To-morrow,
That phantom none can catch;
To-day is lost. He's waiting
For the eggs that never hatch.

"There's an old man over yonder,
With a worn and weary face,
With searching, anxious features,
And weak, uncertain pace.
He is living in the Future,
With no desire to catch
The golden Now. He's waiting
For the eggs that never hatch."

Do not wait for the magic wand of the priesthood to be waved over your head. Do not think, as thousands think, that otherwise you have nothing to do. Some of the grandest achievements that the world has ever seen have been worked out by men who did not know the meaning of the magic word, and God has without doubt approved their actions. I believe that everyone has a mission to perform in this world, and everyone is born for a purpose, and unconsciously we work out that mission, or that purpose. I was reading not long ago one of T. S. Arthur's matchless temperance novels, and in it he narrates the saving of a man bound in the toils of the demon drink, by the influence of a little child who, all unconscious of its power, crept into the open door of the man's room. So we, passing through the world all unconscious of the influence we exert, leave along our pathway that which leads to a higher and a nobler life, or that which blights and destroys.

If you should ask me in what way you could best become a missionary for Christ, I should unhesitatingly answer, by example. It is in this way that the most eloquent sermons have been preached, and are being, and will be preached. A good example has saved thousands from evil; a bad example has driven thousands to evil. The effect of some of the most powerful sermons has been destroyed by the daily life of the sermonizer, or some of his followers, as Solomon says, one sinner destroyeth much good.

"Go forth with a smile for the weary,
Go forth with a word for the sad,
A sweet song of hope for the mourner,
An anthem of peace for the glad."

In this essay I have confined myself entirely to the everyday work that surrounds us, because I consider

that these are within the reach of all; and further, because I believe that this is the grandest missionary work that can be done; and I am sure that when I stand before the one Great Judge, that the approval of those that have been most intimate with me in this life, will be far sweeter than the plaudits of the nations for great deeds done; but of course if we can receive both it will be far better, but if either be lacking, let it be the latter.

If by teaching and example I can be able to greet my neighbors and friends around the glorious throne of God, I shall be satisfied, even though the conversion of nations be denied me.

• * • * •

THE HOLIDAY SEASON AT GRACELAND COLLEGE.

WHAT IT MEANS TO THOSE WHO MUST REMAIN IN LAMONI, AS WELL AS TO THOSE WHO CAN VISIT HOME.

By Roy V. Hopkins, professor of Ancient Languages and director of athletics in Graceland College.

To one who has lived the college life with the students of Graceland, who has been intimately associated with their home life at the dormitories, whose sorrows have been his sorrows, and whose pleasures, his pleasures, the subject assigned by the editor is one which appeals to the human heart and to human sympathies.

If there is any period of life that requires love, kindness and sympathy more than another, it is that of youth. Youth is tender, trusting and confiding, and there are many who unconsciously abuse it because they have let advancing years and the cares of life callous their hearts to the fresher and sweeter impulses of youth. Unkind, unjust, endless criticism, ceaseless harping, will never reform. It can never accomplish what reason, patience, and a true appreciation of the principles of the doctrine of Christ will. The writer has seen the evil effects of these things in a number of cases among our own boys and girls, and can not refrain from here mentioning it, although the matter may appear to be foreign to the subject. Yet not so much so when we consider that a sympathy with the inner impulses of the lives of our students is necessary, so as to understand what are the pleasures and disappointments of the holiday season to them.

We are glad that our environments have been such as to enable us to understand these things, and to have been thus associated with the young men and young women of Graceland College, and we venture to say that nowhere upon earth will you find so many of the young gathered, who are so united in one common purpose, of common preparation to serve God and man. To find so many in one body whose lives are clean and pure is as beautiful to behold as it is remarkable, when compared with other institu-

tions of like nature. We do not feel this to be a rash statement, or one born of superfluous enthusiasm; but one based upon experiences gained from several of the colleges and universities of our country where the writer has attended and visited.

The furtherance of this common purpose is what binds us together in one family here at Graceland; and so when the happy Christmas time rolls around we rejoice with those who can participate in its pleasures with loved ones at home, and mourn with those whom circumstances force to remain. That is why the subject appeals to our sympathy. It means much after a separation of four months to be able to look forward to spending the Christmas at home. How many times that thought has comforted and cheered us in hours of sadness; for such hours do come even at college. The greeting of mother, father, brothers, and sisters, the little presents, sweet tokens of love and kindness, found in their purest form in the home circle; the Christmas din-



PROF. ROY V. HOPKINS.

"To find so many in one body whose lives are clean and pure is as beautiful to behold as it is remarkable."

ner prepared as mothers only can, with an extra dish or cherished dainty saved until the absent one comes home from college; these are pleasing anticipations, to say the least.

But there are those who must miss all this, and to them our sympathies go out. Arrangements are usually made for some entertainment for such, during the holidays, and many who are not able to go home on account of the distance, knowing it before-

hand, become reconciled: just as one student remarked a few days ago: "Whether I am happy or unhappy while I remain at Graceland during the Christmas vacation, depends largely upon myself."

Graceland has representatives from several States, from parts of Canada, and even from far away across the Pacific; from Saskatoon, three hundred miles north of the Canada line, where the thermometer sometimes registers as low as fifty degrees below zero, to the balmy shores of the Gulf of Mexico where it scarcely ever even freezes; from the mountains of Montana to the Rhode Island shores of the Atlantic. Graceland claims one representative from faraway Japan, the land of flowers. We have students also from Illinois, Iowa, Tennessee, North Dakota, South Dakota, Missouri, and from the Golden Gate of California.

Perhaps it may be interesting to some to know what the Christmas holidays mean to these students so widely separated, some of the anticipated pleasures of those who can go home, also the pleasures and regrets of those who must remain. Then, too, the manner of celebrating Christmas in different sections of the country is interesting. We thought it would be more acceptable to our friends to hear these things from the students themselves, so we asked one from each State and district to write us a short article on the subject, so we could get at it from all standpoints.

One of our industrial students from Missouri, while he dreams of home, fireside, and the family circle is inclined to look at it from a practical and philosophical standpoint and says emphatically: "I say the student who works his way through college should consider seriously the advisability of spending \$12 or \$15 of his hard-earned money only for a trip home," and consoles himself with the thought that "the faculty who remain here spare no effort to make the time pass pleasantly, and indeed they certainly succeed, for the time passes rapidly away, occupied as it is by little parties and other social events."

Several of those who were obliged to remain expressed the thought that the holidays would be pleasant or dull just as they chose to make them. One who lives in Lamoni is certain that she can keep the time from becoming irksome by completing some of the tasks she has left over for the vacation.

A young lady who expects to go to her home in Illinois to spend Christmas takes pleasure in the task of "helping to provide amusements for the little folks of the church," who are in a measure dependent upon her for their Christmas enjoyment. Surely a noble ambition.

One from the snowclad prairies of North Dakota misses the coasting, skating and sleighriding and the visits to the neighbors, adding that upon one such oc-

casional, the snow was so deeply packed around the house that the visitors were obliged to gain an entrance through a hole cut in the roof.

The voice of one of our big, good-natured boys comes rumbling down from the mountains of Montana. His Christmas ambition is a big deer hunt on the mountainside, camping in abandoned cabins, which he shares with the horses, and breakfasting upon prairie chickens and rabbits, shot just as occasion required. (I fear we Iowa hunters would have to fast.) After three or four days' sport he would go home and regale himself on fat venison, during the remainder of the holidays.

One of our boys from away up in Saskatoon speaks of the hockey games, and the carnivals at the skating rinks. He mentions one thing that may seem strange to some, stating that the principal and most cherished Christmas gift to his English friends there is a plum pudding sent from "Merrie England," clear across the ocean. He says that last year just before Christmas a special mail train left Montreal bound for the western provinces bearing nothing but plum puddings, unloaded from a steamer from England. This is quite unique. We have heard of Christmas trains from Saint Louis and Milwaukee bearing nothing but bottles labeled "glass"; bound for Kansas, but never before of plum pudding trains.

Michigan also claims its share with its "beautiful lakes covered with snow and ice," its skating and sleighing parties and its beautiful and fragrant Christmas tree of evergreen gayly decorated and lighted with candles.

A rosy cheeked lad from Rhode Island gravely asserts that the Christmases in his State are like those "pictured by Washington Irving in his Sketch Book for England," and thinks he detects a tendency in the race toward a lack of appreciation in the celebration of the happy Yuletide as it was formerly revered.

Another boy from southern Canada, of a serious strain of mind at first debates with himself thus: "Is education worth this separation? but when we think of the hope of future usefulness and the value of preparation, every other consideration is outweighed."

A student formerly from Tennessee remembers the big free-for-all hunts, and a little girl from still further south, away down where the Mississippi tongues its way into Louisiana, says Christmas is celebrated there with firecrackers and noise much the same as we celebrate our Fourth of July, and ponders within her own mind as to whether that is a "fitting way to celebrate the birth of Christ." Such is the softening influence of the gospel.

Last, but not least, is Christmas in Japan. What it means to a Japanese boy who has been converted to Christianity, and how it is celebrated by Chris-

tians in that country will perhaps be interesting to the most of us, so we shall let him speak for himself in his somewhat quaint but clear English.

"In Japan Christmas is celebrated only by Christians, and there are many who do not even know what is 'Christmas.'

"Children of Christian parents enjoy Christmas just as they do in this country. On Christmas Day there is special service for the day at every church. From several days before some of young members are employed busily, to decorate the church with Christmas tree and other things. In the evening there is very brief service, and after that whole evening is spent for various programs and entertainments. While the programs are going on we are served with Manjew and tea. Manjew is a kind of steamed rice-cake; remember candies are not very popular in Japan, in such case at least with tea. As

the number of Christians is comparatively small, there is not any sort of feeling on the day as to national air. This is one difference we feel on the day here and in Japan, and one more difference is, in this country they prepare so-called Christmas dinner, and invite friends or relatives, and celebrate the day at home; but in Japan all families gather in the church on the evening, and celebrate the day together. This I think is due to the fact that the number of the members is small and they are attached to one another so well."

I wonder if any of us could do as well in Japanese composition after a residence of only four years.

We have tried to give you a "cosmopolitan" view of the holidays at Graceland, and trust that our humble efforts in attempting to help the HERALD celebrate may not have been in vain.

ORIGINAL CONTRIBUTIONS

THE VALUE OF CO-OPERATION.

By Frederick M. Smith, of the First Presidency.

(Read before the Men's League, Independence, Missouri.)

It seems useless to speak of the value of coöperation, so widespread and omnipresent are its manifestations and blessings; but that we have not yet learned to coöperate to the extent we might or should, may be sufficient excuse for a few thoughts thereon.

If we admit with one writer that it is "unity of effort that makes society," the importance of coöperation is at once apparent. On every hand are its fruits; every social convenience exists because of it. To deny oneself the results of coöperation would mean complete isolation. Outside the breath we draw our every want is supplied by coöperation, and even the air we breathe in some places is supplied through coöperation.

If we accept the Bible theory of the creation of man, coöperation began in the Garden of Eden; or if we hold to the idea of the evolutionist, then coöperation began when precivilized man began to collect in groups or even in pairs. It has ever furnished the power of social progress. Even in the processes of differentiation and integration which have ever been successively going on in social affairs coöperation has been an always present factor in the equation of progress. Indeed, as man has scaled the heights of intellectual and social progress coöperation has ever been a factor of increasing magnitude in human attainment; and in the solution of the great problem facing the present generation, the establishment of industrial or economical liberty, its value as a factor can not be less but greater.

These are general truths perhaps generally admitted, and it is not necessary for us to go further into a discussion of the pure sociological functions of coöperation, but we shall try to make application more or less specific.

It may be that we shall fly into the face of tradition or belief when we say the sum total of righteousness is on the increase,—that good is gradually predominating over evil. Akin to this or as an outgrowth of it is the belief that the majority of people prefer to do good. At first thought it is a startling proposition that an increase of crime statistically might mean social progress or a higher moral standard of society. That is to say, because of the changing "attitude of society towards human conduct, it is well within the limits of possibility that a community might become, generation by generation, more moral, and produce increasing crops of the 'peaceable fruits of righteousness,' and yet show in its moral statistics a steady increase of crime, in excess of the increase of population." Not that an increase of crime in excess of increase of population according to an old or a fixed standard would indicate moral progress, but because as society progresses the category of crime expands, and acts are now considered criminal and punishment administered to the perpetrator which only a few years ago were tolerated complacently by society.

If, therefore, a community is characteristically bad it means the bad elements are coöperating to a greater degree than the good, if we accept the idea that the majority prefer to do good. Righteousness is a distinct community asset—a community is rich or impoverished to the degree that righteousness or right doing exceeds or is less than wrongdoing.

¹ F. W. Blackmar, *Elements of Sociology*, page 4.

² F. H. Giddings, introduction to *Crime and Social Progress*.

And furthermore righteousness is or ought to be something concrete, not an abstraction to be learnedly discoursed upon in pulpit or Bible class but not made a factor in community life. Hence every minister, every Bible student, every Christian especially, should be actively about adding to the community's stock of righteousness,—making it a concrete manifestation.

It can hardly be denied that in America, the boasted land of liberty and "natural born statesmen," we have the worst governed communities or municipalities in the world. There must be a reason for this. Perhaps there are many reasons. One may be that Americans have not made sufficient study of civic affairs and government; but another and we

moral standards, learning to cooperate, control civic affairs and reap the "spoils." Intelligent, much-needed cooperation of the religious or moral elements in the various communities of this country would speedily decapitate the hydra-headed monster, civic graft, that greatest of curses in American government to-day. Whether it be commission form of government, the old ward system, unicameral, bicameral, or what not, the one great thing needed for success is cooperation of the elements of the community standing for righteousness.

The basic principle of Christianity is cooperative, for it takes at least two men and God to live the Christian religion, "Love thy neighbor as thyself," and "No man lives unto himself," make it a community and social factor.

With constantly increasing intelligent cooperation, well seasoned with the characteristically Christian principle of altruism (without which there is not the higher form of cooperation), a pure and righteous civic government becomes possible and a broader, more significant social life is ushered in. Without it any even admirable form of government will be a failure; with it any reasonable form will become a success.

Let us hail with delight the present day movements looking towards the cooperation of men of morals in civic reform and community cleanliness. Before such cooperation lie almost untold possibilities. Let the men of the churches forget their sectarian quarrels and as religious men and Christian citizens work for purer, cleaner civic and social conditions; let them actively and intelligently cooperate against the forces of graft and community vice and it will not be long till America's cities would be the best governed in the world, not the worst.

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GOD WITH US.

By John F. Garver, of the Lamoni Stake Presidency.

The story of the virgin birth of the child Jesus is told with a straightforwardness and a simplicity at once impressive. No persuasion, no argumentative style—nothing suggesting that there is the least thought in the minds of the biographers that their story was in any wise to be discredited. So imbued with the idea of the Christ are they that their narrative is childlike in its earnestness.

Angelic messengers, singly, and in hosts, appear as heralds and directors of the coming, the birth, and the protection of the baby King. A heavenly body is created or awakened, and sweeps athwart the skies, leading unknown peoples to the new shrine. And, lo, most wondrous of all, from the councils above appears one to the foster father of this Jesus to be with the declaration: "They shall call his



Photo by Brackenbury.

FREDERICK M. SMITH.

"As man has scaled the heights of intellectual and social progress cooperation has ever been a factor of increasing magnitude in human attainment; and in the solution of the great problem facing the present generation the establishment of industrial or economical liberty, its value as a factor can not be less but greater."

believe a fundamental reason is the lack of cooperation of the religious or moral element of the various communities. Because of this lack of cooperation among the better individuals of the community, brought about by indifference, sectarian quarrels, or from whatever cause, politicians and citizens of low

name Emmanuel which being interpreted is, God with us."

Amid all this splendor the baby comes, of humble motherhood, born among beasts, and cradled in a manger. Yet to his lowly couch journey wise men from afar, laden with their gifts of gold, frankincense and myrrh; and here among the beasts of the stall they worship before the little prince, returning to their own country with the beautiful story of the guiding star and the coming of the anointed into the world. Here come the believing shepherds, telling to the glad ears of the blessed mother the appearing



ELDER JOHN F. GARVER.

"In joy and in sorrow, in prosperity and adversity, in everything God may be our helper."

of the heavenly messenger and the accompanying host, not forgetting the wonderful words: "Behold, I bring you good tidings of great joy, which shall be to all people." An unusual baby this, a heavenly baby this,—designed to fill no mean place in the great world drama,—a place hidden wholly or in part from those touched by skepticism, scientific conclusion, so-called, and kindred influences; but sensed to a degree, at least, by those believing like the shepherds and willing to be led like the Magi.

"The child grew and waxed strong in spirit," until at the age of twelve years he was able to declare with firmness, "I must be about my Father's business." Following this conviction that he was the

Son of God, sent on the business of his Father among men, while increasing in stature, Jesus increased "in wisdom" and "in favor with God and man"; and, finally, unswerving in purpose, with untold devotion he moves out into the broad field of his work upon earth.

His words fall with no uncertain sound upon the ears of Israel, "He spake as one having authority"; "The father which sent me, he gave me a commandment, what I should say, and what I should speak." As he declares the father to be the author of his words, so he proclaims him to be the director of his works—works as assertive as his words were indisputable: "I do nothing of myself"; "The father that dwelleth in me, he doeth the works." In the synagogue, on the mountain side, in the crowded thoroughfares, apart from the press of the ever increasing multitude, everywhere Jesus gave forth the words of God and performed the works of God. Thus in the person of him of whom he himself said "This is my beloved Son," "God was manifest in the flesh"; of a truth Jesus became "God with us."

In another sense had we "God with us." Jesus entered sympathetically into the lives of the people about him. He was gladdened by their joys; he shared their sorrows; he held himself not aloof from their social standings; he participated in their social functions; and in every instance he ministered to their needs. He attended the wedding, partaking of the joy and adding to the pleasure of the occasion; he wept with and comforted the sisters of Lazarus; he abode with Zaccheus, the rich publican; he dwelt among the poor; in each instance delivering words of correction, words of life. By these and many other associations did Jesus reveal his mission among men: To temper their pleasures with wisdom; to soothe their sorrows with comfort; to call them from evil through love.

Little wonder the apostles were saddened at the departure of this companion and friend. Yet in the hour of despair these consoling words are spoken: "I will not leave you comfortless, I will come to you." While it was expedient that Jesus go away, his friends were not to be left without God in the world. By the indwelling of his Holy Spirit was he to continue in their lives. And even by this divine influence were the disciples thereafter directed and comforted.

This hope was in turn planted by the apostles in the hearts of "all that are afar off." The promise of the angel had been that the tidings of great joy were to be "to all people." Indeed, an occasion for joy—"God with us!" Not only during the lifetime of his Son among men, but on through the ages by his holy influence; again in the person of his Son during the thousand years; and finally by his very presence in the New Jerusalem. This, then, is the great purpose

of God: The preparation of man for companionship with him.

At the Christmastide, when our thoughts turn in reverence to Christ the Son, and to God the Father, how good it is to realize that God is with us not only in the cold letters of the law, but that he is with us by the presence of his Spirit in our hearts. As Jesus ministered among Israel, so God desires to minister among us. In joy and in sorrow, in prosperity and adversity, in everything God may be our helper. Our pleasures need to be directed; our sorrows to be softened; our riches to be guarded; our poverty to be overcome. The experiences of the human family teach us that this can not be done by man alone; but the achievements of the especial people of God assure us that all may be accomplished through the presence of God in the lives of men; for where God is, there all things are possible.

Have you joy? Take there the companionship of God, that your joy may have its proper limitations. Have you sorrow? Permit the holy presence of God to pour into your bleeding heart the healing balm, that bitterness of spirit find not lodgment there. Have you riches? Let God's Spirit shed the light of love abroad in your heart, that selfishness take not hold therein. Have you poverty? Let contentment through God's influence fill your soul, that the seeds of covetousness bury not themselves therein.

The simple faith of the shepherds, the willingness to be led of the Magi, bring into our lives the unmistakable presence of God. Others may doubt, others may scoff, but acting upon that "wisdom" within us and that "grace" "upon" us we move along among men as conscious of the "God with us" as were the disciples of old. Permitting this presence to perform its work with us we shall learn wisdom in our joys, comfort in our sorrows, unselfishness in our riches, and contentment in our poverty; there will come gradually into our lives a knowledge of God that shall eventually open up to us the personal presence of the Son and the Father; and in the New Jerusalem, where tears shall be wiped from all faces, our lives will find their completeness.

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THE MISSION OF JESUS CHRIST.

By Daniel Macgregor, superintendent of the General Sunday School Association.

As a leader, legislator, and benefactor, the mission of Jesus Christ can not be compared with the carnal conqueror crimson with the blood of his brother; with the lobbying politician wire pulling in the councils of a nation; nor yet with the hypocritical philanthropist doling out a few dollars to a frenzied humanity. It was nobler than all these.

His was not a mission pandering to the prejudices of the people, and courting the fancies of the fickle.

It was a mission simply incomparable with the brightest and best that man has produced, and is gauged the better by contrast.

It was one that stood forth isolately grand, for he was interested in the welfare of all and promoted it by those broad, underlying principles that remodel empires, alter ages, and harmonize the vicissitudes of time with the raptures of eternity.

It was a mission that reached and reaches into every avenue of society, benefiting in a particular way the minutest veins of the lower stratas. Behold the King of kings, the Creator of all creation, disrobing himself of royal attire and descending among the most polluted and perverse of all his subjects,



ELDER DANIEL MACGREGOR.

"The brief ministry of our Lord was but the planting of the acorn from whence must proceed in later years the giant oak of storm resisting strength."

for no other purpose and for no other reward than to please the Father and bless mankind.

It was not for the hope of earthly gain that he entered upon the labors of his life, nor yet because enticed by an ignoble death which he foresaw and foreknew. The efforts of thousands to make him king he frustrated, preferring rather the unpopular path his inimitable proclamation had mapped out: "He hath anointed me to preach the gospel to the poor; he hath sent me to heal the broken hearted, to preach deliverance to the captives and recovering of sight to the blind, to set at liberty them that are bruised."

In this there was no seeking for favor, no deep laid scheme to corral the public vote and public

purse. No price was put upon his service and no salary was asked for a consultation.

It was not a mission of promises alone. It was demonstrated by deed. We shall not attempt a recital of those innumerable mercies extended the sick, the suffering, the poor, the needy, the burdened and the bereaved. Every shade of society felt the edifying and vivifying influence of his dynamic presence, from the beggar Bartimeus who lived by the wayside, to the robber Baccus restoring his steals fourfold; from the rich young man of moral goodness, to the unfortunate female of immoral practice.

It was a mission fragrant with favors for others from first to last. Yes, to the very latest and most agonizing hour of his life, when he was found invoking blessed benedictions—"To-day shalt thou be with me in Paradise."

His mission was not crucified with his person. It had but begun. The cross was the mainspring setting in motion all the marvelous mechanism of gospel machinery.

We see him resurrected from the tomb. In this he demonstrated his power over that which had hitherto exercised unconquered control, and he arose with mightier strength. It was almighty and justly proportionate to the great love he bore for perishing humanity. Indeed, it has always been that power for good has been limited only by lives of love. No longer were his blessings to be confined to his own who received him not, but rather "Go ye into *all* the world and preach the gospel unto *every* creature." Assuring us of his predestined plan to accomplish all his pleasure he himself hastened away to his "other sheep" situated at the utmost bound of the lasting hills. It was a mission universal.

Nor did he overlook the interests of the dead and of those imprisoned in "the nether parts of the earth"; and "for this cause was the gospel preached unto them that are dead that they might . . . live according to God in the Spirit."

He ascended to heaven,—and was it that his work was finished? Ah, no. The retrenchments of Satan and sinners reinforced for four thousand years were well nigh impregnable and their occupants could scarcely be persuaded to surrender after so short a siege of three and one half years. This brief ministry of our Lord was only the breaking up of the fallow fields of unfruitful centuries. It was the planting of the acorn, from whence must proceed in later years the giant oak, of storm resisting strength.

The power of Jehovah is not limited. He could have accomplished all his purposes long, long ago, if consistent with his counsel, but pledged as he is to a policy of saving only such as sincerely seek it, he must bide the time, for surely,

"Time and ages must roll round
Ere man will yield an inch of ground."

The mission of Christ continued. We behold it in the commissioning of a ministry, in the preaching of the word, in the baptism of the unsaved, in the healing of the sick, in the bestowal of gifts, and in the helping of the poor, for surely all things were once held in common.

Success has attended that mission. Nations and empires to-day reverence that name which is above every name, where once he was unheard of. And while that reverence may not be as unalloyed as we could wish, yet the wondrous transformation of faith and the unreserved surrender of Baal and kindred gods for whom myriad generations had developed an almost indissoluble attachment is in itself an amazing stride toward the goal of a full salvation. Aside from this, revelation's story tells us of "a great multitude which no man could number" clothed in white robes and shouting hosanna to the Lamb.

The weapons used in the prosecution of his mission were neither crude nor carnal. Prayer and preaching, faith and fasting, was the shining cimeter for ever in his hand. He carried no shield; he needed none. The power of scintillating truth, so dazzling, turned and returned every shaft of the adversary, boomeranging his opponents. Thus the battle of the Universe was fought, not by a display of might, not by threat or destruction; and not by the shedding of blood, save that of his own.

The work goes on, and while we can not follow with prophetic eye the details of progress through approaching ages, yet we know that ultimately there will be a happy attainment of all that is couched in that enduring declaration, "And I, if I be lifted up, will draw all men unto me."

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THE MESSAGE OF CHRIST TO THE CLASSES.

By Bishop C. J. Hunt.

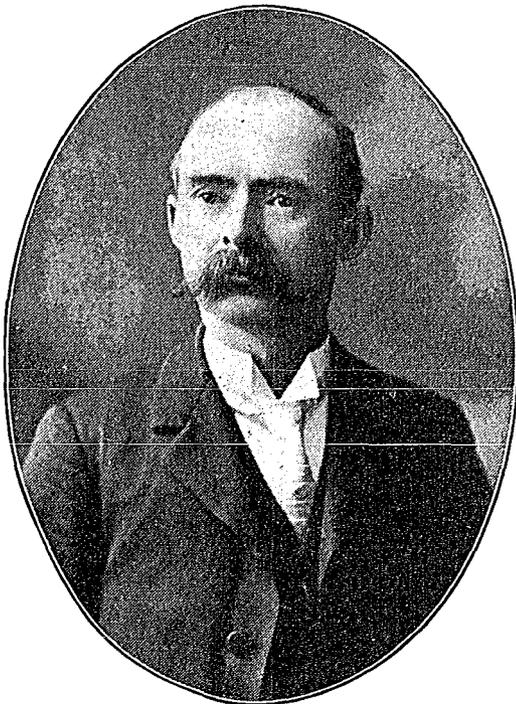
The hills and the valleys of Judea were fertile. The plowmen overtook the reapers. The herds and flocks grazed "upon a thousand hills" and were carefully watched day and night by shepherds and wage-earners. The vine dressers prided themselves in the wealth of their cultured enterprise. The tax gatherers diligently sought to please the appointing powers. The money lenders, "takers of usury" of that time, watched with keen interest the industrial enterprises. The energetic rabbis were found daily in the temple teaching "the law and the prophets" according to their ideas. Faithful and persevering also were the housewives, the beloved mothers in Israel, who performed well their consecrated duties in the historic country of Palestine and the beloved city of Jerusalem.

Yet with all these blessings and home comforts there was everywhere felt the need of a Savior, for their joy and hope was not full. Their longing in

this respect was provided for, however, for the prophets of God had carefully written of His birth, which place of his mortal life should be heralded from Bethlehem, near Jerusalem, and his very works were known in all their midst.

IN ANTICIPATION.

The world's calendar now showed that for nearly four thousand years people who believed in the heavenly instruction to Adam and Eve regarding the promised Redeemer, from generation to generation had kept that blessed assurance ever bright by observing the sacred law which pointed to His coming, *i. e.*, selecting the firstlings of the flocks and the herds, killing and making sacrificial offerings. This pledge made by the Creator of a Universal Bene-



BISHOP C. J. HUNT.

"Nicodemus, a ruler of the Jews, was taught the first principles by our Lord; while the poor heard him gladly."

factor, and the observing of that law of "types and shadows" was for the rich and the poor alike for all should take part in the altar service without class distinction, pointing as it did to "the Lamb of God who taketh away the sins of the world," the very "Bright and Morning Star."

THE ANNOUNCEMENT.

The announcement of Christ's birth was not unlike other great events that had blessed the world, for the enunciation was made by those of the humbler walks in life. How precious to the shepherds on the hills of Judea while watching their flocks on that cloudless night when they saw that long promised star and

heard the joyful news from the angel who sang the sweetest words and music that the heavens ever gave to men.

All people ought to have received this blessed proclamation with gladness, but it was not so. When that news was taken to king Herod "he was troubled, and all Jerusalem with him." How strange it was that He who would so soon be "a witness, a leader and commander to the people" in all righteousness, should in his infancy be sentenced to death by a worldly ruler; but such was the case.

However, his life was miraculously saved by the loving hand of God, and at the age of twelve we learn of his being in the temple at Jerusalem, "sitting in the midst of the doctors, both hearing them and asking them questions," and the record further says, "All that heard him were astonished at his understanding and answers," for said he, "I must be about my Father's business," which unselfish labor he freely gave for the benefit of the world's rich and poor alike. He also said, I am come that you might have life, and that you might have it more abundantly, which love, service, and glory he afterwards demonstrated to the world. In our lives to-day we should with gratefulness to Him grasp and live in accord with the words of the poet, who wrote:

"Were the whole realm of nature mine
That were an offering far too small,
Love so amazing, so divine,
Demands my life, my soul, my all."

THE CHRIST NOT UNDERSTOOD.

A cold and unbelieving world was experienced by the Prince of Peace. It should not have been so, for had all whose calling it was to be teachers of men, from the days of Malachi to the great event named above, been fully sustained as God had directed, then the king on his throne, the rich living in luxury, and the peasant, (the bone and sinew of the nation) would all have known the very day the sacred star would appear. But they lost an opportunity, a blessing, and the signs of failure to receive began to be manifest over four hundred years earlier, when their fathers foolishly said, "It is vain to serve God: and what profit is it that we have kept his ordinance, and that we have walked mournfully before the Lord of hosts?"—Malachi 3: 14.

Those ordinances and requirements that should have been faithfully observed, that the Levite ministers and others might have magnified their calling in preaching and building up the kingdom of God, so the church could have continued in an unbroken organization with prophets, and other officers in it, till the Lord's forerunner came; but, alas, the Prophet Malachi had written, "From the days of your fathers ye are all gone away from mine ordi-

nances, and have not kept them. Return unto me, and I will return unto you, saith the Lord of hosts. But ye said, Wherein shall we return? Will a man rob God? Yet ye have robbed me. . . . In tithes and offerings." "Ye are cursed with a curse: for ye have robbed me, even this whole nation."—Malachi 3: 7-9.

Here is a lesson to be learned to-day, for duties were left undone, and the failure to do these duties gradually brought darkness to their minds, the teaching lost its power over their hearts; hence, long before the fourth generation had passed, Judea and Jerusalem were not ready to receive the joyous news, "the Savior is born."

TIME AND ITS CHANGES.

The loving entreaties of God were renewed to all through his prophet-forerunner John, who said of Jesus, "He shall increase." He did, for very soon he began to build his church, setting in it officers to teach and to administer "the new and everlasting covenant" to all classes, demonstrating the true meaning of the "fatherhood of God and the brotherhood of man," living true lives of service regardless of man's rank and distinction. Even Nicodemus, a ruler of the Jews, was taught "first principles" of the Lord, while "the poor heard him gladly," and the masses finally credited him as a teacher having authority. They were made to realize that he "regarded not the person of men" but "taught the way of God in truth."

In order to eliminate that soul destroying principle of "Oh, God, bless me and my wife, my son John and his wife, us four and no more," so often seen, the Master said, "That a rich man shall hardly enter into the kingdom of heaven." A word of caution to those in the humbler walks of life; "Thou shalt not covet," was also fitting, for the great Teacher of men was indicating danger lines to all.

Time passed. The true leaven of the gospel was working, the Lord had just ascended to the heavens, the day of Pentecost had come and gone, and the full fruition of combined teaching and practice was being realized by the rich and the poor, for the assembled thousands at Jerusalem, "continued steadfastly in the apostles' doctrine and fellowship," and "many wonders and signs were done by the apostles. And all that believed were together and had all things common; and sold their possessions and goods, and parted them to all men, as every man had need." And they "did eat their meat with gladness and singleness of heart, praising God, and having favor with all the people. And the Lord added to the church daily such as should be saved."—Acts 2: 42-47.

A QUESTION.

Who of earth's children to-day would not have willingly joined that happy throng? Does your aching heart ask for a return of those very conditions? If so, we tell you that with the coming of the latter day angel's message just such provisions and heavenly blessings are provided for. Hear the divine instruction: "If thou lovest me, thou shalt serve me and keep all my commandments. And, behold, thou wilt remember the poor, and consecrate of thy properties for their support, that which thou hast to impart unto them."—Doctrine and Covenants 42: 8.

In further explanation and promise to his people the Lord said: "That you may be equal in the bands of heavenly things; yea, and earthly things also, for the obtaining of heavenly things; for if ye are not equal in earthly things, ye can not be equal in obtaining heavenly things; for if you will that I give unto you a place in the celestial world, you must prepare yourselves by doing the things which I have commanded you and required of you."—Doctrine and Covenants 77: 1.

Dear reader, the sweet message of Jesus, that saluted the ears of his Saints at Jerusalem, Palestine, nineteen hundred years ago, has brought peace and good will to earth again, and if heeded will bless our lives. Will you, with all your "might, mind, and strength" join with the thousands to-day who are "seeking first to build up the kingdom of God, and to establish his righteousness," which work is truly making advancement; and to all his Saints the following heavenly words are addressed: "So be ye encouraged and press on to the consummation designed of God for his people—unity, honor, sanctification, and glory."

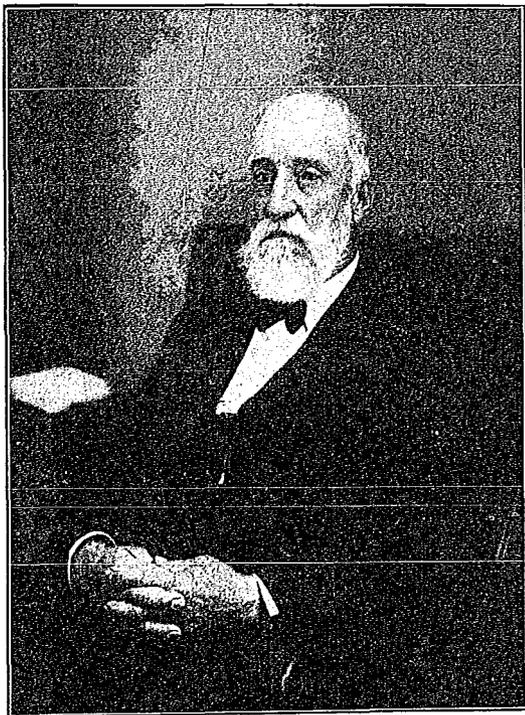
The disturbance between the Portuguese Government and the Vatican is becoming quite as complicated and sensitive as that between the Vatican and Spain. To the Portuguese Government's order canceling a Vatican decree the Vatican has replied by an agitation against the Government through clerical forces. To the Vatican's demurrer about receiving an ambassador from Portugal the Portuguese Government replies by leaving the position vacant. The Government is also promoting a measure to provide for the civil registration of births, deaths, and marriages, and as this threatens a large source of income to the clergy the fear and irritation of that body keep it in lively protest. So far the temper of the Spanish and Portuguese governments is alike in protesting against Vatican interference in domestic matters.—*Northwestern Christian Advocate*.

MOTHERS' HOME COLUMN

Christmas Bells.

"I heard the bells on Christmas Day
Their old familiar carols play,
And wild and sweet
The words repeat
Of peace on earth, good will to men!

"And thought how as the day had come,
The belfries of all Christendom
Had rolled along
The unbroken song
Of peace on earth, good will to men!"



PRESIDENT JOSEPH SMITH.

"Till ringing, singing on its way,
The world revolved from night to day,
A voice, a chime,
A chant sublime,
Of peace on earth, good will to men!"

"But in despair I bowed my head,—
'There is no peace on earth,' I said;
'For hate is strong,
And mocks the song
Of peace on earth, good will to men.'

"Then pealed the bells more loud and deep,
'God is not dead, nor doth he sleep!
The wrong shall fail,
The right prevail,
With peace on earth, good will to men!'"

Many times this beautiful poem of Longfellow has caused our heart to thrill with joy—joy in contemplating the sublime truth which is breathed in every line, and in anticipation of the glad time when

"The wrong shall fail,
The right prevail,"

yet never has it so thrilled us as to-day. Never has the truth and beauty of its words so come home to us as when we turned to it after having read the two incidents given below—incidents which we deem ourselves fortunate in being able to give to our readers at this glad Christmas time, the time of "peace on earth, good will to men."

Should you ask how they came into our possession, the answer, briefly, is this: Sr. C. B. Stebbins, having some years ago heard Brother Joseph tell the first one, and wishing to have others enjoy what had seemed so fine and tender to her, so fully imbued with the divine Spirit of the Master, she wrote asking if he would not write out the incident and give her permission to use it in some one of our church publications. When granting her request, he added the other incident, and Sister Stebbins, knowing that we were in need of Christmas matter for the Home Column, kindly sent them to us.

It has been suggested, in fact Brother Joseph himself thought, that possibly if told in the third person, the interest of these simple but truthful incidents might be enhanced. This, however, is not our opinion, and we believe our readers will thank us for giving them in his own language, just as he told them. May God grant that if any who read these incidents have an enemy on earth to whom they can render good, that they, too, may heed the injunction, "Throw your log chain into the wagon."

"INDEPENDENCE, MISSOURI, September 16, 1910.

"In 1860 when I joined the Reorganized Church, at Amboy, Illinois, there was considerable excitement at Nauvoo, and in Hancock County, in reference to that movement. Quite a number of the citizens, especially among religious devotees, including all the Protestant denominations, met and held meetings at Carthage, Basco, Dallas, and Montebello, passing resolutions warning me against propagating the tenets of Mormonism in the county.

"Among the men who were the most outspoken in regard to the matter was a Mr. Thomas, a member of the Christian Church, as I understood. His hostility went so far that he not only said harsh things against us boys, but at a public gathering for the purpose of erecting the Fourth of July pole, on which to fly an American flag, he told a rather roistering crowd that the people who killed our father and uncle ought to have killed us boys; for they might have known if they left us alive to grow up to be men that we would take up our father's doctrine and be preaching it.

"This somewhat aroused and angered Jim MacGregor, who had married a niece of my wife, and who was present at this gathering, and he took Mr. Thomas to task and challenged him to tell what I had done that was wrong. But he kept muttering, and repeated his observations elsewhere. I had a number of friends in the township, for I had farmed in it, and I then had an interest in a farm there with my brother, Frederick. He repeated his remarks at different places in the townships of Sonora and Nauvoo; but I did not have the fortune or the misfortune of meeting him for some months, though I often heard of him.

"Just how long I do not know, but I think it was in the early fall of 1861 that I was going to town from the farm with the team and lumber wagon. As I drove up to the gate leading out of the barnyard into the lane running to the main road going into town, I opened the gate, spoke to my team, and they passed on through the gate and stopped at my command. As I began to shut the gate I heard a voice speak plainly—as plain as I ever heard anybody. I looked around,

surprised, for the voice said to me, 'Put your log chain in your wagon.' There was no one on the farm but myself, no one in sight that I could see, either on the farm or in the road anywhere.

"I said to myself, 'Pshaw, it is heavy enough for the team to drag the wagon,' for it was very muddy, and rains had made the roads almost impassible, though I had a good stout team. I had nearly shut the gate when the voice repeated, 'Throw your log chain into the wagon.'

"I again questioned myself as to what business I would have with a chain. As I thought rapidly I knew of not a thing I would need that log chain for. As I started to close the gate again, the voice repeated the command, 'Throw your log chain into the wagon.' This time, like one of old, I was not disobedient. I knew of nothing for which I would need a log chain, but the voice was so imperative, that without questioning further I went to the fence where the log chain hung and threw it into the wagon.

"The summer had been a wet one, and about one half mile from the lane which led from the farmhouse into the traveled road, going east and west, there had been a very bad mud hole, reaching clear across the road. It had been an eye sore all summer, and many a team had been stalled in it. As I drove up to the east side of the mud hole going towards Nauvoo, which was west of the farm, and just before I was going to drive into it I saw a man in a buggy, driving a good sized horse, start into the mud hole. Just as he got into really the worst place in the mud hole, the horse began floundering in the mud so that she did not hear him when calling for her to stop, but was plunging in the muddy water making considerable noise. The singletree broke, the lines slipped through the man's hand, and the mare plunged out of the mud hole to the bank on the east side. The man had his overcoat on and a cap on his head, and as I came up close to the mud hole, he managed to get out of the buggy, and climbed along on the fence until he got on the east side where his horse was, then he began washing his hands and wiping the mud off his shoes and pants.

"I good-naturedly said to him, 'That is a pretty hard fix, neighbor.'

"'Yes,' said he, 'I would give a dollar if that buggy was on the solid ground here where we stand.'

"'I can put it there for one half that money,' I replied.

"I knew then what the voice had meant, and what use my log chain was. I had on a pair of tall boots. I got out of my wagon, took the singletrees off, and waded out to the buggy, laid the singletrees on top of the mud, put the chain around the chossbar, and fastened it to the doubletrees. I took my team, drove around and hitched them on to the doubletrees, took hold of the shafts, raised them up so that they would not stick into the mud, and drove out the east side of the mud hole, drawing the buggy clear from the mud out on the solid ground. I then put my team back onto my wagon, and by this time the man had gotten his horse hitched to his buggy. He called to me as I was getting in my wagon, and said: 'Hold on, I want to pay you?'

"In the meantime he had washed his hands and cleaned his shoes in the little puddles in the edge of the pond, and still he was not looking at me and did not look me in the face.

"I told him 'No, I can not charge a neighbor for helping him out of a fix like that.'

"'Well,' says he, 'I said I would give a dollar if my buggy was out here on solid ground. But you said you could put it out for half that amount.'

"'Yes, I did say that, but I had no possible thought of taking it for helping you out of that mud hole.'

"I jumped into the wagon as I was talking to him.

"He then said, 'Hold on, I want to pay you. You have earned your money and I want to pay you.'

"I then told him: 'Mr. Thomas, I charge you nothing. I could not take one cent from you. If you ever find a man in a tight place in trouble, and you can help him out, do so, and charge it to the Smith boys, and it will be all right.' As I called his name he looked up. He was the man who had for months been railing about the township about Mormonism and the Smith boys, telling lies about them, and this was the first time that I had been permitted to meet him.

"At that time I knew nearly everybody in the two townships, Sonora and Nauvoo, and I had met Mr. Thomas somewhere and knew him, as I always remembered faces and names in those days.

"I drove on, thinking that notwithstanding that it was a sloppy, nasty mud hole that I had helped this reverend gentleman out of, I had filled the scriptural injunction, helping those that are in need, being neighbor to him that was in necessity, and heaped figurative coals of fire upon his head. I heard nothing of him for some weeks, and then through the husband of my wife's niece, MacGregor, I heard that he had said to a crowd that Joseph Smith was not so bad a man as he thought he was.

"Another incident that occurred some years after may be interesting to you, Sister Stebbins, and it is this:

"In the same year of 1860 there was a Christian preacher, Lincoln by name, who lived out in either Sonora or Appanoose Township, and had a bright and intelligent son. A neighbor in the west side of the township, by the name of Putnam Yates, also had a son about the same age as Mr. Lincoln's son. There was a school near to which both these men lived, and on Friday nights they had spelling matches and there was quite a rivalry between Yates' and Lincoln's boys. When they went out to play, the Lincoln boy, who was very hot tempered, made assault upon Yates, and was worsted, but the older boys separated them and prevented any harm at the time.

"The next Sunday the Lincoln boy took an old case knife, and had his little brother turn the grindstone while he ground that knife to sharp edges on both sides, and to a point. He remarked to his little brother that that would fix him. The next Friday night when they went to the schoolhouse, at the few minutes intermission, the Lincoln boy raised the trouble again and in the scuffle that ensued he stabbed Yates to death with this knife.

"It was a terrible deed. He was sullen; went home to his father's place, and of course was arrested. The proof was especially plain, and he was sent to the jail and awaited his trial, which, when it occurred, sent him to the penitentiary for manslaughter.

"Time passed on, and I saw this Mr. Lincoln only at rare intervals. Upon one of the visits that I made to Nauvoo from Plano, I borrowed a buggy from a friend by the name of Horton, whom I had known for years, and started to go down to visit my wife's niece, Mrs. MacGregor, and two or three other old time acquaintances, whom I was anxious to see. As I turned a corner of the old farm, on the road running south, I saw a man sitting against the bank in the shade. It was nearly noon. As I got pretty nearly to him he arose to go on the road, the same way I was going, and I called to him, and asked him if he was going down the road, and he said, 'Yes.' 'Well,' said I, 'I am going as far as James MacGregor's, and I never pass a man, when I can carry him, without asking him to ride. Will you get in?'

"He looked up at me. He was thin, pale, and haggard looking. His clothes were shabby, and he had a little old clasped cloth satchel, pretty well worn, which he was carrying. He looked distressed, as if he was a man who knew both poverty and sorrow.

"I got him into the buggy and we fell into conversation, when he told me the story of his trouble, what his son had done, and the effort he had made in his behalf, first to get him clear, and afterwards to get the punishment as slight as possible; and that it had cost him his farm and every dollar that he had ever had. His wife was dead, one of his other children was dead, and the others had gone from home, and he was utterly alone, a broken down, sick, discouraged man. He was unable longer to work, had nothing, and did not know what was to become of him. He was going down to a friend's house for a little visit. I had not betrayed any knowledge of the man. I thought it strange that he should have picked upon a stranger to tell his story, but I was sympathetic, listened to him, and tried to encourage him as best I could. I had known him and known the man, Yates, whose son was killed, for a number of years.

"Just before parting with him he spoke to me in this way. He says:

"Mr. Smith, I owe you an apology. I talked very hard against you in 1860, when you began to preach. I said very hard and unwarranted things about you and your brothers, especially about you. I thought I wanted you to know the affliction and sorrow that I had passed through. I did wrong, I know I did wrong, and I am suffering the penalty. I have

lost property, wife, children, and have the stain of murder upon my family."

"I tried to comfort him by telling him that he would not be held accountable for the act of his son, as he had not encouraged it, and that no one would find fault with him for protecting his son by giving him a fair trial. So far as I was concerned I had never thought ill of the man. I had never allowed it to rankle against him, and I hoped that he would so consider it, and if there was anything to pardon, it was freely granted. He alighted from the buggy at the place where he was to leave the road and went about his business and I went about mine. I never saw him after.

"It was a pitiful story, but under God, I remember the saying of the Scripture, 'Vengeance is mine, and I will repay, saith the Lord.' I never harmed the man, never said anything against him, and yet I pitied him from the bottom of my heart.

"In bonds,
"JOSEPH SMITH."

"Then pealed the bells more loud and deep,
God is not dead, nor doth he sleep!
The wrong shall fail,
The right prevail,
With peace on earth, good will to men!"

SOCIOLOGY AND ECONOMICS

THE BROOK FARM EXPERIMENT.

BY ELBERT A. SMITH.

During the past two hundred years there have been numerous efforts to found coöperative colonies, most of which have embraced in their scheme of affairs collective ownership of property. More than fifty such communities, of some importance, and many smaller ones, have existed in America alone.

There seems to be an impression that these experiments have invariably failed, but such is not the case. For instance, Amana, the Community of True Inspiration, still exists and prospers, as it has done since 1842, first in New York and later in Iowa. Yet it is true that the Nemesis of failure has pursued communists who have attempted to realize their ideals.

Many of these communities were founded by very sincere and earnest religionists. They were the result of man's desire to enjoy conditions that are pictured as existing in the New Jerusalem. Very talented men, and at times very wealthy men, have wrestled with the problem presented in the effort to establish a community that shall be "in the world" and yet not "of the world," and they have found it too grave a problem for human wisdom to solve. Sooner or later the world has prevailed and claimed its own.

A study of the methods employed in such communities is of interest to those who believe in any form of communism or even in the results that are sought after by advocates of communism, namely, fraternity, equality, and liberty. Though our scheme of things may differ radically from anything undertaken by any of the fifty or more communities mentioned, and though we may not at all agree with them as to what is meant by the scriptural term "all things common," and perhaps may not concede that such a condition can obtain until Christ shall come, we can with profit study these experiments with the desire to discover the factors that made for success and those that tended to bring disaster.

The causes of failure were many. In some instances there was mismanagement, lack of business ability, unwise investment. Consecrated purpose will never make a bad bargain financially profitable.

Another fruitful cause of failure was inability to hold the younger generation. The enterprise prospered during the

active life of the founders, but they could not hold their children, and could not make proselytes, and so when they grew old the community went to pieces, even when there was an accumulation of property and good credit. In some instances, as with the Shakers, celibacy was the rule, which was suicidal, as there was no natural increase.



GEORGE RIPLEY.

Founder of Brook Farm.

Those communities that have tampered with marriage or the home life have especially and urgently invited disaster.

In other instances lack of unity was the rock on which the ship was wrecked. Where unity did not exist wealth could not long hold the enterprise together. Perhaps the most spectacular failure of all was the community at New Harmony, Indiana, financed by Robert Owen, a man of almost unlimited wealth and great personal ability.

Another cause of failure has been inability to find men to succeed pioneer leaders who have held the people together almost solely by their own personality and ability as leaders and thinkers. Where a few leaders do all the thinking a low level of intelligence obtains among the followers; and when the leaders pass away or go astray the masses fall helpless victims to circumstances.

One of the most noted of these coöperative societies was at Brook Farm, near Boston, Massachusetts. This movement was founded in 1841 by Reverend George Ripley, pastor of a Unitarian Church in Boston and member of the Transcendental Club. It attracted many men and women of exceptional ability and world-wide reputation, among them, Charles A. Dana, afterward editor of the *New York Sun*, Nathaniel Hawthorne, Doctor Codman, and many others, and had the friendship and moral support of Emerson and his following. These men sought to found a society in which justice and equality should prevail. The members sought to occupy on a common plane, making their interests all one, though there was not strict collectivism in property (there was a joint-stock

dwelling, instead of separate family homes, and putting all of their eggs into one basket, finally expended all of their capital in building an enormous community dwelling called the "Phalanstery." Evidently they had neither adequate fire protection nor insurance, and this building was burned before it was ready for use, thus bringing upon the community a very severe loss.

Third, though religious people, they were of the literary-religious type, not filled with intense religious fervor, and lacking that strong tie that holds men together who verily believe that they are members of one church, and that the church of God. So they never rallied from their losses, and were soon scattered. After his own failure at New Harmony, Robert Owen declared, "It is impossible to carry out a communistic system, unless in a place utterly removed from the world, or with the help of some powerful religious conviction. Mere benevolence, mere sentiments of philanthropy are far too weak to bind the self-seeking affections of men."

The Brook Farm Community existed for about six years. In 1844 it was reorganized to conform with the ideas of



In the Woods at Brook Farm.

proprietorship, with capital divided into one hundred dollar shares, drawing five per cent interest per annum.)

The most intellectual of the members took part in the most menial of occupations, usually without protest, though Hawthorne disliked such work, and when asked to assist in the dairy, declared that he could not endure being "chamber maid to a cow." Life at Brook Farm was very happy, and the members afterward looked back to their experience as one of great pleasure and profit.

Revenue was derived from the farm and the school, but the society did not prosper financially, and finally failed, evidently for the following reasons:

First, business was not well managed. There were plenty of men of a literary turn of mind, philosophers, poets, journalists, and story writers, but they lacked the necessary admixture of business men and laborers. The organization was not well balanced. It was top heavy. As one of the members said, "There were philosophers enough in it, but the hard-fisted toilers and the brave financiers were absent." The writer is of a literary turn of mind, but has enough saving practical sense to distrust any enterprise undertaken solely by men of his own type.

Second, they committed themselves to the idea of communal

Fourierism, was incorporated under state law, and a complicated system of government was adopted. At the same time mechanical industries were established. But none of these things brought financial prosperity or stayed the processes of disintegration.

The *Good Health* magazine for September of the current year contained an article of more than ordinary interest giving the experiences of Mrs. Rebecca Codman Butterfield, one of the survivors of the community, now living near Boston. She thus describes life at Brook Farm:

"At five o'clock in summer, the rising horn sounded for those belonging to stable groups or engaged in teaming, also for those whose duty it was to prepare the breakfast. I often used to get up early, and go from house to house, giving a peculiar whistle, the signal for certain members of the singing group to make ready to sing under various windows from six until seven. It was soul-inspiring, indeed, to sing Mozart's and Haydn's Masses in the early freshness of the morning air. I shall never forget it!

"At half-past six a second summons came, which meant that breakfast would be ready in half an hour. It was a time of good cheer, the half hour or more spent at table.

"After breakfast men and women all started for the morning's work in class room, in field, in shop, or about the house.

"It must not be forgotten that there were some men whose duty it was to help the women in the parts of their work

various subjects, which were attended by grown people as well as the young. The shoemaker often left his work to attend a class in Shakespeare, and one of the tillers of the soil would leave his task to enjoy a reading in Greek. But I never knew anyone to shirk his labor or fall short in the amount expected of him during the week.

"When supper was over, any enjoyment might be indulged in, and there was no rule regarding the hour for retiring, though the house was usually quiet by ten o'clock.

"On entering the grounds, one came immediately to the 'Hive,' where I lived with my parents and my two brothers. The Hive was a large two and a half story wooden building with a long 'ell' attached. The lower floor contained a reception room, the dining room, kitchen, wash room, and shed. There were sleeping rooms on the second floor, and others in the attic. Our family sleeping rooms were at first all on the second floor of the 'ell' of

the Hive. But later the place became so crowded that my brothers were obliged to sleep in the attic. The luxury of the attic may be imagined when I tell you that my brothers would often waken in winter to find that a large mound of



THE COTTAGE.

This alone of the Brook Farm buildings remains.

requiring especial strength (our doctrine of mutual helpfulness rendering it possible to work at anything without injury to our dignity).

"I do not believe that the common tasks of life have ever been done under such charming conditions as existed here. I remember that I once made one of the washing group, of which Mrs. Cheswell was chief. As I have already said, Mrs. Ripley joined regularly in this work, usually termed drudgery, though no work ever seemed so at Brook Farm. Peter Baldwin, our baker, worked the pounding barrel, and there were two or three young men to work the wringers or presses, and do other hard portions of the labor.

"Quotations from Byron and Shakespeare, and from Festus, a recent book (in 1844), made the work which I was doing no task whatever—rather, wholly enjoyable. I honestly think I should have chosen washing as my life work if I could have



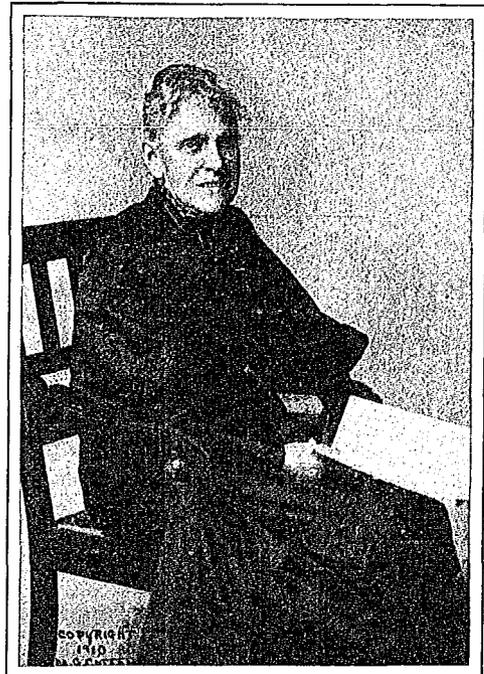
BROOK FARM SCRIPT.

been certain that I might always do it to the accompaniment of the rhymes of the poets.

"At noon the horn blew half an hour before dinner, to allow plenty of time for those working at a distance to get to the house.

"At breakfast and supper, there were young women waiters, but at dinner young men waited on the table. At one time, Charles Dana was the head of the waiting group, in other words, the head waiter.

"After dinner we worked once more until six o'clock. I forgot to say, however, that there were classes all day in



MRS. REBECCA CODMAN BUTTERFIELD.

One of the few surviving members of the Brook Farm community.

snow had drifted in on top of them. During all our stay at Brook Farm, my parents and I occupied the same two chambers in the 'ell' the windows of which can be seen in the paintings.

"Back of the Hive was the workshop, in which were the

shoemaking, woodworking and other workrooms. (About the end of the second year of the Brook Farm community, there were various mechanical industries introduced.) In the illustration, the workshop shows just above the Hive.

"About an eighth of a mile further on, stood the Eyrie, a two story, flat roofed building, built on rocks on the highest land on the place.

"If you will look at the water color of Brook Farm, just below the Eyrie, you will see the ruins of the Phalanstery, which was burned before it was occupied.

"Near the Eyrie and at the left of it, was a small house called the Cottage, the only one of the buildings now remaining, and not far from this was another wooden house, Pilgrim

talent given to them. Of course, we had many talented members, who afterward became very well known and even famous. . . .

"At the expiration of seven years, the end came, the reasons being wholly financial. The situation selected for the Farm was beautiful, but poorly suited to an experiment greatly dependent upon agriculture. Then there was no sufficiently large stream near by for water power, and so it was necessary to use steam for mechanical industries. All this demanded capital, and in spite of retrenchments the financial problems were difficult of solution. I think, however, that the majority of us would have continued somehow to remain together had it not been for the accidental burning of the Phalanstery which had been built to accommodate the entire community."



OIL PAINTING OF BROOK FARM, PAINTED IN 1846.

House. The longest distance between the houses was about a quarter of a mile. . . .

"I suppose our amusements will seem very simple, as indeed they were, but the entire life admitted of so much sociability that we did not feel the need for complicated amusements. You know that in many of our members there was, ability both to entertain and instruct. Our musician, John Dwight, afforded us many hours of pleasure, improvising upon the piano. I well remember one young man, unaccustomed to good music, who would sit night after night by the piano, completely spellbound. He used to say that his entire life was influenced by his entrance into a hitherto unknown world. Frequently there were talks or lectures by the members or by some visitor. Often we had dances in the large dining room, and the dancing would begin when the supper dishes had been washed and the room put in readiness, for no special changes in dress were made. Both young and old joined in the dance, and there was plenty of time afterward for good sound sleep, so there were no dull, listless people with aching heads the next morning. Dancing, as carried on there, was innocent, inexpensive, and beneficial to all, and even the ministers joined heartily with us in the amusements, and I remember one occasion when there were four ministers upon the floor. . . . Our festivals held in the pine grove were always occasions of remarkable enjoyment with musical, intellectual and dramatic

IT IS estimated by the secretary of the United States Treasury that about half a million dollars' worth of money is destroyed in our country every year by one means and another. The greenbacks disappear in various odd ways, and a large quantity of them is eaten every year by rats. Sometimes remnants are left by the rodents so that the bills can be redeemed, but often they take the money in its entirety. One specially odd case reported was where a robin, engaged in the laudable enterprise of building a nest, flew into a window and bore away a \$10 bill which had been left on a table, using the soft texture for a nest. Enough of the greenback was recovered to warrant its redemption.

PAUL makes clear that the unity of the Spirit, or the unity which is by and of the Spirit, is needful to the strength and peace of the church. Outwardly there may be great diversity. There is certain to be. In the church the humble and the great, the unlearned and the wise, the rich and the poor meet together, but none of these differences have ought to do with their citizenship in the kingdom of God. The bond that holds them together is spiritual.

Letter Department

JERUSALEM, PALESTINE, November 19, 1910.

Editors Herald: After a stay of about seven weeks in England, during which time we visited Plymouth, Bristol, Birmingham, Manchester, Liverpool, and London; also Glasgow, Douglas, and Ayr, Scotland, on October 27 we took train for Marseilles on our way to Jerusalem. We stopped a few days in Paris, and were delighted with the beauties of that city. We visited the art galleries and other places of interest, then continued our journey to Marseilles, where we arrived about eleven o'clock at night, but had little trouble in finding a good hotel, where we put up for the night. We had intended going through Italy, and sailing from Naples, but on account of the cholera, steamers were prevented from stopping at Naples.

Our journey through France was a most delightful one. We had an apartment to ourselves nearly all the way and a good part of our time was spent in singing out of Zion's Praises. The country was beautiful, and the day fine and we enjoyed every moment, so that when we reached our destination, we were not the least tired after our fourteen hours' ride. We only remained in Marseilles two days, then took steamer for Alexandria.

Our voyage on the Mediterranean was very pleasant. The sea was a little rough at the start, but in a few hours it calmed down, and all the rest of the journey it was just beautiful. The weather was cold when we left England, but every day it grew warmer, and as we approached Egypt it was almost like summer. From Marseilles to Alexandria is a five days' trip, but every day was so pleasant we were almost sorry when it came to an end. The day previous to reaching Egypt we passed some interesting points, among which was a volcano, Mount Stromboli, which was smoking, also the city of Messina, now in ruins, the effects of the great earthquake which we read about in the papers last year.

We landed at Alexandria soon after breakfast November 7, and on going up on deck while the steamer was coming into port a wonderful sight met our gaze. Great hordes of orientals were waiting to board our ship and assist in getting the passengers and their baggage ashore. For a few pennies they would load themselves with trunks and satchels. It seemed for a time that they would take the vessel by storm. The guards had to strike some of them to protect the passengers. One Cook's men assisted us and we were soon on board train for Cairo, Egypt. It was necessary for us to go there to get to Port Said, to take steamer for Jaffa, three days later.

We found Cairo a very interesting place, and we put in every moment of our time taking in the sights which we will tell you about later. We visited, among other notable places, the house where Christ was kept in hiding from King Herod; also the place where Moses was hid in his infancy. We took pictures of the Palace. The natives of this place are very dirty, loathsome in many instances. But more of this when we have time to write up our experiences.

We arrived in Jaffa on the morning of the 11th. The morning was delightful and warm and the sea calm. As we neared the shore and our boat came to anchor, another wonderful sight met our gaze. Great hordes of natives put off from shore in row boats to take us ashore, each trying his best to be first. It was a great race. Cook's boat got in first, followed a moment later by the others, and then came the fight for passengers. We were fortunate in forming the acquaintance of a Mr. D. N. Domian, on our way to Jaffa, and for one dollar he took us in his boat, passed our baggage through the custom house without trouble, took us to a hotel where we rested and had a good dinner, while waiting for the

train which left about 1.30 for Jerusalem. While at Jaffa we visited the House of Simon, where Peter had his wonderful vision on the housetop. We stood on what is said to be the same housetop.

Our train ride to Jerusalem was very interesting. The journey is only fifty miles, and yet it took us nearly all the afternoon to make it, as the grade up hill nearly all the way is very steep. Jerusalem is truly "on top of the mountains," being two thousand six hundred and seventy feet higher than Jaffa.

We first pass over the plains of Sharon. We pass the site where Samson caught three hundred foxes (Judges 5:4). The first station at which our train stops is Lydda, the site of Lod, which was built fourteen hundred years before Christ. This is where Peter visited the Saints and cured Æneas, who was sick of the palsy (Acts 9). Soon after leaving Lydda we see the site of Gimzo, one of the royal cities of the Philistines, which they took from the Israelites, in the reign of King Ahaz (2 Chronicles 28). We can also see in the distance the Valley of Ajalon, over which Joshua commanded the moon to stand still. The entire journey is filled with historical interest, which we have not time to mention here. Our train continues to climb up, winding around the mountain sides, whose great, high peaks tower hundreds of feet on either side, till we finally cross the Valley Gihon, where Solomon was anointed king. We ride along the west side of Mount Zion, near the tower of David, and our train stops at the station outside the walls. A few minutes' carriage ride brings us to Jaffa Gate, which seems to be the center of the business portion. Jerusalem is built on four hills, and yet the mountains around are higher than the city.

Brother Griffiths had preceded us about a week. He had found the few Saints here, and I found him nicely cared for in the home of Brother and Sister Floyd. I call them brother and sister, for so they have proved themselves to be to us, though not fully identified with us in the Reorganized Church. Brother Floyd was baptized by Elder Adams, and Sister Floyd by Elder Brown. They are with us in spirit, and will doubtless be fully identified with us before long. We are made very welcome at their pleasant home. Brother Floyd has gone with his son to America. We are in hopes that he will return before we have to leave for Australia.

Jerusalem, within the walls, is not what we would call a beautiful city. The streets are narrow and dirty; some are filthy. There are some spots, however, where it is not so bad, but in the main the city is anything but a desirable place to live. But on the outside of the walls it is quite different. Here there are some beautiful structures, and improvements are going on in good shape.

People are coming here from nearly all parts of the world. Many come from Germany. Some say the Gentiles are coming in here more than the Jews. One thing is very evident, many are spending their wealth in improving the place, and I am inclined to believe that before very long the city on the inside of the walls will be cleaned and built up anew. I shall not be able to say much about the city in this letter without making it too long, but will try to tell you more about it in our next.

We have been to the Jordan and baptized four. Brother Griffiths baptized Sister Carr and her eldest son, I baptized Brother Carr and their son Paul. Sister Carr is a sister of Brother Gould, of Independence. We hold preaching meetings in private houses, and have been greatly blessed. We hope to have to visit the Jordan again before we leave. But in order to get this letter off on the next steamer I must close. Our health is excellent, and I am thankful to say we have been blessed in every way. Will write you soon again. Our address is Jerusalem, Palestine, care of Thomas Cook & Son, David street.

F. G. PITT.

CONTENTS

EDITORIAL:	
Preaching Jesus	1229
HOLIDAY SECTION:	
Christmas comes, by Mrs. M. Walker	1230
A Christmas morning reverie, by R. C. Evans	1231
Our mission; or, thoughts for the New Year, by H. O. Smith	1232
The holiday season at Graceland College, by R. V. Hopkins	1234
ORIGINAL CONTRIBUTIONS:	
The value of coöperation, by Frederick M. Smith	1236
God with us, by John F. Garver	1237
The mission of Jesus Christ, by Daniel Macgregor	1239
The message of Christ to the classes, by C. J. Hunt	1240
MOTHERS' HOME COLUMN:	
Christmas bells	1243
SOCIOLOGY AND ECONOMICS:	
The Brook Farm experiment, by Elbert A. Smith	1245
MISCELLANEOUS DEPARTMENT	
	1251

THE SAINTS' HERALD

ESTABLISHED 1860.

Joseph Smith, Editor; Elbert A. Smith, Associate Editor; Israel A. Smith, Assistant Editor.

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Miscellaneous Department

Notice to the Priesthood of Lamoni Stake.

The general priesthood meeting of the Lamoni Stake will be held at Lamoni, on December 25, at 2.30 p. m., and the subject for consideration is a continuation of last month's program, "Who has the right to grant stewardships, the Bishop or the 'Order'?" and "In whose name should the title to the property of the stewardship be held, the name of the steward or the name of the 'Order'?"

These are vital questions and should have the careful and prayerful consideration of all. There should be a full attendance at this meeting.

PROGRAM COMMITTEE.

Died.

SANDERS.—Annie Lee, the daughter of Bro. and Sr. Jerome Middleton, and wife of Mr. C. E. Sanders, was born August 19, 1886, died at Fort Collins Hospital, Colorado, October 10, 1910. The remains were brought back to her former home, Edgerton Junction, Missouri, and laid to rest in Mount Zion Cemetery, in the presence of a large number of acquaintances and friends. She was baptized in her ninth year, by Elder William Summerfield. She leaves a husband, one child, father, mother, and three brothers, five sisters; also Grandfather Middleton, and Grandmother Gwyer. All were present; also several uncles and aunts. Services in charge of T. J. Mauzey; sermon by William Lewis.

BABCOCK.—Eliza Elizabeth Wachs was born July 26, 1833, in eastern Pennsylvania. Married to Daniel D. Babcock September 27, 1855, and baptized September 5, 1864, by Elder Nathaniel Finch. Died at Holden, Missouri, November 14, 1910, of acute pneumonia, aged 77 years, 3 months, and 19 days. Funeral in the Saints' church at Holden, sermon by H. E. Moler, services in charge of R. O. Self; interment in the Saints' cemetery. She was a true wife, an affectionate mother, and a Saint of God. She was a diligent worker in the Latter Day Saint Ladies' Aid Society. Of her it may be truly said, "She hath done what she could." Her faithfulness, patience, and humility are worthy of imitation.

CONYERS.—Sr. Priscilla Conyers was born in Kentucky, December 11, 1824; married John Conyers. Twelve children were born to this union; five survive her, her husband having departed ten years ago. They left Nauvoo in 1846, and came to Council Bluffs and later to Harrison and Monona counties. They were among the first to accept the Reorganization. Aunt "Prissy" died October 3, 1910, at the home of her son, J. J. Conyers, with whom she resided, aged nearly 86 years. Funeral sermon by Elder Mark Jensen at the family residence, and she was laid to rest in the Preparation Cemetery.

"The Advance of the Water Wagon."

State-wide prohibition is now the law of nine States, having an aggregate population of over twelve millions. "Local option" applied to communities in other States brings the total number of people living in theoretically "dry" territories to about forty millions. Temperance lectures under official auspices are being delivered in many countries abroad. The latest investigations, conducted independently in Europe and in America, show a remarkable falling off in the average use of alcoholics in medical hospital practice on both sides of the water. These and many other interesting facts will enter into an article called "The advance of the water wagon" in the November *Century*, in which Henry Smith Williams, M. D., author of "Alcohol," discusses the notable change of sentiment in regard to liquor drinking, and the significance of this lessening use of alcohol.

The Daily Capital until 1912 for \$2.00.

The Des Moines *Capital* can be secured from now until January 1, 1912, for \$2. This gives new subscribers the balance of this year free. This is their annual Bargain Period offer. The *Capital* is published six days a week. It stops when its time is out. It publishes no liquor advertising. It will cover the big events of the year 1911 in a thorough manner. Its market reports are unexcelled for accuracy and detail. Its leadership for the upbuilding of Iowa is beyond price to the people of the State. Good roads, better seed corn and improved conditions on the farms, more interurbans, better schools and colleges, and publicity of Iowa's superior virtues are important efforts. Let us send in your subscription.

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The death this week of Joseph Abner Harper recalls the founding of the house of Harper & Brothers. Joseph Abner was the son of Colonel John Harper, one of the four brothers who established the business of Harper & Brothers ninety-three years ago. He entered the house in 1852 under the careful eyes of his father and uncles and continued active in its counsels for over thirty-five years. His chief work was in building up the series of Harper educational books which were in common use a generation ago. With the growth of specializing in the publishing business, this feature of Harper & Brothers' business was transferred to another house, and about that time Joseph Abner Harper retired from active life. It is interesting to note that the publication of educational books, with which he was engaged so long, is now being taken up again by general publishers. Joseph Abner Harper's special qualities of character were fair-mindedness and a marked judicial temperament.

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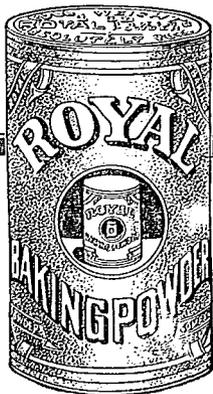
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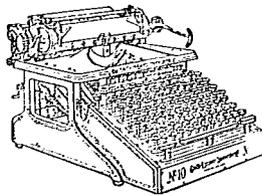


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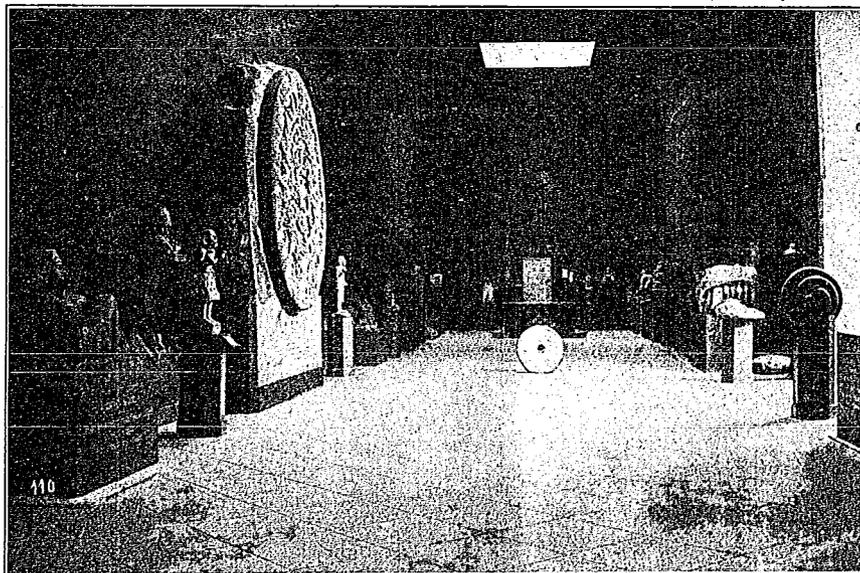
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THE STUDENTS' SOCIETY, by Lucy L. Resseguie. The Students' Society of Lamoni was a forerunner of the Religio, and this is a continuation of a series of historical sketches of similar kind. Sister Resseguie was one of the first officers of the Students' Society.

WOMANS' WORK IN THE CHURCH, by Mrs. M. Walker, founder of *Autumn Leaves*, and prime mover in organizing Sunday school and Religio workers, Prayer Union,



A Sample *Autumn Leaves* Illustration.
(Aztec Calendar Stone and Idols, National Museum, City of Mexico.)

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LAND OF THE NEPHITES, by H. A. Stebbins, author of Book of Mormon Lectures. With South American and Mexican scenes.

THE PATRIARCH ALEXANDER H. SMITH, by Inez Smith, author of The Elect Lady. Those who read the history of Emma Smith in the December number will wish to read this sketch of the life of the beloved Patriarch.

These articles will be illustrated. We will also have many other splendid articles, stories, poems, and autobiographies and biographies SUCH AS HAVE MADE AUTUMN LEAVES POPULAR. Paul M. Hanson will continue his travel sketches. Earnest A. Webbe will continue his story of the visit of a young Latter Day Saint to the Mexican ruins.

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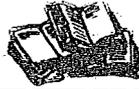
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"If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free."—John 8: 31, 32.



"There shall not any man among you have save it be one wife; and concubines he shall have none."—Book of Mormon, Jacob 2: 36.

VOLUME 57

LAMONI, IOWA, DECEMBER 28, 1910

NUMBER 52

Editorial

A FLASH OF GOSPEL INTELLIGENCE.

The Pittsburg Presbytery, of the Presbyterian Church, at its late session held at Pittsburg, December 13, had a good sized pebble thrown into the even flow of its business affairs, by a resolution introduced by one of its members, the account of which we clipp from the *Kansas City Journal* of December 14, and give to our readers below.

PRESBYTERY REJECTS IMMERSIONAL BAPTISM.

PITTSBURG, PENNSYLVANIA, December 13.—A movement to substitute immersional baptism for the sprinkling method in Presbyterian churches was approved by a committee of the Pittsburg Presbytery to-day, but after a heated discussion was rejected.

The Rev. Dr. D. S. Schaff of the Western Theological Seminary reported the recommendation that the words "sprinkling and pouring" be stricken from the book of discipline and the word "baptize" substituted.

The Rev. W. L. McEwan, pastor of the Third Presbyterian Church, cautioned against hurried action. The Rev. John Royal Harris, of the Shady Avenue Church, said: "I would not immerse in the name of the Trinity, and I would leave the church first."

The Rev. C. S. George suggested that those who desired the radical change should be sent over to the Baptist Church. Others pointed out the expense of installing baptismal pools in the churches. The change finally was defeated by a large majority.

Whether this resolution was intended as a genuine effort on the part of the persons introducing it to bring about a reform in the old-time declaration of faith of the Presbyterian Church, or was a sort of challenge to the supposed conservative element of the church to reassert its fidelity to old-time declarations we upon the outside may never know; but the peculiar vehemence of one of the speakers against the resolution, that he would leave the church before he would baptize in the names of the Trinity, and the final result of the vote conclusively that the Presbyterian Church is not yet prepared for the change that must come when every knee shall bow and every tongue shall confess to the glory of God. We com-

mend the courage of the men who introduced the resolution. It is entitled to a better fate than so inglorious a defeat. It is a straw, however, that shows that Reverend Jasper, colored preacher, was right when he said, "The world do move."

AN APPEAL FROM BISHOP EVANS.

This is the seventh winter that Bishop R. C. Evans has conducted special meetings in the great halls of the city of Toronto, and still the street cars stop at the Princess Theater doors to accommodate those attending those meetings, that seem to be growing—ever growing in interest.

We have been trying for some years to have some of the papers of this city publish the sermons of Brother Evans, but with the exception of a few "write ups" they refuse to print a line without the cash. We have written the editors and called upon them. Some have promised and failed, and others have not even promised.

Last Friday Brother Law called at the home of Brother Evans and suggested that he visit the editor of the *Toronto Sunday World*, the greatest Sunday paper in Canada. Brother Evans thought that Brother Law could accomplish more with the brilliant editor than he could, being a stranger. Brother Law went direct to the editor, and soon the telephone called Brother Evans to the editor's room. He went and the result is as follows;

"The illustrated *Sunday World* will have our Sunday night sermons reported every week in the year if we will agree to furnish five hundred subscribers to the *Sunday World* for one year at two dollars and fifty cents in advance."

Brother Evans at once agreed, and he here and now commences a work that he thinks will excel all his former efforts to reach the people. Just think about it a minute, and then sit down at once and send him your full address, plainly written, and inclose two dollars and fifty cents, then R. C. and the *World* will do the rest.

We are informed that the *Sunday World* has a circulation of over forty thousand in the city, and besides this it goes to every village, town, and city in the Dominion. Perhaps five hundred thousand people will read fifty-two of Bishop Evans' sermons in the next year if you will act now and send him the two dollars and fifty cents.

Just think, not five cents a week; not one cent a day to have hundreds of thousands read the gospel story as told by Bishop Evans.

If you can not read, if you are blind, if you think Brother Evans can not tell you anything but that which you already know, just sign for the paper and send it to the old home. Your father or mother may read it. Send it to some one who can not afford to pay for it or has no interest in the latter day glory. Send it to a friend. Yes, and it would be one of the best things you could do for even your enemy. Just

send him the sermons; it may convert him to the truth. Now, if need be, sacrifice most anything and send the money at once. Don't wait an hour; send it at once, and have a copy sent to your city reading room. Everyone may read this great illustrated Sunday paper. The authorities of every reading room in the world will give this paper space on their files, while our church papers would not be permitted to remain on the table in many reading rooms one hour.

Now, do you love the latter day glory? If so, how much? Here is your opportunity to open the way to have hundreds of thousands hear the gospel; so if you love it, just less than one cent a day, prove it by sending the money at once to R. C. Evans, 35 Huron street, Toronto, Canada.

Your co-laborer with Christ,
R. C.

NOTES AND COMMENTS.

We are pleased to note the success of Frank Jones, a Lamoni boy, son of Bro. and Sr. Daniel Jones. This year he was leader of the Iowa University debating team which met the Wisconsin team. The Iowa boys scored a signal victory. Last year Frank was a member of the Iowa team which defeated Nebraska. He is taking law and was formerly a student in Graceland College.

The *Kansas City Post*, December 18, has this to say about Elder John W. Rushton: "John W. Rushton, one of the Twelve Apostles of the Latter Day Saints' Church, recently arrived from London, England, is holding a protracted meeting in Independence. His evangelistic themes: "Ecclesiastical authority," "Authenticity of the Book of Mormon" and "Purpose of the Kingdom of God" are replete with references to modern situations, especially the suffragette movement in England. The Reverend Rushton knows Mrs. Emeline Pankhurst, Lady Lytton, Lady Granard, Lady Somerset, Beatrice Harraden, Mrs. Isaac Zangwill, and others distinguished in the cause."

The same number of the *Kansas City Post* that we have mentioned in connection with Brother Rushton contained the following item regarding Sister Horton, our correspondent from Independence:

"Mrs. Abby Wingate-Horton celebrated her seventy-fifth birthday in Independence last week. She was born on Bunker Hill, Charleston, Massachusetts, and was five years old when the famous monument was dedicated in 1843. For a quarter of a century she has sung alto in the choir of the Latter Day Saints' church at Independence."

The HERALD editors desire to secure a copy of *Hesperis*, the book of poems by David H. Smith. These poems are to be republished, and the book is needed to use in the work of reprinting. Will be pleased to hear from anyone having a copy to sell or

exchange for other church books or periodicals. Address the editors.

Elder M. A. McConley, of the Hawaiian Mission, has an excellent article in the *Sunday Advertiser*, Honolulu, of recent date, setting forth the differences between the Utah church and the Reorganization.

Pres. Joseph Smith would like to get copies of tracts published by Dr. Wyl during anti-Mormon agitation early in the eighties. Address 1214 West Short street, Independence, Missouri.

For some time efforts have been made to establish the Archæological Institute of America in Independence, as an adjunct of the Kansas City society of the institute. This has finally been accomplished, and the Independence local starts out with an initial membership of fifteen, but that number will very likely be increased soon. The members in Independence will be enrolled for the present at least in the Kansas City society, but special lectures will be given before the local society, the first of which will be given in the Stone Church, West Electric street, Monday evening, November 28, by Doctor Hewett, head of the American School of Archæology at Santa Fe. His subject will be, "Ancient Cities of Central America."

Admission to these lectures is by invitation, any who desire to attend may receive invitation by applying to any of the local members. Invitation cards will also be found at the Jackson County Bank after Wednesday. It is desired to give Doctor Hewett a large audience, as he is America's leading American Archæologist, and is master of his subject. His lecture will be illustrated by lantern views from his own camera.

Names of Independence members:

E. L. Kelley, B. Zick, John R. Haldeman, F. M. Smith, C. O. Leeka, John Lloyd, Mrs. J. G. Pointer, Mrs. Doar Glines, W. A. Bushnell, Frank Rudd, Alva Christiansen, C. N. Craig, C. A. Resch, James M. Kelley, J. L. Gray.—*Jackson Examiner*.

(Doctor Hewett's lecture on Monday evening was listened to by a large audience).

"A godly fatherhood is the best exposition of the fatherhood of God."

Reunion of the Smith Family.

The family of Joseph Smith the Martyr held its annual meeting at the home of Elbert A. Smith, on the evening of December 23, 1910. This was the one hundred and fifth anniversary of the birth of Joseph Smith. Pres. Joseph Smith and Elder F. A. Smith were re-elected associate presidents of the family association. The association now has one hundred and two members, resident in Australia and America. Forty were present at the annual meeting.

Original Articles

CONSECRATION AND SURPLUS PROPERTIES.

BY E. L. KELLEY, PRESIDING BISHOP.

CHAPTER 5.

There has been in general, unity of sentiment in the church and by its officers as to what the law is upon this subject. The prime question confronting us is, have we the faith to move out and conform?

Historically, the first step taken in the Reorganized Church looking to a general administration of the law of special consecrations, or surplus properties, was in the presentation of the same by the Bishopric, December 23, 1901, in a special address entitled Duties, Responsibilities, and Faith of the Saints.

At the General Conference following the paper was taken up and discussed by a number of the quorums, and the positions duly and critically examined, as was proper to do, and finally reference had to the joint council of the Presidency, the Twelve, and the Bishopric.

This council reported and the report was printed in tract form and circulated under the title of An Address to the Saints, and subsequently the same was taken up by the quorums and also by the General Conference and adopted by a nearly unanimous vote.

If there is any specific part of the law of Christ where action has been had where there has been more complete unity of decision, I do not remember what it is. Bro. E. A. Blakeslee's signature was not attached to the first publication because his copy had not been returned at the time, but he joined in the same. It reflected the law then upon the matter treated and does so to-day. Following is the article:

"DUTIES, RESPONSIBILITIES, AND FAITH OF THE SAINTS.

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

"As children and followers of the Holy One, who became such because he was obedient in all things, we can not in any sense afford to fail in keeping the least of the commandments which he has given us. The church was advised as early as 1834 of the ne-

cessity of obedience to all the laws of God, and instruction plainly given, that 'Zion can not be built up unless it is by the principles of the law of the celestial kingdom, otherwise I can not receive her unto myself; and my people must needs be chastened until they learn obedience, if it must needs be, by the things which they suffer.'—Doctrine and Covenants 102: 2.

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

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

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

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

"This harmonizes so wonderfully with the testimony given, by the inspired Psalmist, and of which he states, 'The mighty God, even the Lord, hath spoken,' that no doubt need arise as to the divine touch of the revelation. 'Out of Zion, the perfection of beauty, God hath shined. Our God shall come, and shall not keep silence; a fire shall devour before him, and it shall be very tempestuous round about him. He shall call to the heavens from above, and to the earth, that he may judge his people. Gather

my saints together unto me; those that have made a covenant with me by sacrifice.'—Psalm 50:2-5.

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

"In the ministration of the law of Zion touching temporalities, as with the law relating to spiritual things, there is a proper order, and each step is taken as men and women are in condition to make the same. Faith in God is not had without hearing the word of God. There can be no true baptism without faith and repentance. But after the condition of hearing the word, faith is possible; and under the conditions of both faith and repentance, baptism may be administered; all these having been performed, another new and extended step, the laying on of hands, is provided for under the law. Should a person demand the ministration of the laying on of hands as a first step he would never gain the position of practical advancement in divine things.

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

"We are called upon to occupy ground as we advance, not before. It was necessary for Israel to cross the Jordan before attempting to apply certain laws and usages to Canaan; and we have our Jordan before us and the wilderness about us in a spiritual sense, and are required to work accordingly. These conditions were foreseen and pointed out in the revelations, hence some features found in the law: 'Let Zion and her law, be executed and fulfilled, after her

redemption.' This is not to be interpreted to mean that we shall wait until the redemption has been completed before any part of the law is applicable and binding, but as a step is made in the work of redemption, so the Saints must occupy accordingly and fulfill the law relating to such new condition.

"Following the order of development and growth intimated in the law, on the 15th of April, 1901, the following instruction was received and subsequently accepted and acted upon by the church: "My people are directed to establish two stakes; one at Independence, one at Lamoni, Iowa, organizing them after the pattern which is found in the law.'—Doctrine and Covenants 125:10. Authoritatively, then, we pass in part at least from the governmental forms of branches and districts to that of stakes, and by this step take upon ourselves all the responsibilities and duties incident to the new relation, and are entitled to all the privileges and blessings promised for the new order, providing we are faithful in carrying out the laws revealed for the government of the same.

"Under these advanced conditions none ought to be surprised that greater sacrifices are expected, and that a fuller consecration of our powers, affections, and interests are required to the service of God by the people than before. When a stake had been appointed and the Saints were gathering to Far West in 1838, special petition was made of the Lord to know what was required of the people: they prayed: 'O Lord, show unto thy servants how much thou requirest of the properties of thy children for a tithing.' There could have been little or no question as to what was a proper tithe under the law as applicable to the church in a scattered condition at the time, for numerous instances of precept and example are contained in the Scriptures setting forth the rule and practice. The people at this time, however, seem to have been apprehensive that the special work they had undertaken would require special diligence and sacrifice on their part, and they seem to have done that which was eminently proper under such circumstances,—appealed to the Lord for instruction and received the following: 'Verily, thus saith the Lord, I require all their surplus property to be put into the hands of the bishop of my church of Zion, for the building of mine house, and for the laying the foundation of Zion, and for the priesthood, and for the debts of the presidency of my church; and this shall be the beginning of the tithing of my people; and after that, those who have thus been tithed, shall pay one tenth of all their interest annually; and this shall be a standing law unto them for ever, for my holy priesthood, saith the Lord.'—Doctrine and Covenants 106:1.

"The law is not local in the sense that it was for these people alone, however; for the second para-

graph, like the promise of Peter on Pentecost Day, extends the application, as follows: 'Verily I say unto you, It shall come to pass that all those who gather unto the land of Zion shall be tithed of their surplus properties, and shall observe this law, or they shall not be found worthy to abide among you. And this shall be an ensample unto all the stakes of Zion. Even so. Amen.' This instruction more fully revealed the law applicable under the conditions named. Nearly seven years before, the Lord spoke of the work of sacrifice and gathering as follows: 'And now I give unto you further directions concerning this land. It is wisdom in me that my servant Martin Harris should be an example unto the church, in laying his moneys before the bishop of the church. And, also, this is a law unto every man that cometh unto this land, to receive an inheritance, and he shall do with his moneys accordingly as the law directs.'—Doctrine and Covenants 58: 7.

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

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

"It is stated in section 42: 8: 'If thou lovest me, thou shalt serve me and keep all my commandments. And, behold, thou wilt remember the poor, and consecrate of thy properties for their support, that which thou hast to impart unto them, with a covenant and a deed which can not be broken; and inasmuch as ye impart of your substance unto the poor, ye will do it unto me, and they shall be laid before the bishop of my church and his counselors, two of the elders, or high priests, such as he shall or has appointed and set apart for that purpose.' This applies to all the church, and in effect is much the same as surplus, as stated in section 106. In laying the foundation of Zion, lands have to be purchased, and storehouses established, and all kinds of industries set in operation as fast as possible, that there may be places for the Saints to live, something for them to do, and their necessities supplied; but this will take time. In order to have means to operate with, it will be necessary for all who can to turn over their surplus, or now make a first consecration, according to their circumstances and ability, that there may be means to establish storehouses, buy lands, and make the necessary preparation for the complete consecration of the residue as stated in paragraph 10, section 42: 'And again, if there shall be properties in the hands of the church, or any individuals of it, more than is necessary for their support, after this first consecration, which is a residue, to be consecrated unto the bishop, it shall be kept to administer unto those who have not, from time to time, that every man who has need may be amply supplied, and receive according to his wants.'

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

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

poor to ascend to God in vain, and we must do the Lord's work in this way. Both propositions must be met.

"In the fiftieth Psalm the Lord says, 'The world is mine and the fullness thereof.' We then, are only stewards under God. This is in harmony with what he says in section 101: 10: 'Behold, all these properties are mine, or else your faith is vain, and ye are found hypocrites, and the covenants which ye have made unto me are broken; and if the properties are mine then ye are stewards, otherwise ye are no stewards.

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

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

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

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

"It may be said that the Bishopric is making a good many calls for money for church purposes, all of which is frankly conceded. But we ask in reply, is it not necessary to do this if the work is kept ad-

vancing toward the accomplishment of the things spoken of in the law? It is also a truth that must not be overlooked, if we would judge aright in these matters, that notwithstanding the fact that there are many calls for help for first one special necessary church work, and then another, the Saints who have sacrificed and helped in all of these things are better prepared to comply with the last call made than they were the first. It is said that 'giving does not impoverish the Lord.' True; and it may also be truly said that giving, for the benefit of the Lord's work, does not impoverish his children. This is one of the fruits of righteousness to be shown forth in the lives of God's children. Men and women glorify God by giving of their means as they may also in other work, hence, the law of giving. The apostle says: 'Let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come.' Again, 'Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity; for God loveth a cheerful giver.' Jesus said: 'Every branch in me that beareth fruit he purgeth it, that it may bring forth more fruit.' This is true of the one who 'honors God with his substance' as in anything else. And instead of saying to the members who have done a good work in anything, It is enough, you need not do anything further, the promise is that the Lord will help them, that they 'may bring forth more fruit.' We trust, then, that we shall never be called upon to meet the excuse that a person has already done something, therefore, should not be called upon again. We are called upon to give as we are able, not more than we are able to give, and the motto and prayer of every member, of every elder in the field, of every general and local officer in the church should be, Lord, help me that I may be able to do more, rather than relieve me from helping further.

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

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

"Your colaborers in the truth,

"E. L. KELLEY,

"G. H. HILLIARD,

"E. A. BLAKESLEE,

"Of the Bishopric.

"LAMONI, IOWA, December 23, 1901."

Mothers' Home Column

Advisory Board, Daughters of Zion.

EDITED BY FRANCES.

Mrs. B. C. Smith, president, 214 South Spring street, Independence, Missouri; Mrs. H. A. Stebbins, vice-president, Lamoni, Iowa; Mrs. D. J. Krahl, secretary, 724 South Crysler street, Independence, Missouri; Mrs. F. M. Smith, 630 South Crysler street, Independence, Missouri; Mrs. L. L. Resseguie, Lamoni, Iowa; Mrs. M. E. Hulmes, treasurer, 909 Maple avenue, Independence, Missouri.

Daughters of Zion Reading for January.

THE FATHERHOOD OF TO-DAY AND THE MANHOOD OF TO-MORROW.

A few years ago a lad I knew pretty well went out of one of the homes of this State to take a course of training in a normal school. He was then just turned seventeen, and you might look a long time and not find a more bright, active young fellow. He did well in his studies—that you might have expected; but the thing that interested me was, that when Friday night came, that boy hurried to slip his books into a satchel, board the train, and make tracks for home. After he reached the nearest railway station there were ten long miles of hilly road yet to be traveled, but it was nothing to him, for he had his wheel and it seemed only a small job, for at the other end of the trip was home, and he “wanted to help father about digging the potatoes.”

This home coming was kept up all through the four or five years of work at the normal. Home kept its place in the warm heart of the boy. When vacation came and there was a let up in the school work, home he hastened and gave the best help he could to father and the farm work.

Another thing that was worth while was this: twice a week all through the course, a letter came from the boy telling all about the work, how he was getting on and all the thousand and one things that interest such a wide-awake lad as this. And you may set it down that when a young man lays aside everything twice a week and takes the time to write home, there is a warm place for somebody at the other end of the line. Sometimes we try to figure it out why there should be such a close bond between the boy and home. We think of many things; there may be brothers and sisters; quite likely there is a good kind mother. Not always do we give the father credit for being the magnet that draws the young life home. In the case I have been thinking about, however, this was so. Not alone the farm home, dear though that was; no: the brother left behind; not alone the good mother; the father also held a place in the heart of this impulsive lad that made it easy for him to leave every school attraction and fly away homeward the moment the bell rang on Friday afternoon for the last time.

Can it be doubted that a fatherhood so strong, so winning, so all-persuasive as that would have a mighty influence on the life of a young man? If we could have gone back through the years that lay before the boy went away to school, no doubt we would have discovered the secret of this impelling force homeward. Beyond question we would have learned that between father and son there had always been the warmest kind of a link binding heart to heart. Unquestionably we would have brought to light the fact that never a day had gone by without some little heart to heart talk, binding the boy more and more closely to his father, until at last the tie became a veritable chain of steel. What could break such a bond? Does it seem as if anything short of death itself could do it?

Standing in the presence of a love like this, let us ask whether or not it is easy to find many such cases in our

The article is resubmitted in the confidence that upon the question of consecrations it just now turns in the light needed, and which all may well walk by and do much good. It was upon questions raised in the examination of this article and another which will appear in this series, that brought out the instruction touching “the gathering,” the “work of the bishopric in regard to the law of tithing and consecrations,” in the important instruction to the church April 18, 1902, as follows: “In regard to the gathering and the work of the bishopric in regard to the law of tithing and consecration, I made inquiry what should be the attitude of the church in regard thereto. To this question I was answered, that the Book of Doctrine and Covenants as accepted by the church was to guide the advice and action of the bishopric, taken as a whole, each revelation contained therein having its appropriate bearing upon each of the others and their relation thereto; and unless the liberties of the people of the church should be in jeopardy, the application of the law as stated by the bishopric should be acceded to. In case there should be a flagrant disregard of the rights of the people, the quorums of the church in joint council should be appealed to, and their action and determination should govern. I inquired what quorums of the church were meant, and I was answered, the three quorums the decisions of which are provided for in the law—the presidency, the twelve, and the seventy.”—Doctrine and Covenants 126: 10.

Few more important questions to the church and people than these were ever settled. But the manner and force of the declaration bears with it the divine stamp. In the administration of a law there must be committed authority and order, as well as the rights of the people safeguarded and preserved. Every demand is met in the instruction, and the Saints are privileged to move forward and manifest their faith in God, not man.

As in all instances, however, where the divine decree marks the way, responsibility attaches here, and the Saints must not underestimate or overlook the importance of discharging the duties enjoined. Let us rise to the supreme occasion of making the Lord's work first, in our respective efforts to push forward in life's warfare, for this should be first, and thus stand where we have the commendation of heaven, whatever shall occur. The special charge of the Master to the stewards in the time of the apostles was, “Occupy till I come.”—Luke 19: 13. Shall we not also be reminded of duty and occupy in our respective places? help his cause and be one with the workers in his household? The wise will move forward and “be ready in every good work,” and may everyone be found thus wise, faithful in his place on the Lord's side.

day and age of the world. Just put on your thinking cap now, and tell us how many fathers you know of that have such a hold on their boys. It would be interesting to know what answer would be made to that question. Perhaps for our own peace of mind and in the interest of the optimism we all so mightily long for, it is well that we can only speculate on what the answer might be. It would be better for the world if in every home a love so strong and a confidence so abiding might exist. God give us homes where the fathers are worthy to be loved and trusted by the boys and girls!

It is not an uncommon thing to hear in these days that we are losing our homes; that there is no longer in fact, a home in America. The fathers, so we are told, have substituted the club and the society for the home circle. Business claims the daytime, and fraternity, the strange fraternity that creeps into the life and wins away from the fathers the place the boys and girls ought to have, steals the nights. The mothers, these critics of American home life tell us, are so busy with their social cares that they do not have time to make friends with those who should hold the nearest and dearest place in their hearts. The boys and girls of Africa are more upon their hearts than are the little ones around their own firesides. So the lads and lasses seek the street, the school society, or the many questionable resorts that beckon so loudly for them.

Let us pass all these things by unnoticed for the moment. You and I know whether or not they are really so. Do not our own hearts condemn us sometimes when we look into them and then on into the great future lying ahead? "What," we can not help asking, "what will be the to-morrow of the American home?" Big as this problem looms before us, grave as may be the prophecies of the days to come, as they are portrayed by the Isaiahs of the present, there is still a brave hope in our hearts that it is not all strictly true; that there are still millions of homes in this country of ours that are worthy the name. That we are not growing to be a race of sojourners in tents, looking for something to take the place of home, but that our hearts are even now turning with a great yearning toward home as a place which nothing can crowd out. It may be a fact, as we are so often told, that the best and purest home life is to be found to-day away out in the country. That the quiet of the farm and its isolation from the multitude of attractions which lie in wait for us all in the city do tend to foster the real home life may not be disputed. Blessings on the farm home. It always has been a tower of strength for the nation. May it never be any the less so! But it has been my privilege to know something of the home life of many, both in city and in town, and I feel sure that there is not a city so great that it has not its thousands of good homes, where father and mother are loved and respected, and out of which there goes a sacred influence for good which will temper every wind that sweeps over our national life.

It is not my purpose to speak now of the ideal fatherhood. Rather let me say a word about the American fatherhood of the present day, the fatherhood which is now actually one of the bulwarks of our greatness as a nation. The fatherhood of America to-day that is worthy to be given the name, is a fatherhood which has something better in view than the building of a place to stay all night or the adding of a few more boys and girls to the census list. It is a fatherhood that looks beyond the present hour and sees the manhood of to-morrow. It recognizes the fact that it is only a handbreadth from the now to the by-and-by, and that the boys and girls who sit about our tables to-night will in the morning be out yonder doing the world's work. It sees that somehow these young people must be firmly grounded in principles of right. Clear views of the sublimity of life must be impressed upon the hearts of the dear ones. There is a demand for accurate

knowledge of all business principles, but these are not to be the highest aim in life. Our boys and girls need to know that the poorest thing in all the world and the most dangerous thing, is the dollar that has not honesty and integrity for its wings. The true fatherhood of our times knows this and is concerned that the young shall understand it too. . . . Men who have little ones at home are not as apt to commit wrong as are those whose lives are not thus sanctified. . . .

Not in many generations has there been a more decided movement in the interest of clean living in civic and national affairs. No more cheering aspect of American life has been witnessed in this generation than this striving after purity in the political and business affairs of the nation. Just what this will lead to no man can foresee. Surely it must result in a great awakening everywhere and a consequent wholesome effect upon the hearts and the lives of the young of our day. It always pays to clean house. No matter how well regulated may be the conduct of affairs in the home, in the course of time there will be corners which should be swept and doors behind which the broom may well be called into play. It is helpful to the boys and girls to see this going on and to know that father has a hand in it. . . .

Never before have so many men been banded together in good causes as now. Take it in the field of Bible study. It is not so very long ago that it was thought a thing to be ashamed of that a grown man should have his name on the rolls of the Sunday school. The Sunday school might be well enough for the boys and girls; men had nothing to do with it. . . . It is growing mightily everywhere and is becoming a power for good all over the country. In some of the cities of this country this body of men has taken hold of civic reforms with a will that has wrought splendid results. Still greater things will surely come from this body of organized men in the future. Other bodies of men organized for the improvement of society may be found all over the country. In their influence upon the manhood of to-morrow these must be a leavening force of no slight power.

The fatherhood of our country is also making itself felt in legislation for the good of the child. In almost every State laws are being enacted to safeguard the boy and girl of tender age. No discount can be placed upon this drift toward the betterment of the citizenship of coming years. Anything which helps to give childhood a chance to make the very best possible for itself is a blessing.

Have we, then, reached an ideal condition of things in any of these particulars? Ideals are difficult of attainment. Sometimes this is discouragingly true; and yet, is it not better to try to measure up to fine things than to be satisfied with talking about them? It may be we never will see an ideal fatherhood in this country. But if we have a high standard and work faithfully toward it, that is a thousand times better than to sit down and say, "It is impossible! We would like to be brave and true, but we know we would fail if we attempted it!"

In all these things the best way to reach up to the highest possible fatherhood is to keep just as close as we can to the child. Strange, is it not, that if we would be kind and tender and loving and true we must find our examples in the little one nestling in our bosom! Wonderful that when we seek purity of heart, gentleness of life, and sweetness of soul, we must look deep into the fountain of childhood! And yet, when we do this, what are we doing but following the example of the best and wisest and the tenderest Man that ever lived? Was it not he who said, "Except ye turn and become as little children, ye shall in no wise enter the kingdom of heaven"?

—Edgar L. Vincent in *American Motherhood*.

Questions on January Reading.

Of what advantage is the frequent home coming to the boy away from home? What is the gain to parent and boy of the frequent exchange of letters? What are more frequently the attractions when a boy has love for his home? Can anything fully compensate for the lack of the strong tie between father and son? When should this bond be established? What must be started in infancy and pursued through the following years in order to hold father and son together? What place should the care of children be given in comparison with other worthy objects in life? Do we recognize danger for the home in the present conditions of the world? What encouragement do we see? In the short time allotted parents to prepare their sons and daughters for future work, what views of life should be impressed upon them? What should be the highest aim in life? What other things are also necessary? What is one of the greatest dangers? What safeguard are children to fathers? In what progressive movements should the father have a hand? What effect will this have upon the children? What is the benefit of having high ideals? What is the result of keeping close to the child?

Program.

Hymn No. 135 Saints' Hymnal; prayer; reading from Home Column with discussion; paper, "The sublimity of life"; roll call; business; hymn No. 119; closing prayer.

Request for Prayer.

Dear Editor of the Home Column: My mother, Sister Quigley, is suffering from cancer. I never give up hope of her healing, however, because of our reason for faith in God. We are using remedies, but I do not think anything sufficient to heal without God's blessing or power added. I thought of the sisters' Prayer Union or Daughters of Zion, but did not decide to send in a request for prayer until after a sister suggested it to me. I then saw that it was a matter of faith just to ask their prayers, and I could see why the prayers of many would be more effective than the prayers of one, when the circumstances were such that the many could know so as to add their faith and appeal. It seems to me it is because of its effect on us, God's people. He wants us to be bound together in love and works. He wants the development in each of us that can come only through realizing we are our brother's keeper.

So, feeling this bond of love which prompts the sisters to meet and pray for all the great family of our Father, I send in a request for special prayer for my mother in your meetings and in your homes. Mother and I are the only members of our family who are in the church. I send the request with great faith, and rest in the thought that in many different parts of the world prayers will be offered for mother from the hearts of other mothers and children of the one Father, and his ears will be open to all. Mother's vitality is low now, but I know that is no obstacle to God, nor is anything hard for him to do for us. With love.

SR. MAY DUNLAP.

NEW WESTMINSTER, BRITISH COLUMBIA.

The first one to get a Bible for turning in-fifteen cash subscriptions to *Poultry Pointers* was a missionary, which shows what one can do when he tries.

Within yourself lies the cause of whatever enters into your life. To come into the full realization of your own awakened powers is to be able to condition your life in exact accord with what you would have it.—Ralph Waldo Emerson.

News From Missions

JERUSALEM, PALESTINE.

My last communication was written at Cairo. Took departure from there to Port Said, taking four hours and a half by train to make the journey. The landscape is somewhat interesting, the wide expanse of the flat country of the Nile delta, with its green meadows and fields, and oriental villages, with the low, mud houses, within very filthy, and the people dirty and poorly clad. I looked into several of the huts, which were minus furniture or cooking utensils. They sleep on the floor, huddled together like pigs, in their rags. These are some of the pitiful sights which the tourist has to gaze upon. I was wondering how long such conditions can continue. Surely these unfortunate creatures are just as much in bondage and slavery as the children of Israel were during their captivity, if not in a worse state, considering the advancement and boast of our Christian progress and civilization. One of the peculiarities of these people is the fact that wherever you meet them the old and young alike reach out their hands and beg for *backsheesh*, that is, money; and strange to say, some are amply able to provide for themselves.

The roads are in fairly good condition, which are traversed by camels, donkeys, men and women, and children loaded down with heavy burdens. My heart went out with sympathy for them many times. After the numerous sad and horrid sights that I have seen among these people, I can truly realize and sympathize with the children of Israel as never before, and do not wonder at Moses when his wrath overcame him, when he accidentally slew one of the oppressors of his brethren. The conditions referred to above were experienced in the same country where Moses lived for forty years. Throughout the delta country, cotton, corn, clover, and other grains, vegetables, etc., thrive luxuriantly; also palms, dates, figs, oranges, lemons, olives, peaches, etc., etc., are to be seen in great abundance on both sides of their railways.

As we proceed on the journey we strike the Dreary Desert and for two hours and a half suffered from the sand, dust, and intense heat, which made the passengers feel most uncomfortable, until we reached the Suez Canal on one side and Lake Menzaleh on the other—the change from the desert to this district was delightful. The canal is sixty to one hundred meters wide, and one hundred kilometers long. It connects Cairo, Ismaillia, and Port Said with the Red Sea, and was a most unique sight to see one of those magnificent steamers crossing the desert, and seems to all observers a most miraculous feat to accomplish such work. Without doubt the minds of men that designed such gigantic plans were and are inspired by the spirit of the Great Architect, God.

Arriving at Port Said I was taken in carriage by Cook's men to the steamer *Equator*, of French Line, sailing for Jaffa. The country around Port Said is very flat and the town is small in comparison with Alexandria and Cairo, and owes its existence to the Suez Canal. Reached Jaffa (Joppa) early on the morning of the 5th inst., in a fog, and miraculously escaped being wrecked on the rocks close to the town. Had the steamer gone a few yards further she would have stranded on the rocks. The officers were greatly surprised at the situation when the fog arose. We were taken to shore in small boats.

Jaffa is one of the oldest cities in the world, and was the port for Jerusalem in the days of King David. The cedar and fir wood cut in Mount Lebanon and used in King Solomon's Temple was sent in floats to Jaffa (Joppa). (1 Kings 5: 8-10; 2 Chronicles 2: 11-16.) Here Jonah embarked for Tarshish (Jonah 1: 3), Peter raised Tabitha from the dead

(Acts 9: 36-43), and he also had a vision of a sheet let down from heaven (Acts 11: 5-9). Here is to be seen the house of Simon the Tanner (Acts 10: 6). In the division of the land by Joshua, Joppa was given to the tribe of Dan (Joshua 19: 46). This city, as seen from the ship, is beautiful in appearance, being elevated gradually from the beach, and the surrounding country is very fruitful. Extensive groves of oranges, lemons, pomegranates, apricots, and other delicious fruits are some of the sights which we see on every side.

At 1.30 I boarded a train for the Holy City, and soon we were crossing the Plain of Sharon, which was noted for its variety of flowers in the days of King Solomon (Songs of Solomon 2: 1). Who has not read of the Rose of Sharon in the Bible? We travel over this plain for about twenty miles, until we come to the base of the mountains of Judea and Benjamin. In the meantime we have passed a Jewish agricultural school, established in 1869. There are many colonies established by the Jews, Germans, Greeks, and others. Judging from outward appearances, these colonies all are very prosperous. The first town of importance is Ramleh, said to be Arimathea of Matthew 27: 57. From this summit a good view can be had of the whole plain from Gaza on the south of Mount Carmel, on the north about one hundred miles, and within this circuit can be seen Ashdod, Gath the home of Goliath (1 Samuel 17: 4).

Then comes Gezer, the town which Pharaoh took and gave to his daughter, Solomon's wife (1 Kings 9: 16). As the train speeds along we pass through a country which is full of biblical interest, viz: The town Lydda; it is here where Peter cured Æneas of palsy through the power of God; then passing through the village of Gasur on the site of Hazarshual (Joshua 19: 3). It is claimed that Samson caught three hundred foxes and tied their tails together and burned up the grain. Opposite the station a hill to the left, is Zarah, the birthplace of Samson (Judges 3), next stop is Bittin Station, which is on the site of Bethel (Solomon's Songs 2: 17). Here, it is said, that the Jews under their commander Barroch made their last stand against the Romans, and 800,000 persons were slaughtered, their blood running so strong that it carried away stones weighing 4 pounds (Robinson's Researches, volume 3, page 268). After leaving this station soon arrived at or near the fountain where Philip baptized the eunuch.

After steaming over twenty miles of plain we climbed the mountains for thirty-five miles, reaching to the height 2,670 feet above Jaffa, where we finally land in the city of the Great King. In spite of its decay, Jerusalem has an interest and a surpassing charm which no other city on earth possesses for Bible students or Christians. Although it has been destroyed many times it still retains its attractiveness to Jew, Moslem, and Christian. Here the tourist is reminded at almost every turn of the footsteps of the Savior. We know the streets have been changed; however, we also know that nineteen hundred years ago a mournful procession passed along the streets of this matchless city as the Lamb of God was led by wicked men to be slaughtered upon Mount Calvary.

Here are to be seen Mount Olivet, the Brook Kedron, and the city crowned Zion, Moriah; also the site upon which King Solomon's temple stood, now covered by the Mosque of Omar. A short distance east of this spot is to be seen the Garden of Gethsemane, and within the walls of Old Jerusalem are to be seen the church of the Holy Sepulch, Skull Hill, the House of Caiphas, the Tomb of David, the Tombs of the Kings, the Jews' wailing place, the Church of Saint Anne, the Pool Bethesda; Ecce Homo (Pilate's Judgment Hall), and innumerable other points of interest, which we will write you about later on. The conditions of most of the inhabitants and the streets are very filthy, as they have no idea of cleanliness or decency inside the old walls.

The New Jerusalem outside is very fine. Most of the buildings are substantial edifices, and will compare favorably with any modern city. The climate is superb, warm through the day and nights cool. The country round about to the observer is rather rocky and rough, with an occasional olive tree here and there. Water is very precious, having to depend on the rain for supply the whole year,—no rain, no water.

Brother Pitt, his wife, Sisters Floyd, Brown, Carr, and family, and self made a trip to Jericho, Dead Sea, and River Jordan on the 16th and 17th inst., and Brother Pitt and I had the honor to baptize four in the waters of Jordan, about ten or twelve miles from where Jesus was baptized by John the Baptist. Will send you a full account of the baptism and sights we experienced on our journey to and from Jordan and the Dead Sea, which will be of much interest to those who have not seen this country.

Have also visited Bethlehem, Bethany, and other places, an account of which will reach you in due time. Many people have requested me to write them concerning my trip to the East, especially Palestine, but having neither time nor means to comply, I herewith desire to write up an account of my travels through the columns of SAINTS' HERALD, provided the editorial staff considers it of sufficient interest to its many readers. Good-bye for the present,

GOMER T. GRIFFITHS.

NOVEMBER 21, 1910.

Since my last communication I have made a journey to Jericho, the Dead Sea, and the River Jordan. At the break of day on the 16th inst., Brother Pitt, wife, and I, Sisters Floyd and Brown, Brother Carr, wife, and their two boys left Jerusalem in two carriages for the above places. Our route was along the north and east walls of old Jerusalem, passing Damascus, Herod, Saint Stephens, and the Golden Gates; thence along and across the Brook Kedron, and past the Garden of Gethsemane, and over a part of the west side of Mount Olivet, ascending gradually until we reach the historical town of Bethany.

A short distance this side of Bethany you have a grand view of Mount Zion and Mount Moriah; it was on the latter mountain that Abraham was commanded to offer his son, Isaac, as a burnt offering, on which spot also Solomon built the memorable temple; also from this point we have a good view of the Pool of Siloam. In Bethany is to be seen the tomb of Lazarus, whom Christ raised from the dead; also the house, or remains, in which Martha and Mary lived in whose company Christ spent many hours during his lifetime, and it was from their home he went to his death.

Leaving here we descended a long steep hill, at the base of which we arrived at the Apostles' Spring. Tradition has it that the apostles used to drink from this spring as they journeyed to and from Jericho plain. Water is very scarce in this country, and as a general thing you have to travel many miles before you can find a spring from which you can get water to drink, hence travelers are obliged to carry water with them in bottles and goat skins. I do not wonder since coming to Palestine that the eunuch said to Philip "See, here is water; what doth hinder me to be baptized?"

From this we conclude that the eunuch understood that baptism by immersion was the true mode, and took advantage of the opportunity to be baptized where there was sufficient water to be immersed in; and for the same reason John baptized in Enon, because there was much water there. If sprinkling or pouring had answered the purpose they evidently had sufficient with them in bottles to baptize without discommoding themselves to get out of the chariot; or, why should so many people flock to Enon to be baptized?

Having traveled for some miles up and down hills we reached "The Good Samaritan Inn" which is located on a high

hill. Here it was where a man fell among thieves and the Good Samaritan carried him home and cared for his need. (Luke 10: 30-35.) Brother Pitt took a picture of the party as they stood around this historical spot. Our next stop is at the Brook of Cherith. At the bottom of this brook Elijah was fed by the ravens (1 Kings 17: 3-6).

Arriving at Jericho at 10.15 a. m., we proceeded to Elisha's fountain and the ruins of the old walls of Jericho. This reminded us of Joshua's victories; however, nothing remains but a few mounds and traces of ancient walls and foundations of the old city of Jericho. Here it was that the spies sent by Joshua were hid on the housetop and let down over the walls by Rahab. What confusion must have ensued when those massive walls crumbled to the earth as the priests of God blew the trumpets, and the army of Joshua shouted in triumph over the great victory gained through the power of the almighty God. In the afternoon we wended our way over the Jordan plains, which were given unto Lot for an inheritance, and here he sojourned for many years. The plain is very flat and spreads for miles around. About two miles this side of Jordan is Gilgal, nothing there but "thicket of thorn trees." It is here where the Israelites first encamped on this side of Jordan (Joshua 4: 19). Here the last manna fell, and near here Joshua saw the captain of the Lord's host (Joshua 9: 15). The tabernacle was set up and remained until the dividing of the land of Shiloh (Joshua 15: 1). Here Samuel came every year to judge the people (1 Samuel 7: 16). Saul was made king here (1 Samuel 11: 16), and here Saul disobeyed God and lost his kingdom (1 Samuel 13: 5-13). At this place Elisha paid a visit to the sons of the prophets and performed two miracles (2 Kings 4: 38-44). Here it was the tribe of Judah came to welcome David (2 Samuel 19: 15).

At 1.45 p. m. we arrived at the River Jordan, which averages ninety feet wide, and its depth is about ten feet; has a very strong current and a muddy bottom. Brother Pitt and the writer had the honor as well as the pleasure of leading four precious souls into the waters of Jordan; namely, Brother Carr and wife, and their two boys. Brother Pitt baptized the father and younger boy, and I baptized the mother and elder boy. The glorious king of day shone brightly on us, and the Spirit of the Lord was present in great power as we administered the holy ordinance of baptism. As I stood in the water and on the bank of the river my mind reverted to the time when Jesus the Christ was also baptized by John the Baptist in the same river, a few miles further up the stream, where John baptized hundreds during his ministry. I was also reminded of the fact that I was the first apostle to baptize in the River Jordan since the time of the ministry of our Lord; also that Brother Pitt was the first patriarch to officiate in like manner.

I can assure you that I felt a joyous sensation come over me when I realized that such a high honor had been conferred upon me, and I truly felt in my heart that it was a great honor to be permitted to raise my hand to heaven in the presence of God, angels and men, and be able to say: "Having been commissioned of Jesus Christ to baptize, in the name of the Father, and of the Son, and of the Holy Ghost," and to think that after an elapse of over eighteen hundred years, during which time the authority of the priesthood was taken away from among men, that I could stand in the water of the same river and baptize by the same authority and power that Christ and the apostles baptized in their day, "for the remission of sins." I wish to state at this juncture that I greatly appreciate the honor that the First Presidency have conferred upon me in placing me in charge of Palestine; an honor which I did not anticipate to ever enjoy; as I can hardly realize that it is a reality that I am here in the land where the ancient worthies lived and died; namely, patriarchs, prophets, Christ and the apostles to

whom God the Father gave of his Holy Spirit to give light and peace to a dark, sinful world. At every turn you make in this country, you are reminded of some biblical incident which enables you to better understand and study the Scriptures with new interest.

Palestine, of all countries that I have traveled in, was the only land that I had a longing in my heart to see; and I truly feel thankful to the Lord that he opened up the way whereby my heart's desire was granted. My presence here is in fulfillment of many dreams that I have had for the past thirty-five years, an intimation of the Spirit to me. From Jordan we returned to Jericho by way of the Dead Sea. Standing on its shores we are thirteen hundred feet below the level of the Mediterranean; its waters are clear and beautiful in appearance, very salty and bitter, but more buoyant than Salt Lake, Utah, and contain fifteen per cent more salt than other seas. From this point is a grand view of Mount Nebo, also the Mount Temptation, where they claim Christ was led by the Spirit to be tempted by the Devil for forty days. Ten miles eastward is to be seen "The Castle of Machæruës," where John the Baptist was beheaded. It is evident that the cities of Sodom and Gomorrah were located originally between the Dead Sea and edge of Jordan Plain, as we are informed in Genesis that they were neighbors of Lot, who at that time was in possession of the Jordan Plains; hence it is that these cities are now under the Dead Sea.

As we near the modern town of Jericho, the tree is pointed out to us in the yard of the home of Zaccheus, on which he climbed to look at Jesus as he passed by. This can be taken with a pinch of salt. The people can point out the tombs of all the ancient worthies, including Adam. For some reason, poor Mother Eve's tomb is left out. Too bad, that her earthly place of rest has been so neglected.

We spent the night at Bellevue Hotel, resuming our journey early next morning, arriving in Jerusalem in the afternoon, safe and sound, after an enjoyable trip. The sights and scenes that our eyes have gazed upon and the pleasant and enjoyable experiences of those two days will never fade from our memory. Yours hastily,

GOMER T. GRIFFITHS.

NOVEMBER 24, 1910.

Miscellaneous Department

Conference Minutes.

SPokane.—Spokane district conference convened in the Saints' chapel, Spokane, Saturday, December 10, at 10 o'clock, with A. V. Closson, president, in the chair. On motion A. V. Closson and T. C. Kelley were chosen to preside over conference. Minutes of last conference read and approved. Statistical reports were read from the following branches: Sagle, number last report 48, present number 47; Ellensburg 13, no change; Roslyn 37, no change; Spokane, last report 236, present number 248, gain 12. No report received from Columbia River Branch; last report, December, 1909, gave 31 members. Ministry reporting: Elders T. C. Kelley, A. J. Smith, H. P. Hanson, Oscar Case; High Priest A. V. Closson; Priests W. Yates, L. W. Silver, W. W. Fordham; J. E. Turnbow; Teachers Evan Richards, John R. Allen. Bishop's agent reported balance and receipts, \$1,007.24; expenses, \$849.55; balance due church, \$157.69. This was referred to an auditing committee consisting of T. C. Kelley, Oliver Turnbull, Oscar Case. The auditing committee reported account correct. A resolution from Sagle Branch was read and adopted and referred to a committee to report to conference. The committee recommends that a board of arbitration be appointed to adjust matters. On motion the following were appointed by the chair: T. C. Kelley, A. J. Smith, W. W. Fordham. Report of reunion committee read and committee released. On motion the following names were selected as delegates to General Conference of 1911: W. W. Fordham, A. V. Closson, Louis Clark, Oliver Turnbull, Emma Bell, T. C. Kelley, Frank Holmes, Oscar Case, Samuel Wood, Dora Smith, L. W. Silver, H. P.

Hanson, N. V. Sheldon, H. P. Jenkins, Jane Turnbull; those present to cast full vote of district, and in case of division, majority and minority vote. A motion prevailed that a committee be appointed to ascertain the cost of tents, etc., and make arrangements for a reunion next summer. This committee consists of A. J. Smith, L. W. Silver, A. G. Crum. Bro. A. V. Closson resigned as district president, on account of going away, and A. J. Smith was elected to fill vacancy. Adjourned to meet in Spokane the second Saturday and Sunday in June, 1911. W. W. Fordham, district secretary.

MONTANA.—District conference convened at Race Track on October 15, 1910, at 10 o'clock a. m. Called to order by Bro. A. J. Moore, district president. Bro. I. M. Smith was elected clerk *pro tem*, Sr. Victoria Beck elected chorister, and Sr. Earnestine Davey organist. Reports were read from the Deer Lodge and Bozeman branches. Bishop's agent's report read and referred to an auditing committee of the following brethren: W. P. Bootman, J. E. Eliason, and F. Christofferson. Priesthood reporting: Elders I. M. Smith, W. P. Bootman, A. B. Moore, F. Christofferson, A. Christofferson, A. J. Moore; Priests John E. Eliason and John Eliason; Teacher T. Reese. Petition from Deer Lodge Branch recommending that John E. Eliason and Jerome P. Wyckoff be ordained elders, was read and approved by the conference. Auditing committee reported that they found the Bishop's agent's report correct. Moved to hold the next conference on Saturday and Sunday before the full moon in March; carried. Deer Lodge and Bozeman were placed in nomination for next conference. Deer Lodge was selected by a large majority. Moved that no one be allowed to hold office in the district who uses tobacco. Carried unanimously. Sacrament services Sunday at 2.30 p. m., at which time Bro. John E. Eliason was ordained an elder by Brn. I. M. Smith, W. P. Bootman, and Jerome P. Wyckoff was ordained an elder by Brn. W. P. Bootman and I. M. Smith. I. M. Smith, clerk *pro tem*.

MINNESOTA.—District conference convened at Clitherall, Minnesota, November 5 and 6, 1910, L. A. Gould, district president, in charge, assisted by L. Houghton, sub-missionary in charge. Three branches reported: Minneapolis 85, Bemidji 49, and Union 159. Ministry reporting: L. A. Gould, L. Houghton, W. C. Griffin, Delbert Whiting, Alonzo Whiting, Lurette Whiting, and Arthur Whiting. Moved and carried that all holding the priesthood be requested to place with the secretary at each conference a written report of labors done since the preceding conference. Nineteen delegates to General Conference were chosen: Bro. and Sr. Lurette Whiting, Bro. and Sr. Charles Lundeen, L. Houghton, Alonzo Whiting, Hallie M. Gould, Ellen Whiting, Bro. and Sr. G. G. Buell, Bro. and Sr. W. W. Gould, Ida Horne, Bro. and Sr. Joseph Elliott, L. A. Gould, Bro. and Sr. Ralph Murdock, Ethel Tucker. They were authorized to cast a majority and minority vote in case of division. Leonard Houghton was chosen vice-president, to fill the vacancy occasioned by the death of Bro. E. A. Stedman. Motion prevailed authorizing the secretary to purchase a branch record and make a new record of the Oak Lake Branch. The district secretary was constituted secretary-treasurer, and permitted to receive private donations to meet expenses of the office. It being considered proper and desirable that the conference issue resolutions of condolence on the death of Brother Stedman, a committee was selected who drafted the following resolutions: "We, the Saints of the Minnesota District, in conference assembled, extend to the relatives and friends of our esteemed brother, E. A. Stedman, our profound sympathy and condolence, in the loss they and we have sustained in his death. Our deceased brother at the time of his death, was vice-president of the district, and had spent many years in the Master's service in Minnesota, doing considerable pioneer missionary work, and assisting in many ways in building up the church. He is very kindly remembered by many of the Saints of this district for his faithful service. We feel assured that he has gone to the Paradise of God, to mingle there in the kingdom of God with bright spirits who have gone before. We trust that his service among us will not soon be forgotten, and pray the Master's blessing on his memory. Signed, Leonard Houghton, Leon A. Gould, A. W. Whiting, committee." The conference adjourned to meet during the reunion of 1911, at Frazee, at call of district president. Hallie M. Gould, secretary.

Worthy occupation is the best moral policeman.

Convention Minutes.

SPOKANE.—Semiannual convention of the Spokane district Sunday school association convened at Saints' chapel, Spokane, December 9, 1910. Meeting called to order by W. W. Fordham, superintendent. After reading minutes of last meeting, quarterly reports were read from the following schools: Sagle, 31 members; Valley, 20 members, amount in treasury \$3.42; Roslyn, 35 members, amount in treasury \$26.87; Spokane, 98 members, amount in treasury, \$15.29. The following officers were elected for 1911: Superintendent, W. W. Fordham; assistant superintendent, Emma Bell; secretary and treasurer, Robert McDole. Delegates to General Sunday School Convention, 1911: W. W. Fordham, Dora Smith, L. W. Silver, Frank Holmes, H. P. Jenkins, H. P. Hansen, Oliver Turnbull, Dana Crum, Ella Fordham, Emma Bell, Dana McDole, T. C. Kelley, Thomas Holmes, W. A. Borton, A. V. Closson, Matie Wilson, Thomas Winegar, Oscar Case. Delegates present were instructed to cast full vote; also majority and minority vote. A motion prevailed to continue Sunday school paper, The Outlook, and Emma Bell to be editor and T. C. Kelley assist. Evening session consisted of entertainment given by the Sunday School and Religio societies, including reading of The Outlook. A motion prevailed that the Sunday school and Religio unite in giving an entertainment at the next convention in June, 1911. W. W. Fordham, secretary *pro tem*.

NORTHEASTERN MISSOURI.—Convention met with the Saints at Lagonda, Missouri, August 26, 1910, district superintendent in charge. The minutes of the previous convention were read and approved, also the reports of the different schools and reports of district officers. Bro. C. W. Miller was elected home department superintendent. Time and place of next convention were left in the hands of district officers. Christina Edmunds, district secretary.

MINNESOTA.—Sunday school convention met at Clitherall, Minnesota, November 5, 1910, at 7 p. m.; Elder L. Houghton, field worker, in charge. Five schools were reported with a total enrollment of 145. The following were chosen delegates to represent us at the next General Convention, and were authorized to cast a majority and minority vote in case of division: Bro. and Sr. P. W. Martin, Bro. and Sr. Lurette Whiting, Bro. and Sr. L. Houghton, Ellen Whiting, Hallie M. Gould, Ethel Tucker, Eva Elliott, Matthew Jepson, Delbert Whiting, Bro. and Sr. G. G. Buell, and Ruth Serrell. Only a short program was given on account of the superintendent, Kate Martin, and a number of others who were expected not being able to attend. Hallie M. Gould, secretary.

Conference Notices.

The Northern California district conference will convene at Sacramento, California, February 25, 1911, at 9.30 a. m. A complete report from each branch or fragment, also from all who bear the priesthood, in writing is desired. Important business will be presented, hence as good an attendance as practicable is desired. Send all reports to our secretary, Elder J. A. Lawn, 48 West avenue, San Francisco, California. If sent to me I will care for them. J. M. Terry, president of district, 1203 Magnolia street, Oakland, California.

Convention Notices.

All persons expecting to attend the Religio and Sunday school convention and conference near Vanscoy, Saskatchewan, commencing Thursday, December 29, are requested to notify the undersigned, as the train leaves Saskatoon every afternoon at 4.50 o'clock, on the Goose Lake line, and arrives at Vanscoy at 5.40. All comers will be met by teams at Vanscoy. A. E. Nunn, chairman of committee.

Vacancy in Board of Auditors.

Israel A. Smith having been selected as representative to the Iowa General Assembly for Decatur County, at the late November election, has tendered his resignation as a member of the Board of Auditors, for the Church of Jesus Christ of Latter Day Saints, as appointed at last annual session of conference, assigning as his reason that his duties as such representative would necessarily prevent him from serving

on such board at the time the work would be required. His resignation has been accepted.

JOSEPH SMITH, *For the Presidency of the Church.*
INDEPENDENCE, MISSOURI, December 14, 1910.

Appointment to Fill Vacancy in Board of Auditors.

A vacancy in the Board of Auditors of the Reorganized Church of Jesus Christ of Latter Day Saints having occurred by the resignation of Israel A. Smith, appointed at the last April conference, notice of which has been given above, the committee heretofore appointed by conference to fill vacancies of said Board occurring between sessions of conference, consisting of E. A. Smith, H. A. Stebbins, and the President of the church, upon consultation has appointed George W. Blair, of Lamoni, Iowa, to fill said vacancy.

JOSEPH SMITH, *Chairman for Committee.*
INDEPENDENCE, MISSOURI, December 14, 1910.

Notice to All Elders.

If you have not sent in the duplicate certificates for the children you blessed during the last year, please do so now, so they may be accounted for in this year's work.

If you have baptized anyone during the year whom you have reason to believe was not enrolled and reported by a branch, please report same to this office at once, that proper credit may be given for the work of the year.

C. I. CARPENTER, *Church Recorder.*
LAMONI, IOWA, December 17, 1910.

Notice to the Fifth Quorum of Elders.

Report blanks for your annual reports have been mailed to each member at your latest known address. If you have not received yours by the time you read this, write at once to the secretary, giving your present address, and another will be furnished you.

A full and prompt report is desired from each member, so that the quorum may have proper credit for all work done by its members.

C. B. WOODSTOCK, *Secretary.*
LAMONI, IOWA, December 17, 1910.

Correction.

In the letter of Bro. R. Etzenhouser, in the issue of HERALD for December 7, on page 1200, near the bottom of third paragraph, at center of column, occurs an error. It should read: "Last year experiences were replete with sufficient establishing evidences. This year will be replete with more when all returns are made."

Addresses.

George Gaydon, 13 Martin street, Guide Bridge, North Manchester, England.

Elder F. G. Pitt, care French Post, Jerusalem, Palestine.

Died.

LASLEY.—At Lamoni, Iowa, December 13, 1910, of paralysis, Mr. Andrew J. Lasley, aged 83 years and 1 day. He was born in Ohio in 1827; had resided in Lamoni for fifteen years, and had an excellent name for honesty and integrity. His wife, four sons, and two daughters survive him. One son and one daughter obeyed the restored gospel. Funeral sermon preached by Bro. H. A. Stebbins, assisted by Bro. J. R. Lambert.

COX.—Inez Marie, infant daughter of A. M. and Sr. Mary E. Cox, died at their home in Caldwell, Idaho, December 10, of pneumonia. She was born June 10, 1910; blessed by Elder S. D. Condit, August 3, 1910. Sermon by Elder R. Owen, of Boise, Idaho. Interment in the Canyon Hill Cemetery.

SPENCER.—Sr. Genisa Spencer died at the home of her son, Elijah Spencer, November 24, 1910. She was born December 6, 1841, and was married to George L. Spencer in 1861, and was baptized August 15, 1862, by Elder John Stevenson, at Glovers Gap, West Virginia. Funeral sermon by Thomas Park. She was laid to rest in Delta Cemetery. She leaves five sons, and three daughters. She suffered long and bore it well. She was a good mother and a faithful Saint.

CLARK.—Martha Clark was born in Manchester, England, May 26, 1884. Died November 11, 1910. Was baptized Febru-

ary 6, 1902. She was the wife of Bro. Fred Clark, and the only daughter of Brother and Sister Schofield. She was a most kind and devoted wife and daughter, highly respected both in and out of the church. Services were held in our church and at the grave before large gatherings, November 16, Elder Henry Greenwood being in charge. November 20, Elder G. W. Leggett preached the funeral sermon to a large gathering.

EDSON.—Ruth, only daughter of Bro. C. I. and Sr. M. L. Edson, was born November 28, 1907, and died November 19, 1910, after one week's sickness, of diphtheria. Was blessed at Minneapolis, Minnesota, by Bro. C. I. Shallbetter.

BERRY.—Sr. Jane Berry, of Atchison, Kansas, died of hemorrhage of the stomach, very suddenly, leaving one son and one daughter, two brothers, nine grandchildren, and eight great-grandchildren to mourn the loss of a loving mother and sister. She joined the church in 1842 or 1843, and was baptized into the Reorganized Church September 21, 1864, at West Bromwich, Staffordshire, England, by Charles Derry, and died strong in the faith. She asked for the sacrament the last Sabbath. She was 85 years, 9 months, 1 day of age, and a member of the Atchison Branch. Funeral services at the Saints' church, and sermon by Elder Samuel Twombly.

SHUE.—At her home at Atchison, Kansas, Sr. Barbey A. E. N. Shue died, leaving one daughter and two sons, to mourn their loss. She was baptized August 11, 1895, at Atchison, Kansas, by C. E. Guinand. Funeral services at her home, Samuel Twombly officiating. Sister Shue was 44 years, 3 months, 6 days old. Sister Shue is not a member of the Atchison Branch, as she had taken her letter out when she removed to Nebraska and did not bring the letter back.

BROWN.—Edward Brown died at his home, Brooksville, Maine, December 2, 1910, aged 81 years, 8 months. He was baptized July 14, 1873, by Thomas Amos, confirmed by T. W. Smith, and has lived a good, consistent life. He will be much missed among the Saints. He leaves a wife and three children. Funeral at his home by J. J. Billings, December 4, 1910. Many Saints and friends attended.

"In the January Century."

The full story of the sensational voyage last October of the balloon America II, and of Alan R. Hawley's and Augustus Post's adventures during the days of their escape from the Canadian wilderness, has been written for the *January Century* by Augustus Post, Mr. Hawley's aide in the winning of the Gordon Bennett cup.

The patient housewife, who is trying to cater to the needs of her family on a moderate income, has to solve daily the same old problem, "What shall I cook for breakfast, for luncheon, for dinner?" The very monotony of the question gets on one's nerves, and there is a lot of real difficulty in planning a wholesome variety for each day. *The Chicago Record-Herald* has mercifully come to the aid of puzzled housewives by printing in each issue a set of three menus, with receipts, under the title, "Meals for a day." What is more, it gives four cash prizes every week for the best of these menus, and women all over the country are invited to compete. The terms of award and the names of the latest winners may be found in any Monday issue of *The Chicago Record-Herald*. That is the day, too, when the "Martha's Management" column appears, with its helpful hints and advice to cooks and housekeepers. Marion Harland's Sunday page also gives a group of selected recipes, which if cut out of each week and kept in a scrapbook will make a most valuable collection. Women not familiar with the prize menu feature of *The Record-Herald* should investigate it at once. Many have found it a handy means of getting fresh ideas and securing cash for those they already have.

The important and valuable work being carried on by "an Iowa plant breeder," Mr. Charles G. Patten, of Chester City, Iowa, is the subject of a paper in the *January Century*, describing new methods in plant production as contrasted with old. It is by L. H. Bailey, director of the College of Agriculture, Cornell University, and the chairman of the Commission on Country Life in President Roosevelt's administration. It is Professor Bailey's contention that the rational breeding of plants is to be a necessary part of the agriculture of the future, and that we are to look to this work for help in feeding and clothing the race.

INDEX TO SAINTS' HERALD, VOLUME 57.

EDITORIAL.

- According to his calling, Every man, 561.
- All Brighamite roads lead to polygamy, 465.
- America, 1158.
- Ancient Americans migrated northward, 797.
- Anniversary program, Jubilee, 321.
- Another sort of Smith, 27.
- April 6, To celebrate, 174.
- Argument, Proof and, 773.
- Articles of Association of the United Order of Enoch, 514.
- Assurance of the truth, Personal, 749.
- Auditors' report, Concerning, 516.
- Bailey-Roberts Debate, 151.
- Beautiful in creation, The, 562.
- Benediction of Pres. Joseph Smith, at the close of conference, April 18, 1910, 419.
- Benefactor, The church as a, 965.
- Birthday greeting, A, 1157.
- Book on "Mormonism," Another, 942.
- Books, Talks on, 443.
- Branches, take notice, 467.
- Calling, Every man according to his, 561.
- Change in the epitome of faith, A, 248.
- Child's place in the gospel economy, The, 705.
- Church as a benefactor, The, 965.
- Church, Early ideals of the, 245, 269, 293, 317.
- Church in court, The, 1181.
- Church union, On, 1015.
- Club rates for *Exponent*, 943.
- College and moral education, 708.
- College Day, Sunday, October 2, 919.
- College loafers, 1111.
- Common herd, The great man and the, 25.
- Communication from the editor of the *Evening and Morning Star*, A, 991.
- Concerning auditors' report, 516.
- Concerning communications to the Presidency, 1085.
- Concerning the Jews, 173.
- Conference, General, 374, 393, 420.
- Conference notes, 397.
- Conflict, Testimony in, 989.
- Contents of the JUBILEE HERALD, 1.
- Convict No. 6861, 126.
- Corner stones of the Utah church, 585, 609.
- Correction, 685, 919.
- Creation, The beautiful in, 562.
- Debate, The Bailey-Roberts, 151.
- Debate, The Roberts-Mintun, 798.
- Debate, Williams-Pool, 221.
- Debate with Utah elders, 27.
- Did Pres. Joseph Smith slander the women of Utah, 222.
- Do we understand them alike, 633.
- Duty of the teacher, The, 821.
- Early ideals of the church, 245, 269, 293, 317.
- Editor of the *Evening and Morning Star*, A communication from the, 991.
- Education, College and moral, 708.
- Elders, Notice to the, 1087.
- England in evolution, 150.
- Episcopal Church on healing, 1037.
- Epitome of faith, A change in the, 248.
- Europe to oust Mormons, 750.
- Evening and Morning Star*, A communication from the editor of the, 991.
- Every man according to his calling, 561.
- Evolution, England in, 150.
- Exodus, A Mormon, 1061.
- Exponent*, Club rates for, 943.
- Faith, 1134.
- Faith, Short sermons on, 941.
- Federal prison at Leavenworth, A visit to the, 845.
- Fifty years of labor on the SAINTS' HERALD, 75.
- Flocking to Holy Land, 249.
- Forerunners of the SAINTS' HERALD, 80.
- Forthcoming article on Socialism, 800.
- From his home town, 444.
- General Conference, 374, 393, 420.
- Gospel economy, The child's place in the, 705.
- Gospel unchangeable, The, 197.
- Graceland, 971.
- Graceland College, 491.
- Graceland College items, 247.
- Graceland College news, 443, 490, 611.
- Great man and the common herd, The, 25.
- Healing, Episcopal Church on, 1037.
- Healing of Robert Fowler, The, 1013.
- He that endureth to the end, 149.
- History of the HERALD, 83.
- Holy Land, Flocking to, 249.
- Honorable, The legitimate and the, 657.
- Important notice, 247.
- Indian, Lo, the poor, 125.
- Indians ask for missionaries, 297.
- Indian story from an Indian pen, An, 491.
- Is the Bishop the only man of faith, 441.
- Items from the past, 991, 1038, 1111.
- Jesus, Preaching, 1231.
- Jews believe, What do, 49.
- Jews, Concerning the, 173.
- Jews invited by Turkey to locate in Mesopotamia, 635.
- Jews retake Jerusalem, "The, 1109.
- Joseph and Hyrum Smith, The martyrdom of, 681.
- Jubilee anniversary program, 321.
- JUBILEE HERALD, Contents of the, 1.
- Kansas City, Murder common in, 685.
- Lamoni items, 467.
- Lamoni, Life in, 917.
- Law, The new postal, 871.
- Legitimate and the honorable, The, 657.
- Letter from abroad, A, 1133.
- Life in Lamoni, 917.
- Lips that pray and hands that help, 1085.
- Lo, the poor Indian, 125.
- Loyalty, 537.
- Magazine number of the SAINTS' HERALD, 221, 270, 298, 1207.
- Man of faith, Is the Bishop the only, 441.
- Martyrdom of Joseph and Hyrum Smith, The, 681.
- Method in preaching, 871.
- Mexico, Missionary work in, 296, 319.
- Mighty project, A, 126.
- Migrated northward, Ancient Americans, 797.
- Ministerial alliances, Rejected by the, 538.
- Missionaries, Indians ask for, 297.
- Missionary work in Mexico, 296, 319.
- Modern Pharisees as well as old, 1134.
- Moral education, College and, 708.
- Mormon exodus, A, 1061.
- Mormonism, Another book on, 942.
- Mormons, Europe to oust, 750.
- Murder common in Kansas City, 685.
- New Postal law, The, 871.
- New subscribers, attention, 1038.
- Notes and Comments, 2, 27, 51, 91, 126, 151, 174, 222, 248, 271, 298, 321, 373, 419, 444, 492, 517, 539, 563, 587, 612, 636, 659, 708, 731, 774, 800, 823, 849, 872, 896, 919, 943, 992, 1016, 1038, 1062, 1087, 1112, 1135, 1160, 1208.
- Notice, 320, 1016.
- Notice to the elders, 1087.
- On church union, 1015.
- Order of Enoch, The United, 635, 730, 800.
- Oust Mormons, Europe to, 750.
- Parable of the virgins, The, 561.
- Peet, V. S., "Non-Mormon," comes to light, 1205.
- Personal occurrence of the truth, 749.
- Personal property of Joseph Smith, The, 490.
- Polygamy, All Brighamite roads lead to, 465.
- Preaching Jesus, 1231.
- Preaching, Method in, 871.
- Prelude, The, 343.
- Preambles and resolutions, 490.
- Presidency, Concerning communications to the, 1085.
- Project, A mighty, 126.
- Proof and argument, 773.
- Questions and answers, 271.
- Questions answered, 893.
- Rejected by the ministerial alliances, 538.
- Religio Convention, The, 369.
- Remarks of Pres. Joseph Smith, at the close of the conference, at Independence, Missouri, April 18, 1910, 417.
- Robert Fowler, The healing of, 1013.
- Roberts-Mintun debate, The, 798.
- SAINTS' HERALD doctrinal series for 1911, 1133.
- SAINTS' HERALD Magazine number of the, 221.
- Sermons on faith, Short, 941.
- Siegfried, Mark H., The Religio convention, 369; The Sunday school convention, 371.
- Smith, Another sort of, 27.
- Smith, Elbert A., Forerunners of the SAINTS' HERALD, 80; Personal assurance of the truth, 749.
- Smith, Frederick M., United Order of Enoch, 800.
- Smith, I. A., History of the HERALD, 83.
- Smith, Joseph, Fifty years of labor on the SAINTS' HERALD, 75.
- Smith, Pres. Joseph, Remarks of at close of the conference at Independence, Missouri, April 18, 1910, 417; benediction at the close of conference, April 18, 1910, 419.
- Smith slander the women of Utah, Did Pres. Joseph, 222.
- Socialism, The forthcoming article on, 800.
- Socialism, Writers on, take notice, 221.
- Spirit and the letter, The, 489.
- Stake organization, Superior spiritual conditions to obtain under, 633.
- Stories with a moral, Two, 869.
- Study and preparation, 1159.
- Sunday School Convention, The, 371.
- Sunday School-Religio Normal graduation, 373.
- Superior spiritual conditions to obtain under stake organization, 633.
- Talks on books, 443.
- Teacher, The duty of the, 821.
- Testimony in conflict, 989.
- Thought, 729.
- Time, The value of, 1.
- To celebrate April 6, 174.
- Tongues and interpretation, 990.
- Toronto, The work in, 125.
- Tracts, 467.
- Tracts on Utah Mormonism, 659.
- Tracts wanted, 943.
- Truth, Personal assurance of the, 749.

- Two stories with a moral, 869.
- United Order of Enoch, Articles of Association of the, 514.
- United Order of Enoch, incorporated, The, 513.
- United Order of Enoch, The, 635, 730, 800.
- United Order of Enoch, The work of the, 1207.
- Utah elders, Debate with, 27.
- Utah Mormonism, Tracts on, 659.
- Value of time, The, 1.
- Virgins, The parable of the, 561.
- Visit to the federal prison at Leavenworth, A, 845.
- Wanted, volumes of *Journal of Discourses, Times and Seasons, and Millennial Star*, 491.
- Water, 467.
- "We thank thee, O God, for a prophet, to guide us in these latter days," 26.
- What do Jews believe, 49.
- Williams-Pool debate, 221.
- Without God and without hope in the world, 612.
- Women of Utah, Did Pres. Joseph Smith slander, 222.
- Work of the United Order of Enoch, The, 1207.
- Work in Toronto, The, 125.
- Writers on Socialism, attention, 848.
- Writers on Socialism, take notice, 221.
- ELDERS' NOTE-BOOK.**
- Advantages of a non-flesh diet, The, 1137.
- Davison, H. J., Deport in the house of worship, 52.
- Deport in the house of worship, 52.
- Adam, Fred, Should we study the Word of Wisdom and laws of health and teach them to the Saints, 873.
- As I see it, 1161.
- Bailey, O. H., The Leakage, 1040.
- Bible, The, 972.
- Bilious bolt, The story of the, 873.
- Book of Commandments and the Book of Doctrine and Covenants rendition of the revelation contained in section forty-two, 564.
- Book of Mormon agree, Science and the, 944.
- Bozarth, J. E., Which road will you take, 227.
- Case, Hubert, Work among the Lamanites, 322.
- City missionary work, 1185.
- Des Moines Branch, Historical sketch of the, 1209.
- Duncan, (Mrs.) W. C., One who has gone to his reward, 775.
- Excellent opportunity, An, 874.
- Financial advantages to be obtained under stake organization, 660.
- Financial Law, The, 153.
- Fyrando, Alma M., "Possible and probable explanations," 153.
- Gifts and giving, The, 971.
- God's elect deceived, Was one of, 1041.
- "He hath not left himself without witnesses," 1161.
- Historical sketch of the Des Moines Branch, 1209.
- Huxley on miracles, Professor, 228.
- Jepkins, George, W. E. Peak, and J. E. Vanderwood, The Book of Commandments and the Book of Doctrine and Covenants rendition of the revelation contained in section forty-two, 564.
- Lamanites, Work among the, 322.
- Lambert, R. J., Financial advantages to be obtained under stake organization, 660.
- Law of God, The Temporal, 613.
- Laws of health and teach them to the Saints, Should we study the Word of Wisdom and the, 873.
- Law, The financial, 153.
- Leakage, The, 1040.
- Lord's work first, The, 873.
- May, J. Charles, Was one of God's elect deceived, 1041.
- Meredith, J. E., The temporal law of God, 613.
- Miller, C. Ed., What did the woman of Revelation 12 give birth to, 1064.
- Ministerial association, 751.
- Mintun, J. F., Historical sketch of the Des Moines Branch, 1209; city missionary work, 1185.
- Miracles, Professor Huxley on, 228.
- Nunley, E. W., As I see it, 1151.
- One who has gone to his reward, 775.
- Opportunity, An excellent, 874.
- Parkin, Bishop C. A., The financial law, 153.
- Peak, W. E., George Jenkins, and J. E. Vanderwood, The Book of Commandments and the Book of Doctrine and Covenants rendition of the revelation contained in section forty-two, 564.
- "Possible and probable explanations," 153.
- Preachers' odd mistakes, 226.
- Preachers succeed, Why some, 972.
- Professor Huxley on Miracles, 228.
- Rannie, Edward, Ministerial association, 751.
- Revelation 12, What did the woman of give birth to, 1064.
- Rhodes, Leonard S., Some day (poem), 1064.
- Savage, H. W., Utah church does not want tourists disturbed, 1186.
- Scholefield, John, The advantages of a non-flesh diet, 1137.
- Science and the Book of Mormon agree, 944.
- Some day, 1064.
- Spice of life, The, 944.
- Stake organization, Financial advantages to be obtained under, 660.
- Story of the bilious bolt, The, 873.
- Temporal law of God, The, 613.
- Tourists disturbed, Utah church does not want, 1186.
- Tyrrell, J. H., An excellent opportunity, 874.
- Utah church does not want tourists disturbed, 1186.
- Vanderwood, J. E., W. E. Peak, and George Jenkins, The Book of Commandments and the Book of Doctrine and Covenants rendition of the revelation contained in section forty-two, 564.
- Science and the Book of Mormon agree, 944.
- "He hath not left himself without witnesses," 1161.
- Was one of God's elect deceived, 1041.
- Webbe, Earnest A., The gifts and giving, 971.
- What did the woman of Revelation 12 give birth to, 1064.
- Which road will you take, 227.
- Why some preachers succeed, 972.
- Woman of Revelation 12 give birth to, What did the, 1064.
- Word of Wisdom and the laws of health and teach them to the Saints, Should we study the, 873.
- Work among the Lamanites, 322.
- STRAIGHT ROAD.**
- Autumn Leaves*, Benefits to be derived by reading the, 5.
- Baptism in water a saving ordinance, Is, 129.
- Baptism of the Holy Ghost necessary to-day, Is the, 4.
- Benefits to be derived by reading the *Autumn Leaves*, 5.
- Cardinal principles, 175.
- Cramer, Hortense Sellon, Benefits to be derived by reading the *Autumn Leaves*, 5.
- Derry, Charles, Is baptism in water a saving ordinance, 129; Is baptism of the Holy Ghost necessary to-day, 4.
- Is baptism in water a saving ordinance, 129.
- Is baptism of the Holy Ghost necessary to-day, 4.
- Old paths, The (poem), 129.
- Parsons, A. H., Cardinal principles, 175.
- Reiste, S. M., The old paths (poem), 129.
- ORIGINAL ARTICLES.**
- Account, When to render the, 1141.
- Address, An historic, 342.
- Address, Memorial, 588.
- All truth, 278.
- Amboy conference, April 6, 1860, The, 92.
- American Jew, The, 229.
- "An enemy hath done this," 877.
- Are we evangelical, 619, 668.
- Baker, A. M., Love of God and man, 1042.
- Ball, Fred M., Hell—is its fire literal, 567.
- Baptized, Who should be, and receive the laying on of hands for the gift of the Holy Ghost, 854.
- Better hope, A, 850.
- Better part, The, 565.
- Bible and science, The, 154.
- Bishopric, Letter from the, 709.
- Blakeslee, E. A., E. L. Kelley and G. H. Hilliard, 709.
- Blett, Ernest B., Graceland's Poultry Department, 951.
- Book of Mormon, How science confirms the truthfulness of the, 757.
- Bondwoman's awakening, The, 614.
- Brief history of the First Presidency of the Reorganization, 106.
- Brief history of *Zion's Ensign*, 352.
- Briggs, Patriarch E. C., The Amboy conference, April 6, 1860, 92.
- Brighamite elders on ordinations, Questions and answers from five prominent, 687.
- Brotherhood, An essay on, 711.
- Bullard, Richard, Parable of the great King, 8.
- Burgess, S. A., Equitable or criminal, 661; Equity, 614; In jeopardy, 596; Theosophy, 272, 299, 323.
- Butterworth, Charles E., The constitution of God's government, 135.
- Camp, J. H., "The children of them who killed the prophets," 616.
- Cause of the great unrest, The, 775.
- Central Church, Kansas City, Missouri, 449.
- Chase, A. M., "Otherwise they shall hearken unto these things," 508; The bondwoman's awakening, 614.
- Children under home influences and away from places of questionable character, How to hold the, 874.
- Christianity, Socialism and its relation to, 824.
- Christian union, 1188.
- Christmas comes, 1232.
- Christmas morning reverie, A, 1233.
- Christ to the classes, The message of, 1242.
- Church growth, Fifty years of, 99.
- Church, The socialistic, 29, 53.
- Church work, The present outlook for, 95.
- Cochran, Asa S., Founding of Lamoni and removal of Herald Office to that place, 101.
- Coöperation, The value of, 1238.
- Consecrations, 1210.

- Consecrations and surplus properties, 1259.
- Constitution of God's government, The, 135.
- Contrast, The, 325.
- Criminal, Equitable or, 661.
- Critic, The, 855.
- Crow, Charles L., Polygamy from a non-Mormon view point, 1065, 1088.
- D. A. D., Divine love, 519.
- Davis, George E., Why not now, 7.
- Departure, The time of, 640.
- Derry, Charles, Leaves from life, 993, 1044.
- Did you get one, 9.
- Divine healing, 499.
- Divine love, by D. A. D., 519.
- Door of mystery, The, 689.
- Duplicity exposed, 468.
- Early days in Independence, 346.
- Elvin, Robert M., and J. R. Lambert, Robert E. Grant; his "open letter," etc., 257; Leaves from life, 801.
- Enemy hath done this," "An, 877.
- Equitable or criminal, 661.
- Equity, 614.
- Essay on brotherhood, An, 711.
- Evangelical, Are we, 619, 663.
- Evangelization of the world, The, 897, 922, 946, 972.
- Evans, R. C., My acquaintance with President Joseph Smith at home and abroad, 356; A Christmas morning reverie, 1233.
- Faith, 1018.
- Faith in God, Have, 830.
- Farrall, Ralph W., The better part, 565; The time of departure, 640.
- Farr, Fred B., The kingdom of God, 590.
- Ferris, Joseph A., Warn your neighbor, 637.
- Fifty years of church growth, 99.
- Fifty years of the presidency of Joseph Smith, 379.
- First Presidency of the Reorganization, Brief history of the, 106.
- F. M. S., How to hold the children under home influences and away from places of questionable character, 874.
- Forgiveness, 999.
- Founding of Lamoni and removal of Herald Office to that place, 101.
- Frick, Clara M., Faith, 1018.
- Fuller, Robert, Notes on "Millennial Dawn" theories, 276.
- Funeral sermon of Elder Eli A. Stedman, 1138.
- Fyrando, Elsie, Leaves from life, 1044.
- Garrett, W. H., Brief history of *Zion's Ensign*, 352.
- Garver, John F., God with us, 1239.
- God and man, Love of, 1042.
- God's government, The constitution of, 135.
- God, The inspiration of, 946; The kingdom of, 590.
- God with us, 1239.
- Graceland's Industrial Department, 921.
- Graceland's Poultry Department, 951.
- Grainger, J. C., Money, 1115; The critic, 885; The evangelization of the world, 889, 922, 946, 972; Vain repetition, 228.
- Grant, Robert E., an open letter No. 2, 517; his "open letter," etc., 257.
- Great King, Parable of the, 8.
- Great unrest, its cause, The, 775.
- Griffiths, Gomer T., My earliest recollections of Pres. Joseph Smith, 104.
- Group of well-known pastors, A, 359.
- Gunsolley, J. L., Tobacco and the Word of Wisdom, 880.
- Gunsolley, Victor, Socialism and its relation to Christianity, 824.
- Harrington, G. E., Present status of the Independence Stake, 350.
- Have faith in God, 830.
- Healing, Divine, 499.
- Heaven, 497.
- Hell—Is its fire literal, 567.
- Hilliard, G. H., E. L. Kelley and E. A. Blakeslee, Letter from the Bishopric, 709.
- Historic address, An, 342.
- History of the Independence Stake and Branch, 346.
- Holiday season at Graceland College, The, 1236.
- Hope, A better, 850.
- Hopkins, Roy V., The holiday season at Graceland College, 1236.
- Howlett, Richard B., Leaves from life, 731.
- How science confirms the truthfulness of the Book of Mormon, 757.
- How to hold the children under home influences and away from places of questionable character, 874.
- Hunt, C. J., Questions to and answers from five prominent Utah elders on ordinations, 687; The message of Christ to the classes, 1242.
- Independence, Early days in, 346.
- Independence Stake and Branch History of the, 346.
- Independence Stake, Present status of, 350.
- Indian, A message to the, 1019.
- Industrial Department, Graceland's, 921.
- In jeopardy, 596.
- Inspiration of God, The, 946.
- Iowa's opportunity, 999.
- Jeopardy, In, 596.
- Jesus Christ, The mission of, 1241.
- Jew, The American, 229.
- Joehnk, C. C., Leaves from life, 879.
- Johnson, Minerva, Forgiveness, 999.
- Kelley, E. L., Consecrations, 1210; The law of Christ and its fulfillment, 1113; Tithes and offerings, 1165; When to render the account, 1141;
- G. H. Hilliard and E. A. Blakeslee, Letter from the Bishopric, 709; Consecration and surplus properties, 1259.
- Kelley, William H., A war time letter, 117.
- Kemp, James, Have faith in God, 830.
- Killed the prophets, The children of them who, 616.
- Kingdom of God, The, 590.
- Lambert, D. F., Needs of the Sunday school as seen by an outsider, 1017.
- Lambert, George P., The perfect law, 471.
- Lambert, J. R., and Robert M. Elvin, Robert E. Grant; his "open letter," etc., 257; Our defense, 493, 517, 540; Patriarchal blessings; their design and individual effect, 1092; R. E. Grant, and open letter No. 2, 517.
- LaRue, W. E., Are we evangelical, 663; Central Church, Kansas City, Missouri, 449; The pastor and his work, 758.
- Law of Christ and its fulfillment, The, 1113.
- Law of Moses; had man under it an opportunity to be saved, 250.
- Law of Moses was not a plan of salvation, either before Christ or since, The, 176.
- Law, The perfect, by George P. Lambert, 471.
- Leadership, 751.
- Leaves from life, 638, 686, 731, 752, 777, 801, 879, 993, 1044, 1069.
- Letter from the Bishopric, 709.
- Long, E. E., The Mormon-Christian war, 274.
- Love, Divine, by D. A. D., 519.
- Love of God and man, 1042.
- Loyalty, 1162.
- Luff, Joseph, The Sanitarium, 353; The Sanitarium and the Physician to the church, 255.
- Macgregor, Daniel, The mission of Jesus Christ, 1241.
- Maloney, R. M., Reflections, and prospects, 201.
- Meat strike and the Word of Wisdom, The, 157.
- Memorial address, 588.
- Message of Christ to the classes, 1242.
- Message to the Indian, A, 1019.
- Milestones of Utah church, 665.
- Millennial Dawn theories, Notes on, 276.
- Mintun, J. F., Are we evangelical, 619; Christian Union, 1188; Divine healing, 499; Mission of Jesus Christ, The, 1241.
- Money, 1115.
- Mormon-Christian war, The, 274.
- My acquaintance with Pres. Joseph Smith at home and abroad, 356.
- My earliest recollection of Pres. Joseph Smith, 104.
- Mystery, The door of, 689.
- Needs of the Sunday school as seen by an outsider, 1017.
- Neighbor, Warn your, 637.
- Non-Mormon view point, Polygamy from a, 1065, 1088.
- Notes on Millennial Dawn theories, 276.
- Nunley, E. W., Who should be baptized, and receive the laying on of hands for the gift of the Holy Ghost, 854.
- Nunn, Mrs. J. C., History of the Independence Stake and Branch, 346.
- Old family album, A leaf from the, 109.
- Open letter, etc., Robert E. Grant, His, 257.
- Open letter No. 2, R. E. Grant and, 517.
- "Otherwise they shall hearken unto these things," 568.
- Our defense, 493, 519, 540.
- Our mission; or, thoughts for the New Year, 1234.
- Our reasonable service, 298.
- Our testimony, 638.
- P. A. B., The great unrest; its cause, 775.
- Parable of the great King, 8.
- Pastor and his work, The, 758.
- Pastors, A group of well-known, 359.
- Patriarchal blessings; their design and individual effect, 1092.
- Pessimistic, 618.
- Peterson, J. W., The law of Moses was not a plan of salvation, either before Christ or since, 176.
- Physician to the church, The Sanitarium and the, 255.
- Pierce, Frank J., The inspiration of God, 946.
- Places of questionable character, How to hold the children under home influences and away from, 874.
- Polygamy from a non-Mormon view point, 1065, 1088.
- Porter, C. H., Memorial address, 588.
- Poultry Department, Graceland's, 951.
- Present status of the Independence Stake, 350.
- Presidency of Joseph Smith, Fifty years of the, 379.
- Pres. Joseph Smith, My earliest recollection of, 104.
- Prettyman, C. W., Sunday the true Sabbath, 574.
- Prospects, Reflections and, 201.
- Questions to and answers from five prominent Utah elders on ordinations, 687.
- Rannie, Edward, Loyalty, 1162.
- Reams, A. A., Leaves from life, 686.
- Reeder, Elder Jesse, Leaves from life, 638.
- Reflections and prospects, 201.
- Reorganization, The, 421, 445.
- Repetition, Vain, 228.
- Riley, C. A., All truth, 278.
- Robert E. Grant; his "open letter," etc., 257.

- Roth, J. B., Leaves from life, 1069.
- Rushton, John W., The socialistic church, 29, 53.
- SAINTS' HERALD historical series, 111.
- Salyards, Anna, The law of Moses; had men under it an opportunity to be saved, 250.
- Salyards, R. S., The present outlook for church work, 95.
- Sanitarium and the Physician to the church, The, 255.
- Sanitarium, The, 353.
- Schofield, James D., The visions of Mrs. White, 131.
- Science confirms the truthfulness of the Book of Mormon, How, 757.
- Science, The Bible and, 154.
- Scott, C., The Bible and science, 154; The door of mystery, 689.
- Service, Our reasonable, 298.
- Shaw, Marcus, Pessimistic, 618.
- Sheen, Isaac, first editor of the HERALD, 94.
- Sheen, John Kirk, Isaac Sheen, first editor of the HERALD, 94.
- Sheldon, Louise Palfrey, 1019.
- Short, Ellis, What of the United Order of Enoch—Is it an important, necessary, or needed organization, 831.
- Stegfried, Mark H., THE SAINTS' HERALD historical series, 111.
- Sister, A, Iowa's opportunity, 999.
- Small, Wallace A., The Word of Wisdom, 378.
- Smith at home and abroad, My acquaintance with Pres. Joseph, 357.
- Smith, Elbert A., A leaf from the old family album, 109.
- Smith, Frederick A., Milestones of Utah church, 665.
- Smith, Frederick M., The value of coöperation, 1238.
- Smith, Heman C., Brief history of the First Presidency of the Reorganization, 106; Duplicité exposed, 468; Fifty years of the presidency of Joseph Smith, 379; The contrast, 325; The Reorganization, 421, 445; Utah elders misrepresent, 60.
- Smith, H. O., Our mission; or, thoughts for the New Year, 1234.
- Smith, Isaac M., 497; Leaves from life, 752.
- Smith, Joseph, A better hope, 850; Fifty years of the presidency of, 379; An historic address, 342.
- Smith, S. S., An essay on brotherhood, 711.
- Smith, T. J., The twelve apostles of the Lamb, 500.
- Snow, C. L., Our testimony, 639.
- Socialism and its relation to Christianity, 824.
- Socialistic church, The, 29, 53.
- Sorensen, S. K., The American Jew, 229.
- Stebbins, Henry A., Fifty years of church growth, 99; Funeral sermon of Elder Eli A. Stedman, 1138.
- Stedman, Eli A., Funeral sermon of, 1138.
- Sunday school as seen by an outsider, Needs of the, 1017.
- Sunday the true Sabbath, 569.
- Testimony, Our, 639.
- "The children of them who killed the prophets," 616.
- Theosophy, 272, 299, 323.
- Thorburn, G. W., Leaves from life, 777.
- Thoughts for the New Year, Our Mission, or, 1234.
- Time of departure, The, 640.
- Tithes and offerings, 1165.
- Tobacco and the Word of Wisdom, 880.
- Truth, All, 278.
- Twelve apostles of the Lamb, The, 500.
- United Order of Enoch—Is it an important, necessary, and needed organization, 831.
- Utah church, Milestones of, 665.
- Utah elders misrepresent, 60.
- Utah elders on ordinations, Questions to and answers from five prominent, 687.
- Vain repetition, 228.
- Value of coöperation, The, 1238.
- Vanderwood, J. E., How science confirms the truthfulness of the Book of Mormon, 757; Our reasonable service, 298.
- Vision of Mrs. White, The, 131.
- Walker, M., Christmas comes, 1232.
- Warn your neighbor, 637.
- War time letter, A, 117.
- Webbe, Earnest, The meat strike and the Word of Wisdom, 157.
- Wells, Gomer R., "An enemy hath done this," 877; Leadership, 751.
- What of the United Order of Enoch—Is it an important, necessary, and needed organization, 831.
- When to render the account, 1141.
- Who should be baptized, and receive the laying on of hands for the gift of the Holy Ghost, 854.
- Why not now, 7.
- Word of Wisdom, The, 378; Tobacco and the, 880; The meat strike and the, 157.
- World, Evangelization of the, 897, 922, 946, 972.
- Woodstock, C. B., Graceland's Industrial Department, 921.
- Zion's Ensign, Brief history of, 352.
- and cure of crime; some modern methods, 363.
- GENERAL INTEREST.
- Abraham Lincoln's place in history, 621.
- Air flight, The future of, 952.
- Alcohol an obsolete remedy, 402.
- Anniversary, Our national, 693.
- Another burning question, 204.
- Ant-hill, An iliad of an, 781.
- Asks justice for Jews, 1047.
- Banditti of the Prairies refuted, The Hodges innocent, 229.
- Baptist retreat in South Africa, 931.
- Baptists hear of miracles, 1021.
- Beast and the Jungle, The, 259.
- Blessings of education, 433.
- Building of a commonwealth, 953.
- Burning question, Another, 204.
- Cancer, Cure for, 503.
- Cheerfulness, The spirit of, 204.
- Child, On rearing a, 622.
- Chinese, Religions of the, 1047.
- Christ's miracles, A physician's views of, 430.
- Churchgoing, Reasons for, 810.
- Citizen and social reform, The, 644.
- Commonwealth, The building of a, 953.
- Compromise of principle, 550.
- Concerning help, 670.
- Consumptives warned, 715.
- Cox makes statement, 1216.
- Crimes, Reports of, 432.
- Cure for cancer, 503.
- Curtis, Charles R., the Indian senator, 260.
- Did the Greeks discover America, 1142.
- Disgrace, A national, 929.
- Doctor Myers flays the blasphemers, 1216.
- Dying words of famous men, 1046.
- Education, Blessings of, 433.
- Effect of prohibition on public education in North Carolina, 928.
- Eloquence, 504.
- Episcopalian ban is put on divorce, 1118.
- Equality, 398, 426.
- Family life be preserved, Shall the, 403.
- Famous gems of prose, 764.
- Famous men, Dying words of, 1046.
- Federation of the world, The, 669.
- Fletcher's rules, 1046.
- "Flood tablet" from Nippur, The famous, 832.
- Future hope, The, 474.
- Future of air flight, The, 952.
- Generating of new thought, 858.
- Getting evidence against malefactors, 808.
- Good Indians who are very much alive, 857.
- Good name, A, 644.
- Governor Carroll, 136.
- Grape fruit, 859.
- Greater New York, New Jerusalem of Jews to be, 405.
- Health, Our physical, 779.
- Idols, 504.
- Iliad of an ant-hill, An, 781.
- Impossible things that are to be, The, 259.
- Indian graduate, The, 406.
- Indian senator, Charles R. Curtis, 260.
- Indians who are very much alive, Good, 857.
- Indian tribes join in giving passion play, 693.
- Infantile paralysis, Wave of, 1023.
- In the heart of things; the majesty of the morning, 953.
- Jews, Asks justice for, 1047.
- Jungle, The beast and the, 259.
- Justice for Jews, Asks, 1047.
- King, The oath of a, 693.
- Less ham and more eggs, 930.
- Lesson taught at Reno, A, 738.
- Liquor dealer scores saloon, 1047.
- Liquor drinking decreasing as shown by revenue commissioner's report, 881.
- Little lay sermon, A, 833.
- Majesty of the morning, In the heart of things, 953.
- Malefactors, Getting evidence against, 808.
- Man's price, A, 302.
- Member, The unruly, 857.
- Miracles, Baptists hear of, 1021.
- Mistaking sociology for religion, 258.
- Mormons, Polygamy among, 1046.
- National disgrace, A, 929.
- New Jerusalem of Jews to be greater New York, 405.
- Oath of a king, The, 693.
- Obsolete remedy, Alcohol an, 402.
- Old age, 474.
- On rearing a child, 622.
- Our national anniversary, 693.
- Our physical health, 779.
- Passion play, Indian tribes join in giving, 693.
- Personal liberty, The cry of, 504.
- Photographing the invisible, 204.
- Physician's views of Christ's miracles, A, 430.
- Pilgrim monument, The, 833.
- Polygamy, 1046.
- Polygamy among Mormons, 1046.
- Prohibition in Maine, Some facts about the operation of, 902.
- Public education in North Carolina, Effect of prohibition on, 928.
- Race poisons, 1117.
- Rain in Jerusalem, 1216.
- Reasons for churchgoing, 810.
- Religions of the Chinese, 1047.
- Religion, The revival of, 406.

SOCIOLOGY.

- Brook Farm experiment, The, 1247.
- Prevention and cure of crime; some modern methods, 363.
- Smith, Elbert A., Prevention

Religious bodies in United States, 404.
 Reports of crimes, 432.
 Returned Indian graduate, The, 406.
 Revenue commissioner's report, Liquor drinking decreasing as shown by, 881.
 Revival of religion, The, 406.
 Rode on the first locomotive, 432.
 Sabbath observance, 738.
 Saloon, Liquor dealer scores, 1047.
 Sermon, A little lay, 833.
 Service for the pulpit, 1192.
 Shall the family life be preserved, 403.
 Slaughter of the innocents, 642.
 Smith, President Joseph, 1118.
 Social reform, The citizen and, 644.
 Sociology for religion, Mistaking, 258.
 Some facts about the operation of prohibition in Maine, 902.
 Speculation, 670.
 Spirit land, The, 859.
 Spirit of cheerfulness, The, 204.
 Testimony by Pres. Joseph Smith, 1143.
 Test of the real book, The, 137.
 Things that are to be, The impossible, 259.
 Unruly member, The, 857.
 Untamed wildness of nature, The, 693.
 Wave of infantile paralysis, 1023.
 What we should read and why to read it, 473.
 "White slave" report, The, 809.
 Why are all Christian nations armed to the teeth, 738, 763.
 Why do men drink, 597.
 Wildness of nature, The untamed, 693.
 World's advancing civilization, The, 643.
 World, The federation of the, 669.
 Would not know what to do with slavery, 574.

HYMNS AND POEMS.

Because, 128.
 Christian love, 3.
 Christmas, 1223.
 Compensation, 1224.
 Confidence, 1063.
 Endowment, 492.
 Experience, 739.
 Fair to-morrow, The, 28.
 Forth to battle, sons of Zion, 492.
 Glorious light, 28.
 Gospel of Christ, 525.
 Herald of salvation, 467.
 Hymn, A closing, 1160.
 Hymn of prayer, 685.
 Jesus, lover of my soul, 920.
 Life's mirror, 872.
 Life, The mission of, 28.
 Lord, The unseen, 945.
 New Year's Day poem, 1230.
 Ode to a star, 1224.
 Old Hundred, 152.
 Patience, 1160.

Peace on earth, 1230.
 "Peace on earth, good will to men," 1230.
 Precious name, 1230.
 Prejudice, 1136.
 Revelation, 920.
 Safe home, 612.
 Sailor's prayer, 739.
 Shadow of the cross, The, 128.
 Sheep look up, The, 872.
 Song of the seraph, 739.
 Sweet story, The, 3.
 Two-sided view, A, 945.
 Unseen Lord, The, 945.
 Washing, 945.
 Welcome song, 1230.
 Write them a letter to-night, 128.

MOTHERS' HOME COLUMN.

"Abide in me," (poem), 860.
 Afterwards, 10, 34.
 All the way, I am with thee, 433.
 Appeal to parents, An, 550.
 Are we keeping the law of the Lord, 903.
 Baby, (poem) 931.
 Baby, Weighing the, 326.
 Best, The, (poem) 1076.
 Boys, No place for, 766, 781, 810.
 Children, Manners in, 645, 694.
 Christmas bells, 1245.
 Christmastide, At this, 1192.
 Convert, Her first, 433.
 Daily bread, Our, 932.
 Daughters of Zion, To the, 1217.
 Daughters of Zion reading for February, 62; for March, 137; for April, 280; for May, 382; for June, 526; for July, 599; for August, 740; for September, 883; for October, 977; for November, 1024; for December, 1144; for January, 1263.
 Deceptive delight, 716.
 Do your best, 835.
 Environment, Heredity and, 954.
 Failure, (poem), 231.
 Faith came back, How, 834.
 Fallows, Right Reverend Samuel, 860.
 Father's letter to his newly married son and wife, A, 158.
 Fiction, 1001.
 Heredity and environment, 954.
 Her first convert, 433.
 How faith came back, 834.
 Husband's awakening, The, 183.
 I am with thee all the way, 433.
 If the baby would sleep, (poem) 834.
 If we knew, (poem) 810.
 Infidel eloquence, 1076.
 "Joy cometh in the morning," (poem) 1001.
 Judge Lindsey, A feminine, 327.
 Keeping the law of the Lord, Are we, 903.
 Law of the Lord, Are we keeping the, 903.

Lindsey, A feminine Judge, 327.
 Little sermon to little folk, A, 623.
 Living word, The, 860.
 Manners in children, 645, 694.
 "Modern Savonarola" tells Eucharistic Congress men and women feed on garbage and live in legalized vice, 1119.
 Moral training of our children, The, 550.
 Mother's room (poem) 766.
 Mystic sign, The, (poem) 954.
 Nobel prize winner, Selma Lagerlof, 407.
 No place for boys, 766, 781, 810.
 Notice, 137, 230, 1025, 1048, 1076.
 Our children, The moral training of, 550.
 Our daily bread, 932.
 Parents, An appeal to, 550.
 Plea, A, 623.
 Prayer, A, (poem) 932.
 Questions and answers, 575.
 Questions on Daughters of Zion reading for February, 63; for March, 138; for April, 281; for May, 383; for June, 527; for July, 600; for August, 740; for September, 884; for October, 978; for November, 1025; for December, 1144; for January, 1264.
 Reader, A, 302.
 Request for prayer, 63, 139, 161, 217, 231, 303, 336, 383, 483, 527, 575, 600, 782, 841, 904, 932, 1169, 1217.
 Reward of virtue, The, 1096.
 Right Reverend Samuel Fallows, 860.
 Selma Lagerlof, Nobel prize winner, 407.
 Sew, Should boys be taught to, 1048.
 Should boys be taught to sew, 1048.
 Sign, The mystic, (poem) 954.
 Somebody cares, (poem) 1095.
 Some time, (poem) 644.
 Thankful's Thanksgiving, 1145.
 Theories, 451.
 Too late, 1193.
 Traveler in twilight land, A, 231.
 Ugly hands, (poem) 451.
 Weighing the baby, (poem) 326.
 What should our children read, 1169.
 Who is my neighbor; (poem) 781.
 Word, The living, 860.

LETTER DEPARTMENT.

Adams, A. H., 411.
 Adamson, Edward F., 1219; The Irvington reunion, 1006.
 Adamson, Marie J. T., 551.
 Alabama thunderstorm, An, 1171.
 Allen, J. R., 190, 935.
 Allenton, Michigan, Two-day meeting at, 1051.
 Altman, David E., 19.

Anderson, Emma L., 719.
 Anderson, Peter, 13.
 Anderson, William, 163, 329.
 Anthony, Mrs. Rena Gray, 602.
 Appeal for help, An, 437.
 Arber, Joseph, 190, 674, 697.
 Argans, Mrs. Stella, 1048.
 Armstrong, Cyril F., 1193.
 Armstrong, W. R., 327, 647.
 Arnold, W. I., 718.
 Atwell, Oliver R., 905.
 Australia, A message for, 412.
 Australia, From, 887.
 Aylor, W. M., 886.
 Bailey, O. H., 784.
 Baillie, James, 261.
 Baker, A. M., 865, 885.
 Baker, J. M., 17.
 Baldwin, D. R., 956.
 Baldwin, J. N., 262, 303.
 Ball, F. M., The test of reason, 789.
 Barnes, Hattie, 905.
 Bass, Mrs. Belzara, 602.
 Bass Point, Reunion at, 1026.
 Bath, Isaac, 695.
 Beach, Mrs. E. N., 232.
 Beam, Eunice, 232.
 Beckman, Grace, 861.
 Beckman, J. A., 411.
 Benedict, F. O., Reunion of Eastern Michigan District, 1026.
 Benjamin, Jennie, 1004.
 Bing, Laura R., 555.
 Bing, Roxanna, 743.
 Blair, Mrs. Elizabeth, 1026.
 Blanchard, Mrs. W. W., 1149.
 Blett, E. B., and Joseph Carpenter, Eastern Michigan reunion, 1007.
 Blood, James M., 955.
 Booker, Katie, 624.
 Booker, Malcolm, 815.
 Book of Mormon vindicated, 1150.
 Boomer, A. M., 717.
 Boughman, S. D., 529.
 Boyd, J. N., 768, 1050.
 Braden, Florence, 139.
 Braun, H. V., 577.
 Brookes, F. J., From H. M. S. Defense, 935.
 Brooks, Mrs. Annie, 166.
 Brown, Samuel, 305, 978, 1049.
 Brown, Sister, 646.
 Bullard, Richard, 214.
 Burch, George and Sadie, 744, 863.
 Burch, Mrs. Sadie, 409, 552, 697, 1005, 1100, 1149.
 Burgess, Robert E., 36.
 Burr, Charles H., Burr-Etter debate, 1050.
 Burr-Etter debate, 1050.
 Burton, Emma, 66, 453, 531, 1119.
 Butterworth, C. A., From Australia, 887.
 Butterworth, Charles E., 531, 1049.
 Byfield, Walter, 162.
 Byrn, E. O., 646.
 Canada, From, 578.
 Carpenter, Joseph, and E. B. Blett, Eastern Michigan reunion, 1007.
 Cato, Vida, 233, 624.
 Chase, A. M., 189, 933, 980.
 Chatburn, T. W., 67, 980.
 Cheer up, 866.
 Christensen, A. H., 604.

- Christenson, America, 238.
 Christy, W., 237.
 Chronicles by Saint Andrew, 42.
 Clapp, J. C., 304, 626.
 Coats, F. T., 741, 885.
 Colbert, Leroy, Northern Wisconsin reunion, 789.
 Comments on John W. Rush-ton's article, "The socialis-tic church," 192.
 Committeeman, 718.
 Condit, David S., 646.
 Condit, S. D., 140.
 Confidence, 41.
 Coombs, Alma M., 812.
 Cooper, James, 785.
 Cooper, R. T., 955.
 Cook, Zillie, 553.
 Coop, Myrtle, 814.
 Corrections, 817.
 Cowdery, Clarinda E., 768.
 Cowles, Mrs. Roy, 121, 767, 1099.
 Cox, G. M., 719.
 Cox, J. C., 1123.
 Crawley, Mrs. Harriet A., 1195.
 Crumley, Charles E., 412.
 Cummings, Anna M., 234.
 Cummings, William C., 1219.
 Cunningham, J. F., 1049.
 Curtis, J. F., 836.
 Curtis-Roberts debate, 720.
 Cushman, S. F., 36.
 Cusler, Rosa, 531.
 Davenport, W. H., 934.
 David, Addie, 235.
 Davis, Charles F., 165.
 Davis, E. R., 386.
 Davis, John, 862.
 Davis, J. T., 1005.
 Davis, Mae, 577.
 Davis, Mrs. C. F., 674.
 Davison, H. J., 120.
 Davis, Vivia, A tithe paying working girl, 1220.
 Dawson, Mrs. C. C., 1097.
 Dawson, W. M., 164.
 Defence, From H. M. S., 935.
 Dent, John C., 327.
 Derry, Charles, 626, 785.
 Derry, Ollie, 979.
 Des Moines reunion, 887.
 Dickson, J. R., 979.
 Divorce, 436.
 Dixon, Sam, 42.
 Dixon, Thomas, 805.
 Dobbs, C. E., 189.
 Dobie, F. T., 141, 1219.
 Dodson, Mrs. E. C., 717.
 Dorsett, James Edward, 39.
 Dorsett, Mrs. Ida, 141.
 Dowker, William, 139.
 Drazey, Stephen, and Gelpha M. Gigler, 327.
 DuBois, J. W., 328.
 Dulin, Mrs. L., 20.
 Dungan, Isaiah M., 803.
 Dunlap, Minnie, 14.
 Dunlap, William, 1219.
 Dutton, Jasper O., 1098.
 Dyke, L., 552.
 Eastern Michigan District, Reunion of, 1026.
 Eastern Michigan reunion, 1007.
 Eastern Oklahoma District, Reunion of, 936.
 Ebeling, F. J., 553.
 Edwards, James L., 411.
 Ellis, Henry, 886.
 Elmer, Mrs. F. A., 577.
 Entrekin, George W., 1147.
 Environment, 479.
 Epperly, John C., 409.
 Erickson, O. A., 814.
 Edwin, E. A., 673.
 Etzenhouser, R., 205; In answer to Bro. C. J. Hunt and others, 788.
 Eugene, 531.
 Eulitt, John, and wife, 412.
 Evans-Phillips debate, 213.
 Extracts from letters, 121, 240, 283, 329, 455, 480, 532, 700, 744, 769, 866, 1080.
 Farber, Mrs. J. E., 475.
 Farnfield, J. C., 233.
 Farrar, Mrs. H. E., 39, 906.
 Farrell, Ralph W., 698; A let-ter and a reply, 239.
 Farr, Fred B., 904, 1003.
 Ferguson, L. F., 236.
 Ferguson, Mrs. Mary A., 865.
 Ferris, Joseph A., 1006.
 Field like the church, The, 455.
 Field, Mrs. Fred, Two-day meeting at Sparta, Michi-gan, 936.
 Fields, S. H., 625, 837.
 First Kansas City Branch, 191.
 Fleeharty, Mr. and Mrs. J. F., 304.
 Flinn, P. A., 624.
 Florida reunion, 1100.
 Fordham, W. W., 411.
 Foss, J. C., 191.
 Foulks, C. M., 1221.
 Fowler, Joshua P., 672.
 Francis, Rosa, 838.
 Frazier, A. E., 835.
 From Canada, 578.
 From Massachusetts, 603.
 From the Lamanites to the Saints, 1006.
 Fuller, W. H., 18, 784.
 Fyrando, A. M., 205.
 Gamet, Levi, 410, 1318.
 Garver, Sylvester H., 1079.
 Gatenby, F. S., 451.
 Gaydon, George, 626, 1098; Sheffield reunion, 480.
 Gifford, Ruth, 906.
 Gigler, Gelpha M., and Stephen Drazey, 327.
 Gilbert, Bertha, 1096.
 Gillin, Mary E., 1002.
 Gott, L. L., 672, 698, 743.
 Gould, Leon A., 1002.
 Gray, Addie, 434.
 Gray, Mrs. Lizzie, 505.
 Gray, William H., 38.
 Gray, Robert, 434.
 Green, Mrs. George, 238.
 Greenough, Mrs. Lindy E., 786.
 Green, Willard, 1217.
 Greenwood, W. H., A mes-sage for Australia, 412.
 Gregory, Frederick, 17.
 Greiss, Mrs. Sarah, 768.
 Grieve, Robert, 576.
 Griffiths, Gomer T., On board express liner *Lusitania*, 816, 1120, 1170.
 Grimm, J. F., 20.
 Guthrie, W. A., 387, 978, 1193.
 Halb, Jacob, 385, 695.
 Hall, Warren, 262.
 Hansen, H. N., 207, 783.
 Hansen, J. A., 957.
 Harder, David O., 20; Re-union of the Eastern Okla-homa District, 936.
 Harpe, Charles E., Stewarts-ville reunion, 887.
 Harper, J. R., 308.
 Hart, Bert E., 529, 885.
 Hartman, Lottie J., 1195.
 Haunch, Mrs. M. C., 553.
 Haupt, William H., 1171.
 Hawkins, Mrs. Mary, 163.
 Heide, John, 1078.
 Heiszler, Nettie, 166.
 Hemenway, L., 551.
 Hemenway, M., 185.
 Henry, Lena Voltz, 306.
 Henson, E. L., Curtis-Roberts debate, 720.
 Herring, Mrs. George, 505.
 Hewitt, S. E., 578.
 Hill, Mrs. M. F., 887.
 Hills, Elder L. E., 718.
 H. M. S., Defence, From, 935.
 Holloway, L. G., 188, 1194.
 Holly, David R., 1100.
 Holmes, Effie, 1219.
 Holney, Annas, 452.
 Hommis, J. S., 741.
 Houghton, L., Minnesota re-union, 700.
 Howard, Maria, 453.
 Howerly, Mrs. Mattie E. S., 783.
 Hoxie, A. N., 577.
 Hoxie, Albert N., jr., 788.
 Hoxie, Mrs. Addie V., 552, 553.
 Huff, Mrs. H. A., 956.
 Hull, E. B., 40.
 Hunter, Eliza, 787.
 Hunter, Mrs. Rhoda, An open letter, 506.
 Hutchins, Anna M., 578.
 Hyde, Mrs. Malinda Jane, 120.
 In answer to Bro. C. J. Hunt and others, 788.
 Irvington reunion, The, 1006.
 Israel astray, 67.
 Jensen, A., 140.
 Jewell, Fannie, 838.
 Joehnk, C. C., 65.
 Johnson, Beulah, 238.
 Johnson, Clara M., Reunion of Kewanee and Eastern Iowa districts, 958.
 Johnson, William, 384, 1004.
 Jones, Edward W., 211, 578.
 Jones, Emma J., 281.
 Jones, J. H. N., 261.
 Jones, Thomas, 411, 1122.
 Jordan, T. J., 837.
 Jordison, John, 161, 263.
 Jubb, F. P., 408, 862.
 Kearnes, Mrs. Frank, 646.
 Keck, F. C., 600.
 Keeler, F. L., Reunion at Myrtle Point, Oregon, 839.
 Keeping the Sabbath, 238.
 Keill, William, 39.
 Kelley, B. A., 1170.
 Kemp, Henry, 65.
 Kemp, James, 783.
 Kentucky and Tennessee re-union, 790.
 Kewanee and Eastern Iowa districts, Reunion of, 958.
 King, R. M., 234.
 Kite, Margaret S., 475.
 Klar, A. B., 185.
 Knisley, Alvin, 18, 624.
 Koehler, H. Arthur, 813.
 Kuykendall, Glaud R., 934.
 L. A. B., 603.
 Lake, C. H., 528.
 Lamanites to the Saints, From the, 1006.
 Lane, I. M., 39.
 Lane, J. M., 718.
 Lane, Mr. and Mrs. I. M., 935.
 Langdon, A. P., 476.
 Langdon, Mrs. A. P., 887.
 Langdon, Albert P. and wife, 305.
 Larmann, Mary, 205.
 LaRue, W. E., First Kansas City Branch, 191.
 Latter Day Saint woman, A, Divorce, 436.
 Layland, A. J., 42; Lost, strayed, or stolen, 309, 767.
 Layton, C. A., 308, 555.
 Layton, Mrs. A. V., 932.
 Letter and a reply, A, 239.
 Letter from Mexico, A, 604.
 Letter from Puget Sound, A, 790.
 Lewis, David, 788.
 Lewis, J. H., 305, 452.
 Lewis, Joseph R., 1079.
 Lines from Lamanite lands, by James E. Yates, 555.
 Lindsey, G. W., 385.
 Logan, Mrs. H. L., 933.
 Lombard, Eldora, 646.
 Long-Roberts debate, The, 215.
 Long, E. E., 980.
 Lone Nephite, The, 813.
 Lost, strayed, or stolen, 309.
 Lounsberry, Isabel, 386.
 Lovejoy, Mrs. H. E., A let-ter from Puget Sound, 790.
 Lukecart, Mrs. Mollie, 741.
 Lum, V. L., 955, 1097.
 McAlister, Miss Lillie, 19.
 McCall, E. N., Florida re-union, 1100.
 McConnaughy, James, 553.
 MacDonald, Hiram, 1149.
 Macgregor, Daniel, 309.
 McGuire, B. R., Reunion at Bass Point, 1026.
 McKenzie, Mrs. A., 1195.
 McKinnon, Mrs. Dora, 191.
 McKnight, W. D., The field like the church, 455.
 McLean, A. F., 434.
 McMullen, Isaac, 956.
 Maloney, R. M., That Kirby-ville debate, 674.
 Maloney, W. S., 1100.
 Martin, Leona, 601.
 Martin, Nellie, 577, 812, 1146.
 May, J. Charles, 530.
 Mellon, Mrs. Alex, 139, 1100.
 Message for Australia, A, 412.
 Metcalf, J. W., 672, 932; The Long-Roberts debate, 215.
 Miller, A. J., 886.
 Miller, C. Ed., 38, 304; New Philadelphia reunion, 907.
 Miller, O. R., 40.
 Milner, Jennie E., 1218.
 Minkler, Kittie M., 1148.
 Ministerial labor and report-ing, 1149.
 Minnesota reunion, 700.
 Mintun, Alice, Des Moines reunion, 887.
 Mintun, J. F., 15, 233, 453, 671, 1171; The temperance forces and their work, 603.
 Mitchell, J. T., 14, 261.
 Moddock, W., Keeping, the Sabbath, 238.
 Moler, H. E., 40, 237, 784, 933, 956, 1078.
 Moler, James, 767.

- Morgan, E. B., 64.
Morgan, J. W., 1077.
Morphew, Joseph, An appeal for help, 437.
Motejl, R. E., 1099.
Muir, Margaret Jennie, 215.
Munro, Agnes, 576.
Nelson, W. E., 476.
Nephite, The lone, 813.
Newcomer, Addie B., 625.
Newman, Willard, 1169.
New Philadelphia reunion, 907.
Norman, Mrs. Ella, 979.
North Dakota reunion, 769.
Northern Wisconsin reunion, 789.
Nunley, E. W., 43, 119, 531, 742, 1218.
Observer, Another, 211.
Oliver, Henry, 212.
Oliver, Pearl, 603.
On board express liner *Lusitania*, 816.
One night in the Nebraska penitentiary, by Edward Rannie, 531.
Open letter, An, by Mrs. Rhoda Hunter, 506.
Ott, Mrs. H. S., 161.
Owen, R., 506.
Page, James C., 237.
Page, Jerome E., Book of Mormon vindicated, 1150; From the Lamanites to the Saints, 1006.
Palme, H. A., 552.
Parker, Annie J., 783.
Parkin, C. A., 1098.
Passeman, Harry, 212.
Patrick, Mrs. Jennie, 39.
Payne, E. A., 863.
Peacock, W. W., Simmons-debate, 719.
Peak, W. E., 189, 1049.
Pearson, George, Portland conference notes, 720.
Peek, Lilly A., 140, 575, 904.
Penman, W., 435.
Perkins, J. N., 409.
Perkins, Lula, 785.
Peters, Alice, 185.
Peters, C. J., 696.
Peterson, J. W., An Alabama thunderstorm, 1171.
Philippin, P. H., 232.
Pierce, Harry N., 904.
Pilling, John, 671.
Pitt, F. G., 601, 958, 1120, 1251.
Pitt, Sidney, 786.
Plumb, P. T., 211.
Portland conference notes, notes, 720.
Powers, W. S., 17, 211, 304.
Pratt, C. F., 837.
Pratt, Sarepta Reeves, 505.
Quick, Lee, 191.
Raher, H., 814.
Randall, N. J., 1121.
Rannie, Edward, 41, 165, 184, 261; environment, 479; one night in the Nebraska penitentiary, 531; 576, 602, 955.
Rasmussen, Christina, 602.
Rasmussen, John, 65.
Reams, A. A., 17, 165, 282.
Reed, W. C., 863.
Reporter, 742.
Reunion at Bass Point, 1026.
Reunion at Myrtle Point, Oregon, 839.
Reunion Eastern Michigan, 1007.
Reunion of Eastern and Western Wales Districts, 1220.
Reunion of Kewanee and Eastern Iowa districts, 958.
Reunion of the Eastern Oklahoima District, 936.
Reunion, The Irvington, 1006.
Rhodes, Leonard S., 578.
Richardson, Mrs. Helenor, 1078.
Richardson, Pearl, 1004.
Riggle, Ruth, 1049.
Righteousness, 839.
Riley, Mrs. D. S., 282.
Roberson, Mr. and Mrs. Met, 408.
Roberts, Catherine, Western Nebraska and Black Hills reunion, 936.
Robinson, Mrs. Mary, 864.
Robinson, Sr. H. H., 600.
Rockhold, Mrs. O. L., 262.
Ross, A. B., 184.
Ross, Mrs. Ellen, 263.
Ross, Sarah J., 815.
Roth, J. S., 328, 1196.
Roth, W. C., 161.
Row, Fred A., From Canada, 578; 1121.
Rushton, John W., 186, 1147.
Rush, W. R., 478; Righteousness, 859; 1146.
Rust, J. L., 191.
Saints in West Virginia, To the, 411.
Savage, Alice, 235.
Schenkel, Fred, 601.
Schmidt, Mrs. P. H., 885.
Schofield, Martha, 787.
Scott, A. I., 19.
Scott, C., 209, 282, 861.
Scott, S. W. L., 211, 1097.
Scudder, J. B. and Jennie E., 186.
Secrest, Rena, 161.
Self, William M., 211.
Sheffield reunion, by G. Gaydon, 480.
Sheppard, C. T., 234.
Sheppard, T. J., 1048.
Shields, John, Evans-Phillips debate, 213.
Shinn, D. L., To the Saints in West Virginia, 411; 624.
Shinn, F. L., 624.
Shippy, L. B., 328, 554.
Short, B. F., 139.
Short, Sister, 283.
Shoup, Mrs. Emma, 934.
Siddall, John, 601.
Sills, Lake, 262.
Simmons, F., 600.
Simmons, Jesse M., 37.
Simmons-Setzer debate, 719.
Simpson, Emmet W., 478.
Simpson, Lillie, 455.
Sister, A, 166, 933; A widow's prayer, 435.
Sister Jane, 1147.
Sister Short, 283.
Slover, F. M., 15; Tennessee, and Kentucky reunion, 816.
Small, Wallace A., 120.
Smith, Agnes R., 787.
Smith, David, 787.
Smith, E. A., 786.
Smith, Harriet M., 699.
Smith, Isaac M., 506, 767; corrections, 817.
Smith, J. A., 207.
Smith, Mr. Walter K., 65.
Smith, M., The Blue Rapids, Kansas, reunion, 907.
Smith, W. R., 231.
Snow, Alma, The Kentucky and Tennessee reunion, 790.
Snow, C. L., 208, 236.
Sparling, Henry, 835.
Sparta Michigan, Two-day meeting at, 936.
Spurlock, C. J., 551, 719.
Squires, M. F., 885.
Steel, Mrs. H. M., 43.
Stewartsville reunion, 887.
Stoddard, Pearl, 577.
Stoff, Dr. and Mrs. W. E., 119.
Stone, A. E., 384.
Stroh, Samuel, 66.
Stubbart, J. M., 141.
Sutton, J. R., 864.
S. W., 166.
Sweet, G. L., 307.
Sykes, Mrs. Olive A. M., 163.
Teeters, John A., 814.
Temperance forces and their work, The, 603.
Tennessee and Kentucky reunion, 816.
Test of reason, The, 789.
That Kirbyville debate, 674.
Thomas, O. B., 164.
Thompson, J. T., 719.
Thompson, Miss. Mollie C., 327.
Thornton, John, 328.
Thornton, Noel, 552.
Thorp, Martha, 452.
Tibbles, John H., 307.
Tithe paying working girl, A, 1220.
Titus, I. P., 451.
Tomlinson, J. R., 955.
Tong, Mrs. C. B., 816.
Topman, William, 37.
Tragic death of Bro. Joseph Ross, J. M. Stubbart, 141.
Trapp, A. T., Reunion of Eastern and Western Wales districts, 1220.
Tripp, Solomon, Why I am a Latter Day Saint, 627.
Trosper, Mrs. R. S., 1003.
Turpen, T. C., 576.
Turpen, T. Gomer, 862.
Tubb, F. R., 186, 477.
Tucker, D. E., 307.
Two-days' meeting at Allenton, Michigan, 1051.
Two-day meeting at Sparta, Michigan, 936.
Two marvelous manifestations, 40.
Tyson, Mrs. L. A., 836.
Ulmer, Melvina, 1147.
Umland, Mary, 1149.
Van Alstin, Edna, 866.
Van Cleave, Albert, 627, 935.
Vanderwood, J. E., 743, 1097.
Voelpel, E. W., 303.
Wadkins, Anna, 306.
Wadkins, Caddie, 306.
Wadkins, Thena, 307.
Wahlstrom, John, 884.
Wakefield, W. H., 1097.
Waterman, William, 698.
Waters, Mrs. H. L., 1146.
Watson, Mrs. Della, 38.
Weaver, A. A., 410.
Weaver, Richard D., 696.
Weddle, E. E., 262.
Weems, Miss Bessie, 164.
Wells, G. R., 213.
Western Nebraska and Black Hills reunion, 936.
Weston, Mary Jane, 1220.
Wheaton, Cora B., 43.
Wheeler, Carl F., 884.
Wheeling City Branch, 233.
Whipple, Thomas G., 625.
Whipple, Thomas W., 528.
White, Asa, 121.
White, Alex. S. A., 476.
White, S., 165.
Whiteside, C. T., 262.
Whitman, Mrs. G. A., 934.
Why I am a Latter Day Saint, 627.
Why I became a Saint, 121.
Widow's prayer, A, 435.
Wight, J. W., 38; Ministerial labor and reporting, 1149.
Wight, Romanan, 141.
Wildermuth, Jerome E., North Dakota reunion, 769.
Williams, D. D., 238.
Williams, J. W., 235.
Williams, T. W., 328, 906.
Williams, Mrs. Cassie, 1121.
Williams, Mrs. Charles E., 718.
Wilson, J. W., 164.
Wilson, Louise C., 387.
Wilson, Mrs. E. C., 626.
Wilson, William, 140.
Wood, John T., 475.
Woodside, Phoebe E., 307.
Wyckoff, Jerome, 262.
Wym, Emma E., 1121.
Wym, James M., and family, 1004.
Yates, James E., 210; Lines from Lamanite lands, 555.
Youmans, E., 119.
Zahnd, John, 283, 553, 906, 1097.
Zearley, A. D., 797.
Zigler, Zelpha M., 477.

NEWS FROM BRANCHES.

- Baker, J. M., 263.
Bay City, Michigan, 1081.
Benjamin, Jennie, 744.
Boston, Massachusetts, 330, 1127.
Brooklyn, New York, 1055.
Burlington, Iowa, 122, 959.
But, Ernest N., 937, 1081.
Cameron, Missouri, 1080.
Central Chicago, 43, 240, 284, 331, 437, 480, 556, 578, 628, 647, 722, 769, 840, 908, 961, 1010, 1080, 1101, 1175, 1222.
Central Church, Kansas City, 721.
Chico, California, 122.
J. C. Clapp, 722.
Cleveland, Ohio, 43, 68, 122, 194, 310, 507, 628, 721, 817, 982.
Comins, Michigan, 937, 1081.
Coombs, Alma M., 122, 457, 1030.
Des Moines, Iowa, 168, 309, 480, 605, 908, 1010, 1176.
Elk Mills, Maryland, 458.
Fall River, Massachusetts, 122, 457, 1030.
First Kansas City, 68, 283, 458, 627, 960, 1030.
Flint, Michigan, 744.
Fultz, L. R., 1081.
Hintz, H. A., 122.
History of the Des Moines District, 480.
Horton, Abbie A., 169, 310, 627, 676, 722, 791, 866, 908, 961, 1030, 1101, 1222.
Humes, Ira W., 458.
Independence, Missouri, 169, 310, 627, 676, 722, 791, 866,

- 908, 961, 1030, 1101, 1222.
 Johnson, William, 1223.
 Kansas City, Missouri, 1200.
 LaRue, W. E., 283.
 Lawn, John A., 330.
 Lewis, Mary O., 330, 1127.
 Lewis, William, 1080.
 London, England, 141.
 London, Ontario, 121.
 Los Angeles, California, 167, 283.
 McLean, Mrs. A. F., 960.
 Melbourne, Australia, 700.
 Mintun, J. F., 168, 309, 605, 908, 1010, 1176.
 Mountainville, Maine, 240.
 Myrtle Point, Oregon, 722.
 Newton, J. T., 141.
 Northeast Manchester, 1101.
 Omaha, Nebraska, 263.
 Patterson, E. M., 20, 167, 241, 457, 556, 578, 647, 791, 866, 960, 1101, 1223.
 Plano, Illinois, 167.
 Providence, Rhode Island, 216, 456, 556.
 Reams, A. A., 480.
 Reporter, 722.
 Ridley, S. T., 216.
 Riverton, Iowa, 722.
 Saint Louis, Missouri, 20, 167, 241, 457, 556, 578, 647, 791, 866, 960, 1101, 1223.
 Sandy, Harvey, 721, 960, 1030.
 San Francisco, California, 330.
 Schwartz, Alice C., 43, 240, 284, 331, 437, 480, 556, 578, 628, 647, 722, 769, 791, 840, 908, 961, 1010, 1080, 1101, 1175, 1222.
 Scribbler, 283.
 Seattle, Washington, 1223.
 Small, W. A., 240.
 Spinnett, Georgie M., 216, 556.
 Squire, Ephraim, 1055.
 Toronto, Canada, 168, 216, 960.
 Trinidad, Colorado, 1175.
 Tubb, F. R., 168.
 Warkny, F. C., 458, 627.
 Watchman, 700.
 Webbe, Frank C., 43, 68, 122, 194, 310, 507, 628, 721, 817, 982.
 White, E. S., 1081.
 Wildermuth, Eli M., 167.
- MISSIONS.**
 Among Lamanites, 1172.
 Arber, Joseph, 1007, 1104.
 Arizona, as we see it; The work in, 1029.
 Arkansas, 1008.
 Baker, A. M., 959.
 Bellair, Illinois, 1051.
 Bullard, R., 1174.
 Butterworth, Charles E., 1125.
 Canada, 1197.
 Chase, A. M., 1029.
 Clements, G. W., 1008.
 Colorado, 1028, 1102, 1174.
 Condit, S. D., 1173.
 Curtis, Emsley, 1102.
 Deseret, 1029.
 Etzenhouser, R., 1199.
 Farnfield, J. C., 1172.
 Farrell, Ralph W., 1009.
 Florida, 1103, 1104.
 Griffiths, Gomer T., 1265.
 Halb, Jacob, 1081.
 Hansen, H. N., 1051.
 Hanson, Paul M., 1027.
 Harpe, Charles E., 1103.
 Idaho, 1173.
 Illinois, 1007, 1123.
 Indiana, 1081, 1175.
 Iowa, 1125.
 Jenkins, George, 1174.
 Jerusalem, Palestine, 1265.
 Kansas, 1151, 1221.
 Keck, F. C., 1151.
 Kentucky and Tennessee, 1027.
 Kewanee, Illinois, 1104.
 Long, E. E., 1197.
 McClain, J. R., 1027.
 Macgregor, Maggie, 1126.
 McLean, John H., Work in Toronto, 981.
 Maine, 1009.
 Mannerling, W. H., 1053.
 May, J. Charles, 1173.
 Mexican Mission, The, 1220.
 Mexico and Texas, 1053.
 Michigan, 1199.
 Miller, C. Ed., 1197.
 Missouri, 959, 1008, 1103, 1174.
 Montana, 1222.
 Mucus, P., 1124.
 Nebraska, 1027, 1105.
 Northern California, 1054.
 North Dakota, 1053.
 Ohio, 1008, 1123, 1172.
 Oklahoma, 1054, 1150.
 Ontario, 1126.
 Page, James C., Southern Kansas, 1081, 1221.
 Page, Jerome E., 1172.
 Pender, W. S., 1220.
 Pennsylvania, Ohio, West Virginia, 1197.
 Peterson, J. W., 1103.
 Salt Lake City, Utah, 1051.
 Scandinavia, 1124.
 Scott, Columbus, 1028.
 Self, W. M., 1105.
 Siegfried, M. H., 1123.
 Silvers, A. C., 1008.
 Slover, F. M., 1104.
 Smith, Isaac M., 1222.
 Smith, W. R., 1150.
 Society Islands Mission, 1173.
 Southern California, 1198.
 Southern Kansas, 1081.
 Sparling, Henry, 1051.
 Stubbart, J. M., 1151.
 Sweden, 1028.
 Swenson, C. A., 1028.
 Terry, J. M., 1055.
 Thorburn, George W., 1008.
 Thomas, O. B., 1008.
 Toronto, Work in, 981.
 Tucker, D. E., 1123.
 Vanderwood, J. E., 1029.
 Washington, 1008.
 West Virginia, 1151.
 Wildermuth, Jerome E., 1053.
 Williams, T. W., 1198.
 Work in Toronto, 981.
 Yates, James E., 1054.
 Zahnd, John, 1175.
- MISCELLANEOUS.**
CONFERENCE MINUTES.
 Alabama, 388.
 Birmingham, England, 769.
 Central Illinois, 264.
 Central Nebraska, 236, 1224.
 Central Oklahoma, 285, 888.
 Chatham, 1152, 1153.
 Clinton, 284, 579, 1129.
 Des Moines, 310, 648.
 Eastern Colorado, 285, 937.
 Eastern Iowa, 286, 770, 1129.
 Eastern Maine, 722, 1129.
 Eastern Michigan, 21.
 Eastern Oklahoma, 333.
 Eastern Wales, 333, 700.
 Far West, 286, 647, 1105.
 Florida, 310, 579, 1152.
 Fremont, 312, 723, 1105, 1177.
 Gallands Grove, 284, 648, 1056.
 Idaho, 68, 311, 648, 1129.
 Independence, 332, 1032.
 Kentucky and Tennessee, 388.
 Kewanee, 676, 1032.
 Kirtland, 264.
 Lamoni, 311, 722.
 Little Sioux, 21, 287, 439, 1201.
 London, 21, 1123.
 Manchester, 507.
 Massachusetts, 241, 1032.
 Minnesota, 723, 1268.
 Mobile, 169, 458, 677.
 Montana, 286, 676, 1268.
 Nauvoo, 332, 628, 1033.
 New York and Philadelphia, 438.
 Nodaway, 334, 648, 1153.
 North Dakota, 744.
 Northeastern Illinois, 909.
 Northeastern Kansas, 284, 982.
 Northeastern Missouri, 458, 1177.
 Northern California, 333, 1105.
 Northern Nebraska, 264, 648.
 Northern Wisconsin, 311, 909.
 Northwestern Kansas, 45, 937.
 Oklahoma, 311.
 Oregon, 334.
 Pittsburg, 438.
 Portland, 388, 769.
 Pottawattamie, 285, 647, 1056.
 Saskatchewan, 141, 723, 792, 840.
 Seattle and British Columbia, 438, 1123.
 Sheffield, 285, 792.
 Society Islands, 648.
 Southeastern Illinois, 285, 700, 1123.
 Southern California, 311.
 Southern Indiana, 579, 1152.
 Southern Michigan and Northern Indiana, 648, 1129.
 Southern Missouri, 439, 888, 1201.
 Southern Nebraska, 793.
 Southern Wisconsin, 285.
 Spokane, 141, 701, 1267.
 Spring River, 334.
 Toronto, 44.
 Utah, 332.
 Victoria, 791.
 Western Maine, 142, 579, 909, 1177.
 Western Oklahoma, 961.
 Western Wales, 648.
 West Virginia, 388.
 Winnipeg, 333.
- CONVENTION MINUTES.**
 Central Oklahoma, 241, 909, 910.
 Chatham, 288, 793.
 Clinton; Missouri, 242, 649, 1154.
 Eastern Colorado, 287.
 Eastern Iowa, 312.
 Eastern Michigan, 1010.
 Eastern Oklahoma, 335, 962.
 Far West, 142.
 Fremont, 288.
 Gallands Grove, 287.
- Idaho, 312.
 Kentucky and Tennessee, 1106.
 Kewanee, 770.
 Lamoni, 335, 1106.
 London, 45.
 Massachusetts, 1201.
 Minnesota, 677, 1268.
 Mobile, 458, 677.
 New York and Philadelphia, 312.
 Northeastern Illinois, 194, 242, 677, 909, 910.
 Northeastern Kansas, 287.
 Northeastern Missouri, 334, 1268.
 Northern Illinois, 701.
 Northern Wisconsin, 287.
 Oklahoma, 264.
 Portland, 335, 701, 770.
 Pottawattamie, 242.
 Seattle and British Columbia, 287.
 Southern Indiana, 142.
 Southern Michigan and Northern Indiana, 1154, 1201.
 Southern Nebraska, 287, 910.
 Southern Wisconsin, 287.
 Southwestern Oregon, 288.
 Spokane, 1268.
 Toronto, 1154.
 Winnipeg, 335.
- PASTORAL.**
 Aylor, W. M., 508.
 Baker, A. M., 580.
 Case, Hubert, 580.
 Christensen, J. C., 651, 983.
 Curtis, J. F., and I. N. White, 533.
 Greene, U. W., 580.
 Griffiths, Gomer T., 605, 1083.
 Gunsolley, J. A., and Daniel Macgregor, 629.
 Hansen, H. N., 580.
 Jenkins, George, 580.
 Lewis, William, 910.
 Macgregor, Daniel, and J. A. Gunsolley, 629.
 Mead, James H., 938.
 Mintun, J. F., 629.
 Moler, H. E., 558.
 Moler, James, 629.
 Rannie, Edward, 581.
 Russell, R. C., 557.
 Self, R. O., 606.
 Sheehy, F. M., 580.
 Slover, F. M., 678.
 Smith, Frederick A., 533.
 Smith, Isaac M., 217.
 White, I. N., and J. F. Curtis, 533.
 Wight, J. W., 170, 459, 938.
 Vanderwood, J. E., 724.
- GENERAL MISCELLANY.**
 Appointments, General Conference, 413.
 Appointment, Missionary, 651.
 Bishopric, The, 46, 144, 170, 242, 335, 482, 508, 557, 650, 724, 771, 817, 888, 1033, 1083, 1106, 1177, 1201.
 Bishop's annual report, 983.
 Change in price of board for General Conference, 194.
 Change of appointment, 1178.
 Christensen, J. C., 983.
 Church Recorder, 744.
 Church Secretary, 144, 194, 264, 312, 336, 483.
 College opening, 867.
 Condolence, Letter of, 217, 242, 288, 889.

CONTENTS

THE SAINTS' HERALD

ESTABLISHED 1860.

EDITORIAL:

- A Flash of Gospel Intelligence - - - - 1257
- An Appeal from Bishop Evans - - - - 1257

ORIGINAL ARTICLES:

- Conservation and Surplus Properties, by E. L. Kelley - - - - 1259

MOTHERS HOME COLUMN

- - - - 1263

NEWS FROM MISSIONS

- Gomer T. Griffiths. - - - - 1265

MISCELLANEOUS DEPARTMENT

- - - - 1267

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- Correction, 460, 605, 744, 794, 911.
- Corrections, Bishop's annual report, 889.
- Dedication, Notice of, 70.
- Do it now, 288, 313, 337.
- Eastern Michigan District and schools, Notice to the, 459.
- Eighth Quorum of Elders, 264, 483.
- Eleventh Quorum of Teachers, 144.
- Errata, 388.
- Error, 1202.
- Evangelists, The Order of, 217, 482, 557.
- Field workers, Sunday school and Religio, 459, 483, 509.
- First Quorum of Seventy, 265, 459.
- First Quorum of Seventy, Notice to, 312.
- Forger beating Saints, 508.
- Fourth Quorum of Elders, 724.
- General Conference appointments, 413.
- Graceland boosters, 771.
- Graceland College, 1106.
- Graceland College financial report, 933.
- Graceland College report, Additional, 1011.
- H. P. Annual, 1910, 1130.
- High Priests' Quorum, 678, 911.
- Independence Sanitarium, 889, 911, 938.
- Lamoni Stake, To the Priesthood of the, 508, 630, 1252.
- Library Commission, The, 483.
- Letter of condolence, 242, 288.
- Missionaries' attention, 483.
- Missionary appointment, 651.
- Missionary appointments, Transfer of, 144.
- Missionary release, 1202.
- Montana Saints—Attention, 288.
- Northeastern Kansas District; Attention, Saints of the, 963.
- Notice of appointment, 534, 581.
- Notice of dedication, 70.
- Notice of meeting, 265.
- Notice of release, 1178.
- Notice of reinstatement, 170.
- Notice of restoration, 1011.
- Notices, 22, 143, 170, 194, 217, 264, 336, 481, 482, 508, 581, 605, 724, 841, 867, 888, 962, 1010, 1082, 1130, 1225.
- Notice to First Quorum of Seventy, 46.
- Notice to First Seventy, 312.
- Notice to the priesthood, 938, 1252.
- Notice to the priesthood of Lamoni Stake, 630.
- Our boys, 1130.
- Order of Evangelists, 217, 482, 557.
- Priesthood meeting, 217.
- Priesthood of the Lamoni Stake, To the, 508, 1252.
- Presidency, The, 793, 1083.
- Presidents of Seventies, 288.
- Proposed amendment, 70.
- Quorum of High Priests, 143, 265, 678, 911.
- Quorum of Twelve, 170.
- Reporting, 630.
- Request, A, 144, 867, 888.
- Request for prayer, 217, 841.
- Resolution, 867.
- Resolution of appreciation, 1178.
- Resolution of condolence, 217, 889.
- Resolution of respect, 242.
- Respect, resolution of, 242.
- Restoration, Notice of, 1011.
- Saint Louis reunion postponed, 794.
- Saints of the Northeastern Kansas District; Attention, 963.
- Sanitarium, Independence, 889, 911, 938.
- Second Quorum of Seventies, 288.
- Standing High Council, 265.
- Sunday school and Religio field workers, 459, 483, 509.
- Third Quorum of Elders, 288.
- Third Quorum of Seventy, 1178.
- Thirteenth Quorum of Priests, 70.
- Three-day meeting, 650.
- Transfer of missionary appointments, 144.
- Twelfth Quorum of Priests, 70.
- Twelfth Quorum of Teachers, 144.

- Two-day meetings, 46, 605, 629, 650, 678, 793, 841, 937.
- Vacancy in Board of Auditors, 1268.

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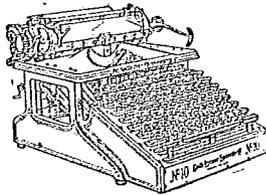
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